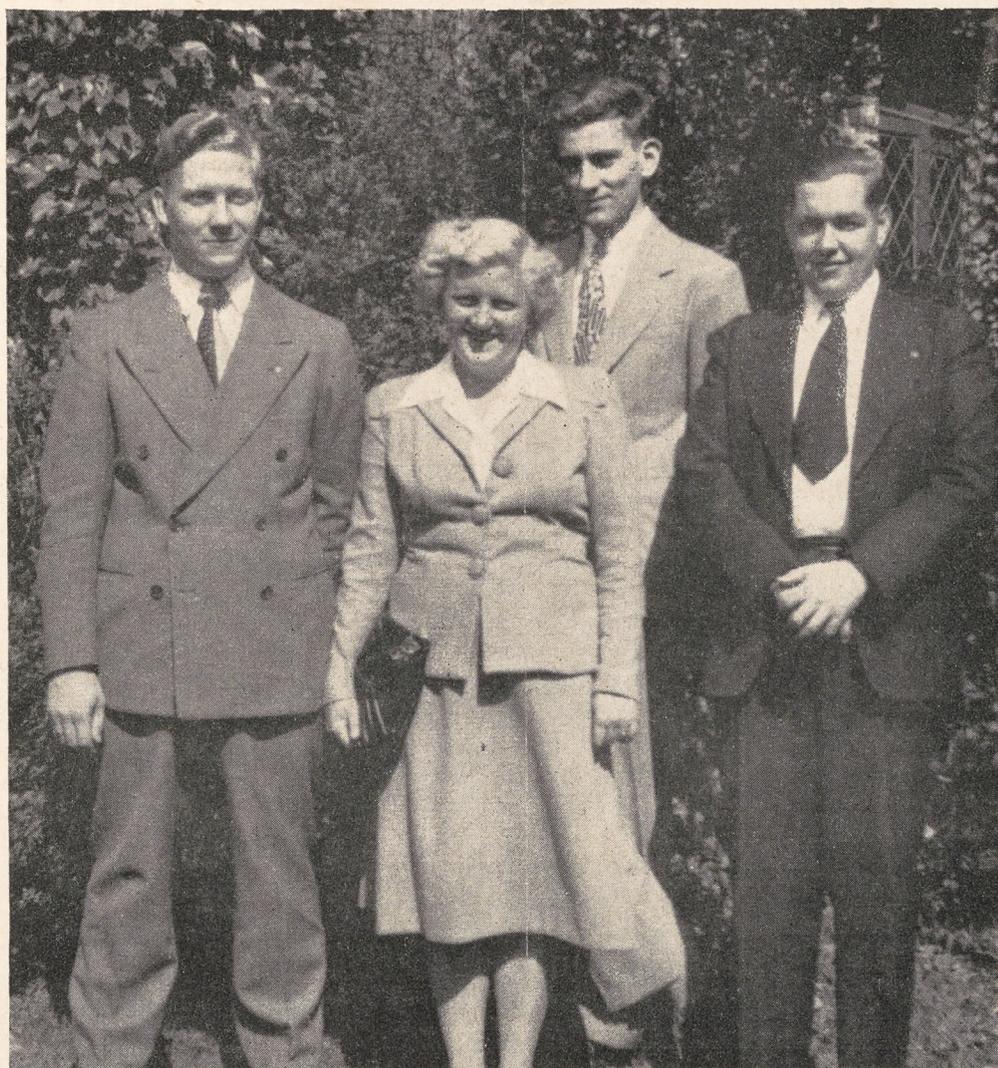


THE

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Witness

November 18, 1948



IN TRAINING FOR CHURCH ARMY
Anderson, Brooks, Henderson and Sparks
(SEE BACKGROUNDS IN THIS NUMBER)

THE WORK OF THE 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; 4:00 Evening Prayer; Sermons, 11 and 4.

Weekdays: 7:30, 8 (also 9, Holy Days and 10, Wednesdays) Holy Communion; 8:30 Morning Prayer; 5:00 Evening Prayer. Open daily 7 a. m. to 6 p. m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 8, 10, 11 a. m., and 5:00 p. m.
Daily: 12:30 Tuesdays through Thursdays
Thursdays and Holy Days: 11:45 a. m.
Holy Communion (Chantry)

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

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

Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer; 1st Sunday, Holy Communion.
Daily: 8:30 a.m.—Holy Communion.
Thursdays and Holy Days: 11 a.m.—Holy Communion

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Service of the Open Door; Service of Music (1st Sun. in month).
Daily: Holy Communion 8 A.M.; 12:15 Thursdays.
Vespers 5:30, Tuesday through Friday.
This church is open all day and all night.

