

The WITNESS

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APRIL 1, 1943

CHURCH ARMY CALLS
MAKE NEW FRIENDS
FOR THE CHURCH . . .

AMERICAN CHURCH ARMY

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE

New York City

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

GRACE CHURCH, NEW YORK

Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

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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.

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Park Avenue and 51st Street

Rev. Geo. Paull 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. Roelif H. Brooks, S. T. D., Rector

Sundays: 8:30 a.m. Holy Communion until further notice.

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 and Tenth Street, New York

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

The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.; 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

EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catharine Fort, C. K. Gilbert, G. C. Graham, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

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APRIL 1, 1943

VOL. XXVI

No. 44

CLERGY NOTES

EDWARDS, SETH B., curate of the Church of the Crucifixion, New York City, was ordained to the priesthood on Feb. 19th by Bishop Manning in the Cathedral of St. John the Divine. He will continue as curate.

JAMES, MARCUS G., was ordained to the diaconate on Feb. 19 by Bishop Manning of New York. He is to be curate of All Souls' Church, New York City.

KIDD, WILLIAM E., formerly rector of St. Stephen's Church, Petersburg, Va., has been appointed curate of St. Martin's Church, New York City.

MAY, EDRED, became priest in charge of St. Andrew's Church, Manchester, N. H. after having been on the non-parochial list for several years.

MORRILL, CLINTON L., rector of St. Thomas' Church, Dover, N. H., has been granted a leave of absence from his parish to become a chaplain in the navy.

PARKE, JOHN H., ordained to the priesthood on February 7 by Bishop Lawrence of Western Mass., is assisting his father at St. James', Greenfield and Vicar of St. Andrew's Church, Turner Falls, Mass.

SELLERS, ERNEST D., priest in charge of St. Mark's Church, Ashland, and the Church of the Holy Spirit, Plymouth, N. H., has accepted a call to the rectorship of the Church of the Holy Nativity, South Weymouth, Mass.

FISH, CHARLES E., ordained deacon on Feb. 7 in his home parish, the Church of the Good Shepherd, Norwood, O., is the curate at Christ Church, Xenia, Ohio.

KITTENGER, JOHN R., released from the army, has accepted the call to the rectorship of St. James' Church, Oskaloosa, Iowa.

SCHMALSTIEG, JOHN, formerly rector of St. Paul's Church, Vermillion, So. Dakota, is now the chaplain of Bucknell University, Lewisburg, Pa.

LITTLE, HASKIN V., rector of Stras Memorial Church at Tazewell and Trinity Mission at Richlands, both in Tazewell County, Texas, has accepted a call to Grace Church, Galveston, Texas.

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL

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

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

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

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

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

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: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Paysant, M.A.

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

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

CHRIST CHURCH

Nashville, Tennessee

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

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

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

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

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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Captain Always Out Visiting Down in Alabama

*Constant Pastoral Visiting Has Been Source
of Strength to Work of Captain Eric Kast*

By Anne Milburn

Skyline Farms, Ala.:—"No matter what the weather, mud or snow, you could always see the Captain out a-visitin'," so one woman reported of Capt. Eric Kast while he was carrying on the Church Army work at Skyline Farms in Alabama. Constant pastoral visiting has been one source of strength to the work.

This is a new settlement, 18,000 acres, divided into farm units varying from two to 132 acres, high in the Cumberland Mountains of northern Alabama, a resettlement project started by the state and continued by the federal Farm Security Administration. The desperate economic condition of many families led to plans for their longtime rehabilitation, beyond merely temporary measures. They have been handicapped for generations by low incomes and lack of opportunity. Due to their long isolation they are now one of the most completely Anglo-Saxon groups in the country.

While the government was assisting them to overcome economic and social difficulties, Church Army went in to provide greatly needed religious care. Until buildings were available, Capt. C. L. Conder came over from his work at Scottsboro to hold services under the trees, the first regular religious ministry in the settlement. Distributing 175 Bibles in the homes was but one of many practical steps.

Friends secured 40 acres and donated the property to the diocese of Alabama. On this land, Capt. Eric Kast, who had followed Capt. Conder when it became evident that a resident worker was needed, built a log-cabin chapel and a four-room house,

doing much of the construction himself. Starting with the crudest orange-crate furniture, the people have watched and helped to make the present simple but dignified equipment. The cooperative store provides space for a rack of Church reading material.

In many mountain communities the people are slow to accept any new thing, new person or new idea, but once they make it their own they keep it. Not a tenth of the people at Skyline Farms have been baptized, Church Army reports; still fewer attend any religious services, even the yearly revivals. But there are slow signs that the Church is winning its way.

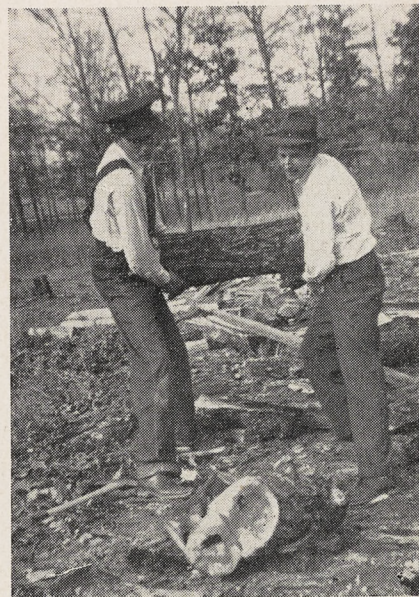
A brief daily religious period in the public schools now means at least that all the children call "Hello, Captain!" when they meet him elsewhere. Unforeseen interruptions in the Church's work are met in the spirit in which they occur. Ralph and Clem ride their mules to Church school every week. One morning the mules broke loose, and classes were dismissed while the children chased and caught the animals.

"My first funeral on the mountain," writes Capt. Kast, "was held in a combination living room and bed room. A three-day-old-baby had smothered and the parents sent for me. While the service was going on, babies crawled on the floor and chickens clucked and crowed under the floor. The funeral procession was a pick-up truck carrying the casket and a tractor drawing a trailer-load of people. These were the only vehicles able to move through the axle-

deep mud. We had to wait an hour and a half at the grave side, standing around a bonfire until the grave was finished. It was so cold and wet and my teeth were chattering so that I could hardly speak."

For a festival service a boy trained as an acolyte came out in his red cassock to light candles, and his six-year-old sister thought this was a new game. Breaking away from her mother she ran up to him, calling, "Hi, Grandma!"

With Capt. Kast's transfer to Scottsboro, Capt. and Mrs. John Thomas were placed at Skyline Farms. The Episcopal Church has



Hard manual labor is all in the day's work for a Captain of the Church Army

the only weekly services; Baptists come in once a month. The constant presence of a Church worker leads people to realize that the Church cares about them. They know where they can turn for help.

"We have the Holy Communion only two or three times a year," the captain writes, "because of the great distance to the nearest priest. When we do finally receive it, what a blessing it is!"

CHURCH ARMY WORKS IN COAL FIELDS

Mullens, W. Va.:—Coal is king, or at least is dictator, for the people in and around Mullens, West Virginia. St. Andrew's Mission is midway between the town of Mullens and a mining community of some 200 families.

The work of the mission is an exceptionally clear example of the value of having a Church worker who lives on the premises. Some years ago a layman organized the mission and started a Church school, but he came in from a distance and only twice a month. Later, the nearest rector, sixty-five miles away, conducted regular services but he too came only twice a month and could not be available for personal contacts or carry on any pastoral ministry.

When Church Army was asked to work here, in the person of Capt. Edward Pollanick, he declined the "room and board" that had been engaged for him in town and fixed up a little room in the rear of the church. The result almost at once was that the church, always open, always available, was adopted by the community as it never had been before. The young people especially enjoy coming and going for books

Three-fourths of the children have parents who have rarely or never attended church. They are gradually being reached now. The majority of each class presented for baptism or for confirmation have been from families hitherto without any Church contact. In three years there have been thirty-seven baptized and eighteen confirmed, or an average of one a month baptized and one every other month confirmed.

