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The WITNESS

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APRIL 2, 1942



SAID THE CENTURION,
TRULY THIS WAS
THE SON OF GOD . . .

AN EASTER SEASON MESSAGE

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK
Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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Thursdays and Holy Days: Holy Communion, 11 A.M.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
4 P.M.—Evensong, Special Music.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

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9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL
TRINITY PARISH
Broadway and Vesey Street
New York
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Weekdays: 8, 12 and 3

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Thursdays: 11 A.M. Holy Communion.

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Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

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Shelton Square

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Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

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For Christ and His Church

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SERVICES

In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.;
4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion
(7:00 on Wednesdays). 11:00 A.M. Holy
Communion on Wednesdays and Holy Days.
12:35 P.M. Noonday Service.

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Military Park, Newark, N. J.

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Dean

Sunday Services: 8 and 11 A.M.; 4:30
P.M.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.
The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

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9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young Peoples' Meetings.

Thursdays and Saints' Days—Holy Com-
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105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon
(Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

EDITORIAL

Easter, 1942

WE APPROACH Easter with heavy hearts and questioning minds, longing as never before to trust its glorious hope, fearing lest it wither under the weight of the world's pain. If God be good, why the upsurge of barbarity we have watched these three years boiling out from the most primitive depths of man's soul? Why should hundreds of children die of hunger daily in Greece, Poland, China? Has Christ died in vain? Is God our Judge and not our Father? Or is He asleep?

Probably not more than eight of our thousands of readers know how to erect a cyclotron and make lightning. Often we do not understand our own feelings or motives, and our closest friends are mysteries. How then can we penetrate the Mind "that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night?" How can our little finite minds measure the purposes and means, the majesty, the tenderness of the Eternal? Yet as we bend in awe, we know in our hearts that He who gave His Son can be utterly trusted.

"Just as in me, a single human being, the darkness calls forth the helpful light, so does it also in the psychic life of a people," wrote Dr. Jung, famous Swiss psychiatrist, in *Modern Man in Search of a Soul*. And further: "It is from need and distress that new forms of life take their rise, and not from mere wishes or from the requirements of our ideals. . . . Man is never helped in his sufferings by what he thinks for himself, but only by revelations of a wisdom greater than his own. It is this which lifts him out of his distress."

Light answered the call of darkness when Jesus Christ was born. Out of the darkness of Calvary, light shone again on Easter morning, the focal point of history. And by analogy, out of the darkness of our day, out of the travail of millions of anguished people, will come blinding new light.

"Revelations of a wisdom greater than his own" are already being poured forth on man by Him "that spared not His own Son, but delivered him up for us all."

Be content not to fathom the unknowable mystery of evil, aware only that in your own life, as in Our Lord's, suffering has brought forth "new forms of life." Trust God in your own heart, dare to believe in His eager saving power and love as well as His stern judgment, entreat His mercy on those who undergo and those who inflict torment . . . and Easter will dawn for you in brightness, in joy, in deathless hope.

"QUOTES"

THE Resurrection shows that our sacrifice will lead to real victory. We are sometimes discouraged by the thought that after all, our sacrifice and effort can accomplish little. It was thus that the disciples thought at first of the death of Christ. It showed indeed His noble character, but it seemed to leave the substantial victory in the hands of His enemies. The trouble is that they had not discerned the divine power that lay stored up within the human nature of Christ, nor understood that His death was the means by which that power would be set free to accomplish God's purposes. If we approach this Easter, as our Lord did, by the path of sacrifice, we too will experience the glory of the Resurrection and the satisfaction that comes from knowing that we are of use to God in the fulfillment of that divine purpose for which Christ died and rose again.

—The Presiding Bishop.

Schools for Chaplains

A CHAPLAIN, reporting for duty at a naval station, asked, "What do I do now?" He was given three books to read by the commanding officer. The question was a natural one for a recruit who knew little of his duties and responsibilities as a chaplain. It also reveals how ill equipped men are for this task. The work with soldiers is one of the most vitally important responsibilities committed to the Church today. "Too little and too late" is the sad epitaph over many efforts of these times. We will do well to see that it is not set up over our ineffective work with the armed forces. We want to back up the chaplains with funds of course. We want to see them properly equipped with Bibles, Prayer Books and Altars. But we want to see them also

equipped with special training. There are officers schools for military training. We believe there should be chaplains schools, established by the churches, where men would be given specialized training. If this chaplaincy task is a primary one, then surely this needs to be done, and at once. And while at school the chaplains might have their places taken temporarily by rectors who ordinarily are away from their parishes during the summer. A call for such volunteers, we are sure, would be instantly met, for no one wants to

sit in the sun these days while others are sweating in the service, on battle fields, in factories.

Are We Yet Awake?

OUR ANSWER to Dr. Bell's question is an emphatic "No." We are not yet awake. Whether the recommendations set forth in his article are practical, or even desirable, is something else again. He seems to say in one breath that the Church might better close up shop for the duration, while in the next he complains because of its present inertia. Thus he says we should co-

operate fully with the Federal Council's committee on a just and durable peace—100% agreement with us on that—but he also wants to cut out all Church assemblies, even the General Convention, where the issues growing out of the war would, inevitably, be discussed. Certainly if the churches must have a hand in the peace, as Dr. Bell says, then Churchmen should be given opportunities to discuss the matter; first in diocesan assemblies, looking toward a bigger and better General Convention where this question might well be made the first order of business. However, agreement or not, Bell has written, as usual, a challenging and stimulating article and we hope his ten proposals will receive the discussion they deserve.

Are We Yet Awake?

GRADUALLY a realization spreads over this country that the war in which we are engaged is going to be a lengthy, bitter, exhausting struggle. Whatever may have been the merits or faults



of those who opposed for so long the entrance of America into the conflict, at least this that they said was true, that we were a nation unprepared for world conflict materially, spiritually, every way. We still are, despite gasping attempts to readjust ourselves. Ahead of us, if we can without delay wake up to face the bitter realities, may be victory—

years hence; ahead of us, if we do not quickly shake ourselves free from an easy-going inertia, lies sure defeat. Win, lose, or draw, we have to face at least three years of total war, and probably a good many more years than that. The American who talks of "business as usual" is not merely a traitor; he is a moron. We face reorganization, regimentation, revolution not only in respect to arms production and the equipping of man-power for violence, but in respect to morals, manners, philosophy and religion.

Does the Church—does our Episcopal communion—realize all that? One is permitted to doubt it. If it were so, we should not still be hearing pious homilies at sermon-time. Shall the prophet pipe prettily to a world like ours today? If it were so, we should tolerate none of the cur-

by Bernard Iddings Bell

*Canon of the Cathedral,
Providence*

rent polite fiction that the Church ought to be a refuge in time of war into which the strained may retire for rest and solace. Are prayer and sacrament to be classed as escape-devices, along with baseball games and motion-pictures? But of such basic matters I do not choose now to write. What I wish to do here is to ask myself and my brethren ten tactical questions less soul-shaking but nevertheless perhaps worthy of consideration.

1. Ought not those of the clergy who go to be chaplains promptly to resign their cures? A parish under a *locum tenens* for three or four or more years cannot be administered adequately, especially when circumstances are changing at break-neck speed. Why should chaplains expect their jobs thus to be saved for them? That does not happen to their men. And how can a chaplain do his job properly if he has one eye on his outfit and the other on his home parish, one ear open to the call of duty and the other ear listening to the troubles of that parish as retailed to him in every mail? Even if he has no thought of what such a divided mind does to himself and his men, should he not ask if it is good for the Church? In Canada, chaplains cut loose from home ties. Why not here too?

