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# *The* WITNESS

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OCTOBER 22, 1942

ST. JOSEPH'S CHURCH  
ON THE SHORE OF  
LAKE LACKAWANNA

## UNUSUAL WORK IN NEWARK



## 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.  
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 A.M.—Holy Communion.  
11 A.M.—Morning Service and Sermon.  
Holy Communion Thursday 12 noon.

#### THE CHURCH OF THE EPIPHANY 1317 G Street, N.W. Washington, D. C.

Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

#### ST. THOMAS CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. 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.

## CLERGY NOTES

BACKHURST, G. CLARE, now chaplain at Eloise Hospital, Dearborn, Mich., will become rector of St. John's, St. Johns, Mich., beginning Nov. 1.

CHAMBLISS, A. P., is now rector of Emmanuel Church, Warrenton and priest-in-charge of the Church of the Good Shepherd, Ridgeway and St. Alban's, Littleton, N. C.  
FERRIS, EVERSOLE S., rector of St. Mark's, Le Roy, N. Y. has resigned to devote a year to special work. Address: Bulkley Road, Williamstown, Mass.

FERRIS, THEODORE F., became rector of Trinity Church, Boston, Mass., beginning Oct. 14.

GOLDING, JOHN T., rector of the parish on Martha's Vineyard, Mass., will soon become rector of St. John's, Gloucester.

HILL, GILBERT K., has resigned the vicarship of the two missions, St. Stephen's and The Church of the Ascension, Boston, Mass., and is now a chaplain in the army.

HUGHES, I. HARDING, has left Concord, N. C., to become chaplain of St. Mary's School.

LIGHTBOURN, FRANCIS C., priest in charge, Church of the Ascension, Mt. Sterling and St. Alban's Mission, Morehead, Ky., has resigned to become priest in charge of St. Thomas' Church and St. Cyprian's Mission, Glassboro, N. J., effective November 1.

MASTERTON, ROBERT C., from Alexandria, Va., has become rector of St. Matthew's, Hillsboro, N. C.

MOSES, JOHN S., formerly rector of the Church of the Redeemer, Chestnut Hill, Mass., has been elected rector of Christ Church, Andover, Mass.

PRICE, W. P., has resigned his work at Asheboro and Thomasville, N. C. to become civilian chaplain at Camp Sutton.

REED, WILLIAM W., rector of St. James', Cheboygan, Mich., will become assistant in St. Luke's, Kalamazoo, effective October 15.

RUTAN, WALDEMAR I., formerly rector of Trinity Church, Shamokin, Pa., became rector of Christ Church, Coudersport and All Saints', Brookline, effective September 1.

SMITH, DONALD G., has resigned his parish in Sheridan, Wyoming, to take up duties as chaplain beginning October 1.

TARTT, E. NATHAN, has been granted leave of absence from Grace Church, Canton, Miss. to serve as chaplain.

WOOD, CHARLES W., assistant at St. Paul's, Rock Creek, diocese of Washington, is now the rector of the parish.



### For Christ and His Church

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OCTOBER 22, 1942  
VOL. XXVI No. 22

## 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 Saturdays.  
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 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.



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## Diocese of Newark Maintains Thriving Rural Work

*All Now at Work Have Chosen Church Rural Work as a Life Vocation and Get Results*

By Arthur Lichtenberger

Newark, N. J.:—Those who attended the meeting held in Newark's diocesan house on October 7th to hear of rural work in this metropolitan diocese received a new conception of what rural Church work can be.

There was a time when the Episcopal Church had about as much regard for its rural work as small boys have for the outfield in a ball game. When we used to choose sides for a pick-up game the best players were always put in the infield; those who could not be counted on for much were put out where they could do the least harm. A country mission, likewise, was frequently regarded as a good place for a green deacon, and there he went to work in his first job with little supervision; or perhaps it was a man who had but a few years left before retiring and a quiet country parish seemed to be the place for him.

One does not have to be in the Diocese of Newark very long to discover that this is not at all the policy there. The clergy and lay workers for rural areas are most carefully selected and all who are now at work in these missions are there because they have deliberately chosen rural work as their vocation.

But where are the rural areas of Newark? Standing on a hill in the southeast corner of the diocese one can look over an area in which about one twelfth of the people of the United States live. Crowded together in the boroughs of New York City and along the Jersey shore of the Hudson are many millions of people. It is difficult to realize that not far

away from those throngs there are quiet villages and secluded homes in mountainous country. The diocese to most people means great industrial cities; Jersey City, Paterson, the city of Newark, and the many suburban bedrooms of Manhattan workers. Newark seems a very unlikely place in which to find extensive rural work.

Yet it is there. Up in Morris, Warren, Sussex and Passaic Counties, along the Delaware River, through the Water Gap and eastward along the New York State border there is a section of country which presents a real opportunity for the rural church and the diocese is meeting it in a vigorous and effective way.

Newark is heavily weighted with people and churches in the southeast portion and along the Hudson and Passaic Rivers. Ninety one percent of the communicants are in a section which is only one third the extent of the diocese, and in that crowded portion there are five sixths of the active clergy and all but seven of the self supporting parishes. But the people in the country are not neglected.

The present era of rural work in Newark began on the first day of April, 1919. That was the date of the ordination of Edwin S. Ford to the priesthood. Bishop Lines said to the young priest: "There is a Church woman living on Sparta mountain. Go and see what you can do for her." Father Ford went. He found the woman and several other people and before long relinquished his work in more settled communities and began what is now known as the Western Counties Mission.

The village of Sparta is the center of the Mission and from there Father Ford, very ably assisted by Mrs. Emma Giveans, ministers to the people in a section of country about twenty miles square. Ten miles away is St. Joseph's Church, an abandoned school house rented for a dollar a year. (See cover picture.) St. Mary's in Sparta was entirely built by members of the congregation even to the carved altar. One of the notable accomplishments of Father Ford is the



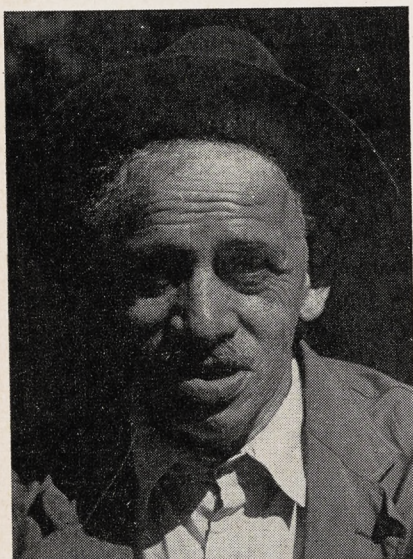
Bishop Washburn lays the corner stone at the Good Shepherd, Ringwood, as Bishop Ludlow looks on.

manner in which he has awakened the social consciousness of the people in his community. Sussex County, through his efforts, has established its own county conference on social work.

The Warren County Mission is in charge of the Rev. Francis Allison, assisted by the Rev. Charles Mosby and Sister Havens. Six of the seven churches in the county, an area of 300 square miles, are in their care. This means a variety of work in city, village, and country. There is constant travel and full ministry to al-



most every sort of human need. One boy in the county who has had considerable dealings with the police and who has now with Mr. Allison's help found a new way of life, answered a Church School question, "Who is my neighbor?" with this: "The cops and the clergy."



*Mr. John Milligan, affectionately known as Uncle Johnny, is the warden at the Good Shepherd, Ringwood.*

Some of the churches in this Mission are among the oldest in the diocese. Services were held in the town of Delaware as early as 1750, so that with Trinity, Newark, and Christ Church, Newton, it is a pre-revolutionary church. The lovely church in Hope has recently been restored; its most notable possession being an organ originally given to a New York parish by Queen Anne.

One of the most interesting communities in the diocese is Ringwood. It was here that the first large scale development of the iron industry was begun, and in the Revolution iron hardware was made in Ringwood furnaces. Here too was made the famous chain which was stretched across the Hudson at West Point to keep the British from sailing up the river. The people who live in these Ramapo Hills today have ancestors who lived there in Colonial times.

