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**NOVEMBER 5, 1942** 

PEOPLE OF CHURCH ARE ENROLLED FOR GREATER ACTIVITY

WHAT MAKES A LIBERAL?

## **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, (also 9:15 Holy Days, and 10, Wednesdays) 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 Satur-

days. 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.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.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.
Weekday: Holy Communion at 10:30 A.M.
on Thursdays and Saints' Days.
The Church is open daily for prayer.

# St. JAMES 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 Ser-

mon. 4:30 P.M.—Victory Service. Holy Communion Wed., 8 A.M., Thurs.,

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 Sunday Services: 8 and 11 a.m. and 4

p.m. Daily Services: 8:30 a.m. Holy Communion. 12:10 p.m. Noonday service.
Thursdays: 11 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION 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.

#### ST. PAUL'S CATHEDRAL Buffalo, New York Shelton Square

The Very Rev. Austin Pardue, D.D., 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.



For Christ and His Church

\*\*EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; L. W. Barton, J. F. Fletcher, C. K. Gilbert, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, Louisa Russell, W. M. Sharp, W. B. Sperry, J. W. Suter, Jr., J. H. Titus.

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NOVEMBER 5, 1942

VOL. XXVI

No. 24

#### **CLERGY NOTES**

BELL, BERNARD IDDINGS, has declined a call to become rector of Christ Church, Shrewsbury, N. J.

CORKER, WILLIAM F., has resigned from the staff of St. Bartholomew's, New York City, to become rector of the Church of the Good Shepherd, Scranton, Pa.

COX, LLOYD, was ordained to the diaconate by Bishop Mitchell at Williams, Ariz., Sunday, Oct. 11. He will be vicar of St. John's Church in Williams.

ECKEL, EDWARD HENRY, retired priest of the diocese of West Missouri, rector emeritus of St. Andrew's, Fort Worth, Texas, died Oct. 17 at his home in Warrensburg, Mo.

the diocese of West Missouri, rector emeritus of St. Andrew's, Fort Worth, Texas, died Oct. 17 at his home in Warrensburg, Mo.

EVANS, CHARLES D., formerly rector of Holy Trinity Church, Pueblo, Col., is now rector of St. Andrew's, Denver, effective Nov. 15, 1942.

GRIFFITH, FREDERICK, rector of Christ Church, Wicomico and St. Stephen's parishes in the diocese of Virginia has accepted a call to St. Paul's Church, Salem, Va., effective Dec. 1.

HAMM, WILLIAM CONRAD, was instituted as rector of St. Joseph's Church, Detroit, Mich., by Bishop Creighton of Michigan Oct. 11.

JONES, CARLTON N., rector of St. John's Church, Haverhill, will become rector of the Church on Martha's Vineyard, Mass., effective Nov. 15.

MILSTEAD, ANDREW, has been granted leave of absence from his parish, St. Luke's, Ft. Myers, Fla., to become a chaplain in the Navy.

MINTON, CHESTER G., rector of St. Peter's, Salem, Mass., has been given leave of absence and will serve as chaplain with the armed forces shortly.

PRIMO, QUINTIN E., now has charge of St. Gabriel's Church, Rutherfordton, and the Church of the Good Shepherd, Tryon, N.C. SHORE, FRANK A., is again serving in his former parish, St. Luke's, Ft. Myers, Fla., during the absence of Rev. Andrew Milstead. STANLEY, NEIL, rector of St. Andrew's, Denver, is retiring because of illness.

STOCKETT, NORMAN, now rector of St. Andrew's, Denver, is retiring because of illness.

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#### **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.; 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.

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 and 11 A.M. Noon Day Services, 12:10, except Satur-

days.

Holy Communion, 11:15 A.M. Wednesdays.

The Church is open daily for prayer.

EMMANUEL CHURCH 811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

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; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH 15 Newbury 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

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 Peoples' Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH 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. ES

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# **Church Schools in Free China** Saved by Heroic Work

Hazel Gosline Tells of Moving Schools to Pawn Shop After Japanese Invasion

#### By Arthur Lichtenberger

New York, N. Y .: This summer Miss Hazel Gosline came back to America from our China Mission. By plane from the Southwest on the Burma Road to Calcutta, then a wait of three months in Bombay for a ship, and a six weeks' journey home on a returning transport. She came, not from occupied China as did the recent arrivals on the Gripsholm, but from territory unconquered by the

Contented

Japanese. Miss Gosline is very modest about what she has been doing, but there is one thing she would like to shout (or have shouted for her) from every pulpit in the Church: "There is a free China where Christian work is going on. Our American missionaries and Chinese workers are carrying on heroically under great difficulties. Church people do not seem to know this and they should!"

It was Miss Gosline's privilege to accompany one of our Church Schools on its amazing trek as it moved into free territory before the advancing Japanese armies. In the Fall of 1938 St. Hilda's School, where Miss Gosline has taught since 1925, picked up its students, faculty and equipment and, along with Boone School for boys, went by railroad to Chuen Hsien in Kwangsi Province. "That was comparatively easy," she said, "and our new home in a local pawn shop was all right until Japanese planes came. Then since we had no provision for air raids we moved into the country

walked that distance and then we had the problem of finding provisions for four hundred people in a village of twelve homes.

After the second move in the

Spring of 1939, the Japanese again

twenty-five miles to an ancestral hall.

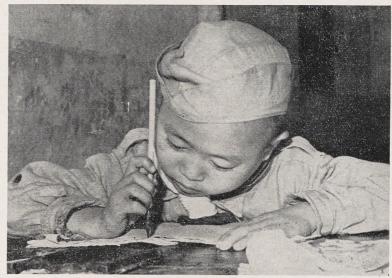
That was more difficult. Most of us

School sent out scouts to search out the countryside for a new home. The scouts returned with a good report of a location right on the Burma Road.

"That," said Miss Gosline, "was a real missionary journey. It began with a walk of twenty-five miles to the railroad. Then a train journey and a five day trip in trucks, with many of us standing up all the time. We had not only our boys and girls but many of their mothers with young babies. After the trucks another train, this time through Indo-China and then a final truck ride up the Burma Road. We settled down within a stone's throw of that famous highway.

Here the School remained until the Spring of this year. It was at this time that Miss Gosline started home on furlough, but she would not have come, she said, if she had realized what was going to happen. Before long another move was necessary because the Japanese threatened again.

So far as is known at present the



This Chinese lad is learning to write at a camp for refugee children. A great work among these warphans is being carried on by the Rev. Kimber Den whose work is being generously supported by readers of The Witness.

threatened the School's freedom, this time by an approach from Canton in the South. So, like the Hebrews moving into the land of Canaan, the

School is still in Free China, but another enemy has descended on the valiant Chinese: inflation. The cost of living has gone up 100%. One

THE WITNESS — November 5, 1942

page three

pound of lard costs \$25 in Chinese money; the cheapest cloth is \$15 a foot and clothes are practically unobtainable. Many wives of Christian Chinese teachers are doing laundry work or selling cigarettes on disappointment at the unbelievable news that Hong Kong and Manila and Singapore and Java had been lost they have not lost hope. They are still in Free China and they are confident that China with the help



Madam Chiang kai-Shek greets a child at a Refugee Camp in China.

the street to supplement the family income. And these same Christians could take employment with the government and be adequately cared for but their loyalty to the Church keeps them at their work.

"One of our finest Chinese Christians," Miss Gosline related, "a clergyman who has studied in the United States is in a deplorable condition. He has been ill, he has not enough money to feed himself properly and his duties are very heavy. He is so worn physically and so poorly clad that the dogs on the street bark at him as at a beggar, but the students, who do not use such a term lightly, call him a holy man, a saint. And this man is not the only Christian in China who could truthfully say: 'I bear in my body the marks of the Lord Jesus.'"

When the United States entered the war, the students and the Chinese teachers were jubilant. They said, "Now we'll go back to Wuchang very soon, it will be all over in a few months." They even began to pack! But despite their tremendous

of the United Nations will regain her full freedom.

But beyond that hope there is a more unshakeable conviction. As one of the Chinese remarked: "We are living at present from day to day, but no matter what happens we all feel hopeful because labor in God's name is never in vain."

"What are you going to do now?" we asked. And like all China missionaries Miss Gosline replied: "Go back as soon as I can." "And," she added, "in the meantime get a job here so I can help support our valiant Chinese Christians."

