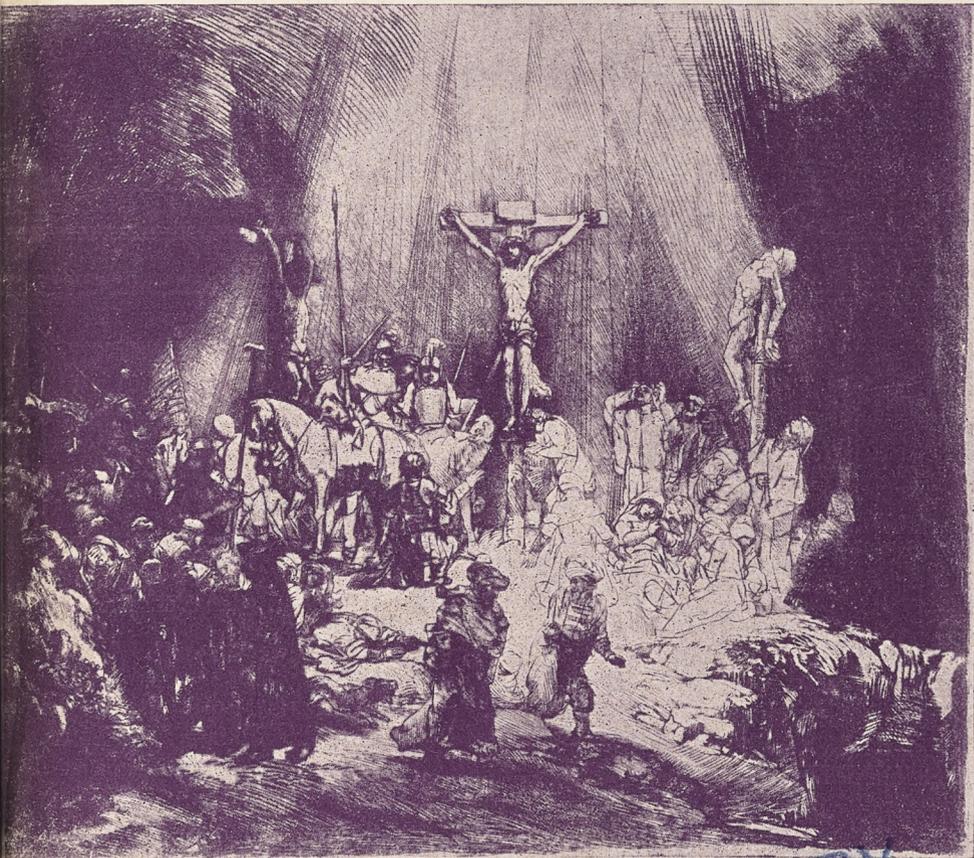


The WITNESS

10¢
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APRIL 6, 1944



THE THREE CROSSES
IN SECOND STATE
BY REMBRANDT . .

Courtesy Metropolitan Museum

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AN EASTER SEASON MESSAGE

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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 4:30 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.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M. Spiritual Healing 4 P.M.

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES'S CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion
9:30 a.m. Church School
11:00 a.m. Morning Service and Sermon
4:30 p.m. Victory Service
Holy Communion Wed. 8 a.m., Thurs. 12 noon.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S. T. D. Rector
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.
Daily Services: 8:30 Holy Communion;
12:10 Noonday Service; Thurs. 11 Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Edward R. Welles,
M.A., Dean

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

The WITNESS

For Christ and His Church

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APRIL 6, 1944

VOL. XXVII.

NO. 39

CLERGY NOTES

BALCOM, JOHN, formerly rector of the Epiphany, Walpole, Mass., is now in charge of St. Stephen's, Fort Yukon, Alaska.

EDWARDS, WALTER E., rector of St. David's, Scranton, Pa., is to become rector of Trinity, Tyrone, Pa., on May 7th.

ELLIOTT, GEORGE H., formerly in charge of the Good Shepherd, Fairhaven, Mass., is to become the rector of the Messiah, Woods Hole, Mass., on April 10th.

GRILLEY, EDWARD W. Jr. is now the rector of St. Mark's Church, Fall River, Mass.

HANSON, ALVIN H., was ordained priest on March 17th by Bishop Fenner at Grace Cathedral, Topeka, Kansas. He is the assistant at the cathedral. The service was attended by 20 Protestant ministers of the city who were then guests of Dean Day at luncheon.

JELLISON, FREDERICK K., was ordained priest on March 19th at Trinity Church, Toledo, by Bishop B. D. Tucker. He is the rector at Findlay, Ohio.

KENNEY, W. MURRAY, in charge of St. Andrew's, Akron, O., was ordained priest on March 15th by Bishop B. D. Tucker.

LEE, CLARENCE, rector of the parish for Chinese at Vancouver, B. C. is now the vicar of True Sunshine Mission, San Francisco.

MacCOLL JAMES R. 3rd, was ordained priest on March 19th at Trinity Church, Toledo, by Bishop B. D. Tucker. He is the assistant at the parish.

PEABODY, JOHN N., curate at St. Paul's, Chestnut Hill, Pa. is now the vicar of St. Andrew's and chaplain to Episcopal students at Pennsylvania State College, State College, Pa.

PUGH, ERNEST, formerly rector of St. John's, Somerville, N. J., became the rector of Christ Church, Plymouth, Mass., on March 15th.

SHELMANDINE, DeVERE L., formerly rector of St. Mark's, Waterloo, Iowa, became the rector of St. Stephen's, Mount Carmel, and vicar of the Church of the Ascension, Kulpmont, Pa., on March 26th.

SYNDER, FRANK E., rector of St. Mary's, Williamsport, Pa., died suddenly of a heart attack on March 2nd.

WARD, VESPER O., formerly rector at Pacific Grove, California, is now a canon at Grace Cathedral, San Francisco.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

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

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,
Dean

Sundays: 8, 11 and 4:00.
Noon Day Services, 12:10, except Saturdays.

Holy Communion, 11:15 Thursdays and Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D.,
Rector

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
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.

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Eivind Berggrav as a Prisoner Leads Church in Norway

*Bishop of Chichester Tells a Moving Story
Of the Founding of a Church in Far North*

By G. K. A. Bell

The Bishop of Chichester

London:—In a forest cabin a few miles north of Oslo Eivind Berggrav is held as prisoner, with twelve soldiers keeping guard. All Norway knows that he is there—the chief Bishop of the Norwegian Church—and that, however straitened his bodily movements may be, nothing can chain his free spirit. He is not allowed to see even his wife or his children. No one can approach him. No one can write to him about the affairs of Church or nation. Yet, in spite of such compulsory silence, his very captivity is eloquent. He is another symbol in the midst of darkness of the glory and the power of God, owing his imprisonment to his refusal to disobey the first commandment, "Thou shalt have none other gods before Me."

Norwegians are a strong, patriotic, and determined people in whose soul religion strikes deep. Most of their life is a struggle with nature—the farmers struggle with the soil, the rocks, and the woods; the fishermen battle with the sea, sailing out in open boats in all kinds of weather, and never knowing who will return. Life is hard, death is not far away, courage and faith are unflinching.

Here is a story from Bishop Berggrav's own tale of his life in his first diocese, Halogaland, in the far north, which throws a vivid light on the Bishop's own spirit, his imagination, his care for his flock, and the devotion and robustness of the men and women of Norway.

There is a little old fishing village on an island called Makkaur at the very end of the world. It has no beach or harbor, only rocks and cliffs. No boat can ever anchor. Indeed, for a boat of any size, the only kind of landing possible, and then

only when the sea is quiet, is by climbing an iron ladder straight up the cliffs, fastened with iron nails. There are 102 people all told in the little village. The pastor who looks after them lives at Vardoe, and has to travel about fifty miles by sea to get there at all. For generations the islanders had no church. But at last they built one for themselves. And it came about in this way. There was no earth in Makkaur. But about sixty years ago a fisherman named Hansen started carrying earth from the moors into Makkaur, a very little at a time. Then his wife, Peroline Hansen, joined him, and they went together by rowing-boat further into the fjord and fetched load by load of earth, which they carried up the iron ladder on the cliffs, and gathered it together. After some years they had collected enough to feed one cow. The fisherman died, and his son and his wife went on in the same way till the field became large enough for two cows. But the old fisherman's wife decided that there must be a church. So she started quietly and cleared the ground beside the field, and one day she said to her son, "Here the church shall stand." For the rest of her life she worked on, determined that before her son died the church should be built. Gradually the little colony of Makkaur, men and women, raised the money—some of it was their own hard-won savings, some came from the school authorities, some from a school and church fund. In the end 6000 kroner was raised (about \$1200) and the little wooden church was built and finished by 1934. The pastor at Vardoe, full of joy, wrote to Bishop Berggrav at Tromsø, inviting him to consecrate the building. The Bishop came and stayed

with Peroline Hansen's son, Bernhard Hansen, himself a fisherman and now seventy years old. And this is how the ceremony of consecration proceeded.