The Church Army spreads out still further into these coal mine communities. Church Schools and informal services have been held in school houses and movie houses and under the trees. Gains are slow but they are evident, even against the occasional barrier of "We don't believe in Sunday schools." Once a month the Church Army captain has a meeting in the county schools, reaching 350 children. At least twice each term he meets with 1,000 more in grade and high schools.

Of the field as a whole and its range of activities, Capt. Pollanick writes: "This is peculiarly Church Army work. The field is not quite ready for the full ministry of the Church, though approaching it. Church Army missionaries are trained with a view to doing just such pioneer and evangelistic spadework. Our great field of endeavor is not only among our relatively few communicants but among the great numbers of non-churchgoers and the many isolated and underprivileged people scattered around the adjacent hills and along back county roads, unchurched, and unreached by any ministry save, perhaps, occasional rip-roarin' country preachers.

"Through methods of evangelism, recreation, and Christian social service, in cooperation with existing agencies, our Church has great opportunities to go forward in West Virginia, and in all of America, interpreting the Gospel, caring for bodies, meeting needs both of a material and spiritual nature, making the transforming power of the Lord Jesus Christ a dynamic force and reality in the hearts and lives of His sheep both in and out of the fold."



Mr. S. Van B. Nichols served as treasurer of the Church Army for thirteen years. During this time he raised nearly a half million dollars for the work. He recently was compelled to resign because of ill health

and magazines, for games and just for friendly talk. Regular services, much calling, cooperation in community affairs, vacation Church Schools, camping trips, are all extending the Church's influence.

page four

RELIGION A SIN TO STUDENTS

Austin, Texas:—There is quite a to-do at the University of Texas and throughout the state because a girl editor of the student paper at the University of Texas listed re-



Captain Eric Kast at Skyline Farms helps clear a piece of land for a chapel

ligion as one of the "seven sins." Her list was "drunkenness, prostitution, poverty, begging, insecurity, race differences and religion." In discussing conditions in the Soviet Union the young writer said: "Religion the Russians want none of. Their accusation against it seems to be justified when they say that religion in the past has been merely the instrument of force and superstition used by the state on one hand and the Church on the other to hoodwink and intimidate the common citizen." The house of representatives of the state voted 97 to 25 in favor of a resolution calling for closer supervision of the publication by the university faculty.

ARMY CHAPLAINS REPORTED

Boston, Mass.:—The Rev. Henry B. Washburn, secretary of the army and navy commission, reports that at the end of February there were 257 clergymen of the Episcopal Church serving with the army as chaplains. The quota for the Episcopal Church for 1943 is 333 men. He states that at the present time there is a considerable waiting list with applications coming in every day. He says further however that the army is likely to allow the Episcopalians to exceed their quota if men are not forthcoming from other communions. The condition in the navy, he reports, is about the same.

SHIP BUILDER KAISER A CHURCHMAN

Sacramento, Calif.:—Henry J. Kaiser who builds liberty ships with such speed, is an active Episcopalian. He and his family were confirmed by Bishop Porter of Sacramento some years ago and Mr. Kaiser is active in diocesan affairs.

The Church Army Carries On In Salina District

*Various Types of Church Work Are Carried On
in Rural Areas of Kansas with Aid of Laity*

By W. B. Spofford

Salina, Kan.:—Laymen, glad of a chance not only to give money but to use their saws and hammers and paint brushes; an organist who not only plays the organ on Sundays but uses her skilful hands on a mop and pail to scrub the basement floor on Mondays; a Woman's Auxiliary member who organized a Girls Friendly Society; a young Churchwoman who tactfully refrained from smoking in a committee meeting until the school board had agreed to let the church use the school—all these are among the Church people who, under the leadership of a Church Army captain, Raymond C. Lewis, have made some remarkable changes in reopening, reestablishing and extending the Church in the missionary district of Salina, that great rural area of western Kansas where conditions have seemed extremely discouraging for years.

This new young country is, of course, in reality very old. Skeletons of prehistoric monsters reveal the life of a million years ago. Ferns a hundred feet high once grew under these deep blue skies that now look down on fields of wheat. Coming to human times, Indians and the not-so-prehistoric buffaloes ranged over the wide country. Pioneers in covered wagons followed. Oregon Trail and Santa Fe Trail pressed their deep ruts for miles across the prairie soil. A steamboat from Cincinnati traveled on four rivers to bring a load of passengers and pre-fabricated houses, nearly a hundred years ago, to found a Kansas town.

That farm country was so rich that its owners grew careless in using it; eventually a large part of it crumbled to dust and blew away. Dust storms, preceded by the depression of the early thirties and followed by severe drought, nearly turned the great country into an uninhabited desert, but new conditions came with new methods, farms are coming back, oil gushes from thousands of wells, while latest development of all, enlarged army posts and new training schools have brought in thousands of new population.

The Episcopal Church has been at

work here for a hundred years even though clergy have been few and missions small. Even now, the Salina district assigns men not to parishes or missions but to counties. The district has about a dozen active clergy, each one ministering to many places.

One whole group of counties is in the care of the Church Army captain. With his base in Great Bend, he carries on work in Barton, Rice, McPherson, Pratt and Canyon counties. Much of the present activity was started when the missionary society of the General Theological Seminary had charge of an associate mission. Its men reopened closed churches, started new ones, and aroused a desire for more Church life. Laymen assist the Church Army everywhere. "In every county," Capt. Lewis writes, "the laymen were determined to have a better church building and schedule of services. They have brought this to pass by giving their money,

been thirty-two baptisms, thirty-three confirmations, most of them adults. An oil company official superintends the Church school. A Woman's Auxiliary is active. The Rt. Rev. Shirley H. Nichols, Bishop of Salina, comes once a month for the Holy Communion.

In Rice county, at Lyons, a small congregation used to hold services in different homes, carrying Prayer Books and other equipment from home to home. Two years ago they rented an apartment and furnished it with altar, lectern and pews, even an organ.

At McPherson, in the county of that name, a congregation formerly meeting in a YMCA room had disbanded, for lack of clergy, just before the Church Army captain came. They started again, in a funeral home, and carried on in those lugubrious quarters until the town's increasing population made other arrangements possible. It was learned that the school board might be persuaded to sell an unused school and this was where the above-mentioned smoking lady functioned. Capt. Lewis took her, as a committee member, to meet with the school board, and warned her it would be best not to smoke in their presence. She held off until the last man signed, but no longer, and the first thing Capt.



Here is the Church Army . . . or as many of the staff as could be gathered together in one place at one time. In the center, seated, is Captain Earl Estabrook, national director; to his right, Mr. Samuel Thorne, president; to his left, the Rev. J. Wilson Sutton, director of the training center and on Mr. Sutton's left Mr. S. Van B. Nichols, formerly the treasurer.

their time and leadership, acting as lay readers and doing many other things."

In Great Bend ten active laymen have led in building up a well appointed little church. There have

Lewis heard was a board member's voice, "I don't like to see a woman smoke." The congregation got the school, however, a lot has been paid for, and when the school is moved, there will be more carpentry, paint-

ing, scrubbing, landscaping. Three doctors were among the people recently confirmed there. Not every newly confirmed man has the chance to help build his own church.

EPISCOPAL CHAPLAINS AT HARVARD

Cambridge, Mass.:—The following Episcopal clergymen are now at the army chaplains' school at Harvard: L. M. Alexander, M. F. Arnold, L. A. Baskerville, S. J. Browne, W. R. S. Donaghy, R. E. Garding, E. M. Hoyt, J. E. Kinney, J. T. Knight, E. R. Merrill, Richard Middleton, J. G. Moore, F. A. McNeil, G. D. Pierce, F. J. Pryor, P. R. Savanack, Ernest Sinfield, L. L. Stanton, G. L. Stowell.

EPISCOPAL CHAPLAINS AT NORFOLK

Norfolk, Va.:—The following Episcopal clergymen were graduated from the navy chaplains' school on March 21st: E. A. DeBordenave, R. L. Harbour, W. J. Kingwell, F. F. Smart, F. R. Wilson.