ST. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY

The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8:00.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar
Sundays: Holy Communion at 8
Church School at 9:30
Morning Service at 11
Evening Prayer at 8

ST. LUKE'S CHURCH

ATLANTA, GEORGIA
435 Peachtree Street

The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings



For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica
WAUKEGAN, ILLINOIS

Rev. O. R. Littleford, Rector
Rev. David I. Horning, Associate
Rev. Walter Morley, Assistant
Sunday: 8, 9:15, 11. Wednesday and Thursday, 9:40. Holy Days, 9:30.
Evening Prayer daily, 5:30.

ST. JOHN'S CHURCH

Colonial Circle,
Lafayette Ave. and Bidwell Parkway
BUFFALO

Rev. Walter P. Plumley
Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sunday: H. C. 8:00; Church School, 11; M. P. 11—Tuesday, Holy Communion, 10:30

CHRIST CHURCH

RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11.
Friday and Holy Days, 9:30 a. m.

ST. PAUL'S CATHEDRAL

Shelton Square
BUFFALO, NEW YORK

The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11
Daily — Holy Communion, 12:05
Also — Tues., 7:30; Wed., 11.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion Wed. 7:15, Thurs. 10:30.
Holy Days: Holy Communion at 10:30

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.

Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M. Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT INDIANAPOLIS

Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams
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.

CHURCH OF SAINT MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA Second Street above Market Cathedral of Democracy Founded 1695

Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH

Shady & Walnut Aves.
PITTSBURGH

The Rev. William W. Lumpkin, Rector
Sundays: 8, 9:30, 11 and 8
Holy Communion — Daily at 7:30
Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

STORY OF THE WEEK

Church Army Does Unique Work in Missouri

*It Develops Churches Abandoned by Others
In a Number of Town-Country Centers*

By WILLIAM PADDOCK
Church Army Captain, Parkville, Mo.

★ In April of 1947 the Church Army was asked to send a man to the Roanridge rural field area to help in developing the abandoned churches at Union Chapel and Tiffany Springs. These churches were abandoned by other communions and the congregations had asked the National Council for help. Captain William Paddock was sent from Rochester to Parkville, Maryland, as the first regular minister for these two promising churches.

During the first three months Union Chapel was restored by the local congregation and seminarians of the Episcopal Church studying at the national town and country Church institute at Park College. The congregation has had a Baptist, Holiness background. Captain Paddock started services in the area by having services that the people were accustomed to attending. Gradually the worship services were changed from Baptist to Methodist, to Presbyterian to Episcopal so that today the congregation at Union Chapel has voted to come in union with the diocese of West Missouri.

For the first time in the history of Union Chapel and Tiffany Springs Churches they are having regular services and the full time services of a Church Army field officer. Calls are

made on the sick, the people are prepared for baptism and confirmation . . . the fullest effort is made to relate the work of the church to farm life and agriculture. The harvest festival in the fall of the year is a great service of thanksgiving for the fruits of the harvest. The church is decorated with sugar cane, corn, apples, fruits, potatoes, and canned goods. This year calves, hogs and chickens were presented at this service as a part of the Lord's Acre offerings of the people. Each year the farmer churchman sets aside a part of his flock of chickens or a pig, or a calf to be given to the church at the time of harvest festival for the expenses of the church during the coming year. The national town and country Church institute students have helped with a spirit of enthusiasm and good teaching to help with the work of conducting the daily vacation Bible school during the summer months.

There are many part-time farmers being ministered to at Union Chapel. They work in the fields up until ten o'clock on Sunday and then wash up, put on Sunday clothes, and go to church. A service of worship, plus a 12-minute sermon . . . then back to the fields to complete the day. Probably not the ideal, but the farmers are being reached. These part-time farmers have regular jobs in Kansas

City and do farm work at home in their spare time.

The work of the Church Army at Union Chapel has reached out to the nearby community of Farley . . . they requested that a Church Army minister be sent to them. A large church with an active Woman's Auxiliary and Church were a Disciples of Christ congregation, having been without a minister for sixty years. Captain William Johnson of Los Angeles was dispatched to that field and he is now their minister in one of the largest churches in Platte County, Missouri.