When the Bishop consecrated the church, he turned to Bernhard Hansen and said, "Go forward to the altar. Place the Bible on the ground which your mother worked, and where she prayed that God's House should rise here in Makkaur."

The old white-haired man, who was sitting with the Bible on his knee, raised himself slowly, and with great dignity walked slowly to the altar and carefully placed the Bible upon it.



The last photo of Bishop Berggrav taken just before he was made virtually a prisoner by the Nazis. It is a radiophoto

The Bishop went on, and turning to the children, said, "Children of Makkaur, take the baptismal bowl over which all the coming generations of children born in Makkaur shall be lifted, and carry it up to the front." Two girls, each ten years old, then walked through the church carrying the baptismal bowl between them and placed it on the font. Then the churchwarden, bidden by the Bishop, went forward to the altar with the holy vessels for the Lord's

Supper. Then the Bishop cried, "Now we can light the candles in Makkaur church!" and, turning to the builder of the church, he said, "Master builder Aasjord, I know how carefully you have watched and worked over and blessed each of the planks that has been put together to make this house; I ask you to step forward and for the first time to light the altar candles in your chapel." So the master builder went to the altar and lit the candles with a trembling hand, and everybody in the church watched the little flames grow bigger.

Afterwards the Bishop baptized thirteen children, being 12 per cent of the whole population. Such is the spirit of the man who in these dark days has been sent by God to be Chief Shepherd of the Church of Norway.

(Bishop Bell tells of the rise of Eivind Berggrav to be the Primate of the Norwegian Church in 1937, of his efforts on behalf of peace and his prominent place in the movement for Church unity. He continues the story . . .)

On 9th April 1940 the Nazis rushed upon Norway unannounced, like a thunderbolt, scattering death and destruction. The whole aspect of Norway was transformed in a moment. The invading Germans promised to safeguard Norwegian law and order—a promise quickly broken. An administrative council was formed, as an emergency institution, appointed by the supreme court. It was not a political body, and later on the appointment was sanctioned by the royal Norwegian government. Bishop Berggrav was careful to do all he could to protect the honor and interests of the Norwegian Church and nation, in complete loyalty to King Haakon, with whom, as was well known, he had very close relations for a long time past. His attitude, gravely misrepresented by the Nazis was very clearly expounded in the broadcasts given by him on 14th and 16th April 1940. It is as clear as possible that his concern was to keep internal order, and to give an explanation of the agreements which, according to international law, had to be kept both by the civilian population and by the occupying power. They very plainly rebut the charge made in Nazi circles against Berggrav's honor and patriotism, that he had exhorted the Norwegians to collaborate loyally with the German authorities. He laughed it to scorn.

When in June 1940 the Germans

demanding the deposition of King Haakon by the Storting (Parliament), Bishop Berggrav was himself one of a committee of three, the two other members being Chief Justice Berg and District Magistrate Harbeck (a member of the administrative council), appointed to negotiate with the Germans on the basis "that King and the government should not be dismissed." As is well known, these negotiations were rejected by the Germans. The demand for King Haakon's abdication, which was insisted upon by the Nazis, was rejected by the King himself in a most

the deans and pastors of the Norwegian Church, with Bishop Berggrav and the six other bishops at its head, and uniting all religious forces. It was religious opposition, based on the strongest grounds of principle, and this gave it all the greater power. Bishop Berggrav showed extraordinary ability in organization, as well as extraordinary spirit in encouraging all Churchmen, and in his championship of the right. And thus through him the voice of the Church was heard, loud and clear, as the upholder of the Divine law, the denouncer of the godless and



Courtesy Metropolitan Museum

CHRIST ON THE CROSS
By Eugène Delacroix

dignified answer on 3rd July. For some time there was suspense. Then on 25th September 1940 the German Reichskommissar Terboven issued a proclamation purporting to dethrone the King and the royal family, and to dismiss the whole legal government of Norway, and expressing his determination to administer Norway in future as a German protectorate.

The response of the nation was instantaneous. Except for a paltry minority of traitors, the entire Norwegian population rose in open opposition to the Nazi kommissariat and its henchmen. At the very heart of the opposition stood the supreme court, the teachers, and, not least,

lawless character of the Nazi regime, and the defender of the people's conscience. At the same time he and all the other bishops besought the Norwegian people to avoid the use of force. A crisis quickly developed, and the Quisling government made a sharp attack on the Church, and a sharp attack on the rights of the parents. The Bishops decided that they could no longer continue to participate in an administration which violated the community's rights. Bishop Berggrav resigned "what the state has committed to my charge," with all the other bishops, on 24th February 1941, though "the spiritual (Continued on page 17)

Armed Forces Play a Big Role In the Easter Services

*Services Will Be Held as Usual in Cities
With Army and Navy Taking a Leading Part*

By Religious News Service

New York: — America's armed forces will play a prominent role in the hundreds of Easter dawn services scheduled to be held throughout the country on April 9. Despite war-time travel restrictions, which have resulted in a number of cancellations, attendance at these ceremonies is expected to reach record proportions. An impressive Easter service with seven military bands and four choirs participating will be conducted on Easter at Fort Benning, Ga. The ceremony will be held in Doughboy stadium with a seating capacity of more than 10,000. Participants will include soldiers from the infantry school, the parachute school, the 7th armored division, Lawson Field air base, and 4th service command troops.

Victory without hate will be the theme of the annual Wichita Mountains (Oklahoma) sunrise service. The ceremony will feature a plea for a just and Christian peace and, in addition, a special Easter pageant will be presented at the Fort Sill military reservation. The pageant is normally held at the Holy City site deep within the Wichita range. Military personnel will aid in the production of the pageant and a large part of the congregation will probably consist of soldiers. Before the war, when the spectacle was presented in the Holy City amphitheatre, attendance reached 225,000.

The 24th annual Easter dawn service at the Garden of the Gods, Colorado Springs, will feature a message to the armed forces stressing the need of the Easter spirit at a time of crisis. A 219-voice a cappella choir and the 549th headquarters second air force orchestra will furnish traditional music. To add to the occasion, a special *Prayer in Time of War* will be interpreted musically by the orchestra.

Indianapolis' annual Easter sunrise carol service will be dedicated to America's men and women in uniform. Viewed by some 50,000 worshippers last year, the observance is believed to be the first children's outdoor service held anywhere in the

world. More than 500 young people will participate in ceremonies featuring salutes to the Christian and the American flags. The annual celebration is made possible through the cooperation of 70 organizations, including churches, schools, business firms, and other groups.

Hollywood Bowl will be the scene of Easter services stressing the re-

project has attracted more than 400,000 individuals. One feature of the Soldier Field observance will be missing, as it was last year. The draft has so reduced church choirs that the regular massed chorus of 3,000 voices has been abandoned in favor of a soloist and quartet.

Two famous Moravian sunrise services, at Winston-Salem, N. C., and Bethlehem, Pa., will be held as usual. At the conclusion of the Winston-Salem program a special message will be short-waved to men in foreign service by the Church's Bishop J. Kenneth Pfohl and at Bethlehem the Moravian trombone choir will again march through the city before taking part in the morning service.

In New York City the annual Eas-



An outdoor Easter service for soldiers at Camp Roberts, California, typical of services to be held in many parts of the country

ligio-patriotic motif. Army and Navy prayers will be intoned to a musical setting prepared by Fred Waring, orchestra leader. A prayer for the termination of hostilities will be said by a representative of the Hollywood ministerial association. A special color guard will include a Wave, a Wac, a Spar, and a girl Marine.

Because of war-time conditions several famous West Coast sunrise services have been cancelled. Among these are the Eagle Rock, Catalina, and Mt. Rubidoux ceremonies.

Chicago's annual Easter sunrise service will again be held in Soldier Field. Since 1933 the Windy City

ter dawn service sponsored by the Greater New York Federation of Churches will be held in Radio City music hall. A special Easter message will be delivered by Henry Sloane Coffin, moderator of the Presbyterian Church. Also, in New York, an annual all-nations Easter dawn service will be conducted in Central Park by the local headquarters of the Churches of God. Clergymen representing five races are scheduled to participate.

Other famed Easter Sunrise Services to be held as usual include those at Grand Canyon, Ariz., Hot Springs National Park, Ark., and Atlantic City's regular steel pier ceremonies.