Every day in the week there are children and adults working, learning, worshipping in the Church of the Good Shepherd, Ringwood, and in the Mission House. The unexpressed motto of the Mission (which describes all the rural work of Newark well) is put like this: "Welcome

to all people of the mountains. Here you will find care for the sick, clothing for the poor, and an opportunity for all to partake of the spiritual life of the Church."

The Rev. Albert F. Chillson, to use a good American expression, is a "natural" for this work. He is devoted to the people and they to him. One has only to see him arrive at the Church on Sunday afternoon with the station wagon loaded with some twenty-four children to see that demonstrated.

In the Good Shepherd Mission House, colored and white parishioners worship and work together. One of the most indispensable men in the mission is Mr. John Milligan, Warden of Good Shepherd Mission, known affectionately as "Uncle Johnny." Sister Puffer of the Church Army is a new worker who is finding plenty to do and doing it well.

This is a very incomplete sketch of rural work in the Diocese of Newark. So much of it cannot be told: stories of intimate personal relationships, the swift merciful response to human need, the growing awareness of God's presence in a troubled heart. Again to use another's words: "It is plain, unglamorous, poor news-copy Christianity" that is hard at work.

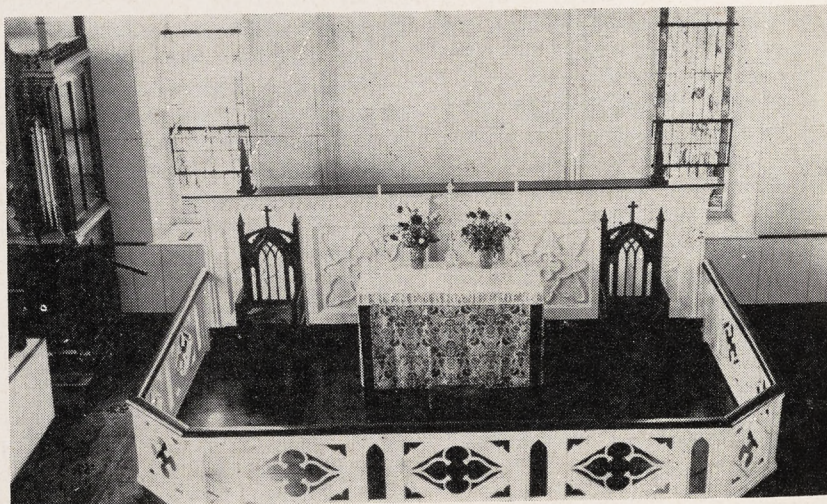
But incomplete as this account is, it would be inexcusably incomplete if we failed to tell of the Comfort Department of the Women's Aux-

supply and emergency service is given, not only to these missions, but to all the institutions and agencies of the diocese. All the Auxiliaries share in contributing clothing, layettes, and supplies for distribution throughout the diocese. Last year from October to May \$6200 worth of goods were furnished for immediate needs and thirty per cent of this went to the rural churches.

Mrs. Giveans tells of a fur coat she received from the Comfort Department ten years ago. It had already seen years of good service before she got it to wear in her car on long winter trips. Then last winter an airplane observation post was established in her town and it was an exceedingly cold spot at night with no chance for the volunteer watchers to warm themselves. So Mrs. Giveans thought of her fur coat. It was taken to the post, hung on a hook and through the winter, watch on and watch off, it was used by over a hundred different persons.

The Comfort Department is but a symbol of the support and backing given by many in the diocese to rural missions. As Mr. Allison says, "I have done rural work in two other dioceses and have observed such work in many others, and I do not know of one in which such good care is taken of the workers and the needs of the field."

The Ven. William O. Leslie, who as Canon Missioner has directed the



*The beautiful chancel at St. Luke's, Hope. The organ, partly shown, is the gift of a New York parish which received it from Queen Anne.*

iliary. The name does not tell you much unless you remember that comfort in earlier days meant strength. This is a work of strengthening. Under the direction of Mrs. Lee Colton,

work of the missions for many years, believes that it is on a better basis now than at any time in its history. "But," he hastens to say, "this is just a beginning."



# Italian Mission in Hackensack Doing a Vital Work

*Has Won a Hard Uphill Struggle Since the  
Congregation Came into Episcopal Church*

By Lane Barton

*Hackensack, N. J.*—One of the most vital works being done by the Church with Americans of Italian descent is that of the Church of St. Anthony of Padua, directed by a devoted and energetic pastor, the Rev. Joseph Anastasi. Hackensack was just a name on the map to me when I first came to the diocese of Newark from the mid-west. Hearing of Father Anastasi and the Italian mission I went to see for myself, and a visit became an experience. The cordial pastor conducted me around the beautiful church and gradually unfolded the exciting story of this flourishing work.

In 1916 a small group of Roman Catholic clergymen left the papal obedience and formed the National Roman Catholic Independent Diocese. Several congregations were organized throughout the state, of which but two now remain, one in Garfield and this work in Hackensack, both of which are now under the jurisdiction of the Episcopal Church. Naturally I asked Father Anastasi what happened to the others. "From the very beginning," he replied, "we experienced a lot of difficulty. It was hard going I

property in a strategic location and built the first unit of a church. But soon the building was closed. Then during Passion week of 1925 representatives of the little congregation called upon the rector of Christ Church in Hackensack to ask if he might not provide services during Holy Week and Easter. The rector, Archdeacon Elmerdorf, took the matter up with the Bishop. He secured the help of the Foreign Born Department of the diocese, and services were arranged. That fall the Bishop visited St. Anthony's and received the congregation into the Episcopal Church. We were organized into a mission and as the General Italian Missionary of the diocese, I was placed in charge."

I was greatly impressed by the immaculate condition of the church. It is a lovely building with a freshly painted interior and with everything in its proper place. I asked the pastor how long they had had the beautiful church. "We struggled along at first in a basement church, seven feet under ground. It was cold and damp, with only a stove in the center for heat. However the formerly discouraged people took on new life. A

of every member of the congregation."

I asked him about his people. Father Anastasi replied: "We have 290 communicants and 579 souls. Last year we had over 450 services. Yes, it keeps me busy, but we are one big happy family, and my people are very helpful."

"Are the services in Italian or English?" I asked.

"Both," was his reply. "We find that the young people prefer the

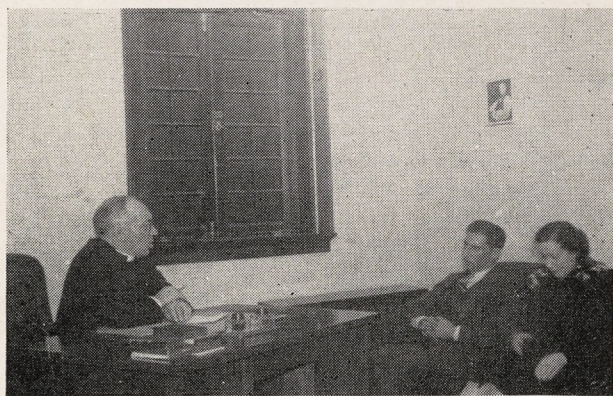


*A vesper service at the Church  
of St. Anthony of Padua.*

services in English, but we have a good share in Italian for the older generation."

The war and its effect on the work was a natural question to ask this pastor of a large Italian congregation.

"O, the war!", he exclaimed. "Well I can tell you that thirty of our young men are now serving their country with the armed forces. We miss them, but their mothers find great comfort attending the daily service where we pray for their boys and the peace of the world. I correspond regularly with all these boys and in their letters to me I find great joy in seeing how they carry on in the army the teaching they received at St. Anthony's. You may be interested too in a rather unique experience we had two years ago. The Bishop had asked us to contribute to aid British Missions. To tell the truth I was almost afraid to mention it to my people. But I need not have been. When they heard of it they all joined together and made a very generous contri-



*The Rev. Joseph Anastasi, pastor of the  
Church of St. Anthony of Padua advising  
a young couple about to be married.*

can tell you. In fact by September of 1924 the work here was abandoned. The congregation, with much sacrifice and devotion, had secured

church school was started and guilds for men, women and young people were organized. In 1928 we were able to build this church, to the joy



bution. I can tell you that made me proud. They could hardly be called pro-British, but they are good Christians and very loyal to their Church. And this contribution was an expression of their loyalty."

