

# *The* WITNESS

10¢  
A COPY

NOVEMBER 19, 1942



RICHARD EMRICH LEADS  
SINGING AT A CHURCH  
CONFERENCE . . . . .

## FASHIONS IN THEOLOGY

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

**THE HEAVENLY REST, NEW YORK**  
 Fifth Avenue at 90th Street  
 Rev. Henry Darlington, D.D.  
 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. Paul T. Sargent, D.D., Rector  
 8 A.M. Holy Communion.  
 9:30 and 11 A.M. Church School.  
 11 A.M. Morning Service and Sermon.  
 4 P.M. Evensong. Special Music.  
 Weekday: 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 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 M.

**THE CHURCH OF THE EPIPHANY**  
 1817 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. Roeliff 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.

## The WITNESS

### For Christ and His Church

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NOVEMBER 19, 1942  
 VOL. XXVI No. 26

## CLERGY NOTES

BAIZ, JOHN, will be ordained to the priesthood Saturday, Nov. 14, at the Cathedral in Bethlehem, Pa.

BOYLE, W. K., archdeacon of Indian work, Duluth, assumed duties as priest-in-charge of St. Peter's, Cass Lake and the Church of the Prince of Peace, Cass Lake, Minn., beginning Nov. 1.

BREWIN, GEORGE M., resigned as priest-in-charge of St. Andrew's Mission, Akron, Oct. 20 and assumed his duties as rector of the Church of Our Saviour, Salem, and priest-in-charge of Trinity Church, Lisbon, O.

CARRINGTON, F. L., formerly principal of Kah-O-Sed Indian School and priest-in-charge of St. Peter's and the Church of the Prince of Peace, Cass Lake, Minn., has accepted a call to be rector of St. Matthew's Church, Bloomington, Ill., effective Nov. 1.

CRANDALL, ROBERT L., canon of the Cathedral of St. Philip, Atlanta, Ga., entered naval chaplains' training school, Norfolk, Va., Nov. 3. He was granted leave of absence for the duration from the cathedral.

FRASER, THOMAS A., joined the clergy staff of St. George's Church, New York City, Nov. 1. He has been acting as secretary to Bishop DeWolfe of Long Island.

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, Salem, Va., effective Dec. 1.

HARGATE, G. RUSSEL, senior curate at Trinity Cathedral, Cleveland, O., has accepted a call to St. Andrew's Church, Elyria, O., effective Dec. 1.

HEDELUND, CHARLES, assumed new duties as priest-in-charge of St. Bartholomew's, Bemidji, Holy Trinity, International Falls, Minn., Nov. 1.

LOANE, WILLIAM P. C., rector of the Church of the Incarnation, Drexel Hill, Pa., has accepted a call to St. Stephen's Church, Steubenville, O., effective Nov. 22.

OKIE, PACKARD L., was ordained to the priesthood Nov. 5 in the chapel at Church headquarters, New York City, by Presiding Bishop Henry St. George Tucker. He leaves immediately for Liberia.

## 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, 11 and 4:30.  
 Noon Day Services, 12:10, except Saturdays.  
 Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saint's Days.  
 The Church is open daily for prayer.

**EMMANUEL CHURCH**  
 811 Cathedral Street, Baltimore  
 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 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 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.

CES  
Churches  
CATHEDRAL  
Hartford, Conn.  
F. McKewey, Pastor  
9:30, 10:30, 11  
Holy Communion  
11:30 A.M. Holy  
Weekdays and Holy  
Sunday Service  
LINNEAPOLIS  
at 5th St.  
Higgins, Pastor  
A.M.  
Days: 10:30 A.M.  
CHURCH  
Hiller, Pastor  
9:30, 11 A.M.  
BURIAL CHURCH  
Newark, N. J.  
or C. Lichtenberg  
4:30  
12:10, except Sat-  
12:10 Wednes-  
days  
daily for prayer  
CHURCH  
Street, Baltimore  
Communion: 11 A.M.  
Morning Prayer  
Sunday in the morn-  
and Sermon: 1:15  
on.  
Tuesday, 7:30 A.M.  
Wednesday, 10:30 A.M.  
Thursday, 11:30 A.M.  
Friday, 10:30 A.M.  
Personal Confession  
P.M.  
EL CHURCH  
Street, Boston  
Public Garden  
Osgood, D.D., LL.D.  
or Payson, M.A.  
8, 10:15, 11 A.M.  
of Living Trees  
CHURCH  
Tennessee  
N. Carruth, LL.D.  
Director  
Communion  
Church School  
Service and  
Peoples' Meeting  
Saints' Day—2:30  
CHURCH  
Orange, New Jersey  
Barton, Pastor  
UNIVERSITY  
Communion  
Church School  
Prayer and  
first Sunday  
Peoples' Fellowship  
THURSDAYS  
Communion

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## A Former Prime Minister Tells of Church Struggle

*Leaders of World Council of Churches Tell of Rapid Strides Being Made Toward Unity*

By William B. Sperry

New York, N. Y.:—The heroism of the Norwegian Church in the face of persecution and treachery was traced in detail by the Hon. J. L. Mowinckel, former Prime Minister of Norway in an address at the joint meeting of the American sections of the World Conference on Faith and Order and the Universal Christian Council for Life and Work. While building its history and traditions on the old Norwegian Catholic Church, with the Cathedral at Trondheim a national shrine and the Martyr King St. Olaf the Patron Saint, the state Church is Lutheran and ninety per cent of the population are members of this Church. "Among Norway's seven Lutheran bishops it is the bishop of Oslo, today Eivind Berggrav, who is considered *primus inter pares*," said Mr. Mowinckel.

The broken promises of the German war machine following the invasion in April 1940; the resistance of the bishops and clergy to the nazifying of the Church; the attack on Bishop Berggrav; the almost unanimous loyalty of the clergy among whom only 39 out of 1139 went over to Quisling; the refusal of the clergy to turn over the spiritual education of children to the Nazis and the imprisonment of Bishop Berggrav were recounted in detail.

In summarizing the results of the struggle and its relation to churches in other lands Mr. Mowinckel said, "I have already several times pointed out the most remarkable feature of the present fight of the Norwegian Church: All strife and disagreements of every nature within the Church itself and between the various groups

and Church communities have altogether ceased. This is all the more remarkable as these controversies often took a bitter and irreconcilable form. This is indeed a glowing example to all the various churches in the world—even to the churches here in the U.S.A."

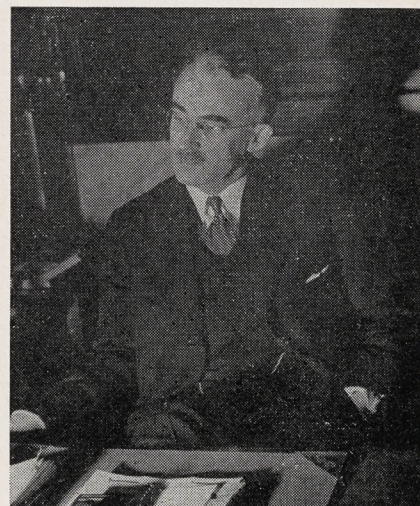
In addition to the state church there are in Norway, the speaker said, Methodists, Baptists, the Church of the Brethren, Quakers, Salvation Army and the Roman Catholic Church which though small was an important factor with its own bishop. There are hardly more than a few thousand Jews in all Norway.

The joint meeting heard reports from the Rev. Henry Smith Leiper on the activities of the Geneva office and relationships with Great Britain. A report from Canada indicated a strengthening of interest in the work of the Council through the appointment of a secretary who is also the secretary of the Christian social council of Canada. A Canadian committee of the World Council of Churches is in process of formation.

The Rev. Samuel Cavert who recently returned from a six weeks' visit to continental Europe emphasized the fact that events themselves have caused a rapid development of the ecumenical idea.

Reporting on projects for Church unity, Bishop J. S. Stamm of the Evangelical Church stated that plans had been worked out and approved by that Church to unite with the Church of the United Brethren. Action on the part of this church is still pending. The Rev. A. R. Wentz, reporting on negotiations among

Lutherans, cited the progress in the negotiations between the United Lutheran Church and the American Lutheran Church, two denominations with memberships of two million and seven hundred thousand respectively. Negotiations between the Congregational-Christian Church and the Evangelical and Reformed Church were reported by the Rev. G. W. Richards who explained that these two churches, one with a conti-



*Samuel Cavert, director of the Federal Council, tells of world events which are developing Church Unity.*

mental background, and the other with an English background, had first prepared a hymnal and prayer book for adoption by both churches with the idea that if unity in spirit and worship came first the unity on doctrine and constitution would follow later.