For Christ and His Church For Men and Women of the Armed Forces

Clip and enclose in your letter

Britisher Henry Townsend, moderator of the Free Church Federal Council, told a congress of churchmen that the churches had taught England and America tolerance, self-government and respect for laws and that the restoration of peace in Europe requires teaching of these values to other peoples. . . . Plans are discussed for a training school for missionaries for east Asia. Several seminaries on the Pacific coast will cooperate. . . . Lots of discussion among Methodists as to whether or not women should be ordained. It will be decided presumably at the general conference meeting April 26 in Kansas City. . . . Inter-church groups met in New York, Mar. 28, to formulate plans for post-war world. . . . Presbyterians raise over million for work with armed forces. . . . Religious programs are popular on radio, survey in England reveals. . . . Protests have caused artist to change that navy chapel window which shows Virgin holding battleship. Christ Child to be substituted. . . . Albany forum, representing many groups, declares for no discrimination against minorities, full employment, better housing, help for men in the service in finding jobs. . . . Primate of Iceland Church, preaching in San Francisco, said that Islanders like Americans. . . . Pamphlet, *Races of Mankind*, barred by army and USO, has been sent to all Congregational chaplains. . . . Convention speaker says churches doing part in preventing delinquency. Blames it on movies and radio. . . . Archbishops of England in Easter message: "We look forward to seeing our forces and those of our allies break their way into Europe as liberators of their oppressed peoples." . . . Church of Scotland has received 240 names from servicemen who plan the ministry after war. . . . Cooperative Commonwealth Federation, Canadian party with a socialist program, being attacked by Roman Catholics as "red." Won a lot of seats in parliament last fall but didn't do so well in recent municipal election in Toronto. . . . Churchmen of Canada shocked on seeing report on venereal disease. Quebec province alone has a million cases with 120,000 syphilitic. . . . Plans launched to raise million and a half for Negro colleges. . . . Anglican Church in South Africa issue pronouncement condemning racial discrimination. Also calls for a more just economic order. . . . Anonymous army chaplain writes article saying there is little religion in camps and charges that in some camps officers have established houses of prostitution. . . . Because of their devotion to the men, casualties among chaplains will be high, says W. B. Pugh, chairman of the chaplains' commission. . . . Alabama lawyer issues statement urging state to maintain "white supremacy" and denounces FDR who is accused of standing for "social equality." . . . Ministers of Haywood County, N. C. declare facilities for Negro education are frightful and demand improvement. Their own ministers association is now interracial. . . . Director of British information service says that Britain, USA and USSR together can establish a peace that will last 100 years or longer. .

STUDENTS STUMP PROFESSORS

Berkeley, Calif.:— Stumping the experts by their students was the heart of a radio program sponsored by the Interseminary Movement. The unrehearsed questions were worked out by the students and presented by James ("Fadiman") Smith of the San Francisco Theological Seminary. Star of the program was Dean Henry H. Shires of the Church Divinity School of the Pacific, whose hand was up first on almost every question, and who was ably abetted by Professor John Bailey of the Berkeley Baptist Divinity School, President Jesse Baird of San Francisco Theological Seminary, and Professor Randolph Miller of the Church Divinity School. This program is for the purpose of publicizing theological education and appears once a month.

ANOTHER FREEDOM IS PROPOSED

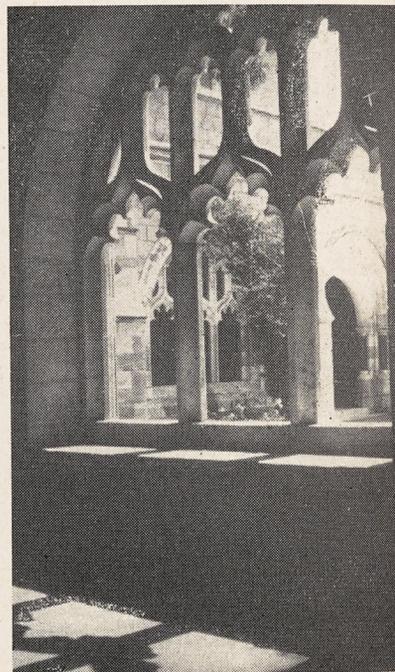
Chungking:— A fifth freedom—"freedom from doubt of the intentions of a fellow-nation"—is proposed in a statement drawn by the Christian Council here, according to a wireless received from G. F. Allen, China correspondent for Religious News Service. It says that "no people or group of people has the right to rule over another" and calls for a world organization sufficiently strong to prevent it. The Churchmen also state that the churches "must themselves unite before the nations can be united in action."

ORDINATION OF WOMEN IS DISCUSSED

Cincinnati (RNS):— Following debate led by two members and open discussion, members of the local Methodist ministers' association voted 25 to 12 against granting full clerical rights to Methodist women. Three declined to vote. The question, it was stated, was certain to come before the Methodist General Conference in Kansas City, Mo., opening April 26. From 60 to 70 per cent of the working force in the churches are women, so there appeared no good reason for not granting them full clerical rights, one pastor argued. Countering, another said it was not a question of women's ability as church workers that made it inadvisable, but rather a question of administrative duties be-

ing too numerous and complex. Moreover, he said, it would not work out satisfactorily for a married woman with a family to be ordained.

Bishop H. Lester Smith said he ordained the first woman in the former Methodist Episcopal Church (North) 20 years ago in Helena, Mont. The former Methodist Protestant Church began ordaining women about 40 years ago, but the former Methodist Episcopal Church, South, never ordained women, Bishop Smith recounted. Ordinations of women up to now have been as elders and deacons with only "local" status, it was explained. Sharp inroads into the ranks of full-fledged male ministers by the war—many entering chaplaincy work—had brought the question of ordination of women to the front row, it was stated.



A view of St. George's Cathedral, Jerusalem, where Easter first began

GOOD FRIDAY WELL OBSERVED

New York (RNS):—There will be a wider and more reverent observance of Good Friday this year in many cities, due to committees composed of both Protestant and Roman Catholics which have been functioning in some cases for several years. Among the larger centers in which joint bodies are active are Washington, Philadelphia, Duluth, Toledo, Detroit, Buffalo. In the latter city, for the first time, an appeal has been issued urging places of business and amusement to close during the three hour period.

EDITORIALS

An Easter Message

APRIL 9, 1944, as a date, is of no great significance so far as we know. But write the date out fully so that its place is quite definite in all recorded history and we have: Anno Domini 1944: the year of our Lord, 1944. That is not simply a conventional way of reckoning time, a chance arrangement which, because we have used it for some centuries, is most convenient. It stands for a profound truth. The central point in history is the appearance of Jesus of Nazareth in this world. That is what our faith proclaims. In Him is the real clue to the nature of the universe, the meaning of history and the riddle of our own existence.

Things in A.D. are not what they were B.C. and never can be. Something has occurred which makes a fundamental difference in the history of mankind. In the life and death and resurrection of our Lord there is disclosed to us the nature of God and the meaning of our own lives. In Christ there has come into the life of the world a power which can never be overcome. That is the essential meaning of Easter. The significance of this day to many is in the hope it brings of life after death; certainly we think of that at Easter time, but that is not the central significance of Easter. There is nothing distinctly Christian about belief in life after death; many religions teach it, many non-religious people believe it. It is very unlikely that those who put Jesus to death thought they were ending His existence completely. Some few may have thought so, but most of them took it for granted that His spirit would live on in some other world. That did not trouble them. Let Him live on, an immortal spirit in another realm, only get Him out of this world. They wanted to be rid of Him so that He would no longer disturb them in their religious and business and social and political life. And this they could not accomplish. The Easter

faith is that Christ is alive, a present power working through His Church.

So it is a victory we celebrate at Easter, not the hope of one, and the fruits of that victory are available to us. In Christ is the insight, the wisdom, the power we need. It is the living Christ who enables us to make sense of the world. To make sense of the world as Archbishop Temple has said "not meaning that we can show it *is* sense, but with the more literal and radical meaning of making into sense what, till it is transformed, is largely nonsense, a disordered chaos waiting to be reduced to order as the Spirit of God gives it shape."

That is what redemption means. Christ has come to save the world. He shows us the way to order and justice and peace. He shows us the way through the temporal to the eternal. He does not promise to find a way; He has found it, He is himself the way. And the way for us is through Him: learning of Him in His fellowship the Church, being fed there with His life and then carrying that transforming power into the world.

The International Scene

EVEN at the risk of seeming to use pulpit piffle and parsonic platitudes we say that these are indeed days of opportunity for the Church. The need as expressed on all sides is for some sort of international organization but even as

these words are spoken the various nations are grouping and regrouping internally and externally in terms of their own selfish interests. Actually the quarrels are not really between German individuals and American individuals. The average man in each country can get along fairly well with his counterpart in other countries, just as children of different families and races can if their parents will leave them uncorrupted . . . and the analogy carries backwards, substituting ruling classes for parents.