2. Are the boys in the service any more important than the folks they leave behind them? This is *total* war. Home morale is as vital as service morale, and much harder to maintain.

That being the case, should any priest be permitted, much less encouraged, to "go for a chaplain" unless it is clear to his Bishop that he can be spared, that his work can be carried on *effectively* by someone other than himself? Bishop Gore's position, even in the first World War, was that no man occupying a key-post in the diocese of Oxford had any right to don a uniform and depart. Is that not a sound position?

3. Is it not completely wrong for ordinands in seminaries to go into service? We have a severe clergy shortage now. With empty seminaries, where shall we be if the war goes on till 1947? Remember, the Church is necessary for the maintenance of morale. She is not working for herself alone.

4. Economists say that during the war such changes will take place in industry and finance as almost certainly: a) will place the well-to-do in the low-income brackets; b) will liquidate the middleman; and c) will reduce the increment on endowments to almost nothing. Had we not, then, better reorganize our Church finance right now on the assumption that Church people are going to be poor people and that our invested funds are going to be unproductive for many years, possibly forever? Just now, to be sure, money is plentiful. It is a rare parish that was not able in its last every-member canvass to raise its income 5% or more. But that will not last as the war-financing goes on. We shall almost certainly have a 35% income-tax by 1944, 50% by 1946, enforced savings, the severe curtailment of war-profits, wages reduced in buying power, even if we manage to escape outright inflation. Maybe it would be well to cut our parochial coats to fit the anticipated shortage in cloth? The same goes in respect to dioceses; and to the National Council.

5. If we do not plan right away our missionary financing for say 1945, how can we avoid seeing those who are least well-off, the at present underpaid workers in the field, bear the burden of our then necessary economies? Are we building any reserves for the support of missionaries three years hence? Work in the Orient is at a standstill. Can the money no longer spendable there not be diverted into a surplus for the sure emergency? And have we any right to go on supporting *British Missions*, no matter how deserving, at the imminent, indeed certain, risk of starving *our own* missionaries? American Church funds are *not unlimited*. We have no lend-lease facilities.

6. Must we not get away from the fetish of an eleven o'clock morning service? Our people are already employed in such shifts that many of them are utterly unable to come at that or at any other

one hour. Why not several services each Sunday, at various hours, ranging from early morning until mid-afternoon, with addresses at all of them, and maybe with simple music at each one instead of all the music at one time? And why not give Holy Communion to workers at any hour they can come, day or night?

7. Had we not better give up, right away, all meetings of men's clubs, women's guilds, women's auxiliaries, young people's societies, for the duration, except insofar as those meetings have to do with a larger understanding of the place of religion in our muddle and as the right way out of the same? People are already too busy to come out for any lesser purposes than that; and they are going to be a lot busier before long.

8. Should we not, where possible, eliminate diocesan conventions and assemblies (maybe even General Convention) or, where the law requires them to meet, do away with all side-shows and make the sessions as brief as possible? And would it not be well to exclude discussion of ecclesiastically divisive topics and the taking of votes thereon?

9. Why should not the National Council at once appoint a committee *really* to *cooperate* with the Commission of the Federal Council of Churches on a Just and Durable Peace, to assist them in their studies and to publicize the already remarkable findings of that body, findings about which for the most part Episcopalians, lay and clerical alike, seem utterly ignorant. Are Christians to have nothing to say about the peace? Are we to have no thoughts about it based on accurate

—WHAT'S THE IDEA?—

APRIL 12, Sunday after Easter, has been set aside as China Relief Sunday, with Church people throughout the country urged on that day to contribute to China as an expression of the friendship and sympathy of the American people for the people of China. Writes the Presiding Bishop: "The present desperate need for relief in China provides an opportunity for Americans to express their sense of solidarity with the Chinese people in our common struggle to build a new world order." There are two enterprises in China that we have urged Episcopalians particularly to aid; the Chinese Industrial Cooperatives, where Mr. John Foster, WITNESS editor, is the official representative of the Church; and the work among orphans directed by the Rev. Kimber Den. Donations for either of these, sent to the CLID, 155 Washington Street, New York City, will be forwarded immediately by Clipper. Make checks payable to "Treasurer, CLID."

surveys? God help us if the politicians make the peace!

10. Should not the clergy this year forego their annual holidays, which sometimes run to two or three months, and give their spare time (all but two or three weeks for rest, which is more than the President gets, or the boys in the services, or the men in the mills) to helping out in the camps and in parishes near the camps or in new industrial areas, where the clergy on duty are gasping for breath?

The answers to these ten questions might be easy

enough—indeed it might not be necessary seriously to ask such questions—if this war were going to be a quick and easy little affair like the war of twenty years ago. But that war and this are not alike, never were. In view of what we are really up against now, queries otherwise abrupt and brutal are necessarily to be put. Such questions for the most part are not being asked, not seriously. We are still living in a fool's Paradise, we complacent Episcopalians. To go on that way is neither good Americanism nor competent Christianity.

Responsibilities of Christians

CHRISTIAN people who agree with the general tenor of this statement may well wish to know how they can themselves set forward the proposals it makes. We venture therefore to indicate types of action open to one and all which, if taken by sufficient numbers with sufficient sincerity and energy, will influence incalculably the total situation.

PUBLIC OPINION

In a democratic country such as ours it is public opinion which in the long run determines for weal or woe the character of the national institutions. Reforms do not find their way into the statute-book before there is a resolute popular demand for their enactment. If effect is to be given to proposals of the kind advocated above, they must have behind them a strong body of supporters who understand them, believe in them and are determined to carry them. To rally such a mass of support requires in the first instance a campaign of education.

The Churches must be roused and their potential forces enlisted. By every appropriate method of propaganda the attention of Church members must be focused on the field in question until a concert of thought and purpose is formed and the Christian forces are welded and marshalled behind agreed proposals. In this activity every one can play a part, whether as instigator, leader or supporter.

It is of equal importance to promote a like activity within the framework of industry. In the nature of the case the most influential backing to reforms affecting industrial life will come from those who know industry from the inside. Let Christian people therefore do all in their power to get this pamphlet studied and discussed among the organised groups of the industrial world. In particular, such groups should be stimulated to

Report of English Churches on World Reconstruction

consider which of the proposals here set forth could be given effect to at once by their own trade organisations, and to press for this course.

POLITICAL ACTION

This statement has been framed on the basis of the Christian faith concerning God and man, and not in terms of the particular tenets of any political party. Yet it must be remembered that the channels by which public opinion is finally brought to bear upon the legislature are those of the political parties. At any time it is the Christian citizen's duty, as we conceive it, to play his part in political life in the light of his best convictions, even though to do so may bring him into opposition to his fellow-Christians or this or that question of public policy. Today the national emergency has united all parties, and the prospective task of reconstruction already demands the concerted thought, as it will demand the common effort, of all men of goodwill. At the present moment, therefore, it is all the easier and all the more urgent to hammer out an agreed policy of reconstruction. We urge Christians, who are to be found in every party, to put forward in political circles the proposals we have advocated and to secure that they are commended everywhere to political leaders. Thus the way will be prepared for the kind of legislative action for which we hope.