ARMY CAPTAIN SERVES IN THE COUNTRY

Wetmore, Kan.:—"I asked for a country parish and I got it," Capt. Wilfred Hotaling of the Church Army muttered to himself one bitter cold night recently. At the moment he was in the barn of a sick parishioner, trying with small success to unwire a bale of alfalfa for a hungry cow named Minnie.

Some months earlier while in training Capt. Hotaling was asked what kind of work he would prefer; he said he would like something in the rural field. Then as it happened he was assigned to a city mission. He turned to and spent a happy six months there but he was glad when the rural appointment came later at Wetmore, Kansas, and he is still glad though life has not been all sunshine and roses.

At its height, before the war, Wetmore had 500 inhabitants. Now it has 300 or less, the others drained away by the war. Bishop Goodrich R. Fenner, writing about effects of the war in some communities, says, "Perhaps the hardest job any people and priest have to face is that of having so many of their dependable people leave. These churches have the special responsibility of holding fast so that when the war is over there will be the stable factor of the Church to which those in the armed forces and workers in war industries may return. . . . The mission at Wet-

more has had its communicant strength decline more than one-third."

Meanwhile—"I was scared to death when I arrived," Capt. Hotaling remembers, "but the bishop at once put me at my ease. This is a lovely little town with a beautiful church. There are no young people. There are plenty of the poms and vanities of the wicked world."

"Through the cold weather we must use the basement for services. In the middle of the rather damp floor sits our ogre, the furnace. He consumes great quantities of coal and belches forth great mouthfuls of smoke but somehow produces very

watered and fed so the sick will have something to eat. The barn has to be cleaned so the cow will be happy. And if you can, you must help keep up the business on which the sick man's livelihood depends.

"You listen to the stories of the aged. No one else will, but you do and after all they have to listen to you much of the time. If they die you will not only hold service; you will help put them into their casket—and then you lose that fear that you have had since you were a child. You comfort those who are bereaved.

"I said there were no young people but there are some children especially little boys. We have a boys' club,



Mr. Samuel Thorne of New York is the President of the Church Army. He is also the President of the Church Publishing Association for which THE WITNESS is published

little heat. We have shivered through more services of Morning Prayer and short sermons than most congregations.

"We have had considerable sickness in our little town. The Prayer Book office for the visitation of the sick gives no suggestions on how to care for them physically. Common sense indicates however that one does need fuel to keep the sick person warm; therefore we carry in large quantities. The cow has to be

we go on hikes, we sell empty whiskey bottles to get money for uniform hats, we all go to church together every Sunday, and to Church school too. The children never let you down.

"I love it here. There are many disappointments. I miss the things one can do in a city. But there are many joys. I love all that this country work stands for. I asked for a country parish, and thank God I got it."

Arming Our Aims

WE CANNOT repeat often enough that Christians in this war must be concerned all the time with aims, for only in terms of aims can any Christian justify the war at all. The continued failure of our governments to commit themselves to the establishment and support of any definite organization even among themselves—which is the first requisite for a peaceful world—has been a source of anxiety to every Christian citizen of the United Nations. Many have found comfort in the faith that behind their silence these governments are planning the very measures we should desire. Let us hope that this is true, but let us not be less eager or less vigilant because of this hope. Present acts and proposals indicate the direction of future purposes, and we must be on our toes to support or oppose such acts or proposals in the light of the goals to which we, at least, are committed.

We should oppose at this time, for instance, the Gurney-Wadsworth bill for permanent compulsory military training in this country after the war for all men eighteen to twenty-one. We should oppose this measure not necessarily on the ground of opposing conscription per se, but on the ground that such a purely domestic precautionary act implies a dangerous lack of faith in our war aims. If we aim at a truly Christian world, no nation must again be allowed to claim that the only limitation on its rights, or their only defense, lies in its own armed strength. Not merely must aggressors be disarmed, there must be a pooling of all arms in a genuine system of collective security. That means us too. No matter how slowly the other phases of world government develop, a common authority in charge of the use of armed force is a first essential. We should urge our government to take steps towards establishing the machinery of this general protective force, rather than in effect work against it by planning still only for ourselves. Sumner Welles has carefully explained that "Freedom from Fear" assumes an international authority and an international police force. Most particularly, the Federal Council of Churches, following up the Delaware Conference of a year ago, has just proclaimed, as part of its post-war program, that "the

peace must establish procedures for controlling military establishments everywhere."

This is but one point. Let us in our Church, as individuals and as a body, hail and endorse the Federal Council's whole six-point platform (WITNESS, March 25). Let us insist that in the great decisions that lie ahead this counsel of Christian men be heeded, that the definite principles of this program be made the basis of our government's policy; and let us encourage whatever member or branch of our government makes a proposal in accordance with these principles.

Such initiative has at last developed in the Senate. The Ball-Hatch-Burton-Hill resolution, also a six-point affair, would create now an organization of the United Nations for the purpose of coordinating our operations during the war and for insuring the working out of a lawful and orderly international society when the war is done. This may be just the sort of thing we have been waiting for. It seems to fit in with our resolves. It arises in the Senate where it probably can do the most political good. Here is something important, immediate, and practical for every Christian citizen to follow up.

"QUOTES"

PLAIN food for the stomach, vigorous exercise for the muscles, pure air for the lungs, sound sleep for the nerves, good cheer for the liver, great thoughts for the head, holy aspirations for the heart, kind deeds for neighbors and pure love for God—these things make life worth living and heaven sure of winning.

—Nephi Jensen.

King No Longer

THAT the nation may be short on food but not on politics was abundantly demonstrated in Congress by the approval of the Bankhead bill providing for the deferment from the draft of farm workers. No one will argue about the need of keeping workers on the farms in order to produce essential food supplies. The lack of foresight in not providing an adequate program months ago may well prove difficult if not disastrous in the future. It is clear that this country must become the larder for a ravished Europe before any kind of peace is possible.

Whether the action of Congress meets the situation is a real question. Deferment is given to all farm workers irrespective of the fact that almost one third of them are engaged in growing cotton and tobacco when there are huge surpluses of both crops in the warehouses. "Cotton as usual" is the motto of the south in spite of a two year supply and the need of workers and lands for the raising of much needed food.

The worst feature of the action is in the amendment which prohibits farm workers from leaving their county without the consent of the county agent, or leaving their state without the consent of the state agricultural commissioner. This means that the workers in the overcrowded, poorly paid, cotton and tobacco areas will have no opportunity of improving their lot but must continue to submit to their serfdom in this war for freedom. The action of Congress totally ignores the fact that we depend on several million migrant workers to harvest a large portion of our green crops. Last year tons of vegetables rotted in the fields because there was not enough available labor. This condition is not helped by the latest bit of Congressional wisdom.

The politicians and the landlords of the south insist on chaining their future as well as that of the workers to a bankrupt economic system founded on a once-all-important crop. Cotton is no longer king, but his former subjects have not heard the news.

Backsheesh for the Clergy

THE ways and means committee has reported in the House of Representatives a tax bill which will exempt clergymen from the proposed withholding tax of 20 per cent. According to the press this is "calculated to make the measure more appealing!" Such a suggestion emphatically does not

appeal to us and we hope that the clergy will arise en masse and protest against such subornation of their profession. Favored treatment of this type will certainly not increase respect for the Church's leaders. If the proposal is made because they are underpaid, the answer does not lie in governmental backsheesh. Let them claim the privilege of making the same sacrifices in these tragic days as those whom they serve.

Church Army

HAVE you ever joined with Church Army in singing? Wasn't there a stirring of the spirit within you? If you were attending one of their missions you soon discovered how you could become an associate of Church Army. You pledged to pray regularly for its work and to give something annually for its support. And you certainly wanted to tell others about it. Why? Because as you learned more of what C. A. evangelists do you found their spirits tuned to such brave music that they kindle all with whom they come in contact. Church people should learn more of this vital work of lay men and lay women. Write to Miss Lucy Kent, associate's secretary, at the C. A. headquarters at 268 Second Street, Jersey City, N. J. Ask her for a copy of the little bulletin *Co-Partners*; ask her for the privilege of becoming a Church Army Associate.