"QUOTES"

JERUSALEM, the holy city. What a famous city it has been; home of the temple, place of the prophets, shrine of the peoples, an earthly symbol of heavenly hope. Never large, as cities go today, never important as the capitol of a great state, nor as a world center of industry or trade. Just the holy city. What was the holy city about that first Good Friday? It was about its business. It was making business of religion, of government, of justice, of pleasure. In fact it was neglecting its real business. For the real business of the holy city was to be holy. If the city had been tending to this business there would have been no crucifixion of Christ just outside its wall. Or if the death had been enforced by Roman power the city would have been there to mourn such violation of its holiness. What about our business? America has been the land of freedom and democracy. First we won these things for ourselves. Then we held them aloft that others might see how good they were and strive to gain them also. As Jerusalem has been the holy city so ours was the land of freedom. Is not our real business then freedom and democracy? These other things; industry, commerce, finance, politics; these are important because they can serve to advance and fulfill freedom. There is another great crisis on. May our land mind its real business — freedom.

—JAMES E. FOSTER
Rector at Gary, Indiana

The Church has always had trouble with nationalism from St. Paul till the Reformation when Christendom capitulated on all sides to the rising tide. Nationalism, after all, goes back to the Tower of Babel and has always been explained to divide mankind in the interests of predatory groups who usually themselves were international. Today the Church must declare itself as the guardian of the common people against the nationalists who would plunge them into more wars and even deprive them of peace at home. What is needed is a super-nationalism which would extend a higher authority over the world. Rome is unfit because she is involved in ministering on one hand to the masses but on the other keeping them in their place at the behest of their rulers. Protestantism seems only to follow this secular internationalism. Unity obviously would seem to be the first step but let us be sure that it is in the interests of the people of God and not of nationalist and class groups.

Irving Cobb on Funerals

WE HAVE been noticing lately how many different ways there are of avoiding saying in so many words that a man is dead. He has passed on, or away, he has departed or has been lost. We attended a funeral service in which the words death or dead actually did not occur. The hymns chosen were full of euphemisms and instead of the New Testament there were readings from the lesser poets. At each reference to the deceased the minister said quite vaguely "our dear brother has passed into the next room."

What is a Christian funeral service? Irvin S. Cobb left instructions that there should be no reference to death or to the fact of corruption and decay at his funeral. Such morbid things are said, he insisted, only "in so-called Christian services." Mr. Cobb being a humorist should have known better, for humorists are usually able to see things straight, that's why they can afford to be funny. But he has this the wrong way around. It is the so-called Christian service which makes *no* reference to the fact of death; a burial service which is truly Christian must speak directly and plainly of the death of the body. There is nothing morbid about that. It is simply to state the facts: the body dies and disintegrates. And all the efforts people make to stay that process with concrete vaults and steel cases are of no use.

We cannot have much of a conviction about eternal life unless we first accept the fact that bodies die. Our burial office says so simply and clearly. It does not dwell on the fact, there is no need to. It takes it for granted that people are

close enough to such realities of life as birth and sickness and death to be able to accept them for what they are. Triumph is the note of a Christian burial, but it is triumph of passing through death to life. It is only milk-and-water Christianity which tries to keep its faith in the triumph of life while refusing to accept the fact of death.

Mumps and Easter

By

J. CLEMENS KOLB

TO BE forty-one and have to look into the mirror every morning is a daily exercise in humility. But to be forty-one, have the mumps and look into the mirror is a ten-day exercise in the horrors. I wasn't really sick, but I was afraid I was to be. I had to cancel all appointments and stay in bed. It was ten days lost out of my life!



Yet sickness is not all loss. One gets a new perspective on the world from a bed, for a bed is not so much a vale of misery as it is a vantage point. Looking out on the world from a bed, scales of values are all changed about. You don't care who won the ball game; you don't care whether you get your tires or gasoline; you don't care what so-and-so says or thinks about you. For from a bed you see only the simple, elemental facts of illness and recovery, of dying and coming to life. The pains are the elemental pains of illness; the joys are the elemental joys of recovery.

A sickroom is a primitive place, even though the room be furnished by a Dali, because a primitive person is lying there, a primitive person who cares for little save this: "If I die, is that the end or is it a glorious beginning? Is death a nothingness to be faced with a quiet fortitude, or is it the greatest adventure of all?" It is, therefore, not the well who appreciate Easter. It is the sick. It holds for them a vividness of meaning the well do not know, except perhaps in memory. For the sick, Easter has nothing to do with eggs and bunnies. Easter bonnets are nothing; Easter crowds a bore. Just the one, great, central fact stands out: the Resurrection. If a man dies he shall live again.

If I have to be sick again, and have any say in the matter, I shall choose Lent. It is worth it to realize with vividness the meaning of Easter.

The International Scene

Report of the Theological Sub-Committee of the Committee on Reconstruction

IN THE international sphere the chief modern error with which the Christian Church must take issue is the doctrine of absolute national sovereignty which divides the world into autonomous and, therefore, anarchic groups. This is another perversion resulting from the prevailing secularism, and is the most terrible and destructive idolatry of our day. Although it is here dealt with under a separate heading, it is, of course, closely connected with and to a great extent caused by, the economic dislocation with the nation, which has been previously discussed. The temptation to "solve" the internal economic problem by a vast program of re-armament, the struggle for new markets, the creation through unemployment of a mass of bitter, frustrated men easily led by demagogues, are examples of the way in which the economic problem has helped to cause the prevailing international anarchy. It must be understood that, although nationalism is here dealt with under a separate heading, there will be no solution to this problem without a solution of the economic problem. This is one great inter-related, inter-connected battle for a new world.

Just as in our discussion of the economic structure the individual believed that by working for his own aggrandisement he benefited the community, so each nation has been governed by the thought that in concentrating solely upon its own interests it contributed to the well-being of mankind. This erroneous thought is revealed in our own country in the saying, "my country right or wrong," and it denies the truth that nations are subject to the will of God and must work out their relationships in responsible fellowship. Christianity stands opposed, then, both to an imperialism in which the nation *overplays* its role in the world community and to an isolationism which *underplays* its part. Both these views are refusals to accept the responsible role assigned to us by God, and as such are manifestations of our corporate sin. As Christians we are obliged to maintain against imperialism that God cares equally for all men and to deny that any group or race is to be exploited for the benefit of another, and against isolationism that God calls us to responsibility in the community of nations. We believe that the great tragedy of the modern world is that it has been drawn through the development of communication into a close relationship of interdependence and interconnection, but that neither sufficient will

has been revealed nor sufficient techniques developed which will enable us to live together in something approaching order. Recognizing that within a short time the American people will be called upon to make a momentous decision in international relations, we call upon all Christians, and especially our own Church, to begin *now* to think in terms of, and to work for a world order. This means concerning ourselves with politics, opposing representatives who are either isolationists or imperialists and supporting those who think in terms of a fellowship of nations. We believe that we as Christians will be most effective if we give our support to those groups and organizations which are now preparing for this struggle. In an age in which politics and the government are so important it is tragic that so many Christians continue to think and act merely as detached individuals. It is safe to say that no good measure will be adopted and no bad measure defeated, without pressure from progressive political groups.

Closely related to this problem of world disunity is the tragic division of the Church. The results of this disunity are inefficiency, a divided witness, and the impression given to the average man that, whereas men must join the real world of civic affairs, religion is a matter of taste in which one man's opinions are as good as another's. The Christians who call upon the world to unite must themselves reveal fellowship. If they do not do this, they cannot play their role in the healing of the nations, but are merely another divisive force and problem in a divided world. We call upon the Episcopal Church, then, to cooperate fully with other churches in our common concern for a new world, and support with new vigor the oecumenical Church movement and other movements looking toward unity, that the fellowship of those who confess the same Lord may be a witness to mankind.

QUESTIONS FOR DISCUSSION

1. What do we mean by national sovereignty?
2. How is it connected with economic dislocation?
3. Do you think war can be eliminated from the world under our present profit system?
4. Why are nations imperialistic?
5. Is it possible for the United States to isolate itself from other nations?
6. What machinery for world organization do you think desirable?
7. Can the Church effectively urge the union of nations when it has no unity itself?

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

A SERMON OF ST. AUGUSTINE

IT WAS a goodly custom in the age of the Church Fathers for the bishop to give an explanation of the holy mysteries on Easter Day to those who had just received baptism and been admitted to



their first communion. A few of St. Augustine's sermons, delivered at such occasions, have an imperishable beauty and fitness of teaching. The following is a translation of one of them.

"This which you see on God's altar you saw last night also; but you have not yet heard what it was, what

it meant, of how great a thing it contains, the sacrament. Accordingly, what you see, what indeed your eyes declare unto you, is bread and a cup. But what your faith demands to be instructed about is that the bread is the body of Christ, the cup, the blood of Christ. This is a brief way of saying, perhaps, what is sufficient for faith; but faith desires instruction. For the prophet says, "Unless you believe you will not understand." But then you may tell me, "You have taught us so that we believe; explain so that we may understand."