#### CINCINNATI CLERGY STUDY MALVERN

Cincinnati, O.:—Clergy of Cincinnati are studying the findings of the Malvern and Delaware conferences at the Graduate School of Applied Religion. Twenty of those in the seminar are rectors of Episcopal parishes; ten are Presbyterian ministers, with Baptists, Methodists, Congregationalists and a Swedenborgian completing the list.

# ENGLISH CHURCH HAS NEW CAMPAIGN

London, England:-The famous Mansion House, official residence of the Lord Mayors, was recently the scene of a remarkable meeting. In the heart of the city of London plans were laid for a new campaign to bring Christian faith to bear upon the commercial and financial life of England. As an outcome of the meeting 28 men and women representing the Church of England and the Free Churches, and including prominent city people were formed into a committee for that purpose. Speaking at the meeting, the Bishop of London, Dr. Fisher, after declaring that without a military victory there is no hope for a Christian civilization for many generations to come, said that post-war planning was not so much a matter of economics as of the application of Christion principles, and added that for London to take the lead in a concrete manner would greatly encourage oppressed people everywhere. The Rev. Leslie Weatherhead, minister of the historic City Temple, said that while the Church had not the equipment nor the authority to say "this is how it all must be done," yet it had to say that no new world could be born from the spirit still dominating the world today. Representing business, Sir George Aylwen, a partner in a firm of city stockbrokers, welcomed the Church's leaders into the economic area. He said that it is the Church's business to concern itself with the material as well as spiritual welfare of the people and declared that the profit motive must go. This new campaign comes at a time when the national press is still discussing the implications of the recent Albert Hall meeting when Sir Stafford Cripps and the two Archbishops made an outspoken demand for a rule of Christian principles in the order of society.

#### GETS COLLEGE WORK SECRETARY

Washington, D. C.:—Charles Edward Thomas, administrative head of the Society for College Work, has been commissioned a lieutenant in the naval reserves and reported for duty on October 27th. An administrative committee, with the Rev. Theodore Wedel as chairman, will carry on the work with Miss Martha Marrow continuing as secretary of the office.

# More Reasons Why People Fail to Go to Church

Many and Varied Reasons Are Given to the Committee of a Large Metropolitan Parish

By William B. Sperry

New York, N. Y.:—Why are people indifferent to the church, or even hostile? Last week we presented here a number of reasons that were dug up by a committee of a New York parish. The rector, concerned over the matter as most of us are, had a small committee organized, and requested each person on the committee to get answers from a few of his non-church-going friends. They got the usual answers: 1. Busy all week and so I relax at home on Sunday. 2. It is my day for recreation at the club. 3. I have to attend to my garden, put on the storm windows, etc., etc. 4. Preaching is dull or even stupid. 5. The church is made up of hypocrites.

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But there were more thoughtful answers, and we want to present a few, and in doing so we invite the opinion of WITNESS readers. If someone asked you the following question, how would you answer it: "In the community where you live there are many of your acquaintances who have no affiliation with the established churches although familar with them. They are either indifferent or hostile to or critical of them. What are the reasons for and causes of this condition?"

Here are further opinions from letters gathered by the committee of the New York parish:

The acceptance or rejection of form and ritual figured heavily in the letters. One man said he was raised a Quaker and never could become reconciled to the Episcopal service, and therefore he stopped going. Another man wrote that "much ritual is not conducive to worship. There is too much form and too much dogma." Still another, this time a woman, says that "narrowness resulting from too much emphasis on handed-down and traditional rituals, forms and rules has made many of my friends hostile to the church." A "crutch" is all right for those who need it, is the opinion of another, but he himself being an intelligent man does not have to "hear, feel, see or smell my religion." So he stays away from church.

One considerable group stated that the church's most potent appeal was fear... fear of after-life, or fear of punishment here for wrong-doing. But the day for that appeal went out "when we stopped burning witches." Yet one in this group is rather anxious to have the church preach hellfire and damnation as a means of disciplining the masses of the peo-

these letters, feel able to get along pretty well without the church. Writes one:

"Today many community obligations are fulfilled by proxy under law which in the past were carried out by the church. We pay taxes for relief, social security and old age pension and support the community chest, with the result that the social responsibility of the individual through his church has lessened. This is one of the reasons why many believe that the church is growing less and less important in one's life and community."

With this accusation of uselessness comes the declaration that the Church itself has ceased to be the community it once was. "With the disappearance of the church as a social center there also disappeared



Chaplain Cleary, Roman Catholic, who directs the chaplains school at Harvard, has lunch with a former instructor, formerly Lieutenant Colonel, now Bishop Herman Page of Northern Michigan (wearing glasses). The picture was taken the day of Bishop Page's consecration.

ple. He doesn't need it himself, "but as I told Dean . . . several times, 'for heaven's sake preach less Christ and more devil.'"

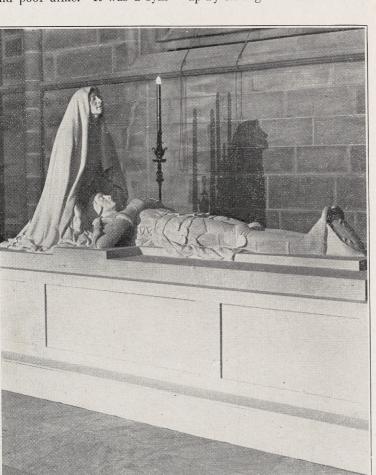
People generally, judging from

the warmth and good fellowship which was so characteristic of churches in the past. So often no one welcomes the stranger, or for that matter, the regular attendant. The ministerial staff generally do their part, but . . . the church is austere, distant and cold."

Another says that the church has drifted very far away from its origins and from life. "Remember the origin of the church. It was a civic center, the amusement center, the school, the university. It was built by and belonged to every inhabitant, rich and poor alike. It was a sym-

The clergy, at least many of them, are hopeful that people today will develop a need for the consolation the church can give. However from these letters it is clear that the war for some has the opposite effect; "these days are so dreadful that it is impossible for me to keep my faith in a good God."

One woman sums the whole matter up by stating that the lack of church



The Sacrifice by Malvina Hoffman which is the Harvard war memorial referred to by Dr. Robbins in his column The Hymnal Presents . . . in this number.

bol of all their aspirations, their art, their lives, their amusements, their common interests. The church gave a grand show. The modern theater began on the front steps of the cathedrals. . . . The services, call them such, made a direct appeal to life as life was actually lived. . . ." To sum it up neatly in the words of one man, "In days gone by one's social life centered around the church but not today-parties at golf and country clubs, bridge and cocktail parties at one's home have replaced the church's social and strawberry festival. Going to church is no longer the thing to do.' '

The war comes into the picture.

attendance is one-third the fault of the church and two-thirds the fault of the people. The fault of the church because it is "static, highbound and uninteresting"; the fault of the people because they are "too selfish to make the sacrifices of time, leisure hours, pleasures and money."

We'll give you one more quote . . . on a more cheerful note . . . and then turn the subject over to WITNESS readers. After saying that there is indifference, criticism and hostility to the church . . . with hardly 20% attendance by even those who call themselves churchpeople—one man writes this: "In my town a group of Christian laymen, representing prac-

tically all of the churches, have met on several occasions for the purpose of laying plans and arousing the citizens to the necessity of rekindling their religious faith. It is non-sectarian, and it is hoped that in time the influence of the group for good will be felt throughout the community. In my own church a team of sixty men and sixty women made calls in the fall to spread good neighborliness and goodwill. Discussion of church finances was tabu. The only request made of people was that they attend church more often. We all agree that the church of the past and the present is an agency for good. It must be kept alive. The fact that people are talking and writing and worrying about these conditions is a healthy sign and I am confident that the church will do its part in bringing the world out of this present chaos into a brighter day."