American Church Army

by Captain Earl Estabrook

The National Director

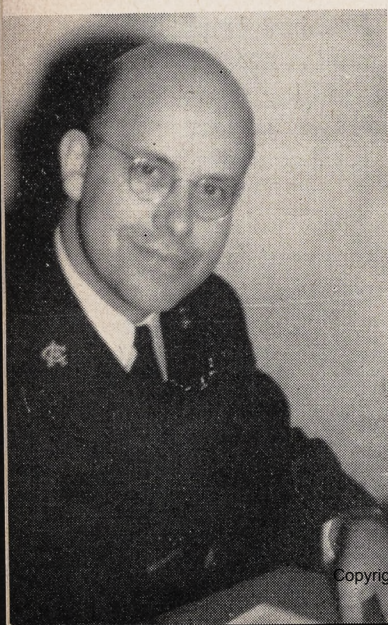
"GO FOR SOULS!" is the challenging word which is heard by young men and women of the Church Army of the Episcopal Church as they are sent on their evangelistic and social work among all sorts and conditions of people. This

unique organization, composed entirely of lay men and women who wear an attractive uniform and who are under discipline, whose messages are characterized by simple, direct, joyous statements concerning the Gospel of Christ, was founded in 1882 by the Rev. Wilson

Carlile, Prebendary of St. Paul's Cathedral, London. He died last September at the age of 95, at which time Archbishop Temple said, "No man in England has done as much for the Church in the past two generations," for today the Church Army is at work in many parts of the world.

Church Army methods were so successfully introduced to this country during the Bishops' Crusade in 1925 by a splendid group of English Crusaders that the Church Army in the U.S.A. was established here as an autonomous unit in 1927, incorporated in 1930 and became a co-operating agency of the National Council in 1931. It has developed rapidly under the able leadership of Capt. B. F. Mountford, whom some will also remember as author of the *Hearts and Spades* column of THE WITNESS for several years. Upon his re-

Captain Earl Estabrook is the genial and efficient national director of the American Church Army



THE WITNESS — April 1, 1943

tirement in 1940 he was succeeded by the present national director, who was in the first class of Americans commissioned in this country.

At present there are 12 sisters and 29 captains in the Church Army working in 18 dioceses in this country as well as Sister Ada Clarke somewhere in The Philippines and Sister Frances Jolly at Cape Mount, Liberia. Five captains are serving with the military forces and one sister is awaiting assignment as a member of the WAAC.

Physically fit candidates are received for training between the ages of 21 and 31 upon recommendation of parish clergy and approval of the bishop and favorable business and scholastic references. They must be unmarried, willing to endure physical and financial hardships and have a deep sense of vocation to the work of lay evangelism within the Episcopal Church.

Lay Evangelism as the Church Army thinks of it is Churchly but not sticky; effervescent, yet not eccentric; personal without the snare of individualism; spiritual, not merely sentimental. Believing that "one great heresy is to make the Gospel of Christ seem dull" Church Army workers seek to put punch into their evangelistic efforts without the error of striving for shallow sensationalism.

Academic training consists of courses in Old Testament, New Testament, Prayer Book, Church doctrine, Church history, sermon construction and delivery, evangelism, first aid, recreational activities, literature appreciation, devotional studies in the Gospels, Christian education and occasional lectures on related subjects. All students do manual labor and conduct church and out door services. Practical training is secured in actual field work under experienced Church Army officers or understanding clergy. Upon the successful completion of this training which usually takes two years, the students are presented to the Presiding Bishop for commissioning as evangelists in the Episcopal Church as authorized by General Convention.

For fourteen years the headquarters was located in New York City but in February of 1942 at the invitation of Bishop Washburn the Church Army headquarters and training center moved to Grace Church (Van Vorst), 268 Second St., Jersey City, N. J., where it is responsible for lay services and for the extension of the Church's ministry to the unchurched in that part of the city.

The work of Church Army is an act of faith as it is maintained by voluntary contributions. While its commissioned workers in the field are usually supported by a parish, diocese or missionary district, the Church Army is responsible for training, uniforms, travel and other needs. It receives no appropriation from the National Council and has no endowments to perpetuate its work. It needs

the financial support of all Church people as well as their prayers for the guidance and continuance of its activities.

Peace or war, Church Army is keeping close to its old motto: Conversion, Consecration, Churchmanship. Perhaps this explains why its members during the past twelve years have presented 1,853 for Baptism and 1,312 for Confirmation.

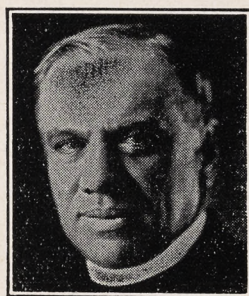
A Miserable Sinner?

By

BISHOP JOHNSON

MANY regard Lent as unreal and unnatural. "I have never done anything so very bad," says one; "why should I call myself a miserable sinner?"

For the same reason that you would call yourself a daubster, if you were to begin the study of art under a great artist; or, that you would hate to perform on the piano before a great master of music.



Unless you approach the mastery of any art with a consciousness of your limitations, you will never acquire very much mastery of the art.

If you press toward the measure of the stature of the fullness of Christ as the goal of your life, you would be woefully unreal if you did not feel your own unworthiness.

For the character of Christ did not consist merely in the absence of wicked things; it consisted essentially in the daily sacrifices and continual

—HERE'S AN IDEA—

RECTORS are urged to supply themselves with the small leaflet issued by the Forward Movement, *Valiant Hearts*, which is a message to those who have lost a son, husband or brother in the service. It contains an anonymous message, *Because He Will Not Return*; a letter by Bishop Blunt of Bradford, England, who himself lost a son in the war; and the beautiful *Praise Amidst Sorrow* which was written during the last war by the late Bishop Brent. Parents and others close to men reported lost will appreciate the leaflet together with a message from their rector at their time of mourning.

services rendered to God and man; it consisted also in the absence of bitterness and the refusal to take revenge against those who constantly maligned Him; it consisted also in His comprehensive mission in which He bore the iniquities of us all.

It is not merely because Christ kept the ten com-

mandments that He convinces us of sin: it is because Christ entered fully into the needs of human life; the cry of human misery; the victims of human injustice and gave Himself for them, that causes us to realize that, when we have done all, we are unprofitable servants.

What Is the Church?

IN our search for the truth which shall make us free there are three guides or channels of revelation that Christians have learned to trust; first, National Reason; second, the Church; third, the Scriptures.



We put reason first because it is a universal faculty of man, leaving him "lower than the angels" but with "all things in subjection under his feet." No man may rightly believe or go against his reason and conscience. It sets him apart from other creatures, marks his manhood.

But why place the Church before the Scriptures? Certainly the Church is not more important; they go together. In the order of their development, however, the Scriptures are a product of the Church (of the corporate life of Christ's disciples). They were written from time to time by men who were members of the Christian way; they were preserved and circulated by the Church; not until the end of the sixth century were the various "scriptures" in the Church winnowed out into a canon which the Church decided could be accepted as the Bible. To understand the true role of the Church in Christian faith and order it is necessary (as opposed to certain fundamentalist tendencies) to recognize that the Church gave us the Bible and the creeds, not *vice versa*.

Christ spoke frequently of the Church, a fellowship which he was inaugurating to be the instrument of the Holy Spirit who should come after Him. Pentecost, described in the Acts, was the signal of its vital beginning under "the Holy Ghost whom the Father will send in my name." Evidently He and His apostles looked upon it as an extension under the new covenant of the ancient Hebrew *kahal*, the solemn assembly of Israel.

It is impossible to grasp the real meaning of the Church unless we have realized the central truth about it, that it is a community of the faithful. Its corporate, social, common life is more character-

by Joseph F. Fletcher

Dean of the Graduate School

istic than its authority or its forms or its achievements. Primarily, Christian faith is not a theory or explanation of life but a *Way of Living!* And that way is social, corporate, a solidarity, "the blessed company of all faithful people." Hence, the indispensability of the Church.