"Indeed some such thought as this may arise in someone's mind: "Our Lord Jesus Christ — we know whence he received flesh, namely, from the Virgin Mary. As a babe He was suckled, He was nursed, He grew, He came to young manhood, He suffered persecution from the Jews, He was hung on a tree, He was slain on a tree, He was taken down from the tree, He was buried, on the third day, when He willed He rose again, He ascended into heaven whither he lifted up His body; thence He shall come to judge the living and the dead; there He is now, sitting at the right hand of the Father. How then is the bread His body? And the cup, or rather what the cup contains, how is it His blood?"

"These things, brethren, are called sacraments for this reason, namely, that in them one thing is seen, another thing is understood. What is seen has an outward, bodily form; what is understood has a spiritual fruit. Hence if you wish to understand "body of Christ," listen to the Apostle, speaking to the faithful: "Now ye are the body of

Christ, and members." If then you are the body and members of Christ, your mystery is placed on the Lord's table, you receive your mystery. To that which you are, you reply, "Amen," and by your answer you assent. For you hear, "Body of Christ," and you reply, "Amen." Be a member of Christ's body in order that the "Amen" be true!

"But why is it in bread? Let us not bring forward here anything of our own, but let us hear again the Apostle, who says, when he is speaking of this sacrament, "We being many are one bread, one body." Understand and be joyful: unity, truth, piety, love! One bread — what is this one bread? The many, being one body. You recall that the bread is not made from one grain, but from many. When you received exorcism, you were ground, as it were. When you were baptized, you were moistened, as it were. When you received the fire of the Holy Spirit, you were baked, as it were. Eat what you see and receive what you are! This is what the Apostle said about the bread.

"Now as to what we should understand about the cup, it is sufficiently shown, though it has not been said. For just as many grains are moistened in one dough to make bread of a visible, outward form, in the same way this is done regarding the wine—what the Holy Scripture says concerning the faithful, "They had one mind and one

THE SANCTUARY

THE EASTER OF THE NEW ISRAEL

. . . The darkness and terrors of Calvary were the new plagues of Egypt, the Resurrection and Ascension the new Exodus, the waters of the Paschal Baptism the new Red Sea, Confirmation the new Sinai (where the Law is given no more on tables of stone but written by the "new Spirit" in the "new heart"), the Paschal Mass with the draught of milk and honey the entrance into the new Canaan. And the Paschal Lamb, whose death brought liberty, whose Blood avails for a token against "the destroyer," of which no stranger and none without the 'seal of the covenant' in circumcision may eat, and whose flesh may not be borne outside the one household — this is "the Lamb of God that taketh away the sins of the world," whereof no heathen and none without the 'seal of the covenant' in the Spirit (Confirmation) may eat, whose Flesh can never be distributed outside the one household of the Holy Church. . . .

—GREGORY DIX, "The Church' in the Primitive Liturgies" in *The Parish Communion*.

Conducted by W. M. Weber.

heart towards God." Brethren, recall how the wine is made. Many grapes hang in one cluster, but their juice is poured together in one liquid. So also the Lord Christ has signified us, has willed us to belong to Himself, has consecrated the mystery of our peace and unity on His table. He who receives the mystery of unity and does not hold the bond of peace does not receive the mystery to his own benefit, but a testimony against himself. Let us who have been converted to the Lord God, the Father Almighty, render to Him the highest and true thanks with a pure heart, as much as our littleness can; beseeching with our whole heart His singular mercy that He may in His good favor vouchsafe to hearken to our prayers; that He may also drive out by His might our enemy from our deeds and thoughts, increase our faith, govern our mind, grant us spiritual thoughts, and lead us to His blessedness; through Jesus Christ His Son. Amen.'

A Prayer Book Manual

Reviewed by H. Adye Prichard

THIS little book, prepared by the Boston clergy group of the Episcopal Evangelical Fellowship, should have been reviewed a long time ago, if only in the interest of publicity. For it is an extremely sane, reverent, courageous, and helpful little book, not only for seminarians, lay readers, and the clergy as a whole, but also for all those many lay men and women who would like to know a little more about the way the services of the Church should be conducted, and the meaning of some of the obscure words and practices. The essays are full of useful hints and suggestions, even to men of wide experience in the Church; and they are written in an honest and forthright spirit that itself carries conviction. Think of the joy of reading, in this day and age, that Morning Prayer is a great and living service, coming to us out of the long past, and bringing men to God and God to men! Also that it "is able to provide for the ministry of the Word of God in certain ways not possible to the Holy Communion." Also that the confirmation rubric, which states the necessity of being confirmed before receiving Holy Communion, "was meant, originally, to forbid administering Communion to infants — not to Congregationalists and Presbyterians!"

The only criticism that occurs to this reviewer is the backhanded, *Oliver Twist* criticism of asking for more. Perhaps the Manual can be enlarged beyond its present compass of 117 very clearly printed pages, to discuss some of these subjects more fully. There are other practical suggestions

that might be made. In some parishes, for instance, the congregation is occasionally asked to make their confession in silence, instead of repeating the General Confession; sometimes the prayers are run together, omitting "through Jesus Christ, our Lord" at the end of each one, so as to avoid the painful diminuendo that afflicts the mumbled *Amens* of the people; quite often a few words are said at the beginning of the Lessons, particularly the Old Testament Lesson, to give the setting and context of the words that are to follow. People are very grateful for this help.

Then the Manual should certainly say more than it does about the use of the Prayer Book in Sunday schools and at children's services. There is perhaps the weakest spot in our entire system of worship. Some of the pages in the Manual that are now given up to the duties of a server could well be devoted to a discussion of how best to find in the Prayer Book a form or forms of service suitable for children of different ages. This is a serious omission.

And we wish the Manual had been more constructive about the service of Holy Communion. It says, in writing of the baptismal office, "There is widespread feeling that the present phraseology of the service is not throughout as beautiful or as satisfying as it might be — or as in the next revision of the Prayer Book it may become." Surely the same words might be said, with double emphasis, about the present service of Communion. After all, there is nothing holy or sacrosanct about the form of words. They have been revised before, and they can, and must be, revised again. The service is far too long to represent the simple act it is meant to commemorate; some of the Epistles are unintelligible to the average layman, some are distasteful, some have no application whatever to the conditions of modern life; there are too many unqualified references to "body and blood"; and much of the language is entirely beyond the reach of the understanding of any but the trained theologian, as, for instance, the first sentence of the prayer of consecration, "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Perhaps the compilers went on the assumption that "*omne ignotum pro magnifico*." But that does not happen to be the motto of the Episcopal Evangelical Fellowship!

The Manual is a brave effort in the right direction. May it bear fruit an-hundredfold!

A Prayer Book Manual, The Cloister Press, \$1.00.

JUST FOR LAY READERS

Conducted by F. C. GRANT

THIS column has been in abeyance for some time. Meanwhile the editor has been "busy here and there," like the man in the Old Testament. One of the things that has occupied my time has been a wild-goose chase on which I was led by a man who heard me quote a poem by Sir Owen Seaman in a sermon broadcasted over the radio. The man claimed to be the author of Seaman's poem, and so I have been writing back and forth across the Atlantic, consulting files of papers and magazines,



and checking and rechecking. As a result of my investigation I have come to the following conclusions. The poem referred to was written by Sir Owen Seaman, one time editor of *Punch* magazine, published in London. The poem appeared in that magazine on December 16, 1914, with the explanation, "Lines for King Albert's book published today for the benefit of the Daily Telegraph's Belgian Relief Fund." Copyright for this poem belongs to the proprietors of *Punch*.

Since the poem is frequently recopied and quoted, especially at this present time, I want to set forth these facts as against any other claims that may be advanced. The facts, in other words, are as I stated them in *THE WITNESS* for September 23, 1943. The original version, that is the correct authentic version, as written by the author, is as follows:

BETWEEN MIDNIGHT AND MORNING

*You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life:*

*Rejoice, whatever anguish rend your heart,
That God has given you, for a priceless dower
To live in these great times, and have your part
In freedom's crowning hour;*

*That you may tell your sons, who see the light
High in the heaven,—their heritage to take,—*

*"I saw the powers of darkness put to flight;
I saw the morning break."*

This is one of the great poems of our time and it speaks directly to those who are faced with the problems of the war.

The Hymnal Presents

AN EASTER HYMN

THE eclecticism of the Hymnal of 1940 is nowhere more evident than in its selection of Easter hymns. Three of them are from Greek sources, six from Latin, two from German, one from French, two from English, and for the first time two from American. The essential unity of the Church is realized as out of many kindreds and tongues it celebrates the Day of Resurrection.

The following hymn although newly introduced is actually one of the oldest, being translated from Latin of the fifth century.