Walter Van Kirk proposed that a message be sent to the churches in occupied countries indicating the extent of support and activity in which the World Council of Churches was engaged and it was emphasized by Mr. Leiper that this would be no mere formality but an extremely potent encouragement to fellow Christians who were carrying the brunt of the battle for religious liberty. The form and manner of communication

of such a message and the inclusion of churches in Latin America was discussed by the Rev. R. E. Diffendorfer.

Dean Lynn Harold Hough, who also recently returned from England, was the final speaker. He, too, had had an interesting experience in Church unity since the services at London City Temple, where he had preached on several occasions, are now held at the Church of the Holy Sepulchre, City Temple having been badly damaged by bombs. Here the clergy of City Temple are finding value in accommodating themselves to parts of the ritual and ceremonial observances of an advanced Anglo-Catholic parish. His topic was "England's Inner Resistance" and he stated that it was his observation that not since the Reformation has the Christian Church been so near to the people of that country. He warned against too easy acceptance of the slogan "Let the Church be the Church" if by that is meant that the Church can exist apart from the problems which people are now being forced to solve. In advocating that Churchmen now give consideration to post war problems, he stated that "the strength which arms one for a just war is the strength which enables us to fashion a noble peace."

## PROFESSOR ALSO SINGS AT TIMES

Cambridge, Mass.:—There is not sufficient room on the cover to run a caption that sufficiently explains this picture. The dressed up gentleman, surrounded by singing girls and a few young men, is the Rev. Richard (Joe) Emrich, professor at Episcopal Theological School, Cambridge. It was taken at the conference for young people that meets each year at St. Paul's School, Concord. Professor Emrich, feature writer for THE WITNESS, will have an article in these pages next week in his series on *Know Your Faith*.

## A WAR SHRINE DEDICATED AT ASCENSION

New York, N. Y.:—The Rev. Vincent Bennett, in charge at the Ascension, New York, dedicated a war shrine on November 8th. It is an altar, flanked by the flags of the United Nations, with three candles, one for the rector of the parish, the Rev. Donald B. Aldrich, now serving as a navy chaplain; one for the 186 members and friends of the parish now in the service, and the third for the United Nations. Mr. Bennett

dedicated the shrine "to the cause of right and freedom, beseeching God to make us and our allies united and strong in our fight for a Christian world."

## WILLIAM BREWSTER HEADS ST. MARK'S

Boston, Mass.:—The Rev. William Brewster, rector of All Saints, Belmont, Mass., has been chosen as



*The Rev. William Brewster is perhaps the first headmaster of St. Mark's School who can boast of being handy with a shovel.*

headmaster of St. Mark's School. The announcement was made last week by Bishop Sherrill of Massachusetts, president of the board of trustees. He is the son of the late Bishop Benjamin Brewster of Maine, and was in business for six years before graduating from the Cambridge Seminary in 1937. He is the chairman of the social service department of the diocese of Massachusetts.

## PRAISE FOR WILSON BY BISHOP

Washington, D. C.:—At the tomb of Woodrow Wilson in Washington Cathedral on Armistice Day, Bishop James E. Freeman of Washington called upon this nation to lead the way in the prosecution of the war and "fulfil her destiny as the pathfinder to an orderly and peaceful world." Wreaths were placed upon the tomb by a representative of the president and various patriotic societies at the conclusion of the annual memorial service.

Bishop Freeman in restating the war and peace aims of the World War I president declared that "America could do no other than unsheathe her sword in defense of her ideals and her institutions. She cannot again sheathe her sword until the security of the enslaved nations is guaranteed, and the oppressed peoples of the world are insured their autonomy and their security."

Wilson's hopes for America, said the Bishop, can yet be realized: "We dare to believe that, failing to achieve in life his high purpose, there must ultimately come the triumph of his noble ideals"—"he would look upon our present commitment as a crusade for righteousness"—"never again can we regard ourselves as set apart from the concerns of the old world—let us believe that God has raised up this nation of the west to be a healer of the breach, a restorer of paths for men to dwell in."

## AN UNUSUAL SERVICE OF WORSHIP

Birmingham, Ala.: — The most spectacular incident at the Synod of Sewanee, meeting at the Advent, was the "singing" of hymns and the "reciting" of the Creed and the Lord's Prayer by a choir of deaf mutes. Interpretation was given by the Rev. Robert C. Fletcher, missionary to the deaf in the province. Addresses were given by the Rev. Arthur M. Sherman, executive secretary of Forward in Service; the Rev. E. G. Mullen of the Philippines, who told of the work of the Church in the Orient; Captain R. W. Shrum, navy chaplain, and the Rev. John B. Walthour of West Point; the Rev. Alden D. Kelly, secretary of college work of the National Council, and Vice-Chancellor Alexander Guerry of the University of the South. The Synod was well attended considering war conditions. Bishop Juhan of Florida was re-elected president.

# Churchman Tells of Experiences With South Islanders

*Young Officer After Many Days Adrift Nursed Back to Health by the Natives*

By E. F. Curtiss

Houston, Texas:—Bands were out to welcome young Ensign Louis Muery when he returned to this city the other day with a pretty bride on his arm, and the first thing both of them did was to go to the Church of the Redeemer, where young Muery is a member, to attend a service. WITNESS readers will remember him as the young man who was reported missing by the navy, but eventually was found after being adrift for 23 days in a rubber boat, following the crashing of his plane in the Pacific. He was then picked up by South Sea Islanders. Nursed back to health by the natives while he occupied a coconut fiber hammock in a beachcomber's hut for three weeks, Muery said he learned to know the spirit of the islanders and their thoughtfulness of others. "No people on earth could have been finer to me than those natives," Muery declared. "They bathed and massaged me, brought me coconut milk and fruits, as well as what little pork they could spare. There was no doctor on the island or within reach of them; no medicines nor even any modern conveniences. But they do know something of helping nature to heal the sick."

The young Churchman, whose companion, Radioman Walter Richter, lost his life by being washed off a reef toward the end of their thrilling experience, said that sharks were their constant companions during the 1,000 mile journey in the rubber boat.

"They are supposed to be the dumbest of the fish of the sea, but sometimes they appeared to be clever. One big brown shark had trailed us for several hours, nudging our aluminum paddle. We didn't care for this. Finally, I poked him with the paddle. The shark turned aside as if to go away, made a big detour and came around in front of the boat, and, before we knew it, ripped a hole in it.

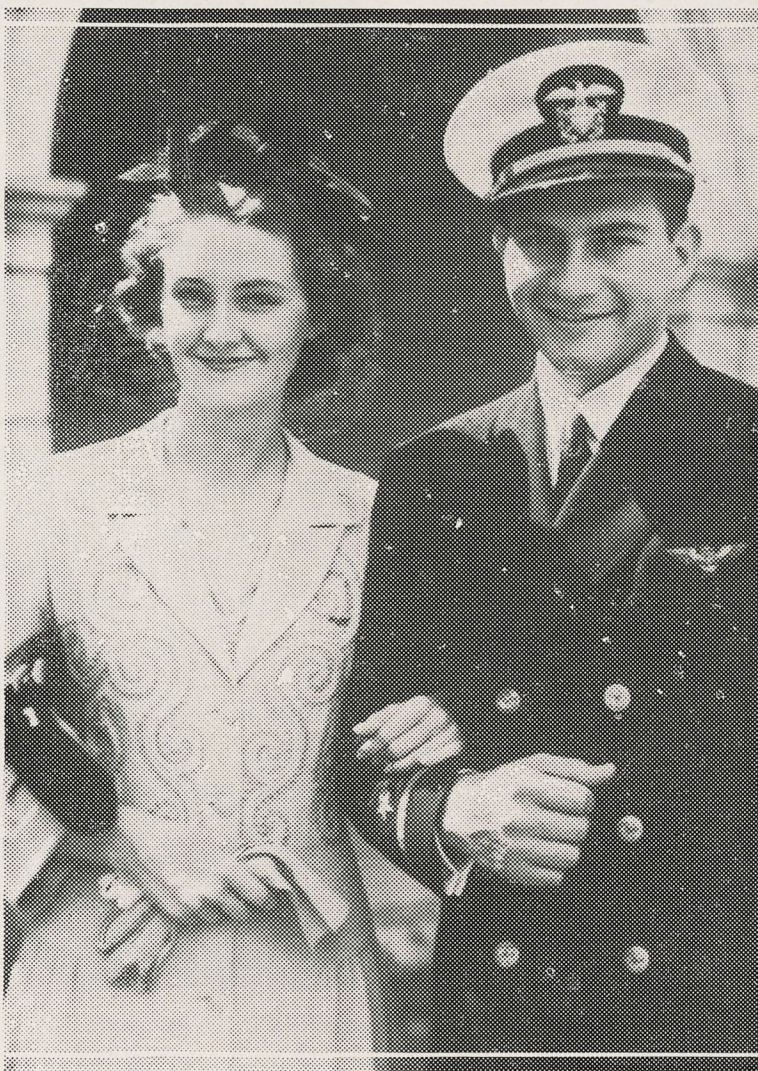
"That meant more trouble for us, because we had to patch it. With considerable effort we turned the boat over and crawled back onto it.