The work of the Church Army has been to establish congregations on a permanent supporting basis and to acquaint the people with the Episcopal Church. To prepare the way for the ordained clergy following the example of the patron saint of the Church Army, St. John the Baptist.

SISTER ALICE HORNER TO RETIRE

★ Sister Alice A. Horner is about to retire from active service in the mission field after 39 years in the Church Army, the past 19 of which she has spent in the Indian mission field of South Dakota. Before going to South Dakota, Sister Horner had twenty years of parish work under the Church Army, ten in England and ten in Philadelphia. Sister Horner is one of our great women workers. The Indians of Pine Ridge and all over South Dakota are going to feel her loss.

For some time, Sister Horner has been a much desired speaker at meetings, and she is going to give some time to continuing this after her retirement.

NEWS OF THE EPISCOPAL CHURCH

THE TRAINING CENTER OF CHURCH ARMY

By CAPT. ERIC KAST, Director

★ Quite often young people who are eager to give their full time in the service of the Church, write: "Church Army is just the kind of thing I want to do." It provides joyous, adventurous service in mountains and cities, in rural places and slums. Young people, however full of zeal for God's work, still need training in the ways of the Church and in methods of evangelism. Dwight L. Moody found the same thing. He needed help in his work and there were many fine laymen ready to help but they needed training. He was much concerned about this and so began work which later became the Moody Bible Institute.

The Church Army has its own training center in Cincinnati, where a fine class is now in training. Courses are in Bible study, voice and reading by Rev. Francis J. Moore; Prayer Book by Rev. Robert S. Lambert; Christian doctrine by Rev. G. L. Pennock; Christian social service by Rev. John L. Langhorne; Church history by Rev. M. B. Long; Christian education by Miss Irene Scudds and homiletics by Mr. Earl Estabrook. There is practical training in such things as the local detention home and the work house and other welfare institutions in the city, parish visiting, teaching and young people's work, making religious surveys and street preaching.

The Church Army aims at giving men and women sufficient training and understanding, to make them useful layhelpers to the clergy and bishops of the Church and in many instances to become religious leaders.

All over the country there is such an urgent need for

trained workers. If only we could fill the training school to over-flowing with young men and women eager for the Lord's work and send them out equipped to these places of need. In parishes there are places to help with visiting, especially among the poor and delinquent small children and youth groups and survey work in opening up new places, reviving dead and dying churches, and preaching missions. Institutions also are calling for workers. Then there is the foreign mission field — Alaska, China, the Philippines, needing help. We can do so much to help. With more men and women and the means to go forward, and with plenty of prayers and hard work, there is no reason why the Church Army should not grow to be a much greater power for good in the Church.

CHURCH ARMY SISTER HAS PLENTY TO DO

★ Sister Daisy Kitchen, commissioned at the Church Missions House last spring, has gone to her first Church Army position in Whiterocks, Utah. Here is something of the work she does: "My work includes organizing the women's and youth work, which is a full time job in itself. Overseeing and directing Church school plans for 150 children with only six teachers, all having varied denominational backgrounds, demands a great deal of time and thought. The Rev. J. F. Hogben and I both instruct our confirmation and catechism class of 115 children. One evening a week we have a family hour with both Indians and whites attending; I have thus far organized two campfire girls groups with 30 or more girls in each, developing within them drill and drum corps. I maintain the distribution of clothing,

which is a job which needs very close attention, requiring the keeping of records and a constant check on the needs of families.

"Just recently I had the burial service of a six-year old Indian boy. There are no doctors or nurses available within 25 miles of the mission, so we must constantly be in the homes to do a job of prevention before acute medical cases develop.

"I also lead group singing in the whole school of 300 children several days a week. The government school is grateful to the mission for this because they have no music teacher or music department. This is a glimpse of the mission life which goes on 24 hours a day, seven days a week. You may be interested in knowing that I have collected bit by bit Ute Indian stories of traditional fears and superstitions of the Ute tribe. These will all help in relating Christian teaching to their thinking and experience."

And Sister Kitchens only began this work in August!



Sister Daisy Kitchens, just recently commissioned, finds Church Army work plentiful and also exciting.