THE DYNAMIC OF RELIGIOUS FAITH

To collapse in war would be hardly less disastrous to our nation than to relapse after victory into the apathy of fatigue and to slip back into the

dismal errors of the past. We shall need unexampled vision, creative energy and staying-power if the difficult post-war years are to bring to birth a new Britain and a new world. On the scale on which they will be required, such qualities spring only from the deepest levels of man's being, where the human touches the divine and the temporal draws strength from the eternal. The Church believes in a righteous and loving God who rules and over-rules the events of history, whose purpose of good and power to bring good out of evil have been once for all made plain in the life, death and victory of Jesus Christ. To bring this faith to bear upon the stupendous tasks ahead will mean bringing to them a clear-sighted compunction for existing evils, the will to make any personal sacrifices of wealth or power demanded by a just social order, a steadfast rejection of all bitter or fearful resistance to change, and an unshakable hope for the future. This temper of mind and spirit, continually renewed at the springs of faith, is the most important, although the least palpable, contribution which Christians can make to the work of reconstruction. Without it there is no security against the bedevilment and disillusion which dog men's efforts to save themselves apart from God.

Talking It Over

By

WILLIAM B. SPOFFORD

A MAN can be for the right things for the wrong reasons. Dean Frederick W. Beekman, in charge of our cathedral in Paris before the great sell-out, is such a man. He staged mass meetings at the Kansas City General Convention to ballyhoo the United States into war and has been one of our super-patriots ever since. But the war, now as then, is to him, a defense of what is rather than a crusade for what *ought to be*; a war to preserve the empires of imperialists rather than a peoples' war for a just order for all. This he reveals clearly in a letter just written to the papers in which he says that the demands of Gandhi and Nehru for a free India cannot be entertained at this time without "courting probable disaster." And he attempts to prove his case by dragging out that old divide-and-rule chestnut—a minority of



Mohammedans will not accept the majority rule of the Hindus, so Britain must continue to rule with a firm hand, to the benefit of course of British imperialists.

I HEARD all this discussed in London in 1931 when Gandhi was there to attend the conference presided over by Ramsay MacDonald, then prime minister. The little Indian, toothless and wrapped in his sheet, met one evening with a small group of Englishmen who boasted of their liberalism and told Gandhi they wanted him to tell them the truth. Being present, I can testify that he did just that, chiefly by exploding facts in their faces. Fortunately for India, Britain, and the rest of the world, Sir Stafford Cripps is now in New Delhi to work out an agreement with the people—and I use the word "people" advisedly. Cripps is not new to India. He knows, and has stated "that the communal difference between Hindus and Moslems is a difficult factor in the situation." But more important, he also knows "that religious differences are often stirred up and exaggerated to serve what are in reality class ends." He pointed out in 1939, after a visit to India, that those who control the Moslem League are the well-to-do Moslems, landlords and industrialists, whose interests are not those of the Moslem masses. He knows that these men of privilege fear a democratic India more than they dislike British rule, and therefore use their positions of leadership in the Moslem League to maintain the status quo. "We must ask ourselves", wrote Cripps in 1939, "whether the 250 million Hindus are to be denied self-government in a United India because 80 million Moslems either are afraid of it or put forward an impractical suggestion for the division of India in order to prevent the Indian peasants and workers from obtaining the control of their own country. In truth, if the 80 million Moslems were left to make their own political decision without any injection of communal animosity, the great majority of them would support the Congress Party's program. In fact many of them do today. Actually the president of the Congress is himself a Moslem and there are many Moslem organizations which oppose the Moslem League and support Congress in its demands."

IT IS this man, whom the British call "Christ and Carots", that has been sent by Winston Churchill to solve the India problem. "Christ and Carots," who told me in 1937 of his fight for a united front against fascism—a fight which later resulted in his expulsion from the labor party, for knowing then what we all ought to know today, that it is only the united action of free peoples

the world over that has a chance to lick fascism. "Carots" because, due to gassing in the last war, he is a vegetarian. "Christ" because he is one of those rare men who takes the teachings of Jesus seriously. They were sufficiently appealing to prompt him to overcome what he calls his "traditional, conservative, middle-class background." They were sufficiently appealing to cause him to give up the most lucrative law practice in England, in which he was engaged "in the stupid business of taking money from one capitalist only to give it to another." And this man "Christ and Carots", who assigned himself the task of "preaching the democracy of Jesus", will, also, I believe, find the teachings of the Nazarene sufficiently realistic to enable him, along with Gandhi and Pandit Nehru, to solve the India problem.

Easter Message

By
BISHOP JOHNSON

OUR Lord said very little about the future life. Probably He did not wish to over-emphasize life after death because one can be just as selfish in saving his soul as he can be in saving his money.

Yet life would become very dreary if it terminates in the grave.

Therefore, when the Sadducees questioned the reality of a future life He replied by asserting that "God is not the God of the dead but of the living." This is something so evident that it answers Job's question, "If a

man die shall he live again?" The whole process of creation is one of an ascending life emerging from the dead. Our Lord testified to this when He said "except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." We live in a world in which life after death is the universal law of creation. The miracle is not a future life but this one we are now enjoying. Whence it came is a greater mystery than whither it goes. Of one thing we may be sure, and that is that the cemetery is not the last word in God's creative energy.

There is another thought that Christ gives us in the Sermon on the Mount. God is not only the author of life and intelligence, He is also the source of benevolence and mercy. The fact that man may possess these qualities is our guarantee that they are to be found in the Creator. It is

absurd to maintain that the creature possesses certain virtues that the Creator lacks. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him! What man is there of you whom if his son ask bread, will he give him a stone?"

From these premises one may deduce certain assumptions: First, That we live in a coordinated world in which the possession of a thirst is the guarantee of the existence of that which will satisfy that thirst. Man is born with an urge for God and a future life. He is incurably religious. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." If we seek the hidden treasures of either science or religion, we must develop the capacity and then we will appreciate and appropriate the treasures. "Seek and ye shall find," is the assurance of our faith in God's love.

SECOND, we live in a purposeful world. If we look at the universe as a great industrial plant, we discover that each separate department heads up in a purposeful objective. It is rather strange to believe that each department has an adequate purpose but that there is no such purpose in the whole. It is impossible to conceive of a universe



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in which there will be no eye to behold and no mind to observe its wonders. What an indictment of the divine intelligence to maintain that the universe will end in an ash-heap?

Third, It is a progressive universe in which each kingdom is the basis upon which a new kingdom arises. Why should we believe that God's creative power ended in the creation of little man? He is such an inadequate result of so much effort. As the harbinger of a new heaven and a new earth, one can understand why he exists, but in his present status he is not of sufficient importance to justify the tragedy of creating him.

I do not for one moment imagine that you can prove the existence of the soul after death. For sufficient reason, belief in a future life is not a matter of proof but of faith. When I study the men and women whom I have known, I am convinced that their faith and hope and love is not a sort of verniform appendix left over from a previous culture. Rather he that believeth in God's loving care for men has the witness in the lives of those who believe in that loving care and who respond with grateful love for the Author of all their blessings.

I believe also that those only who do Christ's will are in a position to believe His doctrine. That doctrine is embodied in His resurrection and in His assertion, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's House are many mansions. I go to prepare a place for you that where I am there ye may be also."

On and Off

TOM BREED indulges freely . . . every other month. In the intervening months, he is an absolute teetotaler. That's why, he claims, "it doesn't get into his system." Dave Wilson takes his religion the same way, "on and off," and it doesn't "get into his system."

—THE CHURCHMOUSE.

THE SANCTUARY

Conducted by John W. Suter Jr.

EASTERTIDE

ORISEN and victorious Christ, whose power and love destroyed the darkness and death of sin; Ascend, we pray thee, the throne of our hearts, and so rule our wills by the might of that immortality wherewith thou hast set us free, that we may evermore be alive unto God, through the power of thy glorious resurrection; world without end.

Amen.