# MINISTERS URGE BREAK WITH SPAIN

New York, N. Y .: - Clergymen of all denominations, numbering 911, have urged the governments of the United Nations to break with Franco Spain and Vichy France. The petition was published in full page ads in New York newspapers on October 27th. The statement declared that Franco and Petain are not fascists because they serve Hitler, but serve Hitler because they are fascists, and stated further that "so-called neutral nations are political as well as military bases and beachheads for attacks upon the bulwarks of democracy." Bishops of the Episcopal Church signing the petition were Bishops Abbott, Brown, Demby, Spencer, Scarlett, Jenkins, Gooden, Walker, Beverly Tucker, Green. Among the clergy were Dean Arrowsmith, Lane Barton, Niles Carpenter, Joseph Fletcher, John Higgins, Charles Kean, James Knapp, Don Frank Fenn, John G. Lytle, William Brewster, Harold Donegan, Richard Day, Joseph Titus, Charles Ackley, Guy E. Shipler, William B. Spofford.

# MEN IN THE SERVICE RECEIVE LETTER

Denver, Colo:—Bishop Ingley of Colorado is busy these days collecting the names of all the men of his diocese who are serving with the armed forces. A letter has been prepared as a Christmas greeting, conveying his good wishes, assuring each man that the people at home are praying for him, and reminding him to receive Christmas Communion.

#### The Editorial Boards

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THE WITNESS is in its twenty-sixth year, and yet in one sense this is our first anniversary. It was a year ago that the paper came under the direction of a board of editors that meets each week to plan the forthcoming number. It is with satisfaction that we now report, after a year of trial, that these meetings have always been stimu-

lating and sometimes exciting. Group editing, we know, works.

If you will turn to the masthead on page two you will find new names. Because of war service, removal from New York, or other pressing activities, five members of the editorial board have been transferred to the list of contributing editors. Added to this list we are happy to announce the rector of the Incarnation, New York, the Rev. John A. Bell; the rector of St. Paul's, Burlington, Vermont, the Rev. Charles S. Martin; the dean of Grace and Holy Trinity Cathedral, Kansas City, Dean Claude W. Sprouse.

Now meeting with us each week as editors are the following: Mr. William R. Huntington, layman of St. James', Long Island; the Rev. Joseph H. Titus, the rector of Grace Church, Jamaica, Long Island, and the Rev. William M. Sharp, the rector of St. Philip's, Garrison, N. Y. In beginning our second year we express the hope that you have enjoyed reading The Witness as much as we have

The Witness: A Definition

enjoyed producing it.

JUST what does The Witness stand for? We have asked readers to give answers to "What is Christianity?" and we are now urging you to tell us why, in your opinion, so many do not go to church. Just what is it to which this paper witnesses? We have had a lot of fun at the meetings of editors in working out the answer, which we here present on this anniversary occasion:

1. Witness to Jesus, the living Son of God.

2. Witness to the Holy Spirit, who gives us understanding and power.

3. Witness to God as the source of all truth.

4. Witness to the Apostles' practice of serving men in new ways.

5. Witness to the Protestant Episcopal Church as an historic branch of the Holy Catholic Church.

6. Witness to the responsibility of all members of the Protestant Episcopal Church to preserve the values of this rich and ancient heritage.

7. Witness to the necessity of recognizing, understanding and expressing God's continuing revelation in our own age.

8. Witness to the unity of Christ's Church and our duty to share in worship, study and fellowship with other Christians, confident of eventual organic union.

9. Witness to the dignity of every human being as a child of God.

10. Witness to the duty of every Christian to resist and remove every kind of exploitation of God's children.

11. Witness to the responsibility of every Christian to enlarge the life and secure the freedom of his fellow men.

12. Witness to the obligation of all baptized persons to win all men everywhere to the building of a world based on the Fatherhood of God and the brotherhood of man.

## What Makes a Liberal?

EVERY now and then we hear it said that liberalism is it is "impotent," or "completely

"bankrupt," that it is "impotent," or "completely washed up." It is described as the jejune optimism of the '20's, or a late Victorian manifestation compounded of a belief in inevitable progress and in the goodness and glory of man. It is noticeable that some of those who used to call themselves liberals have given up the term. For instance, the "Liberal Evangelicals" are no more. Instead, you have the "Episcopal Evangelicals." Why the change was made we are not sure. "Liberal Evangelical" is a name that stands for something, for a cause; "Episcopal Evangelical" is merely a party name.

We have not given up our faith in liberalism.

#### "QUOTES"

MEN and women all over the world are in the march, physically, intellectually and spiritually. After centuries of ignorance and dull compliance, hundreds of millions of people in eastern Europe and Asia have opened the books. Old fears no longer frighten them. They are no longer willing to be Eastern slaves for Western profits. are beginning to know that men's welfare throughout the world is interdependent. They are resolved, as we must be, that there is no more place for imperialism within their own society than in the society of nations. The big house on the hill surrounded by mud huts has lost its awesome charm.

-Wendell L. Willkie

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We are not at all willing to grant that it is a lost cause. In fact, we think it is the only way forward and that some of the alternative proposals now before us are really reactionary. By "liberal" we of course do not mean simply "liberal Protestant"—we also mean "liberal Catholic." The Witness has planned a series of articles on the positive affirmation of the liberal view of Christianity.

The trouble with the term "liberal" is that it is somewhat vague. What we need is a definition, clear, crisp, convincing, and then we need a slogan which will be stirring and appealing. Perhaps we might use the term "neo-liberal" in contrast to "neo-orthodox." The trouble with that term is that liberalism has always been "neo." It doesn't need the adjective!

We believe that it needs to be pointed out that

there are real difficulties, and to our mind insuperable difficulties, confronting neo-orthodoxy and its version of the Christian Gospel. Neo-orthodoxy means not only turning the hands of the clock backward but stopping the pendulum dead. What is wanted, however, is something more than criticism and cheerful generalization. We would like to see a positive movement launched, just as vigorous as neo-orthodoxy but truer to the real spirit of the Christian faith and to the ethos of our common worship. With this in mind we have invited a number of thinkers and scholars in the Church to contribute articles. These will appear in forthcoming issues. The first appears in the present number, "What Makes a Liberal?", by Professor Sherman E. Johnson of the Episcopal Theological School.

# What Makes a Liberal?

A FRIEND of mine likes to define a liberal as "one who believes that no truth was ever discovered until about thirty-five years ago." The witticism, though unjust, contains a salutary warning to all and sundry who would call themselves liberals. Obviously the true liberal is not one who is blown about by every blast of doctrine, like Paul's Athenians who spent all their time in telling or hearing some new thing, or the sophomore or callow Ph.D., wise in his own conceits; rather he is one who is sensitive to truth, goodness and beauty, and does not allow prejudice to dull his spirit.

Lately I have been trying to make explicit to myself the presuppositions underlying the thought and action of the Christian liberal. And I discover that the liberal has no dogmas, no specific propositions, to add to the body of Christian faith. He is not good heresiarch. Like all other Christians, he draws from the Bible, the creeds, liturgies and tradition of the Church. He may offer restatements and adjustments but he is not a maker of new creeds. What he does have are an attitude and a method. His attitude to the Church is determined by a Christian conscience developed in its fellowship, which tests all things by the Christ of the gospels; and his method is derived from natural, historical and social science, all of which are products of the Greek and Hebrew-Christian traditions.

People often criticize the liberal and say that his attitude and method deny the possibility of our learning anything absolute, fixed, and eternal. He is "ever learning and never able to come to knowledge of the truth." His answer is that you by Sherman E. Johnson
Professor at Episcopal Theological
Seminary, Cambridge

cannot put truth into packages and label it. Absolute, final, complete truth is found in God alone, we can only progress in apprehension of it. But though our truth be partial, we have found it, we will bank on it and live by it till it is deepened. We will defend it and spread it, humbly but passionately. We will be worn out for it, we will, if need be, give our lives for it. Because we know this truth in a Person who will never desert those who honestly seek him.

Now and again we are bidden to leave off thinking and simply accept some set of propositions. Religions of blood and soil make this demand, sometimes Christians do too: "Accept this revelation which came as a bolt out of the blue;" or, more subtly, "This is the way the theologians reason, and it is safe only to think with the Church."

The liberal's answer is this. Man may be stained by sin and need the grace of God, but he still has the power to discover facts and to use his reason. Truth may be larger than either reason or facts, but man's thought-world cannot dispense with either. And the God who reveals himself does so to rational beings. His revelation presupposes thought on man's part, and it is never discovered without it.

In fact, it is possible, through research and reason, to understand certain things about the Christian religion better than they have ever been understood before. We have a perspective of centuries and we have new methods. While some factors

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of our past elude us, in many ways we can understand St. Paul as the Apostle could not understand himself.