It was time for a service, and I was privileged to worship with this flourishing congregation. I could not understand all that was said, for the service was in Italian, but from the quality and volume of the responses and the rapt and reverent attitude of the worshippers, I knew how real and deep was the devotion of this Italian congregation.

And as I took my leave of Father Anastasi he said characteristically, "But remember there are two other Italian Missions in our diocese: Holy Innocents in Garfield and Christ's Mission in Passaic. I hope you will visit them too for you will see vital work, under the care of a noble priest and loyal friend, the Rev. Louis Lops.

## BISHOP OLIVER HART OF PENNSYLVANIA

*Philadelphia, Pa.*:—The Rev. Oliver James Hart became Bishop Coadjutor of Pennsylvania on October 16th, when he was consecrated at the Church of the Advocate by Presiding Bishop Tucker, Bishop Freeman of Washington and Bishop Taitt of Pennsylvania. Other Bishops present joined in the traditional act of the laying on of hands.

The sermon was preached by Bishop Sherrill of Massachusetts, who warned the large congregation against regarding the Church and religion as a means of escape from the stern and unpleasant realities of life. "The Church cannot be an ecclesiastical dugout into which we crawl to escape the dangers, the burdens which are the common lot of mankind, especially in these days," he declared.

Dealing with the world situation Bishop Sherrill said that "we must have a world, rather than a nationalistic economy. There can be under present conditions no privileged class or race or group."

Just prior to his consecration the new Bishop received a letter from President Roosevelt, conveying "heartly greetings."

Bishop Hart issued a statement following the consecration in which he said: "I am grateful to God for permitting me to work in the diocese of Pennsylvania. I ask for your prayers that I may respond more and more completely to God's guidance as together we move forward into the unknown future."

## NEWARK HAS GUILD OF CHRIST CHILD

*Morristown, N. J.*:—Starting at St. Peter's, Morristown, where the Rev. David Montgomery is rector, the Guild of the Christ Child has come to be a diocesan institution, and is

parties. Parishes are encouraged to stimulate this work and the committee has sought ways and means of encouraging a diocesan wide endeavor with this age group, feeling the importance of the religious instruction of the child from its early



*One of the finest and best equipped diocesan houses of the Church is that of the Diocese of Newark. It also serves as the parish house of historic Trinity Cathedral*

spreading to other dioceses. It is now the official name given to that group of pre-school children which corresponds to the former Little Helpers or Font Roll.

The committee, appointed by the board of religious education of the diocese, have issued books of prayers for very little folk, with specific instructions to the parents as to when and how and why to begin the early religious training of our children. This has been followed by family bulletins dealing with practical problems involved in this instruction. The Guild has held an annual meeting at the diocesan house, Newark, for parish directresses who are sponsoring this work and other interested

days and of the value of the developing of the Christian life in a Christian home.

## CHURCHES USE DELAWARE AND MALVERN

*New York, N. Y.*:—The commission on a just and durable peace of the Federal Council of Churches reports that over 100,000 copies of the Findings of the Delaware Conference have now been sold. At the same time the Church League for Industrial Democracy, Episcopal, has sold over 60,000 copies of the Malvern Manifesto. These documents are being used in churches throughout the country as the basis for study and discussion of problems of world order.



## EDITORIALS

### *The Diocese of Newark*

IT IS with satisfaction that we present this week a number of accounts of unusual work in the diocese of Newark, which we feel will be of interest not only to those within that diocese but to our readers elsewhere as well. Newark has had over a period of years exceptionally fine leadership in Bishop Lines, Bishop Stearly, and the present diocesan, Bishop Washburn, and the Suffragan, Bishop Ludlow. Great parishes have been built up in the industrial centers and in the large suburbs that are a credit to the whole Church. Limitations of space alone prevents us from telling the stories of this more conventional work and limiting ourselves to the accounts of the rural work, the Italian Mission in Hackensack and the social case work of the Church Mission of Help. In devoting this number so largely to the Diocese of Newark we express the hope that from time to time we may be able to bring out similar numbers for other dioceses and districts, thus giving our readers a greater awareness of the strength of the Episcopal Church.

### *"Thy Will Be Done"*

THE Presiding Bishop in calling us to a Churchwide day of prayer on November eleventh offers us three opportunities. One is the opportunity for solidarity. "All churches throughout the land on November eleventh can raise their voices to the throne of the Almighty, praying with one accord for the world, seeking guidance, asking forgiveness, rendering thanksgiving, and giving praise." This one day, given to that purpose, in the knowledge that all other churches in the land are joining us, will give us the strength that is found in unity.

A second opportunity is that of companionship. More poignant than the sense of unity will be the experience of comradeship. The worshippers in isolated rural missions will know that as their

prayers are uttered the petitions of their urban brethren will be offered in the cathedrals and metropolitan churches. We can say our prayers together. Congregations of colored and white, of Chinese and Japanese, will be uniting and thinking of each other's needs. This companionship will be completed in the fact that each worshipper will also find companionship with Our Lord.

The third opportunity is that of teaching. In war time one hesitates even when on the threshold of prayer. How can we pray? Are not our prayers selfish? Perhaps a selfish prayer is better than no prayer at all. But preparation for the day may well include teaching *about* prayer—teaching that prayer is a time to acquire both wisdom and courage rather than to beg pitiful personal favors. We can teach that "Thy will be done" does not mean a servile acquiescence to a man-made world but rather a courageous pledge to do God's Will.

The literature sent out by Forward in Service is excellent in its suggestions for making this day memorable for the entire Church.

### *Early Church Papers*

IT IS amazing how many church papers and magazines the Episcopal Church has had. The Church's history is strewn with the wreckage of periodical journalism. There was a time—in 1840—when twelve periodicals were in general circulation in the American Episcopal Church. Of

these only three have survived to 1942, viz. *The Churchman*, *The Southern Churchman*, and *The Spirit of Missions* (now published as *Forth*).

A very interesting survey of the *Origins of the Episcopal Church Press from Colonial Days to 1840* has just appeared in the September number of the *Historical Magazine* written by Mr. Clifford P. Morehouse. This interesting survey tells the story of such bygone journals as *The Gospel Advocate* and *The Gambier Observer*, with many inter-

### "QUOTES"

THE practise of the Christian faith is not a harmless avocation to be pursued only when no other occupation suggests itself. Its ministries of service are not an extra-curricular activity in which men and women may indulge in the absence of more important pursuits. The state itself by its exemption of the clergy from the provisions of the selective service act, gives recognition to the value of the service which may be rendered by that army in which at baptism we were enlisted as soldiers of Christ. In its own appointed sphere that army should press onward with renewed vigour and with ample resources both of recruits and of supplies. As citizens we are privileged in countless ways to give time and money to war-time activities. Such sacrifice and service must be an addition to our normal obligations as citizens of heaven, not a substitution for them.

—Benjamin M. Washburn  
The Bishop of Newark



esting anecdotes about their editors and contributors. For example, it was Bishop Chase's idea that Kenyon College students could support themselves by printing a paper, and to this end Sir Thomas Acland presented the college with a printing press in the year 1825. (This Thomas Acland must have been an ancestor of the author of the Acland Amendment at Malvern.)

There was a good deal of controversy in the early days and it is a wonder that the Church could support so many journals all more or less controversial. One explanation is the limited areas in which a magazine could circulate profitably because of the postal regulations then in force. Another explanation is the boundless optimism of

Americans in those early decades of the 19th century—although some editors were very cautious. The editor of *The Gospel Messenger*, founded in 1827, announced that "another number of the paper will not be issued until the undersigned has received such information and opinions from his Reverend Brethren and the friends of the Church, as will justify his progress in the work." Nevertheless, the second number of the *Messenger* did appear a week later. In all this long period of publication there was only one journal which closed its books, upon its suspension, with cash in hand!