KNOW YOUR FAITH

By

RICHARD S. M. EMRICH

THE HOLY SPIRIT

IT HAS often been pointed out that Christianity should be thought of as the *gift* of life to men rather than as merely the *demand* to live up to a certain standard. Christianity comes as a king bearing *gifts* of new vision, new power, new life to mankind. It does not just present a code of conduct and tell us to "be good," for there is no new life or power in a code. Christianity says, "Receive the *gifts* of the Spirit which I have to offer."

No age has needed this gift of the Spirit more than the present. We need to be breathed into, filled, renewed by a power not our own. We need to rise above the machines which we have created and the states in which we live, and control them.

It is the teaching of Christianity that we can receive this new life *now*. When Christ departed from this earth, He did not leave us alone with our memories of Himself. It is not just the influence of our Lord that lives on in the Church as though He were the founder of a college living on in the life of the college. He promised to send and did send to us, the Holy Spirit who was to continue and increase His work. It is through this Spirit that we commune with the Living Christ. Indeed, we may say that the Holy Spirit is the *new* and *universal* manner in which Christ comes to men. During our Lord's earthly life no more people could receive of His gifts than could gather around Him as He spoke on the Mount or visited some home. But now, and ever since Pentecost, the Spirit can descend upon those who gather in His Name in all corners of the world. Without this Spirit the Church and the Christian life could never have existed. Without this Spirit all men could not have been drawn unto Him. This Spirit is God with us now, sanctifying and redeeming. If, as one writer says, we had asked a member of the early Church what it meant to be a Christian, he probably would have replied, "It is to have received the Spirit." This was an undoubted experience of the early Church and without it we cannot account for the existence of that Church.

The gifts of the Spirit are many, and all of us should pray constantly that they be given to the Church. We can receive the gifts of power, the fire of love, the knowledge of our sonship to God, the knowledge of our emptiness, new wisdom, comfort, and the ability to stand "Though the mountains be carried into the midst of the sea." We can also be drawn together in unity by the Holy Spirit, for it is the same Spirit which gives all spiritual gifts to men.

Christians in Present Crisis

*Director of Relief in Europe
Tells of Task of the Church*

By Rose Phelps

★ "What can a Christian do in the present time of chaos?" was the theme of an address made to a Lenten forum at the Church of the Ascension, New York City, by the Rev. Adolph Keller of Zurich, Switzerland, director of the central bureau of relief of the Evangelical Churches in Europe.

Coming from Lisbon in the Clipper by night, Keller thought of the darkness below and above him as a symbol of the darkness of Europe, where "the avalanche has flowed over towns and villages, leaving a desert, making chaos of the old civilization. For an order created by bayonets and bombers is not acceptable to men. It does not grow out of the Creative Mind that works according to principles of order, truth, justice, love. Below is the darkness of damp cellars where people hide from bombers. Even in my country they must sometimes hide when the R.A.F. returns from bombing trips. We don't mind—we just think they don't know geography!"

Europeans, before initiating action, said Dr. Keller, must know clearly what the situation is, and at least some of the reasons for it. "The United States is faced with the problems of beginning, of reaching out to new things; Europe sees things ending, even Churches. Why? Is there something rotten in civil-

ization? in the Church? Is it a judgment of God? Why is this judgment going over Europe? Are other



Adolph Keller of Zurich tells of the struggle of the churches in Europe.

churches, other civilizations so much better, so much deeper, that we in Europe must suffer this judgment? But since December 7 we are all in the same boat, with the same spiritual values imperilled. . . . Everywhere the religious situation today is one of insecurity and uncertainty, for even God has become a mystery to us, and God's will mysterious. . . ."

Dr. Keller pointed out that in Russia religious liberty, model of all other liberties, is dead though, as President Roosevelt pointed out to Mr. Litvinov, it is guaranteed by the Russian Constitution. In Germany also liberty is at stake, though there the Bible can still be sold. "Churches in Berlin where the Gospel is preached are crowded; the churches of blood and soil are empty. The German pastor can still preach the Gospel so long as he does not interfere with the government, with Nazi ideology, nor try to wield political influence.

"In Spain," continued Dr. Keller, "all but two of the Protestant churches are closed. 110,000 Bibles sent by the British were seized by Spanish police.

"Before doing, the Church must sit at the edge of the abyss and have courage to stare down to the bottom of this abyss. Do you see Greek children today, 500 to 600 dying every day? . . . Is there a good God of love behind the starving Greek children, the horrors of war? When people go through such experiences there is a considerable loss of faith. But strong faith knows that the cross of Christ has an answer. . . ."

"Must we fight not only against Hitler but with demons, principalities, powers? More than a military struggle, this is a battle between Christ and anti-Christ going down to the bottom of the human soul.

"What can we do? Look into the abyss of hunger, despair, suicide, starvation, the ripening new experience of the Cross. The great shadow of the Cross is thrown across Europe; on Russians dying, freezing; on prison camps; on refugees asking, 'What is the Church doing for us? Is there a Christian Church or is it abandoned?' . . ."

"Millions in Europe today are saying, 'Resist!' Niemoller — of whom the Bishop of Chichester said, 'Here is a faith that is invulnerable!' — Bishop Galan, Marc Boergner, represent those who say, 'No! We will not accept the worship of blood and soil; we will not betray Christ!' The fellowship of the Church holds, it is not broken. To strengthen this world-wide, comprehensive fellowship is the first thing to do—as has been done in such conferences as Malvern, Delaware, Ohio and hundreds of others . . ."

"The Church must not only know what is happening, but see God at work. What may be His will? One thing is sure: if we are trying to find the mind of Christ, we are in the right way. The Spirit of Christ means that we do not forget these suffering Christians, prisoners, refugees, students, Greek children and others, pastors, professors.

"Study! What will the future peace be? The Churches played no

(Continued on page 18)

Last Chance

★ There are several hundred parishes now selling THE WITNESS each Sunday at the church. It is our hope of course that these Bundles will be continued after Easter. However, based on past experience, we know that some of them will be discontinued. If you are one of those getting your copy at the church won't you please do two things: first, inquire of your rector whether or not the paper is to be available after Easter. We would even like to have you urge him to continue the Bundle. But if it is not to be, won't you then please send in your personal subscription in order that we may send the paper each week to your home. Three dollars pays for an annual subscription, or if you prefer send just one dollar and we will send the paper for twenty weeks. We will greatly appreciate your cooperation.

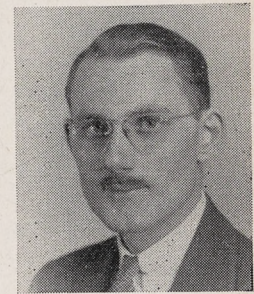
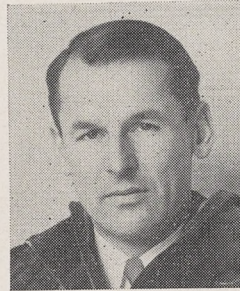
The Fiftieth Church Congress

*The Final Program Is Announced
For the Indianapolis Meetings*

By Donald B. Aldrich

★ "I would remind you that true loyalty does not preclude criticism. To assume that it does leads to the dangerous attitude which considers the Church as a close corporation, existing as an end in herself rather than as a means, and imposing the defense of her own glory as a primary duty on her members. To my mind, real loyalty to Church and to country must involve intelligent dissatisfaction."

Miss Vida Scudder was closing discussion of her address on "The alleged failure of the Church to meet the social emergency" at the Church Congress of 1916. Like others of THE WITNESS family who have spoken at Church Congresses—Bishop Johnson, Miss Van Kleeck, Dr. Melish, Mr. Spofford and more—she was exploring that interplay of social patterns and religious beliefs which affects the life of every one of us especially in time of war, and which in its many aspects has been the concern of the Church Congress since 1874. Varied as the



Among the leaders at the forthcoming Church Congress; Top row: Chairman Donald B. Aldrich; President Gordon Keith Chalmers; the Rev. Frederick C. Grant. Bottom row: the Rev. Joseph F. Fletcher; Professor Theodore M. Greene; the Rev. Cyril Richardson.