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IN ORDER to be Christians at all, we must believe in Christ, in his movement and the things he stands for. We must care intensely for the values which were important to the early Christians. But we cannot reproduce the conditions, ways, and thought-forms of the first century; that archaeological feat would be impossible. God calls on us instead to be manifestations of the Christ-life in our own century. Christianity has been constantly in flux. It has never stood still. Groups of Christians who have tried to do so have atrophied. But the process of the Church's progress has been largely unconscious. The orthodox of every age have thought that they preserved the faith once delivered to the saints, and they have read their beliefs and customs back into past history. One can see this happening even in the gospels. We now perceive this historical fact, and we propose to go forward consciously, knowing that the Spirit who guided St. Paul, the author of the Fourth Gospel, St. Augustine and countless others, will be with his Church to the end of the world.

Of course this means that we have to recognize various levels in both the Old and the New Testaments. The treasure is always found in earthen vessels. St. Paul is not always at his best, and St. John has his blind spots. It means, too, that we have to take a critical attitude to the figures, issues and decisions of church history. Our authority can never, in the last analysis, be either a book or a living oracle—whether papal curia or theological faculty. For our guidance we have three sources: the Bible, which in its greatest parts gives us the classic expression of religious faith and history and so is our primary authority for what we are and ought to be; the whole experience of the Church, Catholic and Protestant; and the Spirit speaking to us in the problems and emergencies of today. This is dangerous, yes; but we are willing to take the chance, because Forward is the only direction to the haven where we would be. And there are certainly safeguards: foremost is the life of penitence, prayer, devotion and participation in the Christian cultus "without which there is not even the name of a Church"; next the genuinely scientific temper, which, distrusting facile solutions and acknowledging the limitations of the human mind, is sufficient safeguard against the tyranny of reason; and, finally, our belonging to the Christian Brotherhood, itself a force for sobriety and stability.

Liberalism would be a sorry affair if it neglected whole centuries of experience, hence it must include a Catholic as well as a Protestant wing. Order, discipline, loyalty, dying to self for the sake of brethren in the Great Society; sacrament, sacrifice, regular liturgical worship; a consciousness of the needs of human nature above and beyond the purely rational; the democratization of faith and worship; the adjustment of permanent principles of right to actual situations in the workaday world—all of these are characteristic of Catholicism at its best, and they should belong to the whole Christian Church. But they must be mediated to the Church by men and women who will make of them not shibboleths but productive forces, who will strive to have their sympathies include goodness and truth wherever they may be found, whose watchword is "Forward with the risen Christ."

# The Hymnal Presents...

AN ARMISTICE DAY HYMN

THERE is a correspondence between the arts which obviously links poetry with music. Many hymns and tunes are so wedded that each suggests the other. Occasionally hymns are related to paint-



ings, and the relation of one of our hymns to Jan Van Eyck's painting "The Adoration of the Lamb" will be discussed later in this column. In at least one case, hymnody has an association with sculpture. Sir John Stanhope Arkwright's poem The Supreme Sacrifice is inspired by the same ideas and

commemorates the same knightly virtues as those to which Malvina Hoffman's Harvard War Memorial The Sacrifice is a magnificent tribute. The Sacrifice is a group carved in Caen stone symbolizing the common sacrifice and offering made by men and women for the sake of an ideal. The man's figure is that of a crusader in full armor lying dead. His head rests in the knees of a kneeling woman who gives him as her best and most sacred offering. The same ideas find expression in verses of Sir John Arkwright's poem:

O valiant hearts, who to your glory came Through dust of conflict and through battle flame; Tranquil you lie, your knightly virtue proved, Your memory hallowed in the land you loved.

Proudly you gathered, rank on rank, to war, As who had heard God's message from afar; All you had hoped for, all you had, you gave To save mankind—yourself you scorned to save.

Splendid you passed, the great surrender made, Into the light that never more shall fade; Deep your contentment in that blest abode,

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Who wait the last clear trumpet-call of God.

These were his servants, in his steps they trod, Following through death the martyred Son of God: Victor he rose; victorious too shall rise They who have drunk his cup of sacrifice.

O risen Lord, O Shepherd of our dead, Whose cross has brought them and whose staff has led.

In glorious hope their proud and sorrowing land Commits her children to thy gracious hand.

Sir John Arkwright of Kinsham Court, Co. Hereford, England, is descended from Sir Richard Arkwright, the Lancanshire inventor whose roll-drawing spinning machine was one of the three eighteenth century inventions which revolutionized the art of spinning. It has been said that from the mills of Richard Arkwright with their labor-saving machinery and their division of labor among employes in the interest of efficiency, the modern factory system takes its origin. Sir John Arkwright was a member of Parliament for the city of Hereford, 1900-12.

-Howard Chandler Robbins.

# Religion and Health

Bv ROSE PHELPS Witness Contributing Editor

EVERY bishop, priest, deacon or layman who finds it difficult to understand anybody with whom he has to deal will discover in this book\* a treasure trove of wisdom and aid. As chaplain of the Worcester, Mass., state hospital for many years, Dr. Wise has developed notable insight into the causes of health and illness and the relation of religious thought and feeling to both.

Dr. Wise's thesis is that "man needs to be studied as a whole in order to arrive at a complete understanding of him." One cannot discover the causes of physical illness and health without taking into account emotional and spiritual experience; one cannot account for religious attitudes without considering physical, emotional, intellectual concomitants. Nor can one understand a man as a whole without knowledge of his environment. "The fundamental problem is twofold: the relation of the organism within itself and the relation of the organism to the environment. . . Whatever else may be said about religion, it is certainly a major factor in the relation of the organism within itself and to its environment."

The first section, "Illness and Health in the Light of Modern Knowledge," describes the effect of emotional factors in physical and mental illness, fundamental principles of the organismic approach, personality in illness and health. The second, "Religion in Illness and Health," surveys experience and symbols in religion, illustrated by a case history not unlike those to be found in near-

ly every congregation, symbolism and reality in religious experience, religious symbols in illlness and health, religious symbols and some aspects of personality, with a final chapter on "Some Practical Considerations" including remarks on the work and training of the clergy. A bibliography is appended to each chapter, and there is an index.

"Indeed it may be said," writes Dr. Wise, "that the fundamental problem of this age is a spiritual problem, since it involves the basic meaning of life and the reasons for continuing the struggle . . . Understanding the function of religion in terms of the meaning and value of life rather than in terms of adherence to a creed throws light on its special

significance for middle life. . . .

"The insight that conflict and suffering may be dealt with creatively is an essential element in the Christian Weltanschauung that is in need of strong emphasis today on both individual and social levels. This insight is closely akin to that of the modern biologist, that the organism is equipped with powers of initiative and spontaneity, and hence does not react to its environment in a pureely mechanical way. It is the fact that personality may deal creatively with conflict, that is, it may solve conflict in a way that yields values or creates satisfying relationships, that makes possible the higher development of personality. This same fact stimulates and reinforces the will to live and the will to get well. . . . Beliefs, and this is true of any belief, are as important for the integration and growth of personality as is the nervous system.

To quote even the most interesting nuggets from Dr. Wise's chapters on religious symbolism would be unfair to him, so closely articulated is his text, so profound his argument. The reader is impressed to find so vigorous a combination of depth, clarity, balance, broadmindedness, common sense. Here are no fads, no claptrap, no flaunting

#### -HERE'S AN IDEA-

SEVERAL evenings during the year are set aside at the Riverside Church, New York, at which the Rev. Harry Emerson Fosdick answers questions put to him by the large numbers who attend. These questionand-answer periods have proved useful and interesting and have been continued because of the many requests for them. . . . The bulletin of St. Andrew's, Detroit, presents each week the name of one man from the parish who is serving with the armed forces. Members of the congregation are then asked to remember him in their prayers; to write him a letter or card; to phone or call upon the parents to give them a word of encouragement.

<sup>\*</sup> RELIGION IN ILLNESS AND HEALTH, by Carroll A. Wise. New York: Harper & Brothers, 1942. \$2.50.

of knowledge, but a direct, sincere and successful attempt to clarify the meaning and place of religion in human life.