Mr. Morehouse has opened up a fascinating field of research and we hope that he may find the time to carry on the story from 1840 to the present.

# Youth Consultation Service

by Mary S. Brisley

*Executive Secretary, Newark CMH*

AT 9 o'clock the telephone begins its incessantly conversational day. The Reverend John Smith has a parishioner who wants to adopt a baby. How do they go about it? Yes, he has the directory of



Mary S. Brisley

diocesan agencies and institutions, and knows that Church Mission of Help does not place children, but this is a special situation. There are family and marital problems involved. What would we advise? An appointment is made for the following day in the rector's study. Perhaps we can help.

The next call is from a social worker. She is trying to find a school for a girl who is "pre-delinquent." What can we tell her about the new program at St. Anna's, and about the other church schools. We discuss the needs of this child and the available facilities. Miss Jones decided to take Betty and her widowed mother around to see for themselves and make their own application. Youngsters like Betty do not take kindly to being "pushed around."

The office secretary announces a caller. Miss Ann Allen would like to talk to some one. She has heard of us through a friend whom we helped once. Only her too-carefully controlled expression, her wide eyes and her stiff carriage show that here is a sensitive person strained to the breaking point.

Yes, we tell her YCS handles the intake for St. Katharine's Home and knows about the other maternity homes in the diocese. Would she like to tell us about herself and the baby's father. Of

course, she may pay her way in part if she is able. She does not want us to think she is bad. They were engaged. He is in the army.

A short ring of the 'phone is ignored. This girl needs our undivided attention. Her mind has gone around in frantic squirrel-cage circles until she is at the end of her endurance. An hour later she leaves relieved, though nothing can make her happy. She will visit the Homes and come back to see us at 11 on Wednesday. And she will talk to his mother. Will we help her tell her father?

With this first caller of the day we recall our beginnings in 1917. War has a special significance to CMH in this diocese, since it was founded by the bishops, the Woman's Auxiliary, and others as a part of the work of the war commission of the Church.

But the 'phone interrupts our realization that the war casualties who seek us out now are not so much the disadvantaged sub-normal women and girls who were our first clients and who are now being cared for by larger public and private social agencies, but intelligent, self-respecting boys and girls who, without an agency such as ours, must go unhelped.

John comes in eagerly. Have we heard from the vocational bureau? Did they say what he was fitted for? Contrasting him with the jittery, introspective, sullen lad who came in under protest a few months ago, we are pleased. Together we go over the results of the tests and the recommendations. We watch his chest swell. There had been no work when he came out of school four years ago, so he stayed at home helping around the



house. No one realized the serious mental and emotional deterioration until he tried to enlist, but was rejected as "unfit."

We lunch with the Reverend Mr. Ames and the advisor of his YPF. What, if anything, can we suggest to correct the ingrowing, disgruntled atmosphere which somehow has gotten started. We are not group workers, but will they tell us about the individual members of the group? Are there disruptive cliques? Is there a member who is jealous of the officers and is starting cross-currents they are not able to handle? Has an over-domineering youngster gotten control? We agree on a method of inquiry. We will meet again.

**B**ACK in the office we find a woman sitting on the uncomfortable edge of a comfortable chair. She has been sent in by Father Bridges. She has a tragic tale to tell. Here we find is some one who needs the special skill of a psychiatrist. When she has gained enough confidence in us to accept a referral, we make the appointment; and later report to the clergyman.

Then to the Board of Christian Social Relations meeting to report on the Dover experiment, under-



*Girls seeking help are cordially received in the attractive offices of Newark's Church Mission of Help*

taken in cooperation with it. Contrary to newspaper reports, we have found no undue overcrowded housing, delinquency, or child neglect in this war industry town. Most of the added thousands of workers are commuting by bus and train from their established homes. Northern New Jersey has a tremendous "slack" of unemployed to take up, in distinction to other less heavily indus-



*A young woman seeks the advice of the trained social worker of Newark's Youth Consultation Service.*

trialized areas. Most of these people are too bitterly familiar with the uncertainties of employment to pull up their roots impulsively.\*

In the other offices across the hall out in the seven counties of the diocese, the other staff members skilfully and systematically go about their work of listening to the troubles and the hopes of various sorts of young people and their parents; helping them to see their problems and the causes of them clearly, and then to do something about them; offering practical help when necessary, in relief, in finding jobs, in arranging vocational tests, in suggesting recreation, and in educational plans.

Implicit in all that goes on is a consciousness that in a real sense though in a limited area, this is the Church in action.

Occasionally this emphasis becomes explicit. Not that case workers attempt pastoral work; but YCS has as a basis of its existence a belief in the necessity of religious expression and experience to a real adjustment. Referrals to particular parishes; baptisms and marriages; and stimulation to consult clergy, are part of the daily process.

And every once in a while, we stumble on something so simple, but of such symbolic value that we are ashamed not to have thought of it before—like the little silver crosses, for example. The Women's Auxiliary, through its Comfort Club of the diocese, had given us a dozen for confirmation gifts. Suddenly one day, faced by a young mother whose decision to place her child for adoption was made with great pain, we offered her two, one for herself and one to go with the baby's birth and baptismal certificates, to be given to her when she grew up. The tenderness and joy with which they were received made us very humble, for here before us something perfunctory had come to life—the one cross stood for sacrifice,—that one the girl would keep; the other for love, that one she passed on to her child.

*\*Several months later, the U. S. government issued a report which confirmed our findings.*



# YOUR PRAYER BOOK

By  
JOHN W. SUTER, JR.

**G**O INTO a well-designed room, and you notice the good proportions, the distribution of light as it falls through wisely placed windows, the position of the fireplace, and the arrangement of doors. Thus the average observer takes account of the larger, more obvious excellencies. But a skilled architect, who himself has designed many rooms, some of them good and others mediocre, will pick out many details which a layman might overlook. His trained eye notes the picture molding,



the carefully proportioned dado, the harmonious spacing of the bookshelves, the placement of heaters, and the good design of the door jambs. These details may please the layman too, but he is less likely to know it; he is satisfied with the room, and may even grow to love it, but it would take an expert to acquaint him with all the grounds of his satisfaction.

A composed and written-out service of public worship (like any other work of art) has likewise its large units and its small details. As for the latter, few people notice how carefully they are chosen and how skilfully placed, with an eye to harmony and beauty. Of such details, an example is found in the Versicles and Responses, whose function it is to help the worshipper "turn a corner" in passing from one reverent mood to another, or from one set of ideas to another. They are the "polished corners" of the literary temple.

A case in point occurs on pages 7 and 8. The people have been confessing their corporate sinfulness, hearing a declaration of absolution, and, through the words of the Lord's Prayer, re-enlisting in the cause of God's righteous kingdom. All this is done in a prayerful mood, the congregation kneeling. Presently the people will be on their feet, lifting up their voices in praise in that section of the service which is composed of the Venite and Proper Psalms. But they cannot be expected to proceed without pause from the self-searching mood of prayer to the self-forgetful mood of adoration. There has to be a moment of transition; the corner must be smoothly turned. And for this purpose three couplets of Versicles and Responses are provided, the middle one being the Gloria.

There is in the Prayer Book at least one Versicle and Response couplet which needs improvement. This is the one (page 16) that paraphrases the

tenth verse of the Fifty-First Psalm, where the master word is the strong verb *renew*. In the Versicles and Responses, unfortunately, considerable weakening has occurred. "And take not thy Holy Spirit from us" is negative; and, if one allowed oneself to give much thought to the meaning, one would ask whether it was likely that God would wish to withdraw His Spirit, or that we needed to make of Him this particular request. A finer couplet could be devised which would hew more closely to the line set down in the Psalm itself and also make more encouraging and inspiring sense. We could say:

O God, make clean our hearts.  
And renew a right spirit within us.

or:

Cleanse the thoughts of our hearts.  
And renew a right spirit within us.