*That Easter Day with joy was bright,
The sun shone out with fairer light,
When, to their longing eyes restored,
The apostles saw their risen Lord.*

*His risen flesh with radiance glowed;
His wounded hands and feet he showed;
Those scars their solemn witness gave
That Christ was risen from the grave.*

*O Jesus, King of gentleness,
Do thou thyself our hearts possess
That we may give thee all our days
The willing tribute of our praise.*

*O Lord of all, with us abide
In this our joyful Eastertide;
From every weapon death can wield
Thine own redeemed for ever shield.*

Except for the second stanza, which is the "Hymnal Version," the text is based upon a translation made by the Reverend John Mason Neale in 1851. The Hymnal contains thirty-nine of his hymns and translations; a greater number by far than those of any other author. In the preface to "Sacred Latin Poetry," Archbishop Trench paid tribute to the ability of John Mason Neale as a translator. "By patient researches in almost all European lands, he has brought to light a multitude of hymns unknown before; . . . while to him the English reader owes versions of some of the best hymns, such as often successfully overcame the almost insuperable difficulties which some of them present to the translator."

—HOWARD CHANDLER ROBBINS.

Radio Network Changes Policy For Religious Programs

*Speakers Are to Be Invited as Individuals
Not as Representatives of Denominations*

Edited by W. B. Spofford

New York:—Mr. Mark Woods, president of the Blue Network, apparently has had a lot of headaches over religious broadcasts. Seeking to be generous with free time to Churches, he has discovered that granting time to one group only results in demands from others. He has particularly had a lot of letters to write and people to see over the giving of time to the American Council of Christian Churches, caused by a boner pulled by Presiding Bishop Tucker who is also president of the Federal Council of Churches (WITNESS, March 23). This fundamentalist group got time that had formerly been granted to the Federal Council. Then the National Association of Evangelicals asked for time, so Mr. Woods is going to give them fifteen minutes once a week during May, June and July.

But after August 1, according to a release of Religious News Service, the Blue Network will discontinue sponsorship of its Friday program by any specific religious agency and will present the program under the auspices of the network itself. Speakers will be chosen by the network from smaller Protestant denominations and other religious bodies not affiliated with central agencies with which the network cooperates in other religious broadcasts. A spokesman for the network asserted last week that invitations to broadcast would be given to religious leaders, not as representatives of their denominations, but as individuals. "We are interested," he stated, "in giving representation to minority groups because we feel that they may have a message for the listener of as much importance as that of other bodies. We are not attempting to see that every group is represented but we do feel that groups not affiliated with the organizations already represented on our network should not be deprived of the opportunity of being heard."

Stained Glass

White Falls, Texas:—Four magnificent stained glass windows will be dedicated at the Church of the Good

Shepherd by Bishop Moore on the Sunday after Easter. They are the work of the Jacoby Stained Glass Studios of St. Louis. There is one in the baptistry depicting Christ blessing little children, given by members of the congregation as a tribute to mothers. It is therefore known as the mothers' window. Other windows show the Nativity and the Adoration; the baptism of Jesus and the other shows the raising of Jairus' daughter. This latter is dedicated to Bishop Moore and to the Rev. Claude A. Beesley, the rector of the parish. All of them were designed by the same artists, and executed by the same firm that produced the beautiful Bashara window which was installed in this same church a few years ago and which is universally admired.

Gift to Cathedral

San Francisco:—Grace Cathedral has been left \$25,000 by the will of Idah Gunn Mansfield who died on January 8th, 1944. Part of it will be used to purchase another chancel window and the rest will go into the endowment fund.

Election in Michigan

Detroit:—The diocese of Michigan is to hold a special convention May 24th to elect a bishop coadjutor. The standing committee, supplemented by several others, is the nominating committee.

Leaves Pacific

Berkeley, Calif.:—The Rev. Everett Boshard, for nine years on the faculty of the Church Divinity School of the Pacific, has resigned to accept the rectorship of St. Matthias', Los Angeles.

Young People Meet

Southborough, Mass.:—Young people of Massachusetts, representing 34 parishes, held a conference at St. Mark's School, March 25-26, described by the Rev. William Brewster, headmaster, as "one of the best conferences I have ever attended." Headline speakers were the Rev. Richard Emrich of the faculty of

the Episcopal Theological School; Mr. Charles LaDue, head of the guidance department of the Arlington high school, who gave an excellent talk on how to choose one's life work, and Mrs. Lewis Hill of the staff of Trinity Church, Boston, who spoke on the Christian home. The second day was devoted to group sessions at which the attractiveness of various jobs were presented by an engineer, teacher, social worker, accountant, office worker, doctor, industrialist, retailer, church worker.



One of four recently dedicated stained glass windows at the Good Shepherd, Wichita Falls, Texas. They were designed and executed by Jacoby Studios

Wartime Service Fund

New York:—The Presbyterian Church has set an example in raising money to support the work done in army camps and their chaplains. They set out to raise a million and a quarter and expect to reach their goal by the end of May. Already over a million is in hand. The fund also makes grants to the American Bible Society, China relief, war prisoners aid work done by the YMCA.

Post War Program

London: — Declaring that world peace depends on the continued co-operation of Britain, the United States and the Soviet Union, Church leaders in England have issued an eight point program for the post war world. It is signed by the two Anglican archbishops and by the moderators of the Church of Scotland and the Free Church Council. The eighth point dealt with treatment of Germany, which the statement said presented "for Christians a moral issue of exceptional difficulty." "It must be such as to remove once and for all the menace of German aggression and secure full atonement for the appalling sufferings inflicted by Nazi Germany on the peoples of Europe," the statement said. "Yet we must not lend ourselves in a mood of vengeance to breaches of basic human rights or the punitive measures against the entire German people which will be repudiated as unjust by later generations or will permanently frustrate hopes of peace and unity in Europe."

Other points were:

Measures to restore rule of law and prevent chaos.

Common action to restore and revitalize cultural, social and religious institutions.

Explicit and effective recognition by European governments of basic human liberties.

Framing or far-reaching economic policies to provide work and social security.

Creation and development of common institutions in the social, political and economic spheres to increase European unity.

Maintenance of a European security system within the framework of whatever system may be devised for world security.

School of Missions

San Francisco:—An important development in missionary education is the projected East Asia Training School for Missions. If the plans are developed, the several divinity schools in the San Francisco Bay area will pool their resources to form a federated school of missions, which will be backed by the foreign missionary conference and the mission boards of the member denominations. Facing toward Asia, the resources of this area are tremendous. Students will enroll through their denominational institutions, and share in the entire program. The cooperating institutions

are the Church Divinity School of the Pacific, Saint Margaret's House, the Pacific School of Religion, the Berkeley Baptist Divinity School, the Starr King School, and the San Francisco Theological Seminary.

Easter Message

London (wireless to RNS):—The Archbishops of Canterbury and York have issued a joint Easter message, calling upon the people to have courage as the invasion draws nearer. "This year we approach Holy Week and Easter with special resolves and special hopes. Our nation awaits the opening of an enterprise which must test it greatly. We look forward to seeing our forces and those of our allies break their way into Europe as liberators of their oppressed peoples."

Post War Planning

New York (RNS):—A proposal that the Federal Council of Churches join with other interdenominational agencies in setting up an inter-council committee on post war planning was approved here by the executive committee of the Council. The new committee will serve as a clearing house for post-war programs already developed or in the process of preparation by the various Protestant denominations. Representatives of the Federal Council and other inter-church groups involved met here March 28 to discuss the purposes and objectives of the post war planning body.

The executive committee of the Council also rejected a proposal that

it appeal to Selective Service to reverse its policy with regard to the discretionary power left to local boards in connection with the deferment of students for such professions as medicine, dentistry, and the ministry.

Big Sisters

Detroit:—The Big Sister commission of the diocese of Michigan met at the juvenile detention home on March 21, inspected the plant and the work done, and listened to an address by Judge D. J. Healy of the Juvenile Court. The organization, headed by Mrs. Frank W. Creighton, wife of the bishop, is composed of the wives of the clergy.

Gets Protests

New York (RNS):—That stained glass window in a navy base hospital in Norfolk that shows the Virgin Mary holding a warship is to be changed (WITNESS, March 23). Wilbur Herbert Burnham, Boston artist who designed it, stated last week that "because the theme of the window has offended certain Church groups" he has been asked to eliminate the warship in the arms of Mary and place there instead the figure of the Christ Child.