There is a place in Christian living for personal religion. But there is no place for *private* religion. This is why the *eremetics* (hermits) of the early days, like Simon Stylites, soon gave up their isolated worship in the deserts and *joined together* (the monastic movement) to devote their lives to the service of God.

The simplest definition of society is "the interaction of two or more persons." The very being of God is social, an unbreakable solidarity of three Persons. Man, created in His image, likewise is social in his true nature. Man, as social, serving God, who is social, must if he is true to the nature of things work out his faith and worship socially. This is why the typical acts of Christian worship are always corporate, social acts. The liturgy (*public service*) has no room for individualism! Hence, the Church.

Salvation is offered, not individually, but through the communion of the saints (holy ones, not heroes), a fellowship of believers, "joint-partakers" and "fellow heirs" of Christ. The sacraments too are social, depending even for their validity upon at least two or three being gathered together. Thus the liturgical reform movement in the Roman communion has revolted against solitary masses because they violate the social or Church genius of Christianity.

St. Paul's analogy for the Church is still the best: it is an organic unity of Christians, an organism with Christ the head and we the members. If a cell in the organism acts on its own, anarchic, you have cancer; if a member tries it, you have some kind of ataxia, spastic. In any case, it is disorder, disease.

BUT this is, we must confess, all theory and metaphysics. The real world shows a Church weakened and corrupted by reason of its unhappy divisions. It began in 1054 with the great schism between east and west. The western Church at the Reformation broke up into a baker's dozen more. Since then the cellular division of Protestantism has proceeded at an amazing pace. There is ominously little correspondence between the theory and the thing itself. What can we say?

Sir Stafford Cripps sometime ago urged us to face the gap between the Church's claims and the facts of its weakness, disunity and failure to influence the policy of Christendom. Can we seriously claim that the Church is the abode of the Holy Spirit?

The ecumenical and church-unity movements are seeking to re-unite the broken body of Christ. A divided world will not heed a divided Church, as they confessed at the Oxford Conference of churchmen. "By their fruits ye shall know them," said our Lord. Where does that leave us? We can claim that there is a Church, an ideal and triumphant Church, which is one in Christ Jesus. But his test still belies us. The Church militant is sectarian. It is the Church stagnant. This is seeing ourselves as others see us.

Schism does not mean "cut off," so that there is a true and complete Church surrounded by defective bodies. Schism means split. All branches of the tree are incomplete, defective. Thus Canon Quick has reminded us of the need for humility in pressing our claims in proposed concordats and mergers. There is too much cancer, ataxia, schizophrenia. Who shall cast the first stone?

It has been promised that the Church shall be indefectible but not that it shall be infallible! It is our duty to pray for grace to work for recovery of union (in other words, to regain the Church!), to put away prejudice, to learn from one another, to work for mutual recognition and intercommunion. The four marks of the Church . . . Apostolic, Catholic, Holy, Unity . . . will in the meantime be marks against us all!

QUESTIONS FOR DISCUSSION

1. How does the Church rate as a means of revelation?
2. Why has the Ecumenical movement put such emphasis upon the Church idea?
3. What would the Four Marks of the Church be in modern terms?
4. How important is Sir Stafford Cripps' challenge?
5. How can we illustrate the social nature of worship?
6. How much importance may we attach to Canon Quick's thesis?

Almsgiving and Security

by Gordon C. Graham

FEW people really give alms even in Lent. It is not that they refrain from making contributions to the Church but rather that they have not first paid for the running overhead of their religion.



A person in other words cannot be said to be giving alms, no matter how much money he hands out, until he has first paid his dues. Most of the money given today is not really alms or charity; it is the necessary payment toward the normal upkeep of religious and social institutions.

Almsgiving is something added. It can only begin when and where paying leaves off. What purports to be charity in our society is not accurately so described because all of it together falls short of paying the basic costs of religious and social services. It is like the employer who, while paying low wages, gives a bonus at the end of the year in order to appear generous. Charity implies a prior foundation of justice.

This is obviously not a common or popular idea of almsgiving. People like to feel that they are givers. They may do it actually to cut down their income tax or to buy off their general negligence but they like to think just the same that they are donating out of the goodness of their hearts rather than paying for something which is really their moral if not legal obligation. Paying for religion seems crude and corrupt but it need not be. It is simply factual and realistic. The means of maintaining and dispensing such benefits as there may be costs money and if people want them they should expect to pay for them. Spiritual things of course cannot be measured in dollars and cents but their necessary institutional mechanics required in modern society have to be paid for in cash. This side of religion is a mutual exchange for value received. Almsgiving on the other hand is sacrificial in nature calling for outright giving without strings or feelings of bargaining. The implication is that certain services if deemed essential should not be objects of charity; although donations for special purposes

may be made provided that basic payments have first been met. The Church should be supported by the faithful on a regular basis while all social institutions would be maintained by the state. This would leave people free to give alms over and above if they so chose.

Surely it is clear at once that such a conception could only be put into practice in a society that provided a foundation of economic security. Money would have to come in regularly with reasonable assurance of its continued adequacy to meet the essential costs of living. Freedom from want would have to be maintained as a natural right. Essential services would be dispensed as the common possession of the people. Over and above this basis of economic security there would be the resulting opportunity for personal culture, leisure and religion. Thus there are two orders analogous to the distinction made above between paying and giving, the first being elementary and contractual, the second free and sacrificial. This is the sort of society implied by the notion of almsgiving because only under such conditions could true charity really function. It would work in some such way as this: the Church would be maintained by the payments of those who wanted it through some sort of check off system worked through the tax set up and its special projects could be financed by the gifts of the faithful which they had obtained by denying themselves some cultural or recreational activity. It is the basic security in both Church and state that gives the prerequisite for genuine charity. Lenten almsgiving implies therefore economic security in society.

TURNING back to reality and to our society we are confronted with very different conditions. Economic security is not yet a characteristic of the democracies, they being democratic so far only in the political sense. There is no point in going over our social deficiencies here because they are indicated in the previous discussion regarding the failure of people to give alms. The fact is that people are unaware that insecurity is the big cause of their anxiety and troubles as it plays such a powerful role in their unconscious strivings. They are obsessed by fears, forced into excessive attention to the physical and material order with little leisure for religion or culture. They are increasingly unable to support the Church. From the implications of almsgiving and charity the Christian religion surely must be against the cause of these symptoms. Yet there are loud voices condemning the quest for security calling it softening, unprogressive and reducing all to a dead level. It is strange to say the least that this sort of talk should come mostly from those who in terms of

wealth and power have the most security in our society. Nor is the case for competition with a war at it door much better. Lenten observance protests against all this sort of thing which in practice means that at least we must extend our definition of "democratic" to include its economic roots.

If Lenten almsgiving implies a secure society its carrying out must protest against a social order which is insecure. The more people try to give this way the harder they find it is and therefore the more this society is condemned. The main purpose of the self-denial entailed is for its social effect. It is a gesture that cuts across the commercialism of our age but it can only be effective if done by a group as a group. The result furthermore works back upon the individual giver in that it gives an objective to his particular curtailments which is other than self. Self-denial for its own sake is pointless and may easily become a grim form of egocentricity. The linking of Lent to society gives its observance something of the quality of true sacrifice. There is more to it yet. If almsgiving when attempted in our society implies economic security it also has something to say against the possible dangers of even the security which we do not have. Human nature can deteriorate when there is little effort to living so that some sort of check will always be needed. In this case almsgiving points to a higher perspective than the economic. Christianity can be said to back economic security but at the same time it goes further and says that here is not the ultimate security but that is to be found spiritually. Economic security under the Christian scrutiny points beyond itself to spiritual security. It is a sacramental relationship. "First that which is natural," says St. Paul, "and afterwards that which is spiritual."