Church Congress

★ *Drift or Mastery in a Changing World?* Opening Service, May 5 at 8 P.M. at St. Paul's Church. Address of welcome by Bishop Kirchhoffer. Sermon by Bishop Strider of West Virginia. May 6, 10 A.M.; Address by the Rev. Paul J. Tillich of Union Seminary on *Storms of Our Times*, followed by a panel discussion in which the following will participate: the Rev. Frederick C. Grant; the Very Rev. Angus Dun; the Rev. Joseph F. Fletcher; Professor Clark Kuebler; the Rev. Cyril Richardson; Professor George F. Thomas. 3 P.M. Panel members available for voluntary discussion. 6:30: Dinner, with address by the Rev. Henry B. Washburn, executive secretary of the army and navy commission. Thursday, May 7, 10 A.M. *The Laity: the Unused Assets of the Church.* Addresses by President Gordon Keith Chalmers of Kenyon College and the Rev. H. Ralph Higgins of Grand Rapids, Michigan. Panel discussion: the Rev. D. A. McGregor; Professor Theodore M. Greene; the Rev. John Heuss Jr.; Mr. Chalmers; Mr. Higgins. 3 P.M.; *The Immediate Task*, address by the Presiding Bishop, followed by a panel discussion led by Mr. Higgins. 8 P.M. Closing Service led by the Presiding Bishop.

forty-nine Congress programs have been, each one has considered the Church and contemporary society, with emphasis on the Church and its power to affect society. "Intelligent dissatisfaction" has been voiced in plenty, constructive answers given, practical suggestions made.

May 5-8 another of these notable gatherings will be held, the fiftieth Church Congress, in Indianapolis by invitation of Bishop Kirchhoffer, the mayor, and the governor of Indiana. The Church Congress is honored by these invitations, and also by the welcome, interest and cooperation of the Indianapolis Federation of Churches.

To readers of THE WITNESS, with their unflagging interest in social problems, this Congress will bring a flood of interesting ideas and angles, offering as it does a basis for an American Malvern. The brilliance of the speakers, plus their cosmopolitan experience guarantees the depth and value of the program.

Son of a member of the Prussian Senate, Dr. Tillich was a chaplain in the German army throughout World War I. He then taught philosophy and religion in five German universi-

ties. Foreseeing much of what Hitler would do to freedom of thought, Dr. Tillich came to this country in 1933, took United States citizenship, and has been a valued member of the faculty of Union Theological Seminary since 1933.

Mr. Heuss, once famous as a football player also knows German universities, having studied at three of them. Dr. Kuebler also studied in Germany, as did Professor Greene.

The Presiding Bishop's years in Japan as missionary, college president and Bishop, are familiar to Episcopalians, as is his splendid leadership of the Church since election to his high office. Bishop Tucker has also been good enough to write for the Church Congress a fine paper on "The Task of the American Church Today" to be published this month.

England is more largely represented among our speakers than the Axis countries. Dr. Higgins and Dr. Richardson were born there; Dr. Fletcher studied at the London School of Economics; President Chalmers took two degrees at Oxford. Dr. McGregor and Dr. Rich-

(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

Social Service Problems

★ The strains of a war emergency—increased working hours, housing shortages, men out of jobs because of priorities, family life disturbed by both parents working,—are the acute problems which confront the church, according to reports to the board of Christian social service. Reported as secondary tendencies are juvenile delinquency such as purse-snatching, undesirable substitutes for normal recreation, hostility to strangers, especially those of other races, nationalities, or social groups. The solution of the board was closer cooperation between private social agencies and the church in work to extend “social Gospel in action,” which must be organized in each locality for the problems of that district.

Election of Bishops

★ Do you want to know how to elect a Bishop? If you want a system that works then read the next issue of THE WITNESS. Results guaranteed.

Conference on Education

★ A conference is to be held at Princeton, N. J., on April 14-15 on theological education, called by the Presiding Bishop. It is by invitation. Professor Theodore M. Greene of Princeton is to speak on the ideological offensive; the Rev. Edward R. Hardy Jr. of the General Seminary faculty on post-ordination training in the Roman Church; the Rev. Joseph F. Fletcher, dean of the Graduate School on the Methodist Church, while a representative of the Federal Council will speak on such training in other churches. Bishop Powell of Maryland is to speak on whether such training is desirable in the Episcopal Church and the Rev. T. O. Wedel of Washington Cathedral will present practical plans.

On the Cover

★ The picture on the cover is from a drawing by Rowland Hilder that is one of the 200 illustrations of *The Bible for Today*, edited by John Stirling and published by the Oxford University Press. We are indebted to Mr. William Krause of the Ox-

ford Press for permission to use it for our Easter cover. This unusual Bible was reviewed some months



James M. Stoney is to be consecrated Bishop of New Mexico on April 16 at Anniston, Alabama.

ago by Fred Grant, but we would like to say here that it is a book that might well be in every home, particularly where there are children.

Committee on Browder

★ The Rev. W. Russell Bowie was the chairman of a meeting held in New York on March 28 when a number of clergymen met to consider the case of Earl Browder. Also signing the call for the meeting was the Rev. Joseph H. Titus, rector at Jamaica, Long Island, and the Rev. Robert H. Nichols. The group concluded that Mr. Browder's imprisonment was a personal injustice and a violation of democratic process, and they are urging executive clemency for him.

News from Home

★ “Good News from Home” is the title of a news letter for men in army camps written by members of the parish at Birmingham, Michigan. News of both the men in service and the folks back home is written up—marriages, transfers and promotions of army men, and news of the Bir-

mingham basketball team and the town elections are all included. The parish office also acts as a clearing house for mail to army camps from one service man to another, since army regulations do not permit publication of addresses. Good idea!!

Use the Card

★ The copies going out this week in Bundles for sale at churches have return cards enclosed. If you are getting your paper at the church won't you find out first whether or after Easter. If not, then please send not the paper is to be sold there in the card. We will then mail THE WITNESS to your home each week. We want all of you to read the magazine every week throughout the year. Twenty lively pages every week for just three dollars. As the clothing merchant says in his ads—*Compare! Compare!*

Penny for Soldiers

★ A penny for the soldiers. That was the gift of a ten year old choir boy at St. George's Church, Flushing, N. Y., who said, “I haven't very much, but I wish you would take this and use it for the soldiers,” as he gave his penny to Chaplain Arnold M. Lewis after he had told the story of a chaplain's work to the congregation of St. George's.

Christian Home

★ “If Christianity has done nothing else in the world than to show what a Christian home and family can be,” declared Presiding Bishop Tucker, “it has given to the world the richest and most satisfying gift man has ever known.” In proclaiming the Church-wide observance of Christian Family Week, May 3-10, Bishop Tucker stressed the need “to perpetuate the life of the Christian home and family in these days, when every social institution is being shaken.” Family week will be observed by greater emphasis on family worship in the home and at church.

Report from China

★ Mary Lamberton, missionary in Chengtu, China, cables that all is well at the mission in Shanghai. Bishop Francis L. Norris, retired British Bishop in the Chinese Church, is with them at the mission.

Vice and Liquor

★ Vice and liquor traffic at army camps are denounced in a resolution to the president by the Federal Council of Church, which asks for

immediate measures to "protect men in the armed forces from liquor and organized vice." The executive committee of the Federal Council also resolved to appeal to pastors on the West Coast to help in providing employment and homes for Japanese evacuated from the coast.