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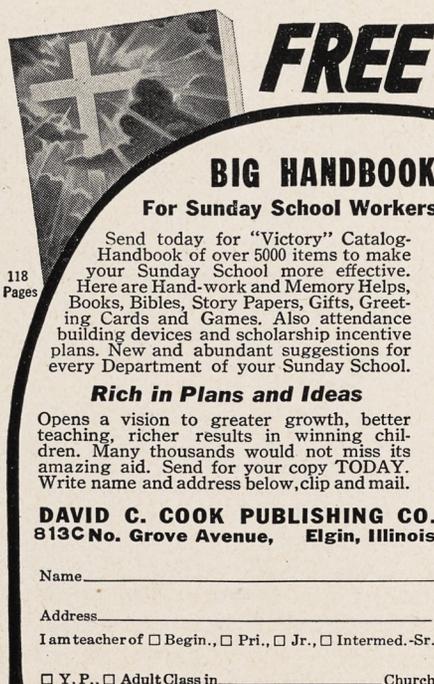
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UTO Founder Dies

Boston:—Mrs. Richard H. Soule, founder of the United Thank Offering, died at her home here on March 21st at the age of 95. It was at General Convention of 1886 that Mrs. Soule's suggestion was made. Counting the offering of the Auxiliary she had been dismayed to find that 500 women had given only \$100. She wrote a spirited letter to one of the Church papers setting forth the vital needs of women missionaries. From its meager beginning the offering rose to \$2,188 in 1889, and since then it has more than once passed the million dollar mark in a triennial period.

Religious Education

Detroit:—The Rev. Richard U. Smith, assistant at St. Paul's, Flint, is to become the director of religious education for the diocese commencing May 8. The Rev. Sheldon T. Harbach, who has held the position since the fall of 1942, will continue on the diocesan staff as director of young people's work.

Merger Rejected

Philadelphia:—A proposal to merge the general commission on army and navy chaplains and the national council of the service men's Christian league into an over-all Protestant council was rejected at a joint meeting of the two bodies, meeting here March 28th. They voted instead to work out a scheme of cooperation. The resignation of the Rev. Arthur Devan as director of the general commission was accepted but no successor was named.

Brotherhood Rally

Dearborn, Mich.:—Chapters of the Brotherhood of St. Andrew in the diocese of Michigan, eighteen of them, held a rally March 21 at Christ Church. There were about 125 present at the dinner and meeting.

CONFERENCE FOR MINISTERS AND OTHER RELIGIOUS WORKERS

July 10-14 and July 17-21. Lectures on Significant Topics by John C. Bennett, George A. Buttrick, John L. Casteel, Henry Sloane Coffin, Erdman Harris, Laurence T. Hosie, J. V. Moldenhawer, James Muilenburg. Forums with Jesse B. Barber, F. Ernest Johnson, Reinhold Niebuhr, Hans Simons. (July 10-4. Russell Lectures of Auburn Seminary by Dr. Adam Burnet, minister St. Cuthbert's Church, Edinburgh).

July 24-28. Problems of the Pastor in the Year Ahead. (Jointly sponsored by the Commission on Religion and Health, Federal Council of Churches and Union Seminary). Speakers: Roy A. Burkhart, Marion J. Creeger, Russell Dicks, Chaplain Harry C. Fraser, Elmore M. McKee, Dr. James S. Plant, Otis R. Rice, Ralph W. Sockman, George Soule.

July 31-Aug. 4. The Local Church and Critical Issues of Our Day. Speakers: Bradford S. Abernethy, Will W. Alexander, J. Kenneth Galbraith, Benson Y. Landis, Paul Limbert, Benjamin E. Mays, Leslie B. Moss, Justin Wroe Nixon, Edwin G. Nourse, Frederick E. Reissig, J. Raymond Walsh.

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LAST CALL

* Many parishes distribute THE WITNESS during Lent. We are of course anxious that those of you who have been getting your copy at church become regular subscribers so that the paper may be mailed into your home each week. We therefore make two requests. First, will those rectors who plan not to continue their bundle after Easter please appoint a representative to take personal subscriptions? The price is \$3 a year and \$1 is to be deducted by the representative as a commission. Second, if there is no subscription representative in your parish, will not you lay people please send your \$3 direct to THE WITNESS, 6140 Cottage Grove Avenue, Chicago 37, Illinois, and thus have the paper mailed to your home each week for a year? We will greatly appreciate the cooperation of all readers in carrying out these suggestions.

Post War Planning

Albany:—Church leaders joined with business men, politicians, doctors and social workers in a forum on post war planning, sponsored by the city club. The conferees agreed on the following: end of discrimination against minority groups, full employment, retaining and guidance of disabled and able-bodied service men, educational programs for labor and employers, home construction to relieve unhealthy congestion. All such planning must be coordinated by local, state and federal governments, with public funds used to help make the program effective.

Races of Mankind

New York (RNS):—That pamphlet on racial equality which was banned by the army and withdrawn by the USO, is being sent to all chaplains of the Congregational Church. The pamphlet, *Races of Mankind*, was written by two of the foremost anthropologists in the world, Ruth Benedict and Gene Weltfish.

New Macmillan Books

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Primate of Iceland

San Francisco:—The Lutheran Bishop of the national church of Iceland, the Rt. Rev. Sigurgeir Sigurdsson, primate of all Iceland, was the preacher last Sunday at Grace Cathedral. The capacity congregation included most of the 250 Icelanders who live in the San Francisco Bay area. Taking part in the service were the Rev. S. O. Thorlakkson, Lutheran pastor from Iceland who is now with the Northern California federation of churches, and Canon J. P. Craine and Canon Allen Pendergraft of the cathedral staff. The Primate expressed gratitude for the American chaplains he has met in Iceland and assured the congregation of Iceland's increasing friendship for the American people.

Increased Grants

New Orleans:—Two institutions of the Church here have received increased grants from the community chest. The Children's Home has been awarded \$5,948 and the Gaudet Normal School, of the American Church Institute for Negroes, is to receive \$4,488.

New Service Bureau

Nashville:—A youth service bureau of the Church Mission of Help is to be established here. Miss Edith F. Balmford, national secretary of the CMH, who has been in Nashville, said that social agencies concerned with the welfare of children and young people had indicated the need for this bureau. There are similar bureaus at Memphis and Knoxville.

In the Philippines

New York:—A little footnote in the Lenten *Forward day by day* noted that "there are still 75 of our workers in the Philippines. Bishop Binsted is still allowed to minister but all the workers outside of Manila are held in concentration camps."

Assistance Given

Detroit:—Bishop Herman R. Page of Northern Michigan has been in the diocese of Michigan for the past two weeks, commencing March 19, assisting Bishop Creighton with a heavy schedule of Lenten visitations. He is of course well known in the diocese since his father was the Bishop of Michigan for sixteen years.

Defense of Church

Harrisburg, Pa.:—A defense against charges that the Church is failing to combat juvenile delin-

quency was made here by Cameron Ralston, director of federal public forums and a former college professor. Speaking at a conference of newspaper men, he said that a study will show that a large majority of the churches are doing their part. Blame should be placed, he said, upon motion pictures, radio programs and other entertainment that inspire delinquency.

Leaves Seminary

Berkeley, Calif.:—Prof. Everett Bosshard, for nine years on the faculty of the Church Divinity School, has resigned to become rector of St. Matthias, Los Angeles.

Important Study Leaflet

New York:—Charging that the reactionary section of business is waging a private war to win control of the post-war situation, while the rest of the nation is occupied in winning the war and securing a decent peace, the CLID last week issued a leaflet calling for the defeat of free enterprise propaganda. It is the third of a series of leaflets on *Six Battles For Peace* and has been sent to the 10,000 church people who comprise the six organizations affiliated with the UCCD. The leaflet stated that the main organized force behind free enterprise propaganda is the National Association of Manufacturers, with the actual work done by the National Industrial Information Committee, a subsidiary. It is a streamlined program aimed to reach all Americans through educators, editors, clergymen, club leaders, with newspapers, magazines, radio and conferences used. The goal is control of the nation unhampered by government restrictions. The only way the American spirit of free enterprise can now be set free, the leaflet asserts, is for the individual to become "a willing partner in the



The Eternal City

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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THE WITNESS — April 6, 1944

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people's enterprise of planning and directing the common activities upon which the life of each depends. This requires the use of democratic political power to get democratic economic power leading to people's control of natural resources, basic industries, finance, communications and the distribution of common necessities."

Christianity and Democracy

White Plains, N. Y.:—In a broadcast as a part of the Forward in Service program of Westchester County, the Rev. James Knapp, rector at Harrison, declared on March 19th that "the solutions to the problems of the world demand the collaboration of every available skill and ability, every pertinent religious teaching, every relevant democratic idea." Democracy and Christianity must work together, he declared, and stated that they should since they have so much in common—the dignity of man, the responsibility of the individual, his obligation to the community.