## The Hymnal Presents...

"A HYMN OF SCIENCE AND FAITH"

**I**N VIEW of the increasingly close relations that are being established between religion and medicine for the alleviation of human misery, it would be appropriate if on St. Luke's Day, the

Feast of the Beloved Physician, or on the subsequent Sunday, notice were taken of the fact that skill and science as well as ethical virtues are gifts of God.

In the collected edition of poems by Charles Kingsley there is only one poem to which he gave the name hymn. It was sung by a



thousand school children at the laying of the foundation of the working men's block of the Queen's Hospital, Birmingham, England, in 1871. The hymn was written for the occasion and begins,

*Accept this building, gracious Lord,  
No temple though it be;  
We raised it for our suffering kin,  
And so, good Lord, for Thee.*

The verses beginning "from Thee all skill and science flow," have already found their way into many hymnals in England and America.

*From Thee all skill and science flow,  
All pity, care, and love,  
All calm and courage, faith and hope;  
Oh! pour them from above.*

*And part them, Lord, to each and all,  
As each and all shall need,*



## JUST FOR LAY READERS

Conducted by F. C. GRANT

THE task of the lay reader is largely that of reading the services of Morning and Evening Prayer. It is astonishing when one computes it, the amount of time given to holy scripture in our Prayer Book services of Morning and Evening Prayer. No other Church in Christendom, no matter how Bible-centered it may be, devotes more time and attention to the Bible. As a matter of fact, some Churches which lay more emphasis upon the Bible in their theology read less of the Bible in their services. Hence the lay reader should be a constant student of holy scripture.



How does one begin? As a general introduction let me recommend an extremely valuable, up-to-date and nevertheless brief and readable book entitled *The Study of the Bible*. It is by Dean Ernest C. Colwell of the University of Chicago Divinity School. Its six brief chapters deal with the origin and growth of the Bible, its transmission (that is, the manuscripts), its translation into various languages, and its interpretation—the modern-

*To rise like incense, each to Thee,  
In noble thought and deed.*

*And hasten, Lord, that perfect day  
When pain and death shall cease,  
And Thy just rule shall fill the earth  
With health, and light, and peace.*

Although written with reference to a hospital the hymn has a much wider application. Charles Kingsley was keenly aware of the implications of expanding scientific knowledge for religion. An ardent, valiant and truth-loving Christian, he distinguished himself from many timid clerical contemporaries in welcoming the new knowledge associated with the names of Darwin and Huxley. His love of truth led him into his unfortunate encounter with John Henry Newman in which he came off second best. But the same love of truth made him a writer of the great historical novels, *Hereward the Wake*, *Hypatia*, and *Westward Ho*; it made him a champion of social justice; and it made him a pioneer in the reconciliation of nineteenth century science with the ageless truths of the Christian religion.

—HOWARD CHANDLER ROBBINS

izing method, literary criticism, and historical criticism. There are good suggestive bibliographies for further study. Another good book, rather old but still useful, is J. Patterson Smyth, *How We Got Our Bible*. And there is still another, fairly recent, called *The Story of the Bible*, by Sir Frederic Kenyon of the British Museum. This is a very readable account of the manuscripts.

Then I would suggest for further study such a book as the *Abingdon Bible Commentary* with its fairly full notes on the text of the Biblical writings and its excellent introductory essays. Other good modern one-volume commentaries are those edited by Bishop Gore, Professor Peake, and one by the Rev. J. R. Dummelow. There is a still briefer one called *The Teachers' Commentary*, edited by Hugh Martin.

These look like rather large books for a layman to undertake to read, but they needn't be read in a day or a month, or even a year. I was talking with an old friend the other day who said to me, "Do you remember about five years ago I asked you to recommend a thorough book on the Bible and you suggested the *Abingdon Bible Commentary*? Well, I want to tell you that my son bought that book and during his last three years in college he and his roommate read a chapter from the Bible and the relevant comment on it in the ABC every night before they went to bed. These lads are not studying for the ministry, mind you, but they became very greatly interested in the Bible and finally two other men in the same dormitory joined them and thus made a Bible study group."

What these two boys at college could do, surely a lay reader would find interesting and rewarding in the way of private study of the scripture.

### —HERE'S AN IDEA—

MOST stores in Newark will not hire Negroes as salesgirls. The social service committee of the Woman's Auxiliary of the diocese called upon store managers to urge that Negroes be employed. In most instances the managers informed them that they had no objection to employing Colored help themselves but that customers did object to being waited upon by Negroes and that therefore they felt compelled to adopt such a policy. Mrs. Allen P. Ames, chairman of the social service committee, therefore circulated a petition among Church women stating that those signing had no objection whatever to being served by Negro salesgirls. There was an immediate response on the part of the women of the Church, and it is believed that the policy of a number of stores in the diocese will be reversed.



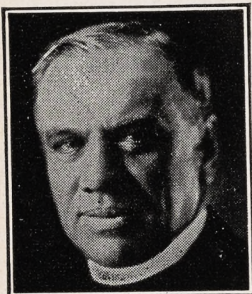
# Rudeness to Christ

By

BISHOP JOHNSON

**E**ASY familiarity with God in public worship is a sign that one is utterly lacking in appreciation of the wide difference in dignity between the creature and the Creator; the subject and the King;

the Son and the Father of us all. The cheap familiarity that characterizes much public worship in America is responsible for the lack of reverence which is the great blot on juvenile character. Where can there be any reverence if there is none in the House of God?



Moreover in the communion service the Church has seen fit to require that one who proposes to receive shall confess his sins and be forgiven before he presumes to eat of that bread and drink of that cup. The easy familiarity with which people approach the sacrament, who have entered the church after the absolution, is contrary not only to good manners but to personal humility. There is a lack of reality in the whole magnificent service if we thus minimize the vital importance of each vital act.

In the same way the frequent habit of leaving the Church after the sermon, after the prayer for the Church Militant, or, having received, to leave before the thanksgiving or before the blessing, gives the same impression that would be given to your host, if after the meat course, you pushed back your chair, saying "I do not care for salad or dessert and so I am going home."

What are the extraordinary engagements that cause people to hurry away from church before the service is completed? We can sympathize with meek housewives who have husbands that are merely alimentary canals, surrounded by flesh; but the American habit of escaping the blessing may be the cause why the lives of the unblest are so lacking in blessing.

It would seem as though God's blessing was one of the chief things for which men ought to go to Church. To turn one's back upon it without grave necessity and humble apology to God is an insinuation that His blessing is not worth waiting for.

To leave the service which our Lord instituted before it is completed is to do as Judas did whose mind was so intent on the thirty pieces of silver that he forgot his manners. It is a poor precedent for Church people to follow. It is not only rude but it destroys the beauty of the service.

Some clergy mangle the service by mumbling it and think that they are doing God service. Why

anyone should think that an indistinct utterance confers distinction on the priest or gives glory to God is more than my poor brain has ever been able to fathom.

We are in Church to honor God, not to insult Him, for He is a person who in the person of His dear Son was most gracious to us. We can at least be gracious to Him. We do not do honor to Christ by murdering the service.

But the laity can be guilty of equal rudeness, when in criticizing the habit of the clergy, they commit unspeakable rudeness in their mangling of the continuity and beauty of the service by their original entrances and exits.

Having been given the power of speech with which to glorify God, men stand like wooden images during the hymns and psalter, giving neither interest nor praise.

Having been given a body which they decorate most elaborately and feed most bountifully, they refuse to offer their bodies to God in the posture of Christian convention, but substitute for it an attitude neither giving glory to God nor grace to their own bodies.

Having been given much of this world's goods they glorify God by giving Him as an offering on His altar about the same sum, sometimes not so much, as they bestow with princely *largesse* in tips upon their servants. What we need in worship is to visualize the reality of it all, that Christ has invited us to be His friends; that God has asked us to be His Sons; that we, each of us, should be joyous in conducting ourselves as a child of the King.

## THE SANCTUARY

Conducted by John W. Suter Jr.