Experiences of Church Army Captain

BY CAPTAIN ERIC KAST

Director of Church Army Training Center

★ When I think back of my years in the Church Army, I realize more than ever that it has been a happy and wonderful experience. After being accepted as a trainee in the Church Army, I was sent out for field experience under Captain Lewis at St. Barnabas' Mission in the west end of Cincinnati. There, in the midst of dirt and poverty, I learned how wonderfully God, the Holy Spirit, works in people's hearts. The young fellow who gave us the most trouble, interfering with the services and trying to break up the meetings, was changed and became quite interested in the Church. I'll never forget the circus we put on with the children. There were cowboys and Indians, lions and giraffes, clowns and acrobats. My stay there was full of happiness; plenty of real fun mixed with the joy of the Lord. Often at the end of a hard day's work, we would gather around the piano and sing "Praise to the Holiest in the Height."

After four months of training at St. Barnabas' I was instructed to go to Fort Pierce, Florida; to hold services at two churches while the rector was away. I was really pretty scared after only four months in the Church Army but I remember setting up a prayer altar in my room which was used frequently and grace was given to carry on.

From Florida next to the House of Happiness in North Alabama to work with sharecroppers and tenant-farmers under Captain C. L. Conder for three weeks before being called in to the training center in New York. Our class spent about eight months at training center. The good fellowship together was a blessing. Old Dr. John W. Chapman, former missionary to Alaska, was warden of the training school at that

time and a great saint. We studied the Bible, Church history, Prayer Book, Christian education, homiletics as well as first-aid and other useful subjects. Our class was commissioned while at General Convocation in Cincinnati in 1937, by Presiding Bishop Perry.

After commissioning, my first work was with Captain Earl Estabrook at Greenville, Ohio, making a religious survey in the county. Then the call



Lewis B. Franklin, former treasurer of the National Council and a trustee of the Church Army, congratulates a newly commissioned Captain following the service at Church Missions House, in New York City.

came from the House of Happiness again at Scottsboro, Ala., where I stayed for about six months until new work was begun at a government resettlement project nearby at Skyline Farms, to which I was sent. I married while at Skyline Farms and altogether we were there for about four years. The Church had forty acres of land but no buildings so my first business was to don overalls and help build a house. Later on

we built a large log cabin for a Church. The whole project was our parish. The government had established 156 new farms on this section of Cumberland Mountain table-land. I often walked ten to twenty miles a day visiting and preaching in the people's homes. I tried using a horse, then a bicycle, but finally decided that walking was the best way after all. Gradually a few people were baptized and confirmed and a small congregation begun. I remember how much fun it was having chapel services in the school. There were eight grades. Each morning, I went to one of the rooms and held a short service with singing, prayers, and a talk. The children were so responsive that it was a joy to be with them.

From Skyline Farms we were moved back to the House of Happiness, to be in charge. This was a much older and better established work ministering to a good many people. Being the central place in the whole community, it provided Church services, school, recreation, medical care and clothing, and much of the work spread out over the entire county. Part of the work was the overseeing of the 160 acre farm on which the House of Happiness was located. I liked the visiting in the people's homes especially and holding cottage meetings with them after supper. There were the big times too, like home-coming and Easter when there would be large gatherings with dinner on the grounds, and Christmas, when gifts were given to everyone in the community as well as to the inmates of the jails and the tuberculosis sanitarium in Scottsboro. There were difficulties and trying situations as there are everywhere. They seem to go along with the joy in the work.

Our next assignment at the Episcopal Church home in Mobile was entirely different. There we were house-parents to an ever-changing family of 20

EPISCOPAL CHURCH NEWS

boys. It was hard work and seemed always difficult but there was much happiness in living with these children and trying to make a good home for them. This is a wonderful work for Christian people, full of opportunities to save souls and to direct young lives in the right way.

Now we are at the Church Army training center in Cincinnati and are beginning on our part in training young men and women for this interesting and wonderful work in the Church. We hope that a great many young men and women will want to serve God in this adventurous way.

IN TRAINING FOR CHURCH ARMY

★ **Church Army training center** in Cincinnati has just opened again, with Captain Eric Kast in charge. He has a fine group of students, pictured on the cover.

William Henderson (wearing light suit) from St. Andrew's Church, Wellesley, Mass. He is twenty years old and at one time attended Lenox school. It was there he became interested in the Church. During the past summer he worked under Captain John Prior and with the staff of St. Paul's Wayside Cathedral in Southern Ohio.

Harper Anderson (with double-breasted suit) is from St. Simeon's Church, Philadelphia. He is 27 and spent three and a half years in the army, a good part of the time overseas, his work being mostly chaplain's assistant. During the past summer he worked under Bishop Emrich at Prudenville, Mich.