THE SANCTUARY

Conducted by John Wallace Suter

IN TIME OF DISTRESS

O GOD, most wise and loving and faithful Redeemer, thou hast permitted us to come into this present trial . . . in order that we may learn obedience by the things that we suffer, and turn to thee, our Helper in the time of trouble. Grant, therefore, that there may be no bitterness in our sorrow, no despair in our submission, and no doubt of thee in our perplexity of heart. But do thou teach us to face our trial manfully, and cause even the dark things of life to work together for our good, and bring us speedily out of our distress, that we may praise thee with a joyful heart, in Christ Jesus our Lord. Amen.

Found in *The Enrichment of Prayer*
A Compilation by David R. Porter.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

The Trailer Chapel

Los Angeles, Cal.:—A unique vehicle is rolling over California's winding roads these days from Death Valley to the Mexican border and from the Colorado River to the Pacific Ocean. It is St. Christopher's chapel trailer. But unlike the passengers in most trailers its pilots, Church Army Captain and Mrs. Charles L. Conder, are not searching for sunshine or vacation. Instead they are traveling long distances daily to the farthest corners of the diocese of Los Angeles to carry the Church to thousands of isolated folk.

They visit small railroad centers, cement works towns, mining districts, farming areas and cattle ranges where pastoral care is not yet available. Scattered through the desert they also find health-seekers, dude ranches and homesteaders. Of late army camps and other war activities have boomed the population and in many places resident clergy are an urgent need. To hundreds of lonely families throughout this area cut off from ordinary contact with the outside world the Condors are bringing the Church's message.

St. Christopher's chapel was donated to the diocese by the Daughters of the King in 1940, and since that time it has moved on through desert and mountain country searching out people in nearly seventy communities where the Church had not before worked. Baptisms, confirmations and communions have been held for communicants long estranged from their Church. Sacramental ministry has been made possible by clergy volunteering who drive out to pre-arranged places from their city parishes.

St. Christopher's has acquired a congregation numbering nearly 400 persons. In one place a mission congregation has been organized, while in another a branch of the W.A. has been started. There is also a Church school by mail known as St. Christopher's Bible school, which is operated by the Daughters of the King.

Services are held in the trailer itself and sometimes in community church basements, dance halls, army post chapels, funeral parlor or pri-

vate homes. The trailer, with its living quarters, serves as headquarters for activities often reaching fifty miles away from the chapel—hence the frequent use of other places for services. And with gas rationing holding down trailer journeys—bus, train, hitch-hiking and bicycle are all used to extend the radius of the Chapel ministry. St. Christopher's guild and Woman's Auxiliary branches give money to defray the cost of operating the trailer which costs from \$1,200 to \$1,500 a year. And the diocesan board of missions provides the workers' salaries. Thus rolling along through Death Valley, across the Mojave Desert, through the gold and cattle country to the Mexican border towns goes the chapel trailer serving communities and areas where no Episcopal work is yet active. By means of return visits St. Christopher's is building



Bishop Stevens of Los Angeles greets the leaders of the Church Army who visit remote places in the diocese with the Trailer Chapel

up a permanent congregation previously unknown to the diocese, and is bringing even those in the farthest-most places within range of the Church's influence.

Stage to Kitchen

Chatham, N. Y.:—The practical side of Church Army's work is well illustrated by a bit of carpentry recently done in Chatham, N. Y. For fifteen years or more the women of

St. Luke's Church have been wanting a kitchen in their guild hall but there was no possible room to add one, so Captain Tom Moss learned on his first meeting with the guild. He observed that the hall had a stage across one end, a perfectly good stage, but never used. Here was space and material. With two men volunteers he tore down the stage and built a modern kitchen, which has been in constant use ever since.

Christmas Is Celebrated

Bayou du Large, La.:—A Christmas tree with all the trimmings was a part of the decorations in St. Andrew's on March 14th with a festive Christmas service conducted by the Rev. Clarence R. Haden Jr., rector at nearby Houma.

The custom of celebrating Christmas in March has been carried out in this mission for years. At one time the event was attended by so many visitors that local and friendly personal contacts were lost in the crowds. Now no advance notice, outside of the small community, is given. Nearly all of the congregation are trappers, and during the late fall entire families leave their homes along the Bayou to live for the winter

months in their trapping camps located many miles away in the bayous and streams of the far south Louisiana marshes. During the trapping season the little village is virtually abandoned. With the approach of spring, when the muskrat pelts are no longer in good condition, the families return to their permanent homes, and church and schools reopen. The belated Christmas festival is not only a reverent observation

of the birthday of the Saviour but is also a happy community reunion of families and friends and cousins.

The origin of this strongly loyal Episcopal congregation, far down in the French-Spanish country of Louisiana, with its predominant Roman Catholic faith, and where even now a combination of French, Spanish, and Indian words is the language, is lost in local history.

Lollypop Evangelism

Coal Fork, W. Va.:—"I went into the hills round about East Bank, twenty miles east of Charleston, West Va., looking for isolated timber camps and people scattered through the mountain," writes Capt. William Paddock of the Church Army. "I found several cabins on Bucks Hollow mountain trail, and I could see children watching me as I came along the trail but before I could reach them, they vanished. This happened on three trips into the hills. I talked to no one.

"On the fourth trip I took along a bag of lollypops and threw one off at every cabin. On the fifth trip the children came running down the trail, barefooted in the December frost, shouting, 'Here comes the candy man.' That bag of lollypops opened every mountain home to my visitation.

"Cabin services were held, and soon people would come to one cabin and gather around to worship. Sunday afternoons on the banks of Cabin Creek, people came from miles around for fellowship and worship. After a few months an abandoned school house was located at Coal Fork, and we were able to turn it into a church, with the generous help of the Young People's Fellowship and the Woman's Auxiliary of St. John's Church, Charleston. A congregation of thirty adults and forty Church school children was established, named St. Martin's of the Valley.

"After this was going well, new

work was started in the coal camps of Gallagher, Livingston and Standard. At the consolidated school in Gallagher 250 children were given an hour of religious education every week. In London and Hugheston were many fine young people in need of the Church and recreation. A group was formed of forty which soon increased to seventy and then, due to war, was depleted to its original forty. They developed an unusual degree of willing leadership for Y.P.F., choir and church.

"All the success," Capt. Paddock modestly concludes, "of the splendid group in London and Hugheston was due to the efforts of these young people who are so interested and eager to advance in the ranks of the Church."

A postscript to this story comes from Capt. Albert Sayers who, together with his work at Montgomery, Hansford and Ansted, is continuing

THE VOICE GOVERNOR

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By Ralph M. Harper

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H. Augustine Smith, professor of Church Music, Boston University

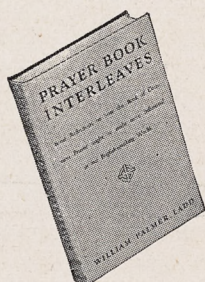
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The vilest singer may return."
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PRAYER BOOK INTERLEAVES

By William Palmer Ladd

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

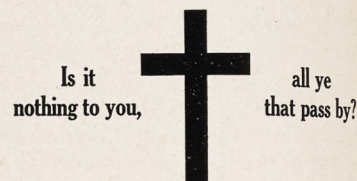
"Scholarly in substance, popular in form and filled with the spirit of sturdy, simple devotion."
—Dr. F. C. Grant.

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—Rev. Lane W. Barton.

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For Posting Out Front of the Church . . .

Good Friday



WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

Good Friday Poster

Size 17 1/2 x 22 1/2 inches

"Is it nothing to you, all ye that pass by?" The opening words, brought by this poster, arouse everyone's desire to read the complete message. The large purple cross and the large clear type give the poster an air of impressiveness.

Prominently displayed out front of the church, in store windows, in fact, displayed in all available places, this poster will remind passers-by of the reasons for keeping Good Friday holy.

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Timed for the Director

"In the Cross of Christ I Glory"

By the Rev. William R. Moody

A service of meditation and devotion for the Three Hour Service, in a convenient size, 6 x 9 inches, consisting of twenty-eight pages in large, readable type.