'Rick's' foot was hanging over the edge. Mr. Brown Shark, which we had frightened away, made a dash toward the foot and turned over on

and a half. He left shortly before we were capsized on the coral reef."

"Time passed without meaning. We kept track of the days that passed since we crashed (far from their airplane carrier), but we had no idea what particular day it was. Days were a succession of winds that moved the boat, and calms that left it motionless on a glassy sea. Nothing else had much meaning to us. Either there was a wind and hope or no wind and despair.

"The sun was blistering hot at times and burned fair-skinned Richter terribly. But he never com-



Ensign Louis Muery, whose experiences are related this week, returns to his parish church, The Redeemer, Houston, with his bride.

his back as he did so. I had heard that this is the way they attack, but I do not know. 'Rick' yanked up his foot before the shark reached it.

"After our boat was patched—in a hopeless sort of way—that same brown shark trailed us for two days

plained. We used a portion of parachute as a sort of awning, but Rick blistered in spite of it. My own skin, darker and tougher, just became more deeply burned. To add to our misery we developed bed sores because we were constantly wet. Poor

Rick could not be comfortable in any position. I had fewer of them and suffered not so much.

"The parachute was a godsend. It was a water reservoir, a sunshade, a sail and clothing. Our own clothes were going fast. We'd cut off the bottoms to the trousers because they were always wet, and made ragged shorts of them.

"A sea gull came and perched on our boat. We could have killed and eaten him as we ate one raw fish, but couldn't bear the idea of killing the only living thing which had been a friend to us.

"A school of porpoises came playing around the boat, some of them even nudging it. These, too, we might have killed, but we didn't because they were our only friends in the water. They kept the sharks away. After they left, a mother shark came with her little ones. They followed us steadily, possibly hoping for a meal.

"We had just about lost hope. The boat was so water-logged that it scarcely made any headway. We felt our chances of reaching land were about gone. Neither of us said anything, but we felt sick of discouragement. . . . On the twenty-third day, as we lay in a stupor, I aroused myself for a moment to look around. I saw land in the morning light. I shook Rick and pointed shoreward. He managed to get up, but didn't believe it was land. Finally, it came to us that rescue was possible, and we embraced, and, I suppose, cried."

Soon the waves dashed the boat upon the coral reef. The two companions clung to each other as long as they had strength to do so, and were swept apart. Richter died, and Muery buried him in the sand, then fell exhausted and slept. Then the natives found him and took him in.

There is much more which Muery could tell, but is forbidden to by the rules of the navy since the information is of possible value to the enemy.

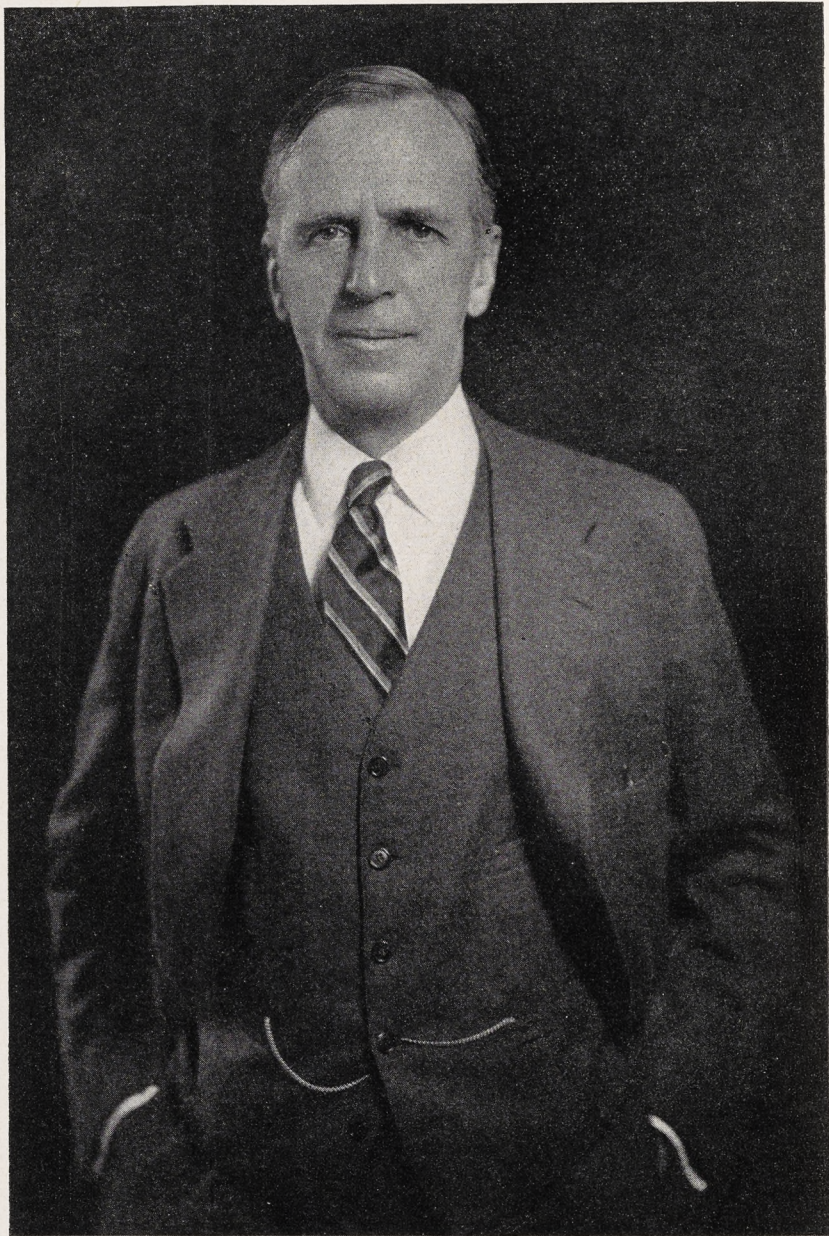
Muery was asked if he ever expected to go back to the island in peacetime. His bride answered instantly for him—"No." She said she had suffered, too, and longed for news of his return after he was reported missing by the Navy Department.

Young Muery related his thrilling story to the rector of his parish, the Rev. Aubrey C. Maxted, and to a number of newspaper reporters. He and his bride then posed for a picture before the Church of the Redeemer.

## ST. GEORGE'S DEDICATES NEW RESIDENCE

*New York, N. Y.*—Henry Hill Pierce House was dedicated last Sunday at St. George's, Stuyvesant Square, as a residence for young women. They are required to be col-

The house, where the young women manage their own affairs, was for ninety years the rectory of this famous down-town parish. It is named after Henry Hill Pierce who for 34 years was a member of the parish, taught in the church school, and was a member and clerk of the vestry for many



*The late Henry Hill Pierce to whose memory St. George's, New York, has dedicated a residence for young women, as an experiment in democratic living.*

lege graduates and to give two nights a week to community service. Speaking at the dedication was Senior Warden Charles C. Burlingham, Rector Elmore McKee and Grace Gosselein, director of East Side Settlement House, who read a paper prepared by Mrs. Mary Simkhovitch, director of Greenwich House, who was prevented from attending at the last moment.

years. He was a man whose sincerity, humility and devotion represent the Church at its best; his interests were wide and generous. He believed in youth; and he believed in whatever would train women to assume the responsibilities of citizenship in partnership with men.

The house was made possible by the generosity of members of Mr. Pierce's family.

## EDITORIALS

### *An Economist on Malvern*

WE ARE printing in this issue an examination of the social message of the Malvern Conference by Dr. George W. Edwards, chairman of the department of economics, City College, New York City. This is in response to the request of some laymen who want Church people to know what an economist thinks of the Malvern findings.

We like that idea! We should give much more consideration than we do to Malvern and other Christian proposals for a new social order. These cannot be dismissed as some think by indefinite talk about free enterprise and the profit motive. What does free enterprise really mean? How does it work? What effect does it have on the common life? What is the profit motive? What results can we see in our society from its operation? It is encouraging that some laymen who are naturally much concerned with the profit motive should want it examined and discussed calmly and reasonably.