Zipper Prayer Books

★ Zipper covers on khaki bindings are provided on the copies of the Book of Common Prayer to be distributed to nurses as well as army and navy men by the Church of the Incarnation, Atlanta, Ga.

Stoney Consecration

★ The newly elected Bishop of New Mexico, Rev. James Moss Stoney, will be consecrated by Presiding Bishop Tucker on April 16 at St. Michael's Church, Anniston, Alabama. Co-consecrators will be Bishop Carpenter of Alabama and Bishop Mitchell of Arkansas. Mr. Stoney is to be presented by Bishop Kirchhoffer of Indianapolis and Bishop Clingman of Kentucky.

Canons in Brazil

★ The Council of the Brazilian Episcopal Church, meeting at Pelotas, Brazil, revised the canons of its missionary district and planned intensive mission work in all parts of the district. The canons provide that a bishop may nominate a rector to a new post, and may make nominations to fill vacancies or may appoint the rector if the vestry takes no action on the nominations.

Book of War Prayers

★ A new edition of Bishop James DeWolf Perry's *Book of Wartime Prayers* is on the presses supplementing the 15,000 copies now in circulation. Bishop Perry began his collection in the first World War when he served as Chief of Red Cross chaplains in France.

College Worker in South

★ A secretary for college work is being appointed in the Province of Sewanee who will organize a three year cycle of student conferences and will help college workers and small colleges which have no worker.

Baltimore Bequest

★ A bequest adding substantially to the endowment fund of St. Paul's Church, Baltimore, has been granted from the estate of the late Maurice Gregg, who was a communicant of St. Paul's since his boyhood.

Youth Meeting

★ Rev. J. G. Moore, of St. Paul's Church, Evansville, Ind., and member of the CLID met with 100 young Churchmen at St. Stephen's Church, Terre Haute, recently for a confer-

battles now, in 1942," a mass meeting for "Win the War Now" met in Louisville, Ky., this week. Bishop Charles Clingman of Kentucky was one of the sponsors of the meeting and the Church in Louisville is par-



Children of Christ Church Cathedral, Springfield, Mass., placing flowers in a Cross. Following the service the cross is presented to a hospital for crippled children where the flowers are removed by nurses and again placed in the Cross by the children in the hospital.

ence on Christian Reconstruction. Mr. Moore stressed the Malvern interpretation of "war as a disease of civilization" and said that we must turn away from rank materialism and go back to the "old time religion" based on the first truths of Christ. Others who addressed the group were Mr. William Lee Richards of the National Council and Colonel Kadlec, a Churchman in charge of construction of an ordnance plant.

All-Out War Effort

★ Demanding that Congress enact legislation which will "insure that our armed forces be provided with enough equipment to win their

participating through its Department of Christian Social Relations. The group voted that Congress be asked to speed up war production and "to quit playing politics, whether it be party politics or politics with pressure groups, such as business interests, labor, the farmer, or government bureaucracies, and devote itself unremittingly to those things necessary for the all-out prosecution of the war."

Church in Australia

★ As the invasion of Australia seems imminent, we find especially interesting the description by Dr. Stokes of the Church Assembly in London of Church work there. Dr. Stokes

remarks, "Even in peacetime the task of those who are doing the Church's work in that part of the world is a difficult one, for the dioceses are of huge size, the population is scattered, and the clergy are few in number. The diocese of Carpenteria, for instance, in which Port Darwin is situated, covers an area of no less than 620,000 square miles, which Bishop S. H. Davies handles with the aid of some dozen clergy and about a score of lay workers. The neighboring diocese of North West Australia is even larger, and conditions are very similar."

Death of Mrs. Gilpin

★ A prominent laywoman of Virginia, Mrs. Hattie Newcomber Gilpin, 81, died on March 19. Mrs. Gilpin built the parish house at Millwood, Va., and raised the parish's quota to \$3,200 a year in a church which has only 70 communicants.

Better in Camp Than Home

★ "There is better morale in camp than in many communities. It makes me shudder to see the complacency of the people at home," declared Rev. Roelif Brooks, former army chaplain, to a congregation at the Church of St. James the Less, Scarsdale, N. Y. Mr. Brooks, rector at St. Thomas, New York City, spoke as part of the campaign to raise \$1100, the community's share of the army-navy fund.

China Refugee School

★ The refugee mission school which fled from Wuchang to Chennan in Free China is crowded to overflowing, reports Miss Venetia Cox, music teacher there. More than 400 children are enrolled, and "crowded elbows on our primitive board desks make it almost impossible to write." She has to teach music without instru-

ments, since the school's ten pianos had to be left behind when the school fled.

Asks District Division

★ A request from the Virgin Islands that the district be divided was a high spot at the 36th convocation of the Missionary District of Puerto Rico. Bishop Colmore gave reasons in his address as follows: language difficulties, difficulty of travel during the war, and financial problem of travel when it is possible. The convocation took a sympathetic attitude and voted an expression of co-operation which was sent to the Virgin Islands.

Peace Altar

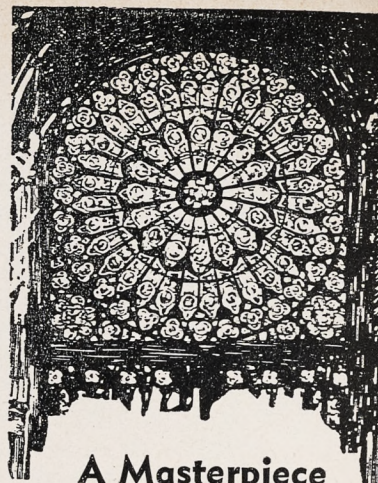
★ A peace altar, dedicated to Robert Wilcox of Penn Yan, New York, who died in an army camp, has been installed by the young people of St. Mark's, where he was an active member. A tablet on the altar bears the names of other parish men in the service, and a light is kept burning constantly. Many come here during the week to pray for the men in service.

The Real Crisis

★ Speaking at a service in New York, Rev. C. Leslie Glenn, navy chaplain, declared, "the crisis will not be when we begin to win the war and stop losing, or when we have finally won it. The crisis will come at that time when America stands silent in a silent world and the question is, What, fundamentally, does America want?"

Bible Ready for Africa

★ After ten years in the writing, and three years in the printing, 3,000 Bibles are now in New York awaiting transportation to the Belgian Congo. It is written in the Luba-Lulua dia-



A Masterpiece of Beauty and Color

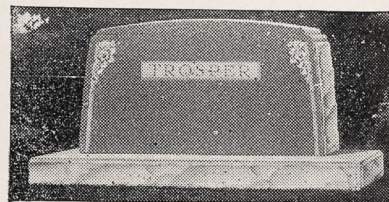
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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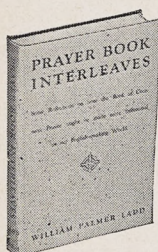
It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

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Prayer Book Interleaves

By William Palmer Ladd

Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.

"Scholarly in substance, popular in form and filled with the spirit of sturdy, simple devotion."—Dr. F. C. Grant
"Replete with many a fascinating anecdote and illustration."—Dr. Robert O. Kevin in *The Philadelphia Inquirer*
"Am enthusiastic about it. Should bring a real awakening of the spiritual powers of the Church."—From a reader

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lect. While being printed in England, work was held up first by priorities, and then by a bombing of the plant which destroyed the entire paper supply.