# Piers the Plowman

By VIDA D. SCUDDER

A SURVEY of Christian classics shows that Christendom has been a fact. From Africa, France, Italy, Germany, Spain, come the books at which we have glanced. Today we turn to an



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English work, grateful for direct contact with our author, since the fragrance without which no book can be a classic so largely evaporates in translation. But we must not expect to read Langland's *Piers Plowman* as easily as we do Chaucer, even though the two men were contemporaries; for

slight traces are found in his style of the lucid influences from France which helped to shape the English language we know. Here almost as in *The Dream of the Rood* six centuries earlier, is the old, slow moving, alliterative verse with the grave unfamiliar rhythms of the Anglo Saxons; here is an archaic vocabulary. Langland is of the people, and old traditions maintained themselves stubbornly below the surface of the national life. Today, looking, not thank God at England, but at sundry little nations dear to us, we may note with comfort how often victory in the long run is to the vanquished. But let us eschew modern references, though they constantly press on the mind.

William Langland's poem is not easy to read. His design—for he has one—disappears at first reading in a chaotic jumble of metaphor and allegory. But what riches he offers our patience! In his sad-hearted social satire, his grotesque realism, his humor, his tenderness and lyric exaltation, fourteenth century England speaks as nowhere else, not even, I think, in Chaucer. Religion is only one factor in the amazing pageant he unfolds. But it controls all the others . . . it is the poem's reason for existence.

Let us concentrate our study on the brief section where it is most passionate and prevailing: that eighteenth canto (B text) on the Harrowing of Hell; for here in a way is the climax and center of the poem. The theme is one of the most popular in the middle ages, recurrent in art, drama, literature; the poet's treatment of it is all his own. To get its full force, we must note the preamble;

the story of the Passion, presented not directly but through strange and awesome symbolism. For this shows us in a new light the central figure of the whole poem, Piers Plowman, the workman.

We knew Piers first as the leader of the converted world in its pilgrimage toward Truth; through the poem's long reaches, he has appeared and disappeared in various aspects. Now, on Palm Sunday, his full meaning is revealed. "On an ass's back" comes riding, "One similar to the Good Samaritan, and some deal to Piers the Plowman"; and lo! the Jews chant Hosanna, and Faith hails Him, "A, fili David," and proclaims: "Jesus shall joust in this place in Piers' armor, in his helm and havergeon, Humana Natura." The Fiend and Death shall joust with Him, and He shall put Lucifer in bondage and rescue His own. Piers has become the very symbol of the Divine Humanity. ... We watch at Calvary; the Passion is fulfilled, "the day withdrew in dread and the sun darkened in Heaven." It is the morning of Holy Saturday.

The Dreamer has drawn away from that darkness: "Descendit ad inferna." And in dreary wastes reaching to the Gates of Hell, strange visions befall. From the west, a maiden is running, her name is Mercy, beautiful in bearing and From the east, a wondrous benign in speech. woman comes, fearless always and her name is Truth. Presently "out of the nip of the North," advances the eldest sister, Righteousness; and Mercy hails the Southward, whence "Peace comes pleading, clothed in Patience"; and Peace it is who brings glad tidings, that "Jesus jousted well." Joy is dawning, marvelous the meeting of these sisters, long estranged. We said we would avoid contemporary issues; but how refrain? For here is the ancient, the Utopian vision: Mercy and Truth are met together; Righteousness and Peace have kissed each other. It is the vision for which the ages long; it can be realized only after Love has suffered to the death.

A ND then as now, the sisters wrangle. Truth tells Mercy sharply that her talk of Deliverance on the way is "but a tale of Walrot," and Righteousness informs Peace that she is either crazy or drunk. Oh yes, it is very modern, this talk of the sisters. But meanwhile, light is dawning over Hell. A loud voice sounds:

"Duke of this dim place, anon undo the gates, That Christ may comen in, the King's Son of Heaven."

Terrified, Satan calls his mates to the defense of his fortress:

"Check Him: chain the gate! Fill each chink and cranny! . . .

Set the brimstone boiling; burn it and fling it

Hot upon the heads of all beneath the battlements. . . .

Go, Mahoun, to the catapult, and cast our mill-stones" . . .

Here is Milton before Milton, and no less great. The devil calls in anguish:

"I see where a soul comes hitherward sailing With glory and with great light, and I know

that it is God."

Our Lord indeed; and those whom He loves from Adam to John the Baptist, He releases, with wondrous words springing from Love's very depths:

"All that man has misdone, I, Man, shall amend. What death destroyed, my death shall deliver, And quicken and acquit what was extinguished in sinning. . . .

Thou art Doctor of death! Drink what thou

madest.

For Me, who am Lord of life, love is my potion, And for that drink today, I died upon earth.

But I will drink of no wide dish nor of deep learning!

But of the common cups, all Christian souls! Many hundred angels harped and chanted; and joyfully Peace played her pipe:

"After sharp showers, said Peace, the sun is

brightest,

No weather is warmer than after a watery season,

No lovers are more loving nor are there lovelier friendships

Than after war and woe, when Love and Peace are masters.

Never was war in this world nor wretchedness so bitter

That love if he liked might not bring it to laughing;

#### THE SANCTUARY-

Conducted by John W. Suter Jr.

FOR TOTAL HEALING

O GOD of all creation, Father of mankind, Lord of the whole earth; Behold thy broken family; behold thy scarred fields and blood-stained waters, the islands of the sea ringed with terror, the very sky torn with fire and fury. Have pity, O God, upon thy children. Not for this did thy love create, and thy grace redeem, humanity. Let thy Spirit move upon the minds and control the wills of all who guide the stream of history; bring new wisdom to our race; give us a sound public mind; heal the earth and sky and sea; and let justice return as the dayspring from on high, to give light in our darkness and to guide our feet into the way of peace; through Jesus Christ our Lord. Amen.

And peace may put all perils to an end by patience."

Perhaps even in translation a little of the fragrance of the lines may be caught. Reverently the sisters kiss; "Let no people perceive that we have quarrelled;" here is the dreamed of consummation of long desire, here the impossible is achieved; "Mercy and Truth are met together; Righteousness and Peace have kissed each other." No wonder that Truth trumpets a Te Deum! And "til the day dawned, those damosels danced"... Then Easter bells are ringing, the Dreamer wakes, and calls to worship Kitte his wife and Calote his daughter.

Langland's poem does not end here. Long centuries are to follow, nor are they ended yet, during which we are shown Piers, the Plowman, as guardian of the Church of Christ. Does "P" stand for Prelacy or for Proletariat? He has been taken now for one, now for the other, in his rôle as guardian and guide. But in this episode of the Harrowing of Hell as recorded by the brooding mediaeval imagination, we are at the center of history. And we watch the earnest of the all but unimaginable day when the vision of the Psalmist shall be fulfilled. Still we believe that through the power of the Passion, albeit at the very gates of Hell, these damosels may meet, and kiss, and dance.

## Soldiers' Reading

MR. CHARLES W. CELL, layman of Riverside, California, with the approval of the chief of chaplain, just completed a tour of army camp to find out what the soldiers are reading. He reports that most of the literature fails to interest the men, but that Church papers "are passed on to their buddies by those receiving them, and so on and on, until they are literally worn out. The weakest point in our religious work in the camps is the lack of good Christian periodicals. The tragic thing is that it can all be corrected at little There is no sense in sending subscriptions to individual soldiers. They move about too often. The papers cannot keep up with them. You should appeal to your readers, not once but over and over again, to have copies sent each week to chaplains for distribution. I know the men will read your paper, and will pass it on to others, thus making an almost endless chain."

Naturally we like the suggestion. If there are those who wish to cooperate, send \$5 to 135 Liberty Street, New York, and we will send ten copies to a chaplain each week for ten weeks. Name your camp, or if you prefer we will pick one.

# News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

#### Bishop Page Consecrated

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Dayton, O.:—Former Lieutenant Colonel Herman Page was consecrated Bishop of Northern Michigan on October 23 at his former parish, St. Paul's. The Presiding Bishop was the consecrator, with Bishop Whittemore of Western Michigan and Bishop Creighton of Michigan the co-consecrators. Bishop Hobson of Southern Ohio preached the sermon. Other Bishops to attend the service were Bishop Abbott of Lexington, Bishop Rhea of Idaho and Bishop Campbell of Northern Indiana.