A group of young business men in England did that recently. And they offer a good illustration of how a dispassionate and intelligent study of this matter can burn off a good deal of fog. The spokesman for this group points out, to give but one of their discoveries, that when we talk about the profit motive being harmful to society we "are not considering whether it is good or bad that this or that class of people should make money out of individuals in this or that form. What we are considering is the effect on society of the impact of the profit rule as a directive force, on industry." Then they went ahead to see just what happens when the basic consideration for decisions in the business world is the plain question: does this make money?

As Dr. Edwards says, it is a healthy sign when we can examine critically an institution which has so long a history as the profit motive and ask whether a better directive force cannot be found.

### *A Solemn Promise*

EVERY Episcopalian should know that his Church and the Presbyterian Church in the U.S.A. are officially committed by their supreme legislative bodies to the task of becoming a United Church. They have joined in declaring this to be their purpose in the following statement: "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union."

Every Episcopalian should know that in order to achieve this purpose officially appointed commissions on unity representing the two Churches have submitted for consideration certain basic principles of union, together with suggested co-operative arrangements. The gist of the proposals is that each Church shall contribute to the future United Church what it regards as essential. The Presbyterians are asked to accept the Historic Episcopate in its constitutional form. We believe that they will gain much by accepting it. A bishop can exercise the office of chief pastor in a way in which it is not possible for a presbytery to exercise

it. The Episcopalians are asked to accept the Ruling Eldership. (For a discussion of this, see *THE WITNESS*, Sept. 3, 1942.) We believe that we shall gain much by accepting it. The Ruling Elder, that is, the ordained layman who is under vows of loyalty and who has been set apart by prayer and the laying on of hands, represents the congregation, and can share with the ordained minister of it in the spiritual oversight of the parish and in the representation of it in the higher councils of the Church in a way in which it is not possible for our wardens and vestrymen to do. An English bishop writes, "I think this would

### "QUOTES"

BLESSED and honorable is that person whose tongue is obedient to the law of Christ, and whose words are as a spring of wholesome water; who never uses scorn except to scourge sin, or satire except to prune folly; who never puts the simple to confusion, nor flatters the great; who delights to speak well of every man and bids the cast-down to be of good cheer. This man lifts shadows, comforts sorrows, lays strife to rest, and brings in the Kingdom of God. If it be true, and the Master has said it, that for every word we are to be judged, then this good Samaritan who has poured in the oil and wine of sweet honest speech is already justified, and for him the reward of peace is waiting in our Father's house.

—IAN McCLAREN.

be a tremendous help in the Anglican Church even as at present organised. How wise and right that it should be an extremely important fact in the United Church." Confirmation will be retained in the United Church. Certain problems, such as merging the diaconate with the licentiate, are left for future negotiation. (See the pamphlet *Basic Principles*, Book Store, 281 Fourth Ave., N.Y.C. 10c.)

Every Episcopalian should know that negotiations with the Presbyterians looking toward organic union are no new thing, but were inaugurated by our Church more than fifty years

ago. At that time they lapsed because the Presbyterians were then not willing to accept the Episcopate or we to accept their principle of "mutual recognition and reciprocity." Now at long last these obstacles have been overcome.

Presbyterians and Episcopalians live and work together as Christians; they are now standing side by side in a mortal conflict to preserve against totalitarian aggression the liberties which they have done much to establish in the world. It is time for them to keep their solemn promise and find the way to worship together. *Deus vult: quis contra?*

# Fashions in Theology

by **Arthur Lichtenberger**

*WITNESS Editorial Board*

THE history of Christian theology is marked by the shifting of numbers of people from one position to another. A generation deeply aware of the transcendence of God is likely to neglect the



fact that God dwells with him also that is of a contrite and humble spirit. If stress is laid upon the mercy of God, there is but a feeble sense of his majesty and awe.

Now it is inevitable that there should be development, change of emphasis. Theology is part of man's response to God and that response bears the marks of the immediate conditions of man's life. It reflects the intellectual, social, economic, and political environment of each age. Then again it is natural, because of the many sidedness of Christian doctrine, that first one aspect of it and then another should command our attention. No one can comprehend the whole of it or keep it all in perfect proportion and balance. And we are of different temperaments and natures and we choose what we need or want from the treasures of Christian thought. Brother Giles, one of the early Franciscans, once said that St. John the Divine really says nothing at all about God. When he was asked to explain what he meant he said: "God is like a mountain of grain and even the best of us but a sparrow picking here and there a few grains from that unmeasured richness."

Because of various factors then: the pressure of environment, the richness and extent of Christian doctrine, the variety of religious experience and expression, the natural alternations in thought, the

development of doctrine within a comprehensive framework, there must of necessity be a constant shifting about within the vast framework of theology. But these good and desirable trends are frequently made into fashions, for there are fashions in theology just as there are fashions in clothes.

To echo a new idea in theology, or an old one rediscovered, just because that is the trend and before we really understand it and know what it means, is the same thing as buying a blue suit because blue is the color this year. Of course theological trends get under way slowly and they do not appear often, but the clergy can and do make fashions out of them just the same. A fashion in theology is a legitimate trend pushed to the extreme until it is exaggerated and out of proportion, exaggerated because it is followed without carefully considering what is involved, without seeing it against the background of Christian history. And that certainly does not clarify Christian teaching or remove stumbling blocks from the way of those who want to know what the Christian faith is.

Now it is difficult to achieve and maintain balance and proportion in Christian teaching, but it is one of the things we ought to try to do. That is one of the reasons we read theology and Church history. We know how many have gone this way before. We can see the exaggeration of trends in the past, and though we realize that such exaggerations are not entirely preventable we ought to learn a little from that miserable teacher, experience. We

ought to learn not to jump too quickly or too far as soon as a new trend begins and before we understand what it is all about.

Here is one example of fashions in theology. Over a good many years there developed an increasing awareness of the social implications of the gospel. From 1890 for about thirty years in this country it was expressed something like this: God has a plan for mankind here on earth; man has a part in bringing that plan into being. Then the enthusiasm for this legitimate emphasis went to great extremes and before long it was being said: we men are going to bring in the kingdom. But it became evident that something quite unlike the kingdom was taking shape in the world and doubt arose about man's ability to build any kind of a kingdom, earthly or heavenly. So the younger clergy began to quote: "religion has primarily to do with isness rather than oughtness," and the tide set in. Many who reacted from the first exaggeration did not stop at a reasonable middle position but went on to the other extreme where it is admitted that God has a plan but it's a secret and the most and desirable best we can do is to acknowledge our inability to act.

*"Sit down O men of God  
His kingdom he will bring,  
Just when and where he will  
You cannot do a thing."*

The trend itself, first from the individualism of middle and late 19th century theological thought in America to the social implications of the gospel in the early 20th century and then in more recent years to a corrected interpretation of the kingdom and its coming is good and part of the necessary development of Christian thought. It is the extreme exaggerations, the errors on both ends of the swing, that are distortions of the truth.

**H**ERE is another example. The trend away from pre-First World War Liberalism was bound to come and was good for Christianity. That form of Liberalism certainly performed a service for the Church, but it placed too much faith in the power of human thought and endeavor. It was arid. It was negative. It needed correction. But what has the reaction against it brought? A swing to the opposite extreme which scorns indiscriminately the whole of liberalism, not only one form of it, Modernism, but the whole liberal spirit, which I believe lies at the heart of the gospel. It is the fashion now to call the liberal an impossible fool. In social and economic thought he is ridiculed by both the conservative and the radical; he

is in great disfavor in certain theological circles.

The conclusions, the general theological position of Liberalism with a capital L should be discredited, largely. This complaint is against those who fail to discriminate between particular liberal doctrines and the liberal method and spirit, but who instead identify them and lay the blame for the present confusion in Christian thinking at the door of liberals. That liberals are in part to blame is undoubtedly true. Wherever they have reduced Christianity to the level of an ethic they have been false to its essential spirit. As Kierkegaard said: "Christianity is not a little moralizing and a few articles of faith, it is the reckoning between God and the world." But there are plenty of men who have hold of that fundamental nature of the Christian faith who are of a liberal spirit. The liberal spirit and the forms of liberalism are not the same thing. Walter Horton says that in England "The crisis of liberalism occurred in 1907. A particular school of liberal theology based upon monistic idealism and divine immanence has died. But the liberal spirit has survived the death of the particular body of divinity and expresses itself in new forms. . . . It is this liberalism gone into solution

## THE SANCTUARY

*Conducted by John W. Suter Jr.*

### THANKS FOR THE ADVENTURE OF LIFE

Lord of life and death,  
We thank thee for the great adventure of life,  
With its untold possibilities,  
Its incalculable chances,  
Its mighty opportunities.