The hymns are complete with music. The numbers selected from the hymnal are: 154, 152, 240, 316, 150, 211, 150, 493, 305 and 217. Periods of silence are carefully marked to end at a specified time. By following the suggested schedule, the separate meditations with hymns and prayers will be concluded within the three hours.

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the work at London since Capt. Pad-dock's transfer to headquarters. Capt. Sayers reports: "Work at London is most encouraging and meets a great need. Here in Montgomery the little choir was about to disband a few months ago but eight young people from London have joined it. Now we are all proud of it. The young people thoroughly enjoy singing and have a keen interest in the Church."

Has Busy Life

Belvidere, N. J.:—Church Army is working in some old long-settled communities and parishes as well as pioneering in new country. Delaware, N. J. for example has one of the oldest churches in the diocese of Newark. St. James' Church, Delaware, is one of six in an area of 300 square miles, ministered to by an official staff (not counting volunteers) of two clergy, a seminary student during his holidays, and Church Army Sister Hilda Havens. Zion Church, Belvidere, is the headquarters. St. Luke's Church at Hope, St. Luke's Church and St. Paul's Chapel, both in Phillipsburg, and St. Peter's, Washington are the other centers. All six together have countless clubs, guilds, choirs, classes and societies, besides special events for Lent, summer and other times. Sister Haven fits in everywhere, teaching, calling, planning courses, conducting children's services, and managing the mountain of clerical work such a field involved. The Rev. W. Francis Allison is priest in charge.

Reaching Parents

Paterson, N. J.:—Adventures in a federal housing project was the lot of one Church Army captain, Howard Snauffer, outside of Paterson, N. J. Seven housing projects, in fact, was the field of his work. In his first month he made 1,363 calls and discovered sixty Episcopal Church families. There are more than 5,000 new families to be visited in this new industrial center. Severe winter weather prohibited further work in the survey as the residents were unwilling to open their doors to callers. He was not the first to work in the area. An earlier canvass, made by Roman Catholics, showed that among the non-Roman families those at-

tached to the Episcopal Church were most numerous. The Rev. Harold N. Cutler of St. Peter's Church, Rochelle Park, was the rector nearest to them and he at once set out to include them in his ministry. In the extreme summer heat he and a layman, since ordained, tramped long hours every day on a house to house tour.

Capt. Snauffer writes: "I have found that parents are much more anxious about Christian education for their children than about their own spiritual development. Like people everywhere some take the initiative to seek the Church; others wait until the Church seeks them. Whenever a Church family or a prospective Church family is found, Mr. Cutler sends an announcement and invitation to Church services, and follows this by a personal visit in a few day."

Activities which are much needed and which it is hoped may be started among these people, Capt. Snauffer adds, include day nurseries, playground supervision, clubs and study groups for all ages.

Tenant Farmers

Brighton, Tenn.:—A contrast to the crowded new industrial regions where some of the Church Army people are working is the old country mission near Brighton, Tenn., long known as Ravenscroft Chapel, where Sister Pearl Moss of the Church Army is at work. Only eight

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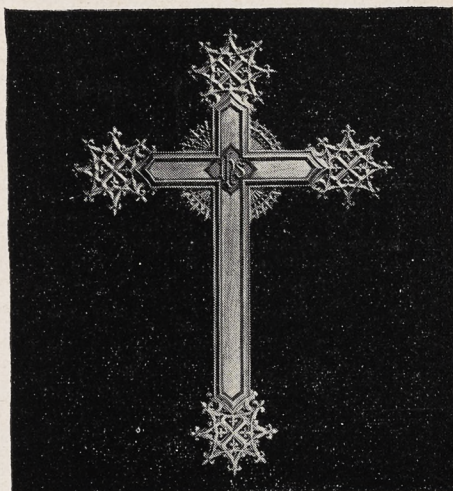
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page fifteen

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miles from the Mississippi River, this is a fertile farm country with a long growing season. All the people are tenant farmers. It is possible to grow two vegetable gardens a year, and two crops of potatoes. Cotton and corn are the chief crops. The people are therefore scattered over a fairly wide area. they are busy much of the time, and this, with a lack of transportation, makes it impossible to hold many services and meetings. Sister Morris tucks in a monthly meeting of the Woman's Auxiliary after the morning Church service once a month which is almost the only way such a meeting can take place. Some of the women who live near are hoping to have a sewing group once a week.

Anonymous Gift

Tucson, Arizona: — The Rev. George W. Ferguson, rector of St. Philip's Church, announced the receipt of an anonymous gift of \$10,500 which will be used to pay the debt on the church. This parish will

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now be incorporated and already is planning its expansion in another unchurched part of a rapidly growing section of Tucson.

Rapid Growth

Miami Beach, Fla.:—All Soul's Church, a new mission recently founded, held its first service on Feb. 28th with the Rev. J. Mitchell Taylor, as its vicar. With its budget guaranteed, the mission already numbers 400 persons and is making plans to present application to the diocesan convention in May for admission as a parish.

Missionary to Alaska

New York, N. Y.:—The Rev. William J. Gordon, Jr., appointed for missionary service by the National Council, has sailed for Alaska where he will work at St. Peter's Church, Seward.

Clergy Quiet Day

Baltimore, Md.:—The clergy of the diocese met in Emmanuel Church, Baltimore, for their annual Quiet Day on March 8. The Rev. Theodore O. Wedel, warden of the College of Preachers, conducted the meditations. The bishops entertained the clergy at luncheon.

Legacy to Church

Morganton, N. C.:—The will of Mrs. A. M. Kistler, filed for probate here provides for a permanent trust fund — probably exceeding \$300,000—with largest portions going to Grace Church and Grace

Hospital. The Thompson Episcopal Orphanage at Charlotte, the Valle Crucis School, the Penland School, the Patterson School at Happy Valley, and Christ School at Arden are also to benefit by this fund.

Social Facts

New York, N. Y.:—The second number of the new publication of the CLID, Social Facts, has been mailed to all members. The little six page leaflet is packed with significant

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facts written especially for Church people. It is edited by a committee of the New York branch of the League, and the editor, the Rev. Gordon C. Graham announcing that copies are available at 5 cents a copy as long as the supply lasts. He should be addressed: CLID, 155 Washington Street, New York City.

Missions in Florida

South Florida:—Two helpful preaching missions conducted here were one by the Rev. John H. Hopkins in St. Luke's Cathedral, Orlando, and another given in St. Peter's Church, St. Petersburg, by the Rev. Bernard Iddings Bell.

Archdeacon's Son Missing

Albany, N. Y.:—Lieutenant Abbott Q. Hastings of the Navy, son of Archdeacon Hastings of Albany, has been reported missing and must be presumed lost at sea. Prior to his service in the navy he was associate dean of men at the University of Colorado.

Protest Blood Bank

Newark, N. J.:—Mrs. J. Otto Hill, prominent Negro leader of this city, was asked to head the Red Cross drive among her people. Negroes generally had not been adequately supporting the drive because they resent the segregation of Negro blood

in the blood bank. Mrs. Hill accepted the assignment on condition that the team of canvassers be interracial and that they be allowed to ask people to sign a petition when asking for their donations. The petition, signed by many white citizens as well as Negro, is as follows: "Whereas, all bio-chemical and physiological researches have proved the fundamental identity of human blood, labeling as false the unscientific doctrine of a superior race with superior blood: Whereas, by segregating the blood of Negroes and whites the American Red Cross is giving currency to the false and vicious propaganda: Therefore, we request and urge the American Red Cross to plan and carry out a na-

tionwide educational campaign to bring to all people the facts about human blood and to end ignorance and prejudice on this phase of the race question." The petition was sponsored by Mrs. E. P. Milburn, president of the Newark Interracial Council and the mother of the assistant managing editor of *THE WITNESS*. And among those to sign it were the four members of the *WITNESS* editorial board from the diocese, Bishop Ludlow, Dean Lichtenberger, Lane Barton and Mrs. Catharine Fort.