#### Fort Dix Men Study

Fort Dix, N. J .: - "What does a Christian soldier mean by patriotism? How can Christians engage in war? What does the Christian faith have to say about the conditions of a just and durable peace?" Questions like these are on the minds of the twelve or fifteen soldiers who assemble in the quiet of the "meditation room" at Fort Dix community service center on Monday nights to read and discuss the Gospel and its implications for men in the service today. The center is humming with activities of all sorts-groups at the writing tables or visiting in the large common rooms, lines of men waiting for free coffee and cake at the counter, crowds of eager singers and applauders filling the auditorium on nights when concerts, movies or vaudeville are provided—but none holds the keener interest of the men than this small group who meet unannounced to read and discuss the Bible, and pass the invitation on to a man here or there whom they may meet casually after Post Chapel services or in a barrack bull-session. The group began in July when one of the assistants in the reclassifying office of the task force replacement pool asked Mrs. William Grobler, head of the center, to find some means of accommodating a number of men he had found to be interested in studying the Christian Faith. Mrs. Grobler passed the request on to Canon Robert Smith who secured the assistance of the Rev. Robert Merry of Trenton. Since Fort Dix has been an embarkation center, the personnel of these meetings has

necessarily varied. Some men come three or four times and then disappear, only to be heard from later in some remote part of the country. A total of about twenty-five have found their way to the upper room at one time or another and there is a group of about a dozen who come faithfully.

#### Bishop Heads Committee

Lansing, Mich.:—When Governor Murray Van Wagoner wanted a thorough study made of the state institution for delinquent boys known as the Boys' Vocational School, Lansing, he appointed Bishop Lewis B. Whittemore of Western Michigan chairman of the committee given charge. With the Bishop on the committee are two probate court judges, two members of the state hospital commission, and a member of the state juvenile institute commission.

#### Hold Week Day Study

Baltimore, Md.:—The Women's Auxiliary of Emmanual Church here will attend a study course on postwar planning during the Wednesday mornings through November. It was felt that Church women wanted an opportunity to know what they as individuals could do to help build a peace based on Christian principles, so the Woman's Council presented a study course based on the Delaware Conference and speakers were secured. Dr. Gertrude Bussey, professor of philosophy at Goucher, Dr. Arthur Lovejoy, professor emeritus of Johns Hopkins University, Dr. Herbert Fraser, professor of economics at Swarthmore and the Rev. Don Frank Fenn, rector of St. Michael and All Angels Church, will be the speakers.

#### New Work in China

New York, N. Y.:—A new mission has been begun by the Chinese Church in Yunnan province near the western end of the Burma Road among the Min-chia, a tribe of 300,000 who live in this country and are now neighbors of the Chinese Church people who have migrated from eastern China during the war. The mission is directed by the Rev. T. L. Song under Bishop Y. Y. Tsu, who

is in charge of all work in this region. Near Tali, the capital of the province, is the village of Shang Yang Chin at the foot of the Tali mountains and overlooking the lake on whose shores stands Central China College. Two houses with a small farm were rented here by the Church and the Rev. and Mrs. Song moved in to start the first rural center among the tribespeople. While Mr. Song worked among the men, his wife started reading and sewing classes among the women. By arranging for inoculation of the vil-



Canon Robert D. Smith of the diocese of New Jersey who finds men in the army are keen to discuss what they are fighting for.

lagers the death rate was brought down in an epidemic of cholera brought by refugees from Burma, but the Songs' eldest son died. This indication of the leadership and initiative of the Chinese Church is home mission work in the real sense for although the tribesmen are not all illiterate and have a stable culture of their own, their kingdom has remained almost completely untouched by outside influence until recent years.

#### **Synod Resolution**

Kansas City, Mo.:—The following resolution was unanimously passed by the synod of the southwest province which met in Joplin, Oct. 22, 23. "Whereas: This synod of the province of the Southwest . . . is gratefully sensible that it meets not only under the favor of God but under the favor and protection of the govern-

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ment of the United States of America as well; and whereas our government has ever furthered the lawful occasions and missions of the Church at home and abroad; and Whereas these guarantees of human liberty and religious freedom are now imperiled by this present war; therefore be it resolved that this synod earnestly reaffirms its confidence in our government, and in its appointed authorities, and pledges its fullest devotion to the endeavor to establish a righteous, just and enduring peace in the earth.

#### William Page Dies

Washington, D. C .: Following the celebration of his 74th birthday, William Tyler Page, former clerk of the House of Representatives and author of The American's Creed, died in his sleep Oct. 20. The House adjourned for a day out of respect to Mr. Page who had been on Capitol Hill since before World War I. In his years of service he had seen the House membership grow from 293 to 435. He had served under 14 speakers and had witnessed the inauguration of 15 presidents. A descendent of President John Tyler, he was a vestryman of St. Columba's Parish for many years.

#### Saturday Church School

Downey, Calif .: - A Saturday morning church school which is better attended than the school formerly held on Sundays has been instituted by the Rev. Benjamin Miller, vicar of St. Mark's Church here. Many of the older children now attend church on Sunday with their parents and the family pew in this parish is once more coming into its

#### Hymn Society to Meet

New York, N. Y .: The twentieth anniversary of the founding of the Hymn Society of America, a national organization of hymn writers and composers, will be celebrated in New York City on Sunday and Monday, Nov. 15 and 16, with special services in St. Bartholomew's Church, Sunday afternoon and addresses and panel discussions on Monday. At the Sunday service the Rev. Howard Chandler Robbins, former president of the society will speak and Dr. David McK. Williams will be at the organ. Monday morning in the chapel of the Methodist Building, 150 Fifth Avenue, Dean Robbins and Dean Earl Marlatt of Boston University school of theology will address the ministers' forum. A panel dis-cussion led by Miss Marguerite Haz-

#### Lend-Lease

★ Mrs. Eli Weyhenmeyer of St. Martin's, a rural mission at Mountaintop, Pa., is anxious to secure a copy of A Blackboard Catechism which is now out of print. If you have one to give away will you send it to her please? . . . The little church at Troy, Montana, has no snuffer for the altar candles. Address Mrs. Jennie F. Baggs. . . . It doubtless is more blessed to give than to receive. The fact is nevertheless that this department receives more askings than givings. Won't you look around and see if you haven't church and Sunday school supplies that you do not use but which would be gratefully received by some parish or mission. Write: Lend-Lease, The Witness, 135 Liberty Street, New York City.

zard of the school of sacred music, Union Theological Seminary and Dr. John Haynes Holmes of the Community Church and Dr. Seth Bingham, organist of the Madison Avenue Presbyterian Church will be held at the Marble Collegiate Church in the afternoon. At the dinner Monday evening at the Town Hall Club announcement of the names of winners of the Hymn Society's contest for words for three new hymns will be

#### Marriage Code Laid Down

London, England:—Rules governing marriages of persons serving with the Canadian and United States armed forces in England have been laid down by the diocesan chancellors of the Church of England. The code reminds that members of both Canadian and United States forces must have the written consent of their commanding officers and that marriage without it involves liability to trial by court martial. No ecclesiastical license for marriage will be issued without this consent. The code also states, "A woman marrying a member of the U. S. armed forces will not be allowed to accompany him on his return to the United States; will not become a United States citizen by virtue of her marriage to him; but will be subject to the general laws as to immigra-tion and naturalization." The rules also remind that "in over 20 states of the United States marriages between white and colored persons are illegal and prohibited."

#### Cathedral Shelter Moves

Chicago, Ill.:-Chicago's famous old Cathedral Shelter, haven of hope for uncounted thousands who have been temporarily down in their luck. is soon to pass from the Chicago scene. The Rev. Canon David Gibson, director of the Shelter since its founding, has been appointed priestin-charge of the Church of the Epiphany and will continue his chosen work there in greatly improved surroundings. The buildings of the Shelter, originally part of the Cathedral of St. Peter and St. Paul which was destroyed by fire in 1921. will be razed, the last service to be held there Nov. 20. The new quarters at the Church of the Epiphany will solve the problem of overcrowding at services and in administrative offices, the seating capacity of the church being about three times as great. During the years of its existence the Shelter has been identified with Canon Gibson who gave up a prosperous photography business to study for the ministry. Originally an old store on Randall Street, the work was moved to the remaining buildings of the Cathedral after the fire of 1921, and there meals, clothing and jobs were furnished hundreds of thousands besides the less obvious helps of friendship, council and sympathy. Last year over 500 services were held at the Shelter chapel with an average attendance of over 300. Inmates of the Chicago house of correction and the Cook County jail are also among the Shelter's cares.