We thank thee that—if we have thee with us—  
There is no monotony or weariness in the world:  
But we go on,—for ever exploring and adventuring,  
Across new seas where ship has never sailed before;  
Through trackless forests where human foot has never trodden,  
Over towering mountain-ranges,  
Whence we look forth upon new expanses of wonder  
Heretofore unseen by the eye of man.

We thank thee that, for those who dwell with thee,  
Each day opens new a continent of vivid experience;  
Each day shows new a world to conquer;  
For thy love is new every morning,  
And life with thee is daily born again from its beginning.

—J. S. HOYLAND.

in the Catholic and Protestant traditions which is largely responsible for the new spirit of unity between them."

If only that could happen here! Perhaps it will, but it is distressing to hear and read the illiberal utterances of some of the clergy of our Church. We can learn much from a man like Friedrich von Hugel. He can not be called a Liberal but surely he had the breadth of understanding and sympathy which is of the essence of the true Christian liberal spirit. His niece said of him, and remember that he longed for his friends to enter the Roman Church: "He was so afraid lest it was his influence, or one's love for him making one wish to be where he was, that made one restless. 'I never want to convert any soul that is practising in good faith what religion it possesses,' he once said, 'I

only want to deepen and strengthen what the soul has already got.' He saw too and valued so greatly, the affirmations of other churches and religions."

There is a sad contrast between this true Catholic and the growing illiberalism of our day; we need more of that generous spirit, we seem to be having less of it, for that is today's fashion.

The unreasonable extreme positions, the fashions of theology get us nowhere. They result often as reactions from the opposite error and by their exaggeration they produce of necessity another reaction toward a new error. St. Paul was speaking as a prophet when he gave the warning: "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."

# Social Message of Malvern

**I**N THE winter of 1941 a prominent clerical and lay group of the Church of England met in conference at Malvern College. Assembled in the biting cold of unheated buildings and under the ever-present threat of enemy attack, the conference deliberated on the relation of the Church to the social order. The conference adopted a set of declarations which constitute a vital contribution to social thought. The leading spirit of this conference was the present Archbishop of Canterbury. Recently the Archbishop, addressing a meeting in London, reiterated and expanded the principles of the Malvern Conference.

This article will examine the more important economic proposals of the Malvern Conference and also the recent address of the Archbishop. It should be remembered that this appraisal represents merely the opinion of the writer, and is naturally colored by his personal views. Economics is not an exact science and an economist does not speak with authority.

The banking mechanism of our economic system is severely condemned. The Malvern Conference maintained that the producer "is often subordinated to the purely financial ends of those who own the capital plant or supply the credit," and urged that the "monetary system be so administered that what the community can produce is made available to the members of the community." The Archbishop, in his address, added that the "private issue of new credit should be regarded in the modern world in just the same way in which

*by George W. Edwards*

*Chairman, Department of Economics  
City College, New York*

the private minting of money was regarded in earlier times. The banks should be limited in their lending power to the amount deposited by their clients, while the issue of new credit should be the function of public authority."

The importance of the banker in our present economic society is usually exaggerated. In recent years, the position of the banker has been greatly weakened in most countries, especially in the United States and in England. Both commercial and investment bankers have lost much of their control over the producers, for the banker has been dethroned by the industrialist as the dominant class in our economic society.

The Archbishop's proposal for the socialization of bank credit is of doubtful value. Today, bank credit in almost every country, including the United States and England, is largely applied to public rather than private purposes. Bank assets are mainly in the form of government bonds or of loans to finance borrowers engaged in operations for the government, and there is every indication of an increasing volume of such assets of a public character. Also, deposits of banks are to a great extent the result of loans made by the banks and not of funds "deposited by their clients." The

Archbishop's proposal rests on the so-called 100 per cent reserve theory which has many other flaws.

THE profit motive is sharply scored. "Production is carried on not to supply the consumer with goods but to bring profits to the producer," states the Malvern Conference. A similar thought is expressed by the Archbishop in his statement that "the harm in the predominance of the profit motive is not merely that it is an expression of selfishness, whether the form it takes is concerned with dividends or wages, but that to put this first may lead to an ordering of economic life which in fact is damaging to the general interest."

This criticism strikes at the fundamental institution of the capitalist system. Profit seeking has been the motive power of the economic system of western civilization for almost half a millenium. An institution with such a long tradition comes to be taken for granted, and this challenge from an important group within the Church of England is startling. The challenge represents a healthy intellectual attitude which critically examines a fundamental institution even though it has the sanction of a long history, and frankly raises the question whether a better motive may be found.

A new social order is sought. This positive and constructive proposal follows logically from the negative and critical stand on the profit motive. The Malvern Conference sought "the restoration of man's economic activity to its proper place as the servant of his whole personal life." Sir Richard Acland, who took a leading part in the conference, urged that "in order to save humanity from the horror of Naziism, we must find a way of living superior, not merely to Naziism, but to that which we ourselves knew before." The Archbishop added that "we need a new order of society—a new integration of religion, morals, politics and economics."

We are today passing through one of those vast social changes which in the past have swept away a civilization and replaced it with another. Isaiah foresaw such a change when he prophesied, "Surely this iniquity shall not be purged from you till you die." Jeremiah observed a similar social change in his reference to "broken cisterns that can hold no water."

It would be well for economists to ponder whether Christianity could once more, as it did before the coming of capitalism, supply the driving force of a new civilization that would save society from ever-deepening economic depressions with mass unemployment and social misery and from ever-widening conflicts with world-wide human and material sacrifice.

## The Hymnal Presents . . .

### A HYMN OF FELLOWSHIP

ONE of the most significant changes in American hymnody is found in the new emphasis which is being placed upon themes related to the Christianizing of the social order. In the hymnal of

1892 there were hymns classified under almsgiving and charities, but none which reflected modern conceptions of the need of social justice. The hymnal of 1916 made a beginning by introducing the classification entitled brotherhood and service, and such hymns as "O Master let me walk with Thee," "Where



cross the crowded ways of life," and Elliott's stirring "When wilt Thou save the people?" made their appearance and were eagerly welcomed. The hymnal of 1940 will greatly increase our resources in this department of hymnody. The following hymn is a good example.

*O Day of God draw nigh  
In beauty and in power,  
Come with thy timeless judgment now  
To match our present hour.*

*Bring to our troubled minds,  
Uncertain and afraid,  
The quiet of a steadfast faith,  
Calm of a call obeyed.*

*Bring justice to our land,  
That all may dwell secure,  
And finally build for days to come  
Foundations that endure.*

*Bring to our world of strife  
Thy sovereign word of peace,  
That war may haunt the earth no more  
And desolation cease.*

*O Day of God draw nigh  
As at Creation's birth,  
Let there be light again, and set  
Thy judgments in the earth.*

R. B. Y. Scott's "O Day of God draw nigh" is strongly influenced by the frequent references of the Old Testament prophets to "the day of Yahweh" and by their insistence upon social justice. Dr. Robert Baggart Young Scott, a minister of the United Church of Canada, is professor of Old

Testament in the United Theological College, Montreal, and for four years was president of the Fellowship for a Christian Social Order in connection with which he wrote a number of hymns during the winter of 1936-37. The hymn quoted relates the scriptural doctrine of the Day of God to the present day demand for reconstruction of the social order in verses of exceptional reality, simplicity and strength.

—HOWARD CHANDLER ROBBINS.

## Charles Beard on History

**D**OES HISTORY teach us any lessons? One answer is that history has no lessons to teach, for history is not complete but is still in the making. To some people history is only a kind of blind giant, like Cyclops, or a wounded dinosaur, floundering and thrashing its way through the jungle. If so, we have nothing to learn from history and its best lesson is that it has nothing to teach us.

On the other hand there are professional historians who tell us that history has real lessons to teach. To illustrate, the eminent American historian, Charles Beard, who has devoted a lifetime to the study of history, sums up its lessons as follows:

1. Whom the gods would destroy they first make mad with power.
  2. Though the mills of God grind slowly, yet they grind exceedingly small.
  3. The bee fertilizes the flower it robs.
  4. When it is dark enough you can see the stars.
- These are surely lessons that apply today!

### —HERE'S AN IDEA—

**T**HE CLERGY of the Bronx, New York City, organized as the Bronx Clericus, are making a study of "Why People Do Not Go To Church." THE WITNESS featured two articles on this subject recently and invited comments. A large number have been received, and will be presented in an article next week, written by William B. Sperry. If you have an answer as to why people do not go to church we will be glad to have it. Meanwhile we commend the Bronx clergy for giving thought and investigation to this matter. . . . The United Church Canvass is being conducted from now to December 6th in many cities and towns. Word comes from a number of places of plans for a union service of thanksgiving at the conclusion of the canvass.