Herbert Sparks (hands folded), aged 20, came from Rochester, N. Y., the Church of the Epiphany. He served 18 months overseas in Korea, and

this summer worked with St. Paul's Wayside Cathedral and with the national town-country Church institute at Parkville, Missouri.

Edna Brooks from Nelsonville, O., comes from the Presbyterian Church and was baptized through the ministry of St. Paul's Wayside Cathedral. She worked for almost two years at a mental hospital and has lots of experience working with children.

Others are inquiring and may be coming in before the year is out.

EPISCOPAL HOSPITAL GOES WITH UNIVERSITY

★ **Mr. Harold E. Stassen**, president of the University of Penna., and **Mr. Laurence H. Eldredge**, president of the board of managers of the Episcopal Hospital in Philadelphia, have issued a joint statement that under an agreement reached by the two institutions, the hospital would remain at its present site in the industrial district of the northeastern section of the city, where it has been established 97 years as a Church in-

stitution; but would henceforth be administered as one of the hospitals of the university. The Episcopal Hospital is the largest medical institution in its section of the city. It has faced a deficit this year of \$141,758. Its deficit in 1947 was \$81,316. It receives no state aid because it is among those considered sectarian. Operated as a unit of the University of Pennsylvania Hospital, the University can receive state aid for free work done there. Although the institution was not the creature of the Diocesan Convention, and technically not under its control, it has in fact been a diocesan institution, and actively supported by the people of the diocese. The merger was enacted by the hospital board as the result of a resolution made at a special diocesan convention, June 18, 1948.

PHILIPPINE COURT VOIDS UNFAVORABLE RULING

★ **The majority faction of the Philippine Independent (Aglipayan) Church** headed by Bishop Isabelo de los Reyes has been "greatly encouraged" by



This parish dinner on the grounds of Grace Church, Chillicothe, Missouri, brings fellowship to a church brought back to life by Church Army. The story is told elsewhere in this number by Captain Viggers.

a new ruling of the Philippine courts. Setting aside a previous decision in favor of the minority group, which has held out against friendly relations with the American Episcopal Church, a new trial has been ordered. The issue arose out of the establishment of intercommunion between the Aglipayan and the American Episcopal Church which was followed by the consecration of Aglipayan bishops according to the Episcopal rite. In the interest of "good administration of justice," the Court of Appeals decided to call the new trial having considered a statement by Bishop Binsted that the de los Reyes group did not establish organic union with the American Church, and did not make any changes in the constitution of the Philippine Church. The minority faction had charged that the de los Reyes group, because of its dealings with the American Church, had lost official status in the Aglipayan Church and, consequently, official control over any of its land and buildings. The minority faction consists of about two per cent of the total membership.

CLOSER TIES ARE SOUGHT WITH POLISH GROUP

★ Plans for closer relations among parishes of the Episcopal Church and the Polish National Catholic Church were discussed at a Pittsburgh meeting of bishops and priests of the two communions. It was the third joint meeting of intercommunion committees of the two Churches. According to a report of the last meeting, the Episcopal and the Polish Church "are in fact two national Churches which, maintaining the doctrine and fellowship that have come down to them from the Apostles, find themselves in the same territory through the accident of immigration combined with the barrier of language." Major topic of discussion at the meeting here was

proposed methods of breaking down the barrier of language. Other subjects were the history of the two Churches, their services, and means of bringing about closer relations. It was decided that an interchange of lectures, seminars and visits would help accomplish their goal. The committees also heard reports from the Rt. Rev. John Z. Jasinski of Buffalo on the Old Catholic conference at Hilversum, Holland, and from Episcopal Bishop G. Ashton Oldham of Albany, N. Y., on the Lambeth conference at London.

DIocese OF VIRGINIA ELECTS SUFFRAGAN

★ The Rev. Robert Fisher Gibson, Jr., D.D., dean of the school of theology of the University of the South, Sewanee, Tenn., was unanimously elected suffragan bishop of the diocese of Virginia, at a diocesan council held at St. James' Church, Richmond, last week. This action followed the third ballot which resulted in 56 out of 97 clerical votes, and 70 out of 108 lay votes.