Farewell Gift

Angola, New York:—A soldier recently entering the armed services, and a member of St. Paul's Church, was offered a farewell party by the

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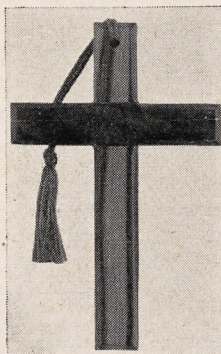
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congregation. He declined the party but gave the parish \$100 which he said was "to help them to remember me while I am away."

Bishop Heads Relief

Seattle, Wash.:—Bishop Arthur Huston of Olympia has been appointed chairman of the Washington state committee on Russian War Relief, according to an announcement by Edward C. Carter, president of the national agency. The Washington state committee has been sending medical supplies, clothing and concentrated foods to Russian civilians.

Guild Hall Dedicated

Palm Beach, Fla.:—Bishop Wing on his recent visit to the parish of Bethesda by the Sea dedicated the guild hall, which was constructed at a cost of \$50,000 and fully paid for, and blessed several memorials. Included in these gifts to the church are a chapel altar and reredos, stalls for the choir and clergy, a tryptich and a pair of large standing candlesticks.

Sister Jolly Married

New York, N. Y.:—The National Council has received announcement of the marriage in Liberia of Miss Frances Jolly to Mr. Gordon King. Mr. King is associated with the Firestone rubber interests in Liberia. Miss Jolly has been a mission sister of the Church Army, stationed in Liberia since 1936. Later she was transferred to the House of Bethany at Cape Mount. It is understood that Mrs. King will for a time continue to give some supervision to the Church's work at the House of Bethany.

IN MEMORIAM

The following resolution was unanimously passed by a standing vote at the meeting of the Executive Committee of the Church Publishing Association, Inc., which was held in New York on March 18, 1943: The Church Publishing Association has suffered a very great loss in the death of its vice-president, Walter Kidde. From the very first he was a leading spirit in the organization and a most faithful attendant at meetings.

Despite the great variety of his interests in the industrial world, and despite the increasing responsibilities that had come upon him during the months since the beginning of the war, he always found time for his religious activities. He was deeply interested in the interpretation and application of the Gospel of Christ to the life of the world today, and he was eager that Christianity should be presented as a force for the betterment of actual human beings living under the conditions of the world in which we find ourselves. It is notable and characteristic that shortly before he died he roused from his state of unconsciousness and began talking about what was uppermost in his mind, namely, a plan for the welfare of his employees. He was a Christian industrialist who was a Christian first and a manufacturer, as someone has said, "in order to meet expenses."

He was a great-hearted Christian gentleman, universally beloved, a man who brought the light of faith, hope, and loving tenderness into all the relations of everyday life. May God grant him joy and peace in the nearer presence of the Lord whom he loved and served.

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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.

CORP. ALGERNON GRADY
United States Army

Words cannot express how glad I am to still receive THE WITNESS. Also I want to thank the Church Publishing Association for issuing the four tracts dealing with union with the Presbyterians. I like them so well that I ask you to send 100 copies to my vicar back home.

* * *

HAROLD H. R. THOMPSON

Rector of St. Andrew's, Poughkeepsie, N.Y.

May I be permitted to make this brief correction in your editorial in the March 11th issue, entitled *The Attack on Confirmation*? That is the title of the tract which you repudiate. You mention "the late Frank Gavin" and then you state later that this tract "completely ignores the fact that throughout a great part of the Church Catholic the rite of Confirmation has been administered by 'duly authorized presbyters' for many centuries . . . that is, in the Orthodox East." If you would check up in Dr. Gavin's authoritative book, *Greek Orthodox Thought*, pp. 316-324, you will find that the laying on of the Bishop's hands is always required. The "duly authorized presbyter" (priest, is always understood by the Orthodox) administers the sacramental rite with the oil of Chrism or Myrrh, "made by the laying on of the hands of the Bishop who blessed and hallowed it."

ANSWER: Yes, precisely!—"administered" by presbyters. See also F. J. Hall, *The Sacraments*, p. 45. But it has been a question, debated for a long time, whether the bishop's blessing of oil for Chrism is really the *same thing* as laying his hands upon the heads of those confirmed.

* * *

EDWARD R. WELLES

Rector, Christ Church, Alexandria, Va.

Editor of the 'Tsk 'Tsk dept. Dear whimsical sir: Really! Your first editorial of March 11th seems to lack the realism you are talking about. It ignores the fact the good ole Protestant Episcopal Church is an integral part of a large world-wide communion with some many millions of baptized members and even communicants too (I leave it to you to determine how many). I agree that there is little likelihood of reunion with the Romans in any easily imaginable future but they do not ignore our world-wide communion, even if you appear to. I think the Roman Catholics would love to ignore it but they are too realistic to do so.

* * *

MISS HELENE A. WELCH

Churchwoman of Bayonne, N. J.

May I point out to you in your editorial of March 11th that you offer a most unfavorable view of the Episcopal Church's desire for unity. You say "suppose that our Church were to be approached by a denomination consisting of 10,000 members." And then continue in such a vein as to lead the reader to believe that our Church would make little or no effort to unite with such a group. Are we seeking a unity of numbers or a union of all Christians? It seems to me that we must

be thoughtful about our reasons for desiring Church unity. Are we looking to bring together in one Church (ultimately) all Christians or are we seeking to have a bigger and better "Presbyterian-Episcopal Church"? We must walk softly else we shall find ourselves united by organization but in neither heart nor spirit.

* * *

MORTON T. KELSEY

Rector, Emmanuel Church, E. Syracuse, N. Y.

I should have written before to thank you for THE WITNESS. This last number of March 18 was so chock full of thoughts and ideas that I figured I had better express my appreciation now. We who are fresh out of seminary are so likely to get out of touch with things that reading THE WITNESS is a great help in avoiding getting stranded intellectually. I want to give special thanks to Canon Wedel for his article. When others slam your editorial policy you should know that there are many others like myself who approve of it.

* * *

MRS. W. R. R. SIMMONS

Churchwoman of Boise, Idaho

Keep up the good work of trying to make us Church people see that we must first of all be Christians and follow the Master's rule. I always boost for THE WITNESS.

* * *

HUGH M. MACWHORTER

Rector at Downers Grove, Ill.

The current WITNESS is not the magazine I knew and read in the past. I find it now partisan and extremely disloyal to all the doctrines and traditions of the Anglican Communion. I for one do not wish to place such literature in the hands of our laity.

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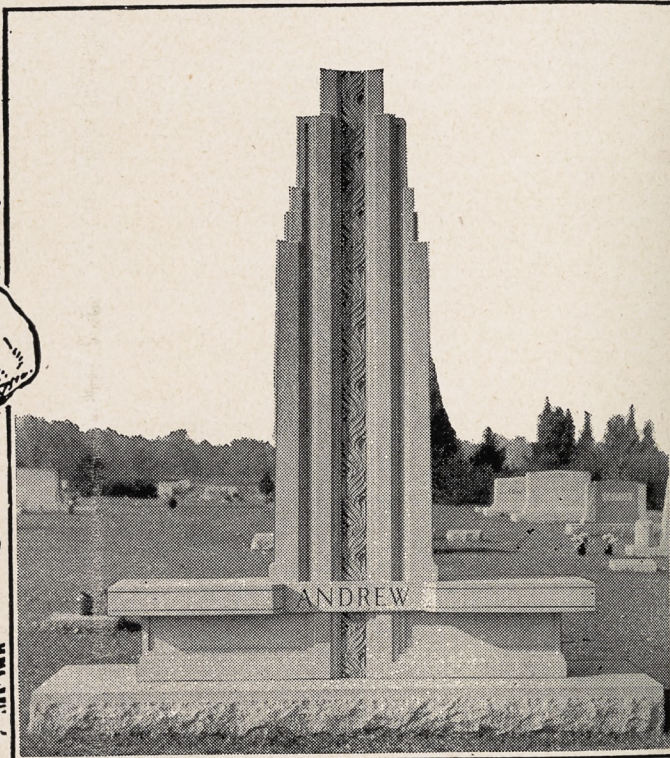


"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever."

Joshua 4:6-7.



UST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan—

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