## JUST FOR LAY READERS

Conducted by  
F. C. GRANT

**H**OW does it go—that French song—"A clock without a spring, a saddle without a spur, a palette without paint, a ship without a sail" and so on and so on: just so is a dinner without that indispensable beverage which warms the heart of every Frenchman!



I would like to add to this: just so is a historical work without a map. A good map, especially one in colors, showing the elevations, is simply indispensable for understanding the history of a people.

Now the Bible is preeminently a historical book. In the first place, it is the sacred scripture of a historical religion, a religion that takes history seriously. God is not remote and aloof. He actually does things in human history. Men are called to serve him in their own times and places. In the next place, the Bible is a historical book in the sense that there is a great amount of history in it. The Bible, therefore, ought to be accompanied by good maps.

Since the lay reader is first of all a reader of Holy Scripture, he ought to know the geography of Bible lands. He ought to have a good atlas—at least the new pamphlet atlas which the American Bible Society has published. They have taken the maps at the back of the Bible and have had them revised by Professor Albright of Johns Hopkins, our leading Old Testament archaeologist. So the maps are now up to date, with correct identifications of places as far as known. This handy little atlas costs only a few cents and ought to be widely used.

Then there is the great classic by the late Sir George Adam Smith (who died last summer). It is beautifully written, a real classic, and it has a magnificent atlas accompanying it. General Allenby carried this *Geography* and *Atlas* with him during his Palestine campaign.

Most recently I have come across a fine wall map, *Palestine in Third Dimension*, edited by G. Frederick Owen and published by the Beacon Hill Press of Kansas City, Missouri. It is like an airplane view of the Holy Land and is the finest thing of its kind I have ever seen.

# News Notes of Other Churches

*Roman Archbishop Gets Quick Action  
by Hitting Hard at Broadway Shows*

Edited by John Taylor

## Indecent Shows

★ Archbishop Spellman, Roman Catholic of New York, on November 1 angrily denounced what he termed "indecent shows" now playing on Broadway. He was speaking at the annual memorial service for the police department, a service attended by about 3000.

"What can you do about it?" the Archbishop asked. "I am afraid you can do nothing. What can I do about it? I am afraid I can do nothing."

"Would I do something if I could?", he continued, his voice rising. "Would I snatch poison away from a child if he were about to drink it? Would I save some one from a burning fire if I could? Would you? Of course you would!"

"What would happen if we tried to do something about it? We would be accused of censorship—accused by people who care nothing for the souls of children, who define anything as censorship that would destroy their right to drag souls down to hell while the fathers of those girls and the husbands of those women are dying for freedom."

"Are these shows making money?" he asked. "Of course they are making money. They are packed—or so I am told. But if one man, a leader in the amusement profession, tells me that he walks out of the theaters of the City of New York in horror and shame, then I think that while you can do nothing, and I can do nothing, we certainly can pray the Lord that, despite the venal viciousness of these purveyors of immorality, this city does not become another Sodom or Gomorrah."

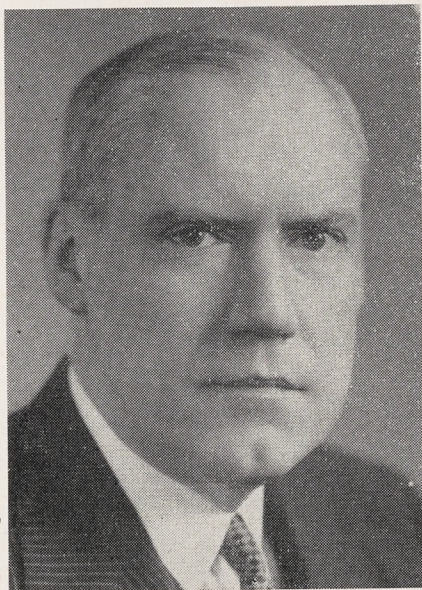
Attending the service was the police commission of New York, Lewis J. Valentine. On November 2 License Commissioner Paul Moss served summonses on the producer, manager and stage manager of a musical comedy charging them with operating an indecent exhibition.

## No Discrimination

★ Many Church bodies have endorsed the Washburn bill, now before Congress, which would make it a misdemeanor to exclude citizens from benefits of citizenship, including employment, because of race, creed or color.

## Nashville Pastor Upheld

★ The Tennessee synod of the Presbyterian Church, South, has upheld the Rev. Thomas C. Barr, pastor of Nashville's First Presbyterian Church, in his contention that a commission of the Nashville Presbytery is not the proper body to terminate relations between a pastor and a church. The pastor was dismissed



*The Rev. William B. Pugh, the stated clerk of the General Assembly of the Presbyterian Church, is the secretary of the joint committee on Church Unity of the Presbyterian and Episcopal Churches.*

in September (WITNESS, Oct. 29) and appealed to the synod because his case seemed vital as a test case to determine whether a minority should rule. He has now announced his intention of resigning the pastorate.

## Methodists in Congress

★ The chaplains in Congress, both in the House and Senate, are now Methodists. For many years the chaplain of the House has been the Rev. James S. Montgomery, formerly the minister of a Washington Methodist Church. The Senate recently appointed the Rev. Frederick B. Harris, pastor of the Foundry Methodist Church, to succeed as chaplain the Rev. ZeBarney Phillips, Episcopalian.

## Bishop McConnell Speaks

★ Methodist Bishop McConnell conducted a retreat for the Protestant ministers of Brooklyn on a recent Sunday, with over 100 attending. He said that the churches must have a hand in building a new world order. "We cannot send men out to war and have them return with nothing to say about conditions they will meet. We must take social reconstruction seriously, as does England."

## Break for Older Men

★ The delegates to the Baptist convention in New Hampshire voted to ask churches to consider older men, now without pastorate, in filling vacancies caused by younger men entering the armed forces as chaplains.

## Calls for Action

★ The Rev. William Barrow Pugh, stated clerk of the General Synod of the Presbyterian Church, in speaking at the synod of the church in Nebraska, called upon church people for action in these days of world crisis. He declared that the greatest service the Church can give is to teach, pray, comfort, preach and witness to the gospel.

## Unity in St. Louis

★ Churches of all faiths in St. Louis, Roman, Protestant and Jewish, joined forces for a week in October as funds were sought to maintain social service enterprises in the city.

## 10,000 Chaplains

★ President Luther A. Weigle of Yale Divinity School, in addressing the entering class this fall, declared that the armed forces may call for 10,000 chaplains before the war ends. He said that there is a "danger that the churches will increasingly be left to the ministrations of uneducated men."

## Famine Relief

★ A strong and representative famine relief committee has been organized in Great Britain, as a result of two conferences of leaders of all the churches. Its objects are to obtain authentic information on food conditions in occupied countries, and to promote carefully safeguarded plans to send supplies to the starving.

# News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

## Conference on Coast

*Fresno, Calif.*:—In recognition of the problems of an area in which great shifts of population and war industries are taking place, the Province of the Pacific held a five-day rural work conference with a program aimed at developing a



*Bishop Frank Rhea of Idaho is the leader at a rural work conference being held this week in California.*

"policy and strategy for rural work under the new conditions resulting from the war." The conference, meeting in Fresno Nov. 17-21, is sponsored by the National Council's division of Domestic Missions along with the national executive board of the Women's Auxiliary and the Provincial commission on rural work. Methods by which curtailment of travel due to gasoline and tire rationing can be compensated for by more effective use of the mails and radio will be foremost topics throughout the conference of which Bishop Rhea of Idaho will be the dean. Attendance is strictly on a delegate basis with leaders being drawn primarily from key rural workers in the Province.

## Japanese Want Boxes

*Minidoka, Idaho*:—One of the first requests from Deaconess Margaret Peppers who has accompanied the Japanese Church people from the

diocese of Olympia to their present resettlement center here is for 40 United Thank Offering mite boxes. The people had to leave their homes at short notice and among many things left behind were their offering boxes. This must be the first time the United Thank Offering has received contributions made within a barbed wire enclosure.

## Canon Judd Speaks

*New York, N. Y.*:—The war may well be the means of making the parish church again the center of community life as it should be, Canon W. W. Judd, Toronto, general secretary of the council for social service of the Church of England in Canada, told a group of Church leaders meeting at Calvary House here on Nov. 6. The meeting was under the auspices of the department of social relations of the National Council and Presiding Bishop H. St. George Tucker presided. Canon Judd stressed the necessity for the Church's reaching the men in service with wholesome recreation as well as providing for their spiritual welfare.