ARCHDEACON HIGLEY TO BE CONSECRATED

★ Consecration of the Ven. Walter Maydole Higley as Suffragan Bishop of the Episcopal Diocese of Central New York, will take place on Dec. 15, it was announced by Bishop Malcolm E. Peabody. Bishop Peabody also announced the acceptance of the invitation of St. Paul's Church, Syracuse, to hold the consecration service there. Clergy and lay representatives from each of the 130 parishes and missions of the diocese will attend. Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, will be the consecrator, with Bishop Peabody as Co-consecrator. Born in Norwich, Mr. Higley will be the first bishop of the diocese to have spent his

whole life within its boundaries. Following his graduation from General Theological Seminary, he first served missions in Memphis, Jordan and Port Byron, before going to Johnson City in 1929, where he remained 14 years, until he became archdeacon of the diocese in 1943. He has been chairman of the Department of Christian Education, and is now chairman of the Department of Missions.

DEAN JOHNSON'S TRIP STIRS CONTROVERSY

★ The Very Rev. Hewlett Johnson, who has been making a speaking tour of Canada before coming into the United States, has been unfavorably received by officialdom of the Church of England there. The Most Rev. George F. Kingston, Archbishop of the Canadian Church, made clear that the Dean's tour was not under the Church's auspices. He stated publicly, "we do not endorse his views," but also declared that he did not question "his right to speak." Less diplomatic in their consternation the Imperial Order of Daughters of the Empire called an emergency session for the purpose of getting the government to bar him from the country. Said they, he is "a supporter of the doctrines of Communism emanating from Russia." One of the outstanding clergymen who differed with the Daughters was the Rev. J. Gregory Lee, who charged that the IODE was lining up with the "Mosley Fascist group in England."

PRESENTED TO BISHOP BY LAY-READER

★ When the Rt. Rev. Russell S. Hubbard, Suffragan Bishop of Michigan visited Grace Church in Jonesville for confirmation on October 17, Jack E. Warner, layreader-in-charge of the small mission, presented to him the largest class since 1895. There were five ladies and three men in the all adult class.

ECUMENICAL NEWS

MILKMEN GO BACK TO CHURCH

Now that Indianapolis has eliminated the Sunday morning delivery of milk, milkmen are finding their way back to the churches. Many churches have reported that they've issued special invitations to the milkmen to spend their Sunday mornings at religious services and at Bible school and other classes. No definite figures are available, but church officials say their Sunday attendance has increased since the start of the "no-Sunday-delivery" system. (RNS)

NO "CHRISTIAN" SYSTEM OF ECONOMICS

In a statement prepared by its department of the Church and Economic Life, the Federal Council says that while some economic systems may be more favorable to Christian life than others, there is no "Christian" economic system that is suitable for all occasions. "There can be no Christian sanction for one-sided support of either economic individualism or economic collectivism."

The belief that God ordained existing economic systems has been discredited, the statement said, adding that changes which occurred in recent centuries made it difficult to regard any particular economic institution as final or ordained by God. Another "misconception," the Federal Council said, is the idea that Christian love, in basic economic relationships, can best be expressed by a paternalism which leaves uncriticized the power of the few over the many.

"Exploited or neglected classes and races have won new political and social order and have been able to challenge the pretensions that usually accom-

pany use of power over others." The statement stressed that the Church must make its influence felt in the economic sphere principally through the decisions of its laymen and urged the churches to help their members convert Christian principles into attitudes that control life.

The Federal Council meets in its next Biennial session at Cincinnati, O., on Dec. 1, 2 and 3, 1948. Evening speakers will be Mr. John Foster Dulles, Dr. Leighton Stuart, ambassador to China, and the Council's president, Mr. Charles P. Taft. Others who will lead worship services and speak include Professor Elton Trueblood, the Rt. Rev. Stephen Neill, formerly Bishop of Tinnevelly, South India, and Professor Walter M. Horton of Berlin.

STUDENT CHRISTIAN COUNCIL MEETING

The first quadrennial conference of the United Student Christian Council will be held in Lawrence, Kansas, on the campus of the University of Kansas, Dec. 27-Jan. 1. The theme will be "World Churchmanship—1949," and will stress guidance of laymen. United Student Christian Council members comprise the Y.M.C.A., Y.W.C.A., Student Volunteer Movement, Interseminary Movement, Lutheran Student Association of America and the student work departments of ten major denominations.

CHRISTIAN STATESMAN MUST BE HELPED OUT

British churches have been warned that if they direct their members to oppose the government because it was "taking measures of self-defense," they would defeat the efforts of Christian statesmen to avert war. Dr. J. H. Oldham, of the British Council of Churches'

commission on atomic power, made the warning and said that if churches oppose rearmament the political consequences might be to plunge the world into war. In line with this curious logic, Dr. Oldham referred specifically to John Foster Dulles and Ernest Bevin of Great Britain as "Christian statesmen."