FOR COLLEGES AND UNIVERSITIES

**O** GOD, our all-wise and infinitely patient Teacher, grant thy continued favor to the institutions of learning in this and other lands. As in the past thou has made them the instruments of manifold blessings, prosper, we beseech thee, in the years to come, their work of instruction and research. To the eager minds which seek to fathom the mysteries of creation, reveal thyself, O great Creator, and enable them to pursue Truth with fearlessness. Empower them continually to extend the boundaries of knowledge, and make them wise with that wisdom which comes to the soul when it is alone with thee. May there continually go forth from colleges and universities those who are strong to penetrate the secrets of nature, to interpret the beautiful, and to engage in that prophetic service which alone can make the kingdoms of the world the Kingdom of our Lord and Saviour, Jesus Christ. Amen.

Adapted from a Prayer by Rev. George A. Barton.



# News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

## National Council Meets

New York, N. Y.:—A new set-up at national headquarters (281) was voted by the National Council, meeting October 13-16. Instead of the present departments of foreign missions, domestic missions, education, social service, promotion, finance, and youth, there will from now on be four departments: overseas, home, finance and promotion. Their directors are the Rev. James Thayer Addison, the Rev. George A. Wieland, Lewis B. Franklin and Joe Boyle, with each one reporting directly to the Presiding Bishop. In each department are divisions—such as, domestic missions, college work, youth, social service—with an executive secretary heading each who is responsible to the director.

It also looks as though the Forward Movement, which was set-up by General Convention independently of 281, will be taken over by headquarters by including it as a division of the home department headed by Mr. Wieland. However no final decision in regard to this was announced since it is to have further consideration.

A budget of two and a half million dollars was adopted tentatively for 1943, subject to revisions that may be necessary at the February meeting (there will be no meeting in December because of travel difficulties). This is an increase of about \$300,000 over the 1942 budget. There was considerable concern lest the budget should not be raised, with Treasurer Lewis B. Franklin reminding the Council that the great dislocation of population, increase in taxes and numerous war appeals all tend to distract attention from the necessity of maintaining the Council's work.

Aid to British Missions to October 1 was \$169,508, most of which has been sent to England. The treasurer also reported that over \$71,000 has been received in legacies since the April meeting. And for those of you who are concerned with investments in these war days, here is the policy that the National Council follows at the moment: one-half in bonds of the government which pay about 2½%, with the other half in stocks paying 5% or better, thus preserving the re-

turn on the whole fund at approximately the present level of 4% book value.

Work in the new war-industry areas was presented by Bishop Creighton of Michigan, chairman of a committee to deal with the problem, and Director George Weiland of the home department. They described mushroom towns, with people bewildered, living under strange

Bishop Sherrill of Massachusetts told the Council of the work of the army and navy commission — 220 clergy serving as chaplains in the army and 38 in the navy. And the navy has asked for 400 more chaplains. The commission has supplied portable altars, linens, and much literature.

Just as business firms are now employing women to take the places of drafted men, so the Church apparently is getting ready for more women in paid positions. In any case the Presiding Bishop announced that he has appointed a committee, consisting entirely of 281 executives, "to study problems in connection with the training and equipment of women for work in the Church."



*The Newark Diocesan House has a beautiful chapel on the ground floor where regular services are held.*

conditions, sometimes as many as seven persons living in the one room of a trailer. With so many of the clergy becoming chaplains, plus gas and tire shortages, it is increasingly difficult for the remaining clergy to minister adequately to these people who "are more receptive to religion than ever before."

John R. Mott told of the work with prisoners of war being carried on by the YMCA, and asked for financial aid from the Church. He declared that there are probably nine million prisoners at the present time, and he said that "the aim of the work is to change the destructive enforced idleness into a life of growth



—spiritual, physical and mental.”

The Auxiliary's United Thank Offering to October 1 came to \$519,177, a real increase over the same period three years ago when it was \$439,910 on the same date.

Presiding Bishop Tucker, in addressing the Council at the opening session, stated that “We believe it is possible to establish God's Kingdom here on earth, in spite of all present difficulties. Our cause is right, and it can be victorious with God's help.”

### Clergy Switch Jobs

*Detroit, Mich.:*—“So the wife worked all day in the fields and the husband stayed home and took care of the baby!” and the old fairy tale won't be far wrong in the Diocese of Michigan the last three Sundays in October when missionary and parish clergy change jobs. The plan, developed by the diocesan field department, allows missionary clergy to tell the stories of their fields to parish congregations in 16 churches while the 16 rectors are preaching through the 21 missions of the diocese, taking all the services usually handled by the missionaries. Many of the exchanges will be in Detroit parishes and missions extending through the metropolitan area, but clergy of Flint, Bay City, Pontiac, Ypsilanti and Jackson are also co-operating. Archdeacon Leonard Hagger and the Rev. Seward Bean of St. Andrew's, Detroit, developed the plan.

### Discuss Live Topics

*Charleston, W. Va.:*—“Is petting wrong? What kind of person will you marry? What should we do to the enemy after the war? What should you know about sex? Do you know how to choose a vocation?” Sept. 27 being Youth Sunday and the week following, Christian Education week, the young people of Saint Matthew's Church, Charleston, combined the two and for five consecutive nights they met to discuss the above subjects, which they picked themselves from a long list of similar questions. Participating were 470 students from the local college and the three high schools. After a fifteen minute talk on the subject of the evening by the rector, the Rev. Ben Tinsley, all participated in lively discussions. Other subjects from the list such as “Are you worrying about your personality? Do you get along with others? How can we know that there is a God? Does a person have to belong to a church? How completely should we obey our parents? Should there be a United States of the World?

What is your philosophy of life?” will be used in the regular weekly discussion groups of the Young People's Fellowship.

### News of Bishop Binsted

*New York, N. Y.:*—Through the Red Cross, the National Council has



*Bishop Binsted of the Philippines is reported to be carrying on his work.*

received a cablegram relayed from the International Red Cross in the Philippines, saying, “Bishop Norman Binsted well.” The message was sent about October 1. Through other sources, the Council has been advised that the Bishop is still at liberty as are all the resident missionaries in Manila, and has several times visited the concentration camp in which the diplomatic corps is interned. Shortly after the Japanese took Manila he was ordered to move his home to the parish house of the cathedral, as the head of the religious section of the Japanese Army wished to occupy his house, “Bishopsted.” The cathedral is still open and the Bishop is believed to be comfortable in his new quarters. St. Luke's Hospital has carried on, with all the staff, including foreigners, doing a “great work.” All interned at the St. Thomas camp are permitted to go to St. Luke's for treatment, both medical and dental, promising to pay at some future date. So far supplies of medicines have held out, but the outlook for the future is not bright. Paying patients and friends in Manila are helping to keep the hospital financially on its feet. Other mission hospitals, including some Roman Catholic ones, have been closed, but St. Luke's and the Philip-

pine General Hospital are carrying on.

### Auxiliary Meets

*New York, N. Y.:*—The ways in which women may be of assistance in dealing with citizens of Japanese parentage now in resettlement areas, was the main subject for consideration at the meeting of the executive board of the Women's Auxiliary held here October 9-12. The board also heard reports of conditions in China from members of the mission staff recently returned on the repatriation ship, *Gripsholm*. Plans were discussed for the next triennial meeting, scheduled for October, 1943, in Cleveland and a number of discussions relating to women workers in the United States and overseas were held. New officers for the coming year are: chairman, Mrs. Charles Deems of Minneapolis; vice-chairman, Mrs. Donald Stevenson, Grosse Pointe, Mich.; secretary of the board, Mrs. George Judson, San Antonio, Texas.