## Puddings Make Money

*Sacramento, Calif.*:—Plum puddings have had a long and useful history among the members of St. Agnes' altar guild of St. Mary's Church here. As early as 1906 the guild raised enough money for a new altar through their sale and in 1930 the recipe and the idea were resurrected once more to contribute additions to the building fund. Each year since then the output has increased until in 1941 puddings had reached homes in Canada, Hawaii and even England!

## Plan Canvass and Anniversary

*Salt Lake City, Utah*:—St. Mark's Cathedral here is associating plans for this year's Every Member Can-

vass with the celebration of "seventy-five years of valiant service" by the Cathedral parish. A victory booklet has been put out showing the growth from the first church group in Salt Lake City—three communicants—in 1867, to the present communicant list of 650 and the beautiful Cathedral itself.

## Confirms Large Class

*Adrian, Mich.*:—Forty-five candidates for confirmation greeted Bishop Frank Creighton of Michigan at Christ Church here Nov. 1—the largest class in the history of the parish. The day marked the 104th anniversary of the parish as well as the ordination of the rector, the Rev. James Horton, to the diaconate.

## Foster Writes From China

*New York, N. Y.*:—At press time we received a story from China by Jack Foster, too late for this number. He tells of the students of that country; he gives us a picture of China's capital, Chungking; he introduces us to a number of his new found friends. The story will appear in two parts, the first of which will be in next week's WITNESS. In the interview that Dean Lichtenberger had with Miss Gosline, a returned

## Lend-Lease

★ There is considerable demand for communion sets. Six missions in varying parts of the country have asked for them. So far none have been offered. St. Bernard's mission at Gruetli, Tennessee, asks for a medium-sized lectern Bible, and since a number have been offered we believe we will be able to get one on the way before this paper reaches Mr. Herbert S. Costain, student at DuBose Seminary, who is in charge at the mission, where most of the communicants are second and third generation descendants of Swiss farmers. Costain calls THE WITNESS a "courageous and practical journal"—thanks. This department is anxious to have more things offered. Won't you look around your church and parish house and see if there are not unused supplies that you would be glad for some parish or mission to have? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York City.

Now more than ever the Gift of Gifts — the

**SCOTFIELD REFERENCE BIBLE**

At all booksellers, or from the publishers  
OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK



*"We must return to the religious conviction in which our freedom was born"*

## IN FAITH LIKE THEIRS

### America needs us strong today

Too often, perhaps, we have let ourselves forget . . . this is a nation founded under God . . . in deep religious faith.

There were many differences among the Founding Fathers—but one great thing in common; *faith in God* and human freedom under Him.

\* \* \*

And now—in a time of trial and crisis—America needs us strong once more in faith like theirs.

We must return, each in his own way, to the religious conviction in which our freedom was born.

We must strengthen our faith—the faith in which our institutions are rooted, our liberties secured.

For only then can we live victoriously in this war-torn world—and win victory in the peace beyond the war.

\* \* \*

This Sabbath—why not attend a local church. And there, with your fellow Americans, seek the strength and confidence that only faith in the eternal truths can give us.

America needs such faith today—in you—in all of us. It alone can bring us a true victory . . . it alone can give a meaning to our future.

Note: This is one of a series of six advertisements prepared in connection with the United Church Canvass. These advertisements are available for newspaper use throughout the country and are appropriate during or after the Canvass. Mats may be ordered, free, from The National Council, 281 Fourth Avenue, New York.



### Make Your Faith

an active, daily part of your personal life. Go to church regularly. Support your local church—find a way to give it MORE of your time, your strength.

Make it your resolve, especially during the weeks of November 15 to December 6, to attend divine services at your house of worship, and to pledge extra support for your local church in meeting the heavy burdens which the war has placed upon it as it seeks to minister to a war-torn world.

missionary (Nov. 5), it was stated that living costs had gone up 100% in China. That was a mistake. Dean Lichtenberger wrote: "One thousand (1000%)." Now a letter comes from Mrs. Craighill, wife of Bishop Craighill of China, telling us that it is nearer 2000%, with some of her friends in China writing her that it is nearer 4000%. Whatever it is we know that all of our missionaries there are having an exceedingly hard time, with Foster adding a personal note to his story that "it is difficult to get enough to eat at times." All of which means, of course, that if his work with the Chinese Industrial Cooperatives, and Kimber Den's work with warphans, are to go on at anything like their former scale, that we must be that much more generous with support. The CLID, 155 Washington St., New York, cables donations to both whenever there are sufficient amounts to justify the cables.

#### Upton Close at St. James

Chicago, Ill.:—Representatives of all the armed forces and delegations of consuls of the United Nations joined in a colorful pre-Armistice Day celebration Nov. 8 at St. James' Church here. Upton Close, noted authority on far eastern affairs, spoke

on the future of America and the situation in the Pacific. The first part of the service was a tribute to those who have given their lives in the service of the United Nations. Representing the navy was Admiral John Downes, commandant at Great Lakes naval training station with members of his staff. Gen. Henry S. Aurand, commander of the sixth service command sent three of his staff officers as representatives of the army.

#### Dedicate Garden Chapel

Scarsdale, N. Y.:—A new memorial garden chapel was dedicated at the Church of St. James the Less on November 10 by the rector, the Rev. Harry Price.

#### Chaplain Retires

New York, N. Y.:—The Rev. Claude R. Parkerson has resigned as chaplain of the state and city departments of correction, and also as a

member of the City mission society. He is at present in St. Luke's Hospital, recovering from a serious operation.

#### Hold Memorial Service

New York, N. Y.:—In memory of Frank Russell Whittlesey, killed on Guadalcanal, a service was held November 4 at the Church of the Epiphany, New York, with the Rev. John Suter, rector, officiating. Bishop Hobson of Southern Ohio was the speaker. Frank Whittlesey left Yale half way through his freshman year to join the marines. He volunteered for raider service and was with the unit which captured Tulagi. Then he was sent to Guadalcanal.

#### A New Movement in Minnesota

Minneapolis, Minn.:—A united effort on the part of six churches to strengthen the community's cooperative spirit, called the "Fourth Front," has been launched in a resi-

— NOW READY —

#### Albert Hall Meeting

### The Church Looks Forward

This booklet contains the five addresses given at the Archbishop of Canterbury's Albert Hall Meeting on Saturday, September 26, 1942. The speakers included are: the Archbishop of Canterbury, the Archbishop of York, Sir Stafford Cripps, the Bishop of Bristol, and Mrs. E. C. Knight-Bruce. This meeting, and particularly the Archbishop of Canterbury's address, has caused considerable press comment in England and America.

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— READY NOVEMBER 23, 1942 —

### Wartime Pilgrimage

By Clifford P. Morehouse, Editor of *The Living Church*  
Introduction by Bishop Perry of Rhode Island

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— PUBLICATION DATE POST-PONED —

### Arthur Selden Lloyd

MISSIONARY-STATESMAN and PASTOR  
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We regret to announce the post-ponement of Dr. Zabriskie's biography of Bishop Lloyd, sometime Suffragan Bishop of the Diocese of New York. The publication date has now been set as of December 1, 1942. This book is offered at a pre-publication price of \$2.75; after publication the price will be \$3.00.

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dential district of Minneapolis. Last August the rector of St. Luke's, the Rev. F. D. Tyner, called together men from the Congregational, Methodist, Baptist, Lutheran, Universalist and Episcopal Churches, to discuss what they could do in a neighborhood such as theirs during war time. Out of it came this movement, which they define as "the battle line of the neighborhood church; that which will ultimately become the first front." The group is issuing a paper, distributed in every home in the community; has put on a united effort to increase the enrollments in the Sunday schools; and is planning three meetings for this fall, the first to be in the Congregational Church on November 22. The clergy of all the churches are back of the movement, but everything is being planned by laymen under the chairmanship of Oliver S. Powell, president of the Federal Reserve Bank.

#### Matriculation at General

*New York, N. Y.:*—The annual matriculation ceremonies at General Theological Seminary here opened Oct. 30 with Evensong in the chapel. Twenty-eight new students signed the matriculation book after the service

of Holy Communion the next morning. This action is a pledge of loyalty to the seminary and faithfulness in pursuing the course of study and living the devotional life of the institution. The Rt. Rev. Oliver Hart, Bishop Coadjutor of Pennsylvania, was the preacher. The total number of men in the Seminary is now 80.