DENOMINATIONS START STOREFRONT CHURCH

A vacant store in East Harlem has been made into a co-operatively run storefront church in a unique plan "to take the church to the people." It is a project of four Protestant denominations in cooperation with the New York City Mission Society and Union Theological Seminary. The church is the first in a chain of similar storefront churches which will be called the East Harlem Protestant Parish. For years now, storefront churches have been meeting the people where they live, and have been mainly of the sectarian, revivalist type. The established denominations have not succeeded heretofore in overcoming what has been called "block-consciousness." People in congested areas seldom travel more than a few blocks to satisfy their religious, social and economic needs. The storefront church is an attempt to take the church to the people where they live instead of trying to bring the people to church. It is planned to inaugurate with the church a program of community aid in health, sanitation, housing and recreation. The Rev. Don Benedict, Union graduate, will serve as pastor of the new church.

● ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND *both* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

THE WITNESS

135 LIBERTY ST., NEW YORK 6, N. Y.

NEWS OF OTHER CHURCHES

TO TRAIN MEMBERS IN POLITICS

The Church should train its members to exert their "Christian influence" upon the political life of the nation, according to a report that is being submitted this week at a convention of the American Lutheran Church, meeting in Detroit. The report, presented by the commission on social relations, stated that the Church "can and should provide and disseminate factual information helpful in guiding congregational members in evaluating the merits of candidates and measures."

It also proposed that church members attend sessions of town councils, county commissions, school boards, etc., "to remind these public representatives that the Christian element is keenly interested in and insistent on the faithful conduct of the public's business."

To meet his political responsibilities, the commission said, the Christian citizen should: "Commend faithful public employees for service well rendered, whether in putting the public interest above personal or partisan interest, for unusual demonstrations of helpfulness and courtesy above and beyond the line of duty, or for other meritorious work. Accept service on juries, parole boards, school and library boards, fact-finding commissions, town councils, county commissions, etc., where qualified and requested to serve. Accept appointive or merit-system positions in public departments, agencies, or institutions, wherein one may serve his fellow men in accord with the guiding light of Christian principles.

"Express honest convictions and benefits on current issues to public officials and representatives, either through written communications or the spoken

word. Obey all laws not contrary to God's will, working for the repeal of laws that are out-of-date or anti-Christian, rather than permitting them to continue unobserved on the statute books. Encourage a discriminating Christian loyalty which seeks the best interests of one's own community, state and nation without jeopardizing the welfare of any other community, state or nation, thus contributing to community, state, national and international well-being."

BAPTIST WARNS OF CONFLICT

President Sanford Fleming of the Northern Baptist convention, speaking at the N. J. convention of that Church, warned that "unless we are alive to all the implications of what is going on, we are going to have another conflict between Church and state." Another speaker, Pastor Edward Pruden of Washington, D. C., said that the major responsibility for Christian education "is not in the public schools but in the home and church." He said some had been guilty of "transferring that task to teachers paid from public funds."

LUTHERAN CENTER IS BARRED

A reception center for displaced persons, which Lutherans planned in St. Paul, Minn., has been temporarily blocked because of the opposition of residents in the neighborhood. Representatives of the Church, who have knocked on doors in the area of the proposed center to find out reasons for the opposition, reported that some of the people said they didn't want foreigners. Others didn't want Jews. Counsel for the society contended that re-zoning is sought "solely to prevent its use by a different class of persons."

BAPTISTS URGE BIBLES FOR BUSINESSMEN

A Bible on the desk of every Baptist businessman is one of the hopes of their Brotherhood of the South. Secretary G. W. Schroeder told the national committee of the organization that it was one way in which businessmen could silently witness to their faith. He also said that executives could influence their employees either by hiring a chaplain for their plant, conducting weekly services or holding a five-minute prayer meeting before the start of the day's work.

OCCUPATIONAL TAX EXEMPTION

City fathers of Louisville, Ky., are seeking an amendment to a local occupational tax so that priests, ministers and rabbis will be exempt. The mayor also has asked that churches be relieved of collecting the tax from their salaried employees. Meanwhile an attorney for the Roman Catholic archbishop has stated that the tax is illegal for priests in any case.