Religious Education

Chicago (RNS):—The first large-scale study of religious education in twenty-five years has been authorized by the International Council of Religious Education, meeting here in annual session. The Rev. Paul H. Vieth, Yale Divinity School professor and chairman of the Council's commission on education programs, called on delegates to adapt their religious instruction to "meet the needs of the people in the kind of a post-war world we are likely to have." As a result of the survey it is hoped that the religious education program can be adapted to meet the needs of returning soldiers, the decline of Sunday School attendance, the possibility of relating religion to the public school curriculum, and the current interest in the Bible. "Careful thinking as to the place of theological, ethical, and sociological concepts in the program of Christian education is needed," Mr. Vieth said. "We need more of a world-wide emphasis in our religious educational programs."

Meet with Labor

Downey, Calif.:—Representatives of religious and labor got together on four successive Monday evenings in a community-wide religion and labor forum sponsored by the Downey ministerial association and the United Automobile Workers-CIO. Dr. Walter G. Muelder, professor of Christian ethics in the University

of Southern California, lectured on the historical and philosophical backgrounds of labor unionism and the social concern of the churches. The last two sessions were devoted to specific issues arising out of the common problems of religion and labor, such as irresponsibility in the unions, racial discrimination, political action, social welfare services, religious and workers education, and joint channels of cooperation. Guest moderators of the sessions were the Rev. Hu C. Noble of the Downey Presbyterian Church, Philip M. Connelly, secretary-treasurer of the Los Angeles Industrial Union Council-CIO, Dr. George Gleason, county coordinator for church and community, and John Allard, educational director of Region 6, UAW-CIO. As a result of the forum, a permanent religion and labor council is being organized in the Downey area, according to a statement by the Rev. Benjamin Miller, vicar of St. Mark's Church and president of the ministerial association.

Eivind Berggrav, Prisoner, Leads Church in Norway

(Continued from page 4)

calling which has been ordained to me at the altar of God remains mine, by God and by right." He was arrested and imprisoned on 9th April. Then on 16th April he was taken to the forest cabin, his own cottage on the outskirts of Oslo. Here all access to him is refused. For a time one of his sons was with him. But he was released after a short time. He is allowed to hear from and write to his wife once a week, but only on condition that nothing is said about Church or national questions. The cabin is day and night being guarded by twelve police.

Enough has been said here to show the authority and courage with which the Bishop of Oslo led and leads his fellow Churchmen, and taught and teaches the Norwegian people how to be "with God in the darkness."

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page eighteen

Problems of Children

LAST week the Rev. Otis Rice, contributing editor, suggested books on marriage and family life. This week he suggests books on the problems of children.

Arlitt, Ada. *The Child From One to Twelve*, Whittlesey House, 1931. \$2.00. A practical and understanding guide for parents. The principles underlying human behavior are presented with particular attention to the developmental process in the achieving of personality. The illustrative material is well chosen. The suggestions offered parents and teachers are simple but extremely valuable.

Freud, Anna and Burlingham, Dorothy T. *War and Children*, Medical War Books, 1943. \$3.50. A study of the actual psychological reactions of the children of England to the tensions and anxieties of war. The conclusions drawn are of value to those dealing with children on the homefront in America and in planning for peacetime education. The wealth of case material is simply but meticulously recorded.

Growing Up in a World at War, The Institute for Psychoanalysis, Chicago, 1942. 25c. A discussion from the point of view of depth psychology of the factors in wartime affecting the developmental life of children. Readable and stimulating.

Guenberg, S.M. ed. *The Family in a World at War*, Harper, 1942. \$2.50. A symposium planned by the Child Study Association of America. Readable and of value to all concerned with child guidance and the problems of the family.

Hutchinson, Dorothy. *In Quest of Foster Parents*, Columbia, 1943. \$1.75. A helpful and practical guide for social workers, clergy and others in the problems of finding suitable foster parents and the placement of children in foster homes. The chapter on homefinding in wartime is especially valuable.

The Child's Religion in Wartime, The Federal Council of Churches, 1943. 10c. A pamphlet prepared for the guidance of parents. The child's problems in wartime are enumerated and religious resources and opportunities are indicated.

To Parents in Wartime, Children's Bureau, U. S. Dept. of Labor, No. 282. Washington, D. C. 1942. 5c. A short but extremely helpful pamphlet for parents who are eager to give understanding and intelligent guidance to their children in the stresses of war.

Washburn, Ruth W. *Children Have Their Reasons*, Appleton-Century, 1942. \$2.00. A delightful discussion of the psychology of childhood. Refreshing and very valuable for all who live or work with children.

Wicks, Frances. *The Inner World of Childhood*, Appleton-Century, 1927. \$3.00. A searching study of the feeling and thinking of children. A vast new world of symbolism and mental activity of childhood is unfolded. This is essential reading for religious educators, parents and clergy. The volume incidentally provides many clues for self-understanding.

Next week: *Our Personal Problems.*

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THE WITNESS — April 6, 1944

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.

RICHARD EVANS

Layman of Deerfield, Illinois

International unity and true Christianity will solve world problems after mankind is taught what true Christianity is and then accepts it as a basic philosophy of life. The true Christian philosophy reveals why mankind is immortal. It minimizes material ownership and power which Jesus refused. How can you convert mankind from a carnal materialistic mind into a non-carnal spiritual mind when for years our educators have been teaching evolution which does not include immortal spirit or soul? This theory appeals to and is accepted by millions in high and low places which automatically enthrones "material" as king of mankind. Many who serve "king materialism" are church members. We cannot serve God and Mammon but God has not been made known. Therefore, humanity, including the religious, serve Mammon. When Jesus said, "Sell all that thou hast," He meant dispossess yourselves. When He said, "What profiteth it to gain the whole world and lose your soul," He meant dispossess yourselves. When He had taught His disciples to assemble mankind into groups who would forego private ownership and accept collective security as revealed in Acts. 4:32-37 He thundered, dispossess yourselves. But hardly any of the so-called Christians, or their leaders, have obeyed Christ.

* * *

FRANK BECKER

Layman of Ossining, New York

Responding to your question, What is the practical Christian way out: "Consider the lilies how they grow." Men, Christian or otherwise, receive everything they use from the same source on the same terms. Lilies give their best on such terms. Men do not. They want profit which means something gained for which nothing or worse is given, and which has been defined by an eminent statesman as a species of thieving without which successful business or industrial enterprise, as now constituted, would be impossible. Men are in trouble of their own making. What would result if go-getting men were transformed into go-givers? Go-getting for everyone would be abundantly taken care of and the most destructive of all the man-made slaveries of men, indebtedness and its consequences, would be obliterated. Go-giving is Christian. Go-getting as now conducted in business is not.

* * *

REV. HENRY P. VAN DUSEN

Professor at Union Seminary

Let me take this occasion to congratulate you on THE WITNESS. It is an extraordinarily live journal and I find myself compelled to read it from 'civer to civer.'

* * *

CURTIS B. CAMP

Layman of Chicago

God has shown us the way to get things done that are in accordance with His will — "Ask and it shall be given you: seek

and ye shall find; knock and it shall be opened unto you." He sent us the Holy Ghost the Lord and Giver of Life to make that possible. There is no reason why God's prescribed method, which is one part prayer and two parts work, should not bring about an unselfish world where wars will cease. It is the same thing as saving individual lives on a larger scale. And in the same way we would have to use the whole recipe; (1) Prayer, (2) Seeking unselfish forms of government, and (3) Knocking out sin in world wide revival meetings, all of which are the functions of the Holy Ghost Who will not fail us. What a chance for giving sight to the spiritually blind after this war! Men's hearts would be changed and there is no other way to change them. The plan would have to work through religious bodies, governments and individual citizens to eliminate selfishness, which only God's power can do. Force is ineffective. As long as selfishness remains in men, any plan will fail.

* * *

REV. BRADFORD W. KETCHUM

Rector at Cornwall, New York

I am disappointed that you would publish such a childish column as appears in *Talking It Over*—(WITNESS, March 16). Certainly you should have used the "mad picture" of the author, instead of the good one of Bill Spofford as he really is. The column for March 16th bears out the fact that age is relative to the maturity of a man, rather than the numerical years of his age. Quite apart from the retiring age of bishops, it would appear from the remarks in T.I.O. that the editors of some Church papers should retire around fifty. The alternative might be that the office of THE WITNESS be provided with a wastebasket for the decent burial of certain pet grudges.

ANSWER: We support the decision of two General Conventions. When two bishops propose to undo the action of about 2,000 elected representatives of the Church we think they lay themselves open to a bit of kidding.

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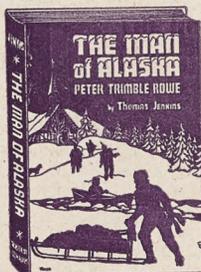
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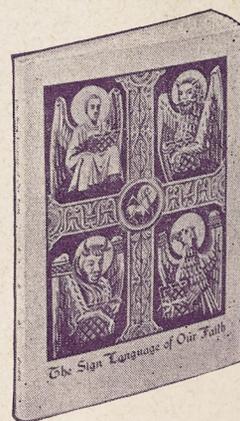
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