#### Navy Day Observed

*Honolulu, Hawaii:*—Flower leis on the shoulders of the Iolani School boys formed masses of glowing color against the green of grass and trees in Nuuanu Cemetery, Honolulu, at the memorial service held here on navy day for men killed last December 7. The school was in charge of the services and students and faculty led by crucifer and choir, marched from the school's grounds to the cemetery where Bishop Littell conducted the service, assisted by the navy's division chaplain at Pearl Harbor, the Rev. Thornton C. Miller; Iolani's headmaster, the Rev. Albert Stone, now on leave for chaplain duty, and other clergy. After the prayers, while the navy band played softly, each of the 300 boys went to a grave and placed his lei around the American flag at the head.

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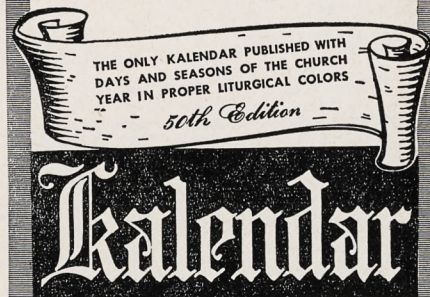
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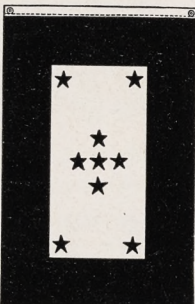


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lor. Duell, Sloan & Pearce. \$2.75.

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ent regime and the Confessional Church's  
underground resistance which may yet  
contribute to Hitler's doom.

—J. H. T.

\*WINGS OF HEALING. By J. Wilmer Gres-  
ham. Grace Cathedral, San Francisco.  
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—F. C. G.

\*\*THE SERVANT OF THE WORD. By Herbert  
H. Farmer. Scribner's. \$1.50.

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day, is Dr. Farmer's thesis. The oppor-  
tunity lies in the contemporary sense of  
the futility of life, of personal insignifi-  
cance, the yearning for security, the aware-  
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preaching are dull; this is not, and it is  
packed with a deal of sound advice for  
the parson in the exercise of his art and  
responsibility.

—J. H. T.

SIX KINGS OF THE AMERICAN PULPIT. By  
Clarence Edward Macartney. The West-  
minister Press. \$1.50.

Brief sketches of lives, preaching tech-  
niques, and utterances of George White-  
field, Matthew Simpson, Henry Ward  
Beecher, Phillips Brooks, T. DeWitt Tal-  
mage, W. J. Bryan. Light thrown on great-  
ness, even if not brilliant, cannot fail to  
illumine.

—W. R. H.

\*YOUR CHILD'S RELIGION. By Mildred and  
Frank Eaking. The Macmillan Co. \$1.75.

The first part of the book, written from  
a humanistic point of view, dares parents  
and teachers of a more orthodox persuasion  
to provide children with an adequate and  
wholesome idea of God, Jesus, prayer,  
death and the Bible. The second part tells  
of the achievements of homes, churches,  
and church schools for the underprivileged,  
and people of other races. It challenges  
those who emphasize a more formal ap-  
proach to religion to produce as striking  
fruits. Written largely as a series of  
case histories the book should have inter-  
est for parents and teachers.

—L. E. R.

\*\*A BASIS FOR THE PEACE TO COME—The  
1942 Merrick-McDowell lectures at Ohio  
Wesleyan University—Abingdon-Cokes-  
bury Press. \$1.00.

If to anyone who is looking forward to  
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enunciated in these lectures by Bishop  
McConnell, John Foster Dulles, William  
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Hambro, which formed the background of  
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axiomatic, this book should be read until  
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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.

THE REV. EDWARD G. MAXTED  
Pensacola, Florida

There are curious statements on page 7 of October 29th. We are told in a quotation from Dr. Albert Hyma that Calvin's teacher, Bucer, assisted Calvin in formulating for Archbishop Cranmer the creed of the Church of England. This is a strange way of describing what took place. I wonder which creed Bucer and Calvin wrote for Cranmer. Perhaps not the Apostles' Creed, nor is it likely to have been the Nicene Creed, so perhaps it was the creed of St. Athanasius. Did Bucer also write the Ten Commandments or were they the work of Martin Luther? It is so nice to learn these things.

And whatever does the writer of the editorial mean when he says that Calvin did not found the Presbyterian Church? Was there a Presbyterian Church before Calvin? If so where was it? I have always understood that those who became Presbyterians were people who had once been members of the historic churches, which they left and formed themselves into Presbyterian Churches. Is this not so? I am only asking now for this to be settled. I am not concerned now with consequences. Are the Presbyterians originally seceders from ancient Churches which were Episcopal, or do they claim to have existed as Presbyterian Churches before the Reformation?

A second point is equally important. The editorial quotes three sections from the Presbyterian Confession of Faith, to show the Presbyterian conception of the Church. So far as I can see this differs in no way from the Methodist conception or that of any other Protestant denomination. All it seems to say is that the word Church, or the Catholic or Universal Church, is a name given to the total number of Christians in this world and the next.

But does this mean that a Christian Church is a body of Christians voluntarily associated together? Suppose a number of lay people separated from the Episcopal Church, could they become a Church and choose and ordain one of their number to be their minister, and would such a minister be as much a priest as one ordained in the historic Church by a bishop? I think this is getting down to root principles. And we must do this or we shall be bullied into unity with the Presbyterians without understanding.

If a Church is any organized body of Christians, we might very well seek unity and get it at once, with many denominations. The congregational theory is that the people are the final authority, and if this is true, then any Church could constitute its own ministry which should be accepted by any other Church. So if our Church accepts this theory all we have to do is to declare ourselves united with the Presbyterians without further discussion. The ministry would then be interchangeable, and inter-communion could exist at once. All questions of jurisdiction and authority could be settled at our leisure.

What constitutes a Church? Get that settled and we can proceed one way or the other.

ANSWER: The question is, how can we say that Calvin founded the Presbyterian Church if we refuse to admit that Henry VIII founded the Church of England? There is even less reason, in this case, since Calvin never claimed to be head of the Presbyterian Church; Henry VIII notoriously claimed to be head, at least of the temporalities, of the Church of England.

Does anyone suppose that the original Presbyterians were not members of the Catholic Church, at least up to the time of their becoming Presbyterians? If so, how did they cease to be members of the Catholic Church? There is a very close parallel between the Church of England in this respect and the Presbyterian Church. The Presbyterian Church was not "founded" by somebody or other, after which missionaries went out and gained converts to this new church—like the "founding" of the Latter Day Saints. The Presbyterians were Catholic Christians who in the course of the Reformation went back to the original polity of the Church, as they understood it, and insisted upon having elders for their ministers rather than a pope, bishops, priests, deacons, etc. There was no idea whatsoever of "founding" a new Church—either in the case of the Presbyterians or the Anglicans.

As for the influence of John Calvin and others upon the Church of England, this is a matter of historical record—rather badly stated, we admit, in the "Quote" referred to. "Creed" is used there in the sense of "theology."

As for the historical facts in the case, one may refer to such articles as those on Presbyterianism, Calvin (John), and Knox (John) in the *Encyclopedia Britannica*, 11th edition. See also the important article by Prof. John T. McNeill of the University of Chicago, "On Calvin and Episcopacy," published in *The Churchman* for October 1st. Still another important work on the subject is Prof. James Moffatt's book, *The Presbyterian Churches*.

These are not questions to get hot and bothered over; they are questions of historical fact and we are certain that the knowledge and appreciation of these facts is absolutely indispensable for a proper understanding of the present situation. Too much theological controversy has relied upon theory. Whenever we can, let us get down to facts!

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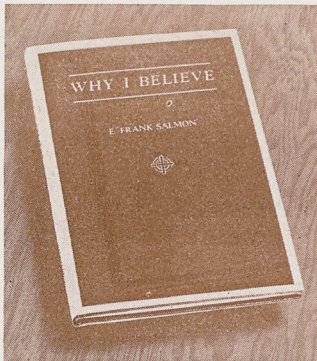
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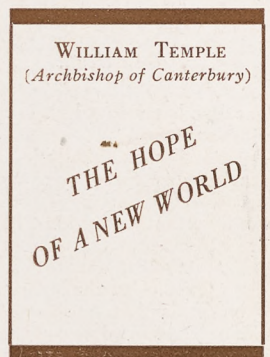
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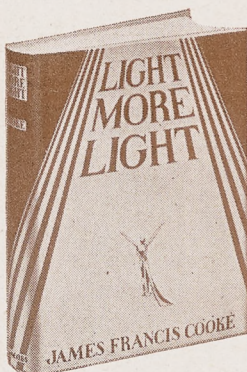
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