### Increase Salaries

*Tulsa, Okla.:*—An increase in salary for the mission clergy is being put into effect by the diocese of Oklahoma in order to eliminate their dependence on personal mission boxes to clothe themselves and their families. The Women's Auxiliary, which has sent the boxes for a number of years, stated as long ago as 1937 that “We look forward

### Lend-Lease

★ A young theological student recently asked us to find for him a copy of Dean DeWitt's *Decently and In Order*. It was sent to him by the Rev. Allen Jacobs. Thanks. The Rev. G. A. Stams of Omaha, Nebraska, wrote that he would be glad to have one of the lectern Bibles mentioned here. One is on the way to him from Trinity Cathedral, Newark. Others have offered to give lectern Bibles to parishes or missions, in case any of you need one. A church in South Dakota would like a marble or stone font and will be glad to pay the cost of transportation. Let us know if you have one. And write us of anything you have to give to another church or church school; also tell us of things you need. Lend-Lease seeks to bring needs and unused supplies together. Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York.



to discontinuing the sending of personal boxes by the supply department after the Triennial of 1943 if conditions warrant." The chief difficulty, Auxiliary leaders have found, is that to stop sending them at the present level of salaries paid by the diocese or the National Council to mission clergy would work too serious a hardship on most of them. At the same time it has been difficult to secure larger salaries. Oklahoma is reported to be the first diocese taking definite action. The national executive board of the Auxiliary learned of the decision of the Oklahoma diocese at its October meeting and expressed its appreciation to the diocese and to the Auxiliary's diocesan executive board.

### What's Your Answer?

*New York, N. Y.*—A number of clergymen were in a huddle the other day discussing why people, even those confirmed, do not go to church. One of them said, "Yes, it used to be that the Church disciplined people by excommunication; today people excommunicate themselves"; and he illustrated his point by telling of a layman in his parish who holds various diocesan positions, who has not been to church, let alone received communion, for over a year. Whereupon another rector stated that he had appointed a small committee in his parish to find the answer from their non-church-attending friends to the question: "Why it is that you do not go to church?" The information

that this committee gathered has since been turned over to THE WITNESS and will be presented in forthcoming issues. If you want to know why people do not go to church you will do well to read these facts, starting in our next number.

### Philadelphia CLID

*Philadelphia, Pa.*—A supper meeting of the Philadelphia chapter of the Church League for Industrial Democracy is to be held on October 26th, when there will be a discussion of how best the Church can meet the challenge of anti-Semitism. Announcement is also made that starting October 20th a class was started, to meet each Tuesday at the Church House, for consideration of the various proposals of the Churches for a just and durable peace. The discussions are based upon the Malvern, Delaware and The World We Seek reports, with the study manual, "and Justice for All" used. The teacher is the Rev. A. W. Bagnall.

### Professional Note-Taker

*Boston, Mass.*—Women attending the diocesan institute at the Cathedral of St. Paul were able to concentrate on the speakers and the discussion this year without worrying about note-taking. A professional stenographer kept a record of the principal speeches and discussions and they were mimeographed and distributed to those who gave their names and addresses. The conference, held October 21, centered

## MALVERN AND AFTER

The CLID was the first to bring to the attention of American Churchmen the importance of the Malvern Conference.

The CLID will continue to be in the vanguard in planning for a post-war world.

### LITERATURE THAT IS NOW AVAILABLE

#### "... and JUSTICE FOR ALL"

By Elizabeth Forrest Johnson,  
formerly the Head of the Baldwin School.

A 68 page manual for study group based upon the Malvern Manifesto, The World We Seek, and the Delaware Findings.

20c for single copy  
\$2 for a dozen copies

#### The Malvern Manifesto

The original document after editing by the Archbishop of Canterbury.

#### What's Wrong

An analysis of our present economy, written by a professor of a theological seminary.

#### Life and Worship

The meaning of the Eucharist, written by the Dean of a theological school.

#### A Reading List

A guide to books, pamphlets and magazines dealing with subjects relative to Malvern.

These leaflets are 5c each, \$2 for 100 copies, assorted if desired.

#### The Meaning of Malvern

By Dean Joseph F. Fletcher

10c a copy; \$1 a dozen.

#### The World We Seek

The later report of a commission of the Protestant Churches of England. The Archbishop of Canterbury, chairman.

10c a copy; \$1 a dozen.

#### CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street  
New York City

## THE CHURCH PENSION FUND

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around the relationship of Church women to the war in their church and community. Bishop Sherrill, Miss Elise Dexter, president of the women's division and Miss Eva Corey and Mrs. Ralph Barrow lead the discussions.

### St. Peter's, Cambridge

*Cambridge, Mass.*:—The month of October was set aside at St. Peter's Church here for the celebration of the parish's hundredth year of service since its founding, October 27, 1842. Throughout this month there are special guest preachers Sunday mornings, and on successive Tuesday evenings, a youth rally, mothers' and daughters' banquet, an historical and religious pageant with a banquet as the culminating event. Special intercessions are held Wednesday mornings for departed members, the nation, men in the armed forces and the peace of the world.

### Mission at Wilmington

*Wilmington, Del.*:—"To help us see our own lives, and the life of the world as God sees them; to discover God's will for a troubled world; that we may straighten out our mistakes, repent us of our sins, find new strength in these hard and puzzling times—that we may be more truly men and women," runs the announcement of the teaching mission which is being conducted by the Rev. Bernard Iddings Bell at St. Andrew's, Wilmington, this week. Morning and evening services throughout the week culminate in a corporate communion of rededication on Oct. 25. St. Andrew's, centrally located in a city that is receiving a large influx of population in connection with the war industries

nearby, hopes that the mission may be a real force for good within parish and city, according to the rector, Rev. John E. Large.

### Hold School of Prayer

*Chicago, Ill.*:—Summoned by Bishop Conkling to a week of study and meditation, congregations throughout the diocese of Chicago will meet in their parish churches starting October 25 for a five-day school of prayer. Under the leadership of the clergy, groups will gather nightly for devotional services and instruction in a great venture of corporate worship.

### Observe Anniversary

*Old Hickory, Tenn.*:—The twentieth anniversary of Bishop James Maxon's consecration was observed throughout the Tennessee diocese Oct. 18 as a day for reviewing the growth and service of the past and planning for the work of the future. Corporate Communion were held with sermons centering around this theme.

### Hold Picture Preview

*Chicago, Ill.*:—Chicago will stage its own motion picture preview Oct. 22 when the new diocesan social service film, *The Fruit of Good Works* will be shown for the first time at St. Chrysostom's Church. The film a full-length feature in natural color, portrays the work of the seven welfare agencies sponsored by the Church and shows the wide

range of activities and service projects undertaken at these centers. It will be made available later for showing before deanery groups and in the parishes.

### New Stanza For Hymn

*Everett, Mass.*:—From a navy pre-flight school somewhere in the south, the Rev. Herbert Johnson of Grace Church here reports that a new stanza has been added to the hymn, *Eternal Father, Strong to Save*. It appeared in a Sunday service bulletin at the school and reads:

Lord, guide and guard the men who fly

Through the great spaces of the sky.

Be with them traversing the air,

In darkening storms and sunlight fair.

Oh hear us when we lift our prayer,  
For those in peril in the air.

### Challenge in Utah

*Salt Lake City, Utah*:—Thousands of people are flocking into this state as a result of the hundreds of millions of dollars being spent here by the government, by great steel corporations and other industries in the intermountain section. A great op-

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## 1943 Church

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portunity and real challenge is being thus presented to the Church, was the message of Bishop Moulton to the 35th annual convocation of the district which was held at Saint Mark's Cathedral, Salt Lake City, September 29th.

### Relief Program Seeks \$1,545,000

*New York, N. Y.*:—Church people of American are to be asked to give \$1,545,000 in 1943 as their share toward relief of the suffering people of the world. It represents the amount sought by the United Relief Program, in which twenty-one denominations are cooperating. The money is to be used in a multitude of ways: food for the desperately poor Protestants of Portugal and Spain, which can be sent to them from Geneva; the starving children of Free France; the people of China; the 50,000 Christians who have fled to this country from persecution; missionaries who are stranded in various parts of the world; finally, the more than six million prisoners of war who are closely caged behind barbed wire.