More About Migrants

★ "Most of our two million agricultural migrant workers earn only \$250-\$400 a year," declared Miss Edith Lowrey, supervisor of migrant work of the Women's Council, speaking at Scarsdale, N. Y. She pointed out that we also have four million migrant industrial workers, but since they are receiving fairly high wages now, their plight isn't as urgent. Of the agricultural migrants, she told how their children were frequently out of school for long periods of time, or had no schooling at all, that they almost never received adequate medical or dental attention, or any religious guidance. She described the work being done by the Council of Women for Home Missions, which maintains social workers, nurses, and clergy in many migrant camps, as well as keeping in touch with legislative efforts to improve conditions for these people. Under her direction, the work of the council has grown from 10 projects in 5 states to over 50 projects in 19 states.

Parents Pray for Sons

★ Fathers and mothers of sixty-four soldiers and sailors of Christ Church, Bronxville, N. Y. are having a week-day corporate Communion monthly, and have joined in intercessory prayer for each other's sons. The

rector, Rev. Harold F. Hohly, called the group together to consider means of corporate activity, and the above plan was decided upon. Each man in service has been sent a list of others in the parish who are in the armed forces.

What's It All About?

★ A weekly discussion group on the question "What Are We Fighting For?" is a part of the Lenten Fellowship program of St. Matthias' Church in Detroit. Labor leaders, clergymen, writers and newspaper men are among those chosen to present the subject with discussions following each talk.

In Seven Languages

★ A service of ecumenical worship at St. Paul's Cathedral, Detroit, on March 8 included church people of many nationalities and the reading of the Lord's Prayer in seven languages—Hungarian, Polish, Armenian, German, Spanish, Greek, and Russian. The sermon by Rev. Warren Pickett of the First Congregational Church, stressed the need for a unity of all denominations in the present crisis. Bishop Frank W. Creighton gave the closing prayers and benediction.

Playing in the Dark

★ In Santa Rosa, California, during a prolonged blackout, the Rev. Arthur W. Farlander, rector of the Church of the Incarnation, went to the organ of his church and played hymns. Passersby heard the music,

entered the church and remained through the blackout, singing the hymns as Mr. Farlander played them in the dark.

New Mississippi Church

★ St. Columb's Parish House-Church has been opened in Jackson, Mississippi, providing a church for 158 communicants and a Sunday school of 62 members who have for a year met in churches of other denominations on Sunday afternoons and in homes of the members for Sunday school. Bishop Bratton and Bishop Green assisted the minister, Rev. Val. H. Sessions at the opening services.

Interned in Japan

★ News of Paul Rusch, secretary of the Brotherhood of St. Andrew in Japan, has been received through our state department, saying that he has been interned but is safe and well. Efforts are being made through Mr.

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Courtenay Barber, treasurer of the American committee for the Brotherhood of St. Andrew in Japan, to send funds to Mr. Rusch. Last word from him was a cable received just before Japan declared war saying, "As a Christian I would gladly die for my convictions. Cannot desert my life job."

Hurrying Things Along

★ An interned Japanese was baptized on March 5th at the immigration station at Seattle, Washington. Mr. Okawa had been receiving instruction with the idea of being baptized and confirmed at Easter. However, he found himself interned, with the possibility of leaving for "somewhere" soon. The Rev. Daisuke Kitagawa, in charge of St. Peter's Mission, performed the baptism, after a short talk by the Rev. Lewis J. Bailey, rector of Trinity Parish Church.

Easter Dawn Service

★ The Rev. H. W. B. Donegan, rector of St. James', New York, is to be the preacher at a united service to be held in New York on Easter morn at 7 A.M. The service will be in Radio City music hall, with music by the Ukrainian Church choir and the famed Serbian Singers. It is under the auspices of the New York Federation of Churches and is to be broadcast.

Social Service Conference

★ Progress to be made in Church social relations was the topic of discussion at a meeting of the department of Christian social relations of the fourth province in Atlanta, March 11 and 12. Bishop William Mercer Green of Mississippi, chairman of the provincial department, presided, and told the group that "The Church must catch social vision as set forth by Jesus Christ for the underprivileged. It must have the courage and strength to share boldly their fate. It must not be the Church complacently identified with the privileged folk. A new order must be developed from the present disorder of the world, and the Church must be the leader pointing to the reshaping of life based upon the fundamentals as set forth by God."

From Bishop Middleton S. Barnwell of Georgia came a suggestion for a Missionary Episcopate with Negro bishops under the direction of the General Convention. "This," said Bishop Barnwell, "would do more to hold the Negro within the Church, especially the young Negro, than any-

thing else that we might do. It would give the Negro an opportunity to express his own leadership and to develop his own abilities, and would place the whole Negro problem upon the national Church, instead of making it a regional matter."

Further discussion was on the missionary work in rural districts. "The future of America lies with the rural folk," the Rev. Clifford L. Samuelson, assistant secretary in the National Council's department of domestic missions, declared. "They represent one of the largest groups in the United States. At present there are twelve million children in rural areas with no Church affiliation. The Church must come to realize the importance of this missionary opportunity and send men equipped to bring these people into the Church. Seminaries should train young men to become rural pastors, and the Church as a whole should readjust its standards by giving the rural minister an adequate salary and recognition of his work by sending him to diocesan councils and General Conventions."

Discussion of defense area problems was shared by George Syme, field worker for the defense recreational division of the Federal Security Administration; Mrs. Jessie D. Ames, general field secretary of the commission on interracial cooperation; Miss Blanche Best, Y. W. C. A. representative on the U.S.O. for the Southern Area; and Rev.

Randolph Blackford, chaplain at Lawson General Hospital, Atlanta. The function of the Church, it was agreed, is to extend to the men in the armed forces, their families, whether permanently located in a new community, or visiting the camps, or at home, real pastoral care; and to incorporate them into the active life of the parish, to extend the friendly welcome of the Church and the community. In the new boom towns, brought about by defense projects, special emphasis should be given to make the new families feel welcome in the Church and its activities.

The social responsibility of the parish Church was stressed by Rev. Almon R. Pepper, executive secretary of the department of Christian social relations of the National Council. "After the war the social, economic and cultural reconstructions will be determined by the judgment of the entire people," he said, "therefore the parish must begin to

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think of these problems. Dramatize the Church's concern for community conditions. Arrange services of worship during the week of the community chest drive, pointing out the work the Church does in cooperation with the local agencies, using the prayers for the whole state of the Church, for all conditions and kinds of men, using posters that are used in the community chest drive to focus interest in the service. This will make congregations mindful of the implications of the prayers used at each service."

Bishop Green announced another meeting of the provincial department sometime in the autumn.

Praise for Russia

★ The Presiding Bishop is to be a speaker on April 13th at a mass meeting to be held in Carnegie Hall, New York, to "celebrate the heroic achievements of Russia's fighting people and pray for their continued success." Other speakers are to be Pierre Van Paassen and the Rev. A. Clayton Powell, Baptist minister of Harlem and a New York City councilman.

Chicago Anniversary

★ The 75th anniversary of the Church of Our Saviour, Chicago, is to be celebrated Easter and the Sunday following.

Summer at Bexley

★ Bexley Hall, seminary of Kenyon College, is the latest seminary to announce a summer session. It will be held jointly with the graduate school of theology of Oberlin College and will be held at Oberlin.

Evangelical Fellowship

★ Mr. Dale Purves, industrialist and a mediator on the war labor board, is to speak at the regional conference of the Episcopal Evangelical Fellowship, meeting in Baltimore, April 23-24. He is to speak on employer-employee relationships. Others on the program are the Rev.

A. T. Mollegen of the Virginia Seminary; the Rev. C. A. Simpson of General; the Rev. T. O. Wedel of Washington; Professor James B. Pratt of Williams College.