#### Hold Sunday Discussions

Birmingham, Ala .: - In line with Presiding Bishop Henry Tucker's plea for systematic study of current problems and issues, parishioners of St. Mary's-on-the-Highlands here will not only attend a series of sermons on A Just and Durable Peace for the next few weeks, but will also participate in evening discussions on post-war plans. "We need to distinguish between post-war planning and post-war study," says the rector, the Rev. William Marmion. "The first is for experts, the second is for anyone and especially for the church. It is our purpose to examine plans for the post-war world, to seek to arrive at Christian conclusion and to do our part to develop an intelligent public opinion."

#### Lists Church Essentials

Boston, Mass.: - Five activities vital to the present and the future were listed by Bishop Henry Sherrill in his closing address at the all-day conference of the women's division of the Church Service League Oct. 21. Continuance of services of worship with full measure of devotion;

relationship of the church school with the young; missionary work of the Church as the world becomes increasingly one community; relationship of the Church and of each parish with its men in the service; preparation to do our best to establish a better Christian order throughout the world with all nations sharing in the establishment of some form of world organization, were the five points. Speaking at the Cathedral Church of St. Paul here where the meeting was held, Bishop Sherrill said, "I myself expect a tremendous reaction after the armistice . . . of isolationism, nationalism, selfishness. . . . We must be ready for that reaction . . . and fight it tooth and nail with all the idealism and faith we possess if we are to take the necessary steps for a better . . . Christian world." Over 200 women attended.

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#### Mark 75th Anniversary

Boston, Mass.:—The Church of the Good Shepherd here celebrated its 75th anniversary Oct. 25 with a special service. The Rev. Gardiner M. Day, former rector, now of Christ Church, Cambridge, preached the sermon in which he said that the greatest need of today is to put the cross back into Christianity. "If anyone would be my disciple, let him deny himself, take up his cross and follow me" was the text which fitted well with the appeal of the rector, Rev. Burdette Lansdowne, to the people of the parish to become cru-

saders and take the cross into the neighborhood and win recruits for the army of Christ. The church, located in the south end of Boston and surrounded by tenements and lodging houses, was organized by Emmanuel Church and became a separate parish in 1877. Its present rector accepts the location of the church as a challenge, and quoting St. Mark he says "the commonplace people heard Jesus gladly. Out of our 75th anniversary celebration we hope that the church located as it is will get a new vision of the work which our Lord would like to see done by His Church in the south end of Boston.'

#### Missionary Spirit

New York, N. Y .: —A letter, written by the wife of a priest in the Philippines, has finally turned up in this country dated before communications were entirely cut off. Illustrating the traditional courage of the missionary wife, the letter, written to a friend here, urges her not to worry. "As far as being safe goes, we are no more or less safe than millions of other people in the world at this minute. How can you tell how long America will be free from bombing? And what is more important, that people's physical beings be safe or their ideas and beliefs? We have a job out here. My husband can't leave it. He is a missionary. A missionary is a person whose job it is to help other people all he can spiritually. The more trouble they are in the more they will need his

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help. . . . Being his wife I share in his responsibilities. . . . We are a part of the human race . . . not just a special people set apart in a place called the United States. As a part of the world we share the fate of the world. I guess that's all there is to say."

#### Hospital Carries On

Hankow, China:-When it became evident recently that the American mission staff would have to leave Hankow, the question arose of how to carry on the work of the Church General Hospital which was housed in American buildings on American property and was certain to be confiscated as soon as American and British forces left the city. Finally one of the Chinese doctors, Johnson S. S. Leo, on the staff since 1928 and a capable surgeon, obstetrician and gynecologist, secured Bishop Gilman's consent to rent a house, borrowed equipment for a twenty-bed hospital, clinic and laboratory, and moved in with a staff of nurses and midwives and a laboratory technician. Miss Louise Reiley of the Church General Hospital who saw the new institution flourishing before she left Hankow reports that the doctor and staff were hard at work.

#### G. F. S. Outlines Program

New York, N. Y.:—Developing a personal prayer life, promoting understanding and friendship towards racial and minority groups, practicing democracy, assuming responsibilities of citizenship, are still to be the objects of the program of the Girls' Friendly Society according to the board of directors which met in New York recently. In spite of the many demands being made on branches for war work, the directors still feel that the objectives of the organization will best be carried out by helping to develop attitudes in the members which will help to build a better world. In accordance with the usual policy of giving \$2000 each year to a mission project, it was voted to divide the 1943 offerings between a Latin-American project and either Japanese-American relocation centers or aid for Japanese students.

#### War Shrine Set Up

Albany, N. Y .: - St. Peter's Church here, one of the oldest in the United States, has been furnished with a new chapel designed for prayer and meditation for the members of the armed forces. In the circular tower room of the church, the chapel contains the old altar which was used in the second building of the church, an honor roll of the men in service and a book for entering the names of those for whom prayer is desired. The rector, the Rev. Erville B. Maynard, says that the chapel is intended "not only for our own people, but all the people in Albany" and the retreat could hardly be more accessible as St. Peter's Church is on down town State Street in the center of the business district.

#### Anniversary of Bishop Oldham

Albany, N. Y .: The twentieth anniversary of the consecration of Bishop G. Ashton Oldham, was observed Oct. 24 with a celebration of the holy communion at the Cathedral of All Saints here. Bishop Ernest M. Stires, one of Bishop Oldham's consecrators, preached and many of the clergy who were there twenty years ago were also present.

#### Memorial to Bishop Howe

Victoria, B. C .: New choir pews have been given St. Luke's Church, Cedar Hill, here by Mrs. Peter Rowe in memory of the late Bishop Rowe. It was at St. Luke's that the bishop and his family worshipped when at home. The pews were dedicated by

Bishop Jenkins, formerly of Nevada, a long time friend of Bishop Rowe, and the rector of the parish, Rev. Frederick Pike. Bishop Sexton of British Columbia was present to consecrate a new north aisle of the church and an extension to the church-yard. The chief server at the Altar of St. Luke's is Richard, younger son of the bishop; one of the layreaders in the parish is Jack, the next older son. The eldest is in England, a captain in the Canadian Air force, and took part in the raid on Dieppe.

#### Organ Pipes for Scrap

Ocean City, N. J.:—Dummy organ pipes have followed the flood of other non-essential metal objects to the scrap heap during the drive here. The rector of Holy Trinity Church donated them.

#### Navy Dedication Service

Minneapolis, Minn .: - The Cathedral Church of St. Mark in Minneapolis was the scene of the U.S. navy service of dedication October 25 when 100 recruits were inducted around the flagpole on the grounds; 1000 assembled in the cathedral for the service led by Bishop Stephen

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#### Hold Month of Prayer

Houston, Texas:—A month's vigil of prayer was inaugurated Nov. 1 in the 75 parishes and missions of the diocese of Texas, where, during the month of November, volunteer members of some parish or mission somewhere in the diocese will offer prayers "every second, every minute and every hour of the day. By dividing the time among the several parishes and missions on a membership basis each congregation shares in proportion in the intercessions for suffering humanity throughout the world and for self-preparation and peace. Although the specific portion of the day or night is not a choice of the congregation, a parish of 100 members would share about five hours of the 30-day period. Many parishes in the diocese have had schools of preparation for the Vigil.

#### **Baptizes Great-Grandchild**

Alexandria, Va.:-The Rt. Rev. George Allen Beecher, bishop of Western Nebraska, baptized his great-grandchild, Ruth Elizabeth Oswalt in Old Christ Church, Alexandria, on All Saints' Day. The baby was born into an army tradition, her father being Lieut. J. R. Oswalt, engineer, who is the son of Col. J. R. Oswalt of the Medical Corps. The baby's mother is the daughter of Col. Adrian Brian, I. G. D., now overseas, while Bishop Beecher himself saw service on the Mexican border as chaplain with the Nebraska national guard in 1914.