### Bishop Receives Ring

*Washington, D. C.*:—The new Bishop Coadjutor of Pennsylvania, consecrated October 16th, was presented with a Bishop's ring by members of his former parish, St. John's. It was presented by Admiral H. G. Gillmor, junior warden of the parish, after it was blessed by the assistant to the chief of chaplains of the army, Episcopalian Harry Lee Virden.

### Gifts to Bishop Washburn

*Newark, N. J.*:—At the luncheon which the clergy of Newark gave Bishop Washburn last week, marking the tenth anniversary of his consecration (WITNESS, October 15) he was presented with a voluntary diocesan thank-offering. It amounted to \$1619, and is daily increasing. He is to use the money as he thinks best. Also after the service at the cathedral, Layman Henry T. Stetson of the standing committee, presented the Bishop with a bound book of remembrance, made up of several hundred letters, testimonials, and resolutions from individuals and groups throughout the diocese.

### Window at Hyde Park

*Hyde Park, N. Y.*:—A beautiful stained glass memorial window was dedicated at St. James' Church in Hyde Park, New York on Sunday, September 20. The window is in

memory of the late Emily Rogers Brent, erected by her husband, Henry Kelly Brent of New York. Mrs. Brent before her marriage was Miss Emily Rogers, whose family was one of the prominent families at Hyde Park, together with the Roosevelts and Vanderbilts.

The memorial is medieval design and color with the reds and blues of the Middle Century work the principal color. There is a conventional medallion in the window, illustrating a Mother and her Children. It has been treated in the conventional manner. The window was designed and executed at the Payne-Spiers Studios, in Paterson, New Jersey.

### The Church in Brazil

*Trinidad, B.W.I.*:—"I am immensely interested in the work of the Episcopal Church among Japanese colonists in Brazil," comments Merle Davis, director of the department of social and economic research of the international missionary council, now on tour of Latin America. "In Brazil there is an imposing movement of population taking place, migration of families and whole communities, whom drought and repeated harvest

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A FAMOUS WRITER recently said that the two most realistic groups in the world today are students and jailbirds.

An Episcopal Chaplain ministering to students in a mid-western college writes that THE WITNESS is the only Church paper that he can induce students to read. They like it, he says, because it has snap, is brief, and deals with current issues fearlessly and from a Christian point of view.

Another clergyman ministering to men in a state prison likewise writes that the two copies of THE WITNESS that he receives are literally worn out by the inmates . . . and he says the prisoners like it for much the same reasons. (Incidentally he could use a bundle of ten or twenty-five copies each week if there is a reader who wishes to be responsible for the quarterly payment at 5c a copy.)

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failures are driving out of the north and northeast. I made as careful a study of this migrant movement as limited time and opportunity afforded. The field of the Protestant Episcopal Church is at, or bordering upon, the receiving areas of this migration and it would seem to be a matter of major concern in its planning for expansion. The Episcopal churches have set a high standard for beauty and dignity of building, music, ritual and worship in the midst of a great number of Protestant churches where these things are pretty meager and barren." Bishop Thomas, in charge of the Church in Brazil, reports that due to war conditions there has been some interference with the activities of Japanese clergymen, but that he has been able to visit all the Japanese churches this summer. He reports the consecration of a new church, St. Matthew's, at Bilac, and says that "the work is going forward with only such hindrance as is caused by increasing difficulty in traveling."

### True Sunshine Contributes

San Francisco, Cal.:—True Sunshine Mission, the center of the Church's work among Chinese in this city, was one of the first parishes to get its youth offering to the National Council. The Rev. D. G. C. Wu, rector in charge, reports that some 40 young people attended the special service on Youth Sunday and made their offering of \$14.

### Seabury-Western Opens

Evanston, Ill.:—Seabury-Western Seminary opened September 28th with 22 new students which brings the total enrollment to 45. Sixteen dioceses and missionary districts are represented in the student body.

### Join Forces in Drive

Mamaroneck, N. Y.:—To encourage all residents to unite with the church of their choice, to encourage more regular church attendance and regular support of the work of the church is the three-fold purpose of the United Canvass now going on here. St. Thomas' Episcopal Church, Mamaroneck Methodist Church and St. John's Evangelical Lutheran Church are the three denominations that are planning the enlistment of all their members in the project.

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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.

MRS. LLOYD R. CRAIGHILL  
Englewood, New Jersey

I was interested in seeing the picture of my husband and Bishop Chen in the WITNESS (Oct. 8). The lad whom you could not identify is our son Peyton, who is quite apt to be Johnny-on-the-spot, as on this occasion. He has just remarked that it's quite a good picture except that Daddy doesn't have any top to his head; Bishop Chen looks as though he were smoking a pipe, and he himself looks like a moron. My husband is at present interned in a rather small compound in Wuhu. The last I heard from him he was getting his exercise by cutting the grass and making a garden.

\*\*\*\*\*

THE VEN. B. B. COMER LILE  
Archdeacon of Ohio

I have not been a recent subscriber to THE WITNESS because of the fact that we receive the paper at the diocesan house where I see it each week. However, it has gotten to be such a good paper that I must be an active supporter of it and must have my own copy coming to my home.

\*\*\*\*\*

THE REV. H. N. PARSLEY  
Chaplain at Duke University

The Rev. Thomas E. Jessett seems to me to be off the beam. His article on Ministering to Soldiers (Oct. 1) was attractively written and has some good suggestions but it was very destructive. If there is one thing we want the clergy to do, it is to write letters about members that are sent to camps. I can just see another batch of ministers sitting back with a good excuse for the pure laziness of not following up members who leave home. If we did college work on the basis that Mr. Jessett suggests we might just as well close up the whole program and the rest of the Church for educated people also. One of the worst scandals I know anything about is the fact that we get hundreds of our youngest and potentially best Church members each year, and but one or two letters to tell us about them. Also Mr. Jessett might be reminded that if he can't locate men at the camp himself, the postal system will make these visits for him.

\*\*\*\*\*

THE REV. GEORGE W. BARNES  
Redlands, California

Your editorial "Hi, Doc" . . . "Hi, Reverend" (Oct. 1) is an instance in which eastern observations are sent forth over the country without previous thought, consideration or understanding of what is involved in pastoral work anywhere. The demand today in all defense areas is five times the normal demand and it cannot be met by keeping a chair warm in a comfortable study. The Church cannot personalize religion by methods of absent treatment . . . we have been trying to do that for too long a period. When will our Church papers with national circulations recognize the fact that the Church now must work as never before to make up for the loss of man power found in every

parish and mission? When will we recognize that in bringing the ministrations of the Church to those who have lost loved ones, and to those who have literally been shot to pieces at Pearl Harbor, Bataan and the Solomons, we are not "damaging the war effort"; we are "letting the Church be the Church."

ANSWER: We agree. The editorial perhaps did not say what we meant to say. We believe the clergy should have the gas and tires needed for them to do their pastoral work. But we are sure that Mr. Barnes will agree that extra allotments of gas (B and C books) should not be used by the clergy except in their work.

\*\*\*\*\*

MR. W. E. MORRIS  
Philadelphia, Pa.

I want to congratulate THE WITNESS for being so prompt with the report of the great meeting held in Albert Hall on September 26, and for printing Sir Stafford Cripps speech at that meeting. That a meeting held in London on September 26th could be reported in THE WITNESS of October 1, I think is quite remarkable for a weekly paper, and I speak as one who for a number of years was connected with a weekly publication. I would also like to add that I agree thoroughly with your editorial about this meeting that appeared in your number for October 8th. A similar meeting should be held under Church auspices in this country, the sooner the better. The Church has a great opportunity to lead today; leadership that is being so splendidly given in England by Archbishop Temple and others.

\*\*\*\*\*

MRS. F. B. WARREN  
Detroit, Michigan

I have just read the editorial *Can the Church Lead?* (October 15). It is an excellent follow-up to the editorial of the previous week in which you called for a meeting similar to the one held recently in London under the auspices of the Industrial Christian Fellowship. The Church does have the answers to the many vexing problems that confront us these days, and it is my hope that our leaders may call us, not to one meeting, but to many in various parts of our great country, where these questions may be dealt with frankly and fearlessly.

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