Private as Chaplain

★ At Camp Lee, Virginia, Private Harvey G. Applegate of Elizabeth, N. J., formerly chaplain's assistant, has recently been given a license as lay reader by Bishop William A. Brown of Southern Virginia. Since there is no Episcopal chaplain at Camp Lee, Private Applegate will be authorized to hold certain types of services and do other church work.

Church Congress—

(Continued from page 11)

ardson came to this country from Canada.

Professor Greene, born in Constantinople, spent his childhood in Turkey, where his father was a missionary for fifty-one years. Three years in India, first with the Young Men's Christian Association, then teaching philosophy and other subjects in Forman Christian College, University of Punjab, Lahore, were followed by two years in Edinburgh where Professor Greene took his doctorate.

Thus speakers and panel members "cover the waterfront" of Germany,

Japan, England, Scotland, India, Canada and Turkey. Add three foreigners who have written papers in the Church Congress quarterly study course during the past year: Dr. Tillich, the Reverend Dr. Adolph Keller of Zurich, Switzerland; the Rt. Rev. Y. Y. Tsu, assistant bishop of Hong Kong, who lives in Kunming, the Chinese terminus of the Burma Road on "The Street of Ten Thousand Bells."

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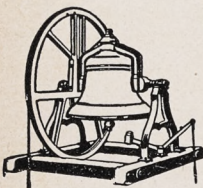
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Congress will be in the Columbia Club, Monument Circle, Indianapolis, which offers single rooms at \$3.50, double at \$5 a day. All people who are concerned about the present terrifying situation are invited to attend the Congress and take lively part in discussions of this important program.

Present Crisis—

(Continued from page 10)
part in founding the League of Nations. Great services held in Geneva were badly attended by League members.

"Study in such groups as this, think, work, plan, understand economics, education, international problems.

"The nearer we come to Christ, the nearer we come to each other and to the Kingdom of God, the goal of our hearts."

BOOK REVIEWS

BUTLER, JOHN VERNON, JR., formerly rector of St. Peter's Church, Springfield, Mass., will be rector of St. Martin's Church, Providence, R. I., starting April 2.

DOUGLAS, CHARLES M., retired rector of Christ Church, Short Hills, N. J., died at his home in Madison, N. J., on March 15. He graduated from General Theological Seminary, New York, in 1899, and was assistant rector of Grace Church, New York, until his appointment as rector of Christ Church in 1904.

FERGUSON, E. B., has resigned as rector of St. Paul's, Clinton, N. C., Grace Church, Whiteville, and St. Gabriel's, Faison, to become Vicar of the Good Shepherd, Look-out Mountain, Chattanooga, Tenn.

HAVERMALE, WESLEY, A., rector of St. Luke's of the Mountains parish, La Crescenta, Calif., has resigned to be rector of the Church of the Messiah, Santa Ana, Calif.

HERING, CHARLES D., rector of St. James' Church, Wooster, Ohio, has accepted a call to Trinity Church, Tiffin, Ohio, after May 1. KNAPP, J. S., former rector of the Church of the Transfiguration, Ironwood, Michigan, has accepted a call to Trinity Church, Detroit.

NEWKIRK, CHARLES D., rector of St. Andrew's Church, Syracuse, N. Y., for the past 13 years, has resigned to become rector of Christ Church, Manlius, N. Y.

RICHARDSON, MAUSELL, was ordained priest on March 15 by Bishop W. Appleton Lawrence of Western Massachusetts, at St. Stephen's Church, Pittsfield, Mass. Rev. Donald N. Alexander, rector of St. John's, Worcester, presented the candidate. Mr. Richardson will continue his work as assistant at St. Stephen's Church, Pittsfield, Mass.

ROBERTSON, IAN E., rector of The Church of Our Saviour, Salem, Ohio, and St. Matthew's Church, Sebring, Ohio, will become rector of St. Matthew's Church, Cleveland, Ohio, after April 12.

SMITH, LEONIDAS W., former vicar of St. Paul's, Ft. Morgan, Colorado, became vicar of Calvary and Golden parishes in Colorado on March 16.

WELSCH, GEORGE T., JR., member of the senior class at Episcopal Theological School, Cambridge, Mass., has been appointed minister in charge of Christ Church, Big Stone Gap, Mass., after his graduation and his ordination to the diaconate. Mr. Welsch will also have charge of St. Stephen's Church at Nora, relieving Rev. Charles G. Leavell, who at present has five scattered mission points in three counties.

WILLIAMS, HADLEY B., was ordained to the priesthood at Trinity Church, New Haven, Conn., on March 20 by Bishop Frederic G. Budlong of Connecticut. He was presented by his brother, the Rev. F. Randall Williams, of St. Andrew's Church, South Orange, N. J.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

E. CECIL SEAMAN

The Bishop of North Texas

No man in the district of North Texas is getting less than \$1,800 a year and a rectory. Also, contrary to Mr. Patton's statement that clergymen get stuck once they take up work in a missionary district, the record shows that a high percentage of the 59 priests enrolled in a period of 32 years have transferred to other work; 23 of them to parish work in dioceses. Probably none of the 14 continental domestic missionary districts will be ready for diocesan status within ten years, but many dioceses have their communicant strength augmented each year by those who are reached first in missionary districts. We are anxious to have missionary-minded clergy know that they have in missionary districts opportunities for expanding service and for the recognition of their ability.

THE REV. C. STURGES BALL

Former faculty member of the Virginia Seminary

As an ex-seminary professor I most heartily endorse your editorial concerning the acceptance of poorly trained men for the ministry. As you suggest, we have too many such liabilities already. The existing situation ought to furnish a timely opportunity for that merging of adjacent and struggling parishes which is the desire of many of our far-seeing bishops. I would like to say also that I both enjoy and profit from the reading of what one of your recent correspondents has called 'your stupid Protestant paper'.

THE REV. RAY O. MILLER

St. James Church, Los Angeles

In regard to San Joaquin: most clergy everywhere "would welcome a change". It is also true that "the clergy are cruelly underpaid" not alone in San Joaquin. In a word, the situation in that district is not greatly different than that in other districts and dioceses. I served in San Joaquin for five years and testify that Bishop Sanford has laid a solid foundation. The church buildings and parish houses are nearly all paid for and are in good condition, far better than in most dioceses. The district has a feeling of unity and corporate consciousness which it could never have as a part of the three contiguous dioceses. Moreover there is promise of a larger population, with the Central Valley Water Plan well under way which will bring under cultivation thousands of acres of the richest farming land in the world. It is bound to be a wealthy empire as large as Pennsylvania. If we cannot build a strong Church center here we may well give up hope of doing so anywhere.

MR. ROBERT L. WARE

Glen Rock, New Jersey

Is it possible to obtain in book form a collection of the articles on *Know Your Bible* by Fleming James? *Know Your Prayer Book*, as well as the articles on the

Faith and the Classics also have proved most helpful and I hope are to be continued.

REPLY: The reason that we print these articles always in column two on page nine is so they may be more conveniently clipped and made into scrapbooks. Our suggestion is that people thus become their

own publishers. We plan to continue these features and it may be that eventually they will be published as small books or pamphlets, though we have no such plans at the moment.

THE REV. PAUL T. SHULTZ JR.

West Roxbury, Massachusetts

The March 12th WITNESS is the best so far as it has spark and sparkle. I like controversy. A Church without it is dead. The fine editorial on *Prayer is Dangerous* I enjoyed and also Spofford's comments on the Patton business. Joe Boyle is my good friend of whom I am very fond, but I enjoyed your going after him. I know he can take it and I hope he cracks back at you, and that a swell scrap results.

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