#### Bishop of Maine at General

New York, N. Y .: Bishop Loring of Maine was the speaker at the opening meeting of the missionary so-ciety at the General Seminary. The ciety at the General Seminary. society's missionary project at Upi in the Philippines has been upset by the war, so as an interim policy it is aiding vacation schools in Maine and a project at Lawnside, N. J., for a community house. Also during the

coming year it will aid the mission school system in Liberia and a boys' club at St. Peter's Church which is located near the seminary.

#### Armistice Day in New York

New York, N. Y .: - Bishop Manning has urged the 500 clergymen in the diocese of New York to observe Armistice Day as a day of prayer and supplication for victory.

#### Conferences in Mississippi

Jackson, Miss.:-Eleven district conferences are being held this month in Mississippi, led by Bishop William Green, at which the needs of the national church and the diocese are being presented. Arrangements were made at a recent conference of the clergy, 100% attended, which was led by the Rev. Theodore N. Barth of Memphis.

#### Mississippi Clergy As Chaplains

Jackson, Miss.:—The diocese of Mississippi has so far contributed three of its clergy to serve as chaplains with the army. The Rev. Thomas S. Clarkson of Tupelo and Okolona is in Indiana; the Rev. Elnathan Tartt Jr. of Canton and Lexington is serving in Texas, while the Bishop's son, the Rev. William Mercer Green, Jr., is now at the chaplains' training school at Harvard.

#### Cripple Creek Hit by the War

Cripple Creek, Colo .: - If you think things are tough for you, consider Cripple Creek. A town of the pioneer west, its industry is exclusively the mining and refining of gold. Non-essential, says the federal government, which means practically closing up the town. However when Bishop Ingley went there the other day he did not find the peo-ple in the dumps. "I have never had a more spontaneous response nor a more hearty reception," he writes. At St. Andrew's he faced a congregation of 85 worshippers, with a choir of 25. In addition he found 40 children in the Sunday school—and all this in spite of the fact that the mission has no priest. As a matter of fact there isn't a priest or minister of any church in the entire town of Cripple Creek.

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#### **BOOK REVIEWS**

CHRISTIANITY IN A CHANGING WORLD. By Shirley Jackson Case. Harper, pp. viii +204.

The question set by this book is: "Can Christianity survive the calamities that have befallen the modern world?" Dr. Case's answer, which is his thesis, is, Yes. The church always has changed, Christianity always has changed-in a changing world, as Burke said, it has had to change in order to remain the same!

By four tests, Christianity as Church, as Dogma, as Social Gospel, and as Personal Piety, Christianity has proved its continuity and identity through change during the past. Therefore, it is likely to survive at the present though we are not sure just what form it will take in days to come.-Q. E. D.

THE CHRISTIAN CRITICISM OF LIFE. By Lynn Harold Hough. Abingdon-Cokes-

bury, pp. 312. \$2.50.

The Dean of Drew Theological Seminary has a deserved reputation as a Christian humanist. This is the finest book yet to appear from his pen in exposition of what he calls "Evangelical Humanism." It is an interpretation of the meaning of life from the Christian point of view. It plays fair with modern culture, and does not merely damn it for its failures; and it takes reasonable account of the real achievements of science-without blaming all modern catastrophes upon science or, on the other hand, turning science into a headless idol, a god without purpose or vision.

Humanism is too fine a thing to hand it over to the anti-theists or the materialists. Its only salvation, however, lies, not in itself, but in the Gospel of Christ. Therefore, "Evangelical Humanism."

This is one book not to read about in a review but to read through carefully-at least twice.

-F. C. G.

RELIGION AND THE PRESENT CRISIS. Edited by John Knox. University of Chicago Press. \$1.50.

A series of papers given as the Walgreen Foundation Lectures at Chicago, given by professors in the University of Chicago on such subjects as Christianity refinding itself, Building a Better Democracy, Achieving Personal Stability, and

Preparing for Durable Peace.

The chapter by the editor, "Reexamining Pacifism," is one of the ablest analyses of the pacifist position that I have seen. It takes into account the historical origin of Christian pacifism and-what many persons ignore—the fact that the early church did not have to take responsibility for maintaining world peace. It also takes full account of the eschatological outlook of the New Testament. At the same time there is no "short and easy method" with pacifists. The author has deep respect for their convictions and disagrees only because he conscientiously must.

This is a good book for people who are trying to think through to a sound Christian position on questions raised by the

-F. C. G.

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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.

Mr. Frederick F. Haworth

Sharon, Pennsylvania

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When one looks straight at your question, "What is Christianity?" one wonders if it can be answered by a definition. Just as one wonders if the questions "What is Truth?", or "What is Beauty?", or "What is Goodness?" can be answered, at least absolutely, by a definition.

If one were to try to define Christianity one could say that it simply stands for those individuals, taken as a group together with their common together with the commo gether with their environment, who have

been conditioned by the Christ.
Christianity would seem to be more easily described, however, than defined. Perhaps, that is what the writers of the Gospels tried to do. They did try to analyze Jesus Christ, to interpret Him, and to account for Him. But in that they were much less successful than in their descriptions of Him.

Their pictures of His tremendous impact on the hardness of the world, of His intense suffering in His state of humiliation, and of His eternal victory in His glorious resurrection and ascension remain

forever their really great contribution to our knowledge of the Christ and of the society that bears His Name.

So is it now. When we see the tenderness of a mother, observe the consecration of a father, look on the spiritual experiment of a spiritual ence of a saint, witness the bitter struggle of a weakling against the wiles of the devil, and meet mercy and truth in a man of the world, we can point to them and their activities and say "There is Christi-

That is what those who beheld the boldness of Peter and John said, when they could account for their stand in no other way, "They took note of them that they had been with Jesus." That is "What Christianity Is." It is simply being with

THE REV. NORMAN B. GODFREY Massena, New York

Now that THE WITNESS has gone so Protty, conservative socially and partisan I feel it should be numbered amongst the other periodicals of the Church on our library table. I still think the only Church paper to be the Southern Churchman. It does not get nasty to those who think differently, and therefore is the more Christian for it. It strikes me that both the Living Church and THE WITNESS have copied the format of The Churchman. It is a great improvement. With that format, the Southern Churchman's religion, The Witness price, the Living Church's churchmanship the editor of Forth could go to town on one, and only one, Church paper.

Mr. CLINTON FRITSCH Highland Park, Illinois

There is a letter from Mrs. G. H. Hubbard in the October 8th Witness which I would like to answer, not in the spirit of controversy, but because she brings up what to me is an extremely important question. She asks, "Why can't Hindus and other unbelievers, be 'Christians' though not professing the faith?" If she will read the first chapter of St. Paul's Epistle to the Romans, and Articles 11, 13 and 18 of the Thirty-Nine Articles, she will see that good works in themselves do not constitute Christianity. In the meantime I enjoy The Witness and especially look for articles by Bishop Johnson.

ANSWER: The Thirty-Nine Articles are

to be found in the back of the Prayer

Mr. VINCENT SPARR New Orleans, Louisiana

To me THE WITNESS is doing a disservice to the country as well as to religion by constantly urging racial equality. Those of us who are obliged to live with this problem know that the Negro is inferior to the white man. We know also that papers like The Witness, in encouraging Negroes to think otherwise, are likely to cause serious trouble, even bloodshed.

ANSWER: The Witness will answer

Mr. Sparr in the next number by featuring an article written by a white Southerner, a descendant of slave-holders, who will maintain that the so-called "Negro problem" is in reality a "white problem."

THE REV. SAMUEL J. MARTIN
Rector of St. Edmund's, Chicago
I would like to thank THE WITNESS for

the fine editorial (October 8) in reference to the Church's attitude toward its Colored constituency, especially in so far as the literature of our Church is concerned. I think you summed it up very well in the question "Can we not talk more about working with them, and less about working for them?" We need more of this kind of editorials. This is our real problem—how to live in this world as 

Columbus, Ohio

I was tremendously interested in the current issue (Oct. 22) which was so largely devoted to work in the diocese of Newark. All of the reports were interesting, particularly that on the rural work. I am sure that most of us were unaware that a metropolitan diocese like Newark was carrying on such a work in rural areas. I hope that it will be possible for you to bring out similar numbers telling us of work in other dioceses. As you say, it will give us "a greater awareness of the strength of the Episcopal Church."

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