ROMANISTS PRAY FOR USSR

About 10,000 Roman Catholics, some barefoot, braved rain and cold to trudge up a mountain trail at El Paso, Tex., for a prayer service at the monument of Christ atop Sierra de Cristo Rey. On reaching the monument they prayed for the conversion to Roman Catholicism of Soviet Russia.

WASHINGTON OFFICE OF LUTHERANS

The Missouri synod of the Lutheran Church has opened a public relations office in Washington. It is in charge of Miss Olinda Roettger who was a staff worker at the service center during the war.

NEWS OF CHURCHES OVERSEAS

URGE PROTECTION OF MINORITIES

Minorities would be protected by the terms of an article recommended by Denmark for inclusion in the UN Declaration of Human Rights. The Danish delegation asked that the article read as follows: "All persons belonging to a racial, national, religious or linguistic minority have the right to establish their own schools and to receive instruction in the language of their own choice."

After this proposal was made The Netherlands immediately asked that the article be amended to include a statement to the effect that primary responsibility for the education of children rests with the family and that parents should have the right to determine the kind of education their children shall receive.

An article similar to that offered by Denmark was introduced by the Soviet Union. The Russians urged the article read: "All persons, irrespective of whether they belong to a racial, national or religious minority, have the right to their own ethnic or national culture, to establish their own schools, and receive instruction in their native tongue, and to use that tongue in the press, at public meetings, in courts and other official premises."

PROGRAM PROPOSED TO AVOID WAR

Differences between the U.S. and the U.S.S.R., and between Christians and Communists, "need not result in war," the United Lutheran Church declared, following a discussion of the matter at a convention in Philadelphia. A report adopted by the convention proposed the following program for avoiding war: (1) Individuals and church groups should persuade

others to join in securing support of a federal program of "sound democratic cooperation" with other nations. (2) Church members should "challenge the judgment of those who say 'war is inevitable' and those who urge 'a preventive war'" with Russia. (3) Efforts should be made to discuss the present international situation with members of Congress. (4) A study should be made of the statements, "A Positive Program for Peace" and "Soviet-American Relations," issued by the Federal Council of Churches, in order that church members may discuss the issues involved intelligently. (5) Daily prayers should be said that "leaders of the nations may know and follow God's will, and that as individuals we may be cleansed from hatred and selfishness."

BERLIN CATHEDRAL STOPS BUILDING

Reconstruction of Berlin's war-damaged Protestant Cathedral has been stopped for lack of materials and funds. It will make it impossible to hold the Christmas service there as had been planned.

SARTRE'S WORKS ON INDEX

The books of Jean-Paul Sartre, French philosopher, have been placed on the list of forbidden books by the Vatican. Roman Catholic philosophers, meeting recently in Rome, discussed existentialism and its relation to catholicism, and drew a sharp distinction between the ideas of the founder of existentialism, Soeren Kierkegaard, and those of modern advocates of the philosophy, who like Sartre, are charged with debasing it in their quest for popularity. According to Religious News Service: "Existentialism teaches that truly to know man

one must first approach him through the concrete and the individual and must consider all the conditions and circumstances under which he lives. It holds that those who approach him only through the universal and abstract do not truly know him." To which we add that we do not truly know what that means. But apparently Pope Pius does for he states: "We have no intention of dealing fully with existentialism. But we ask: has philosophy any road open to it except despair if it does not fully find its solutions in God, in personal eternity and immortality."

ROMAN BISHOPS ARRESTED

Three Roman Catholic bishops have been arrested in Romania and another has been placed under house arrest, according to the Vatican. It says further that 200 priests have been arrested. Vatican officials use such terms as "these and other persecutions" and "tragic situation of Catholics" whereas Romanian government spokesmen say that Vatican protests are an "unjustified intervention in the internal situation of the Romanian state."

RELIGIOUS CENSUS IN ISRAEL

A census to be conducted by the Israeli government will include the term "agnostic" as a subdivision of the religious part of the questionnaire. Results will strongly influence the religious policy of the state, since Orthodox Jewish groups demand that large powers be given to rabbis, which is opposed by the more progressive citizens.

● When requesting change of address, be sure to send both the old and the new address, allowing three weeks for the change.

EDITORIALS

Return to Sanity?

NOW that the election is over we ought to begin treating people as people. A mass-circulation magazine in a recent Gallup-style poll (more accurate we trust than either Gallup or Roper) discovered that 90% of our citizens think that they really love their neighbor as themselves, even though he has a different religion. However 57% of these people do not have this love when the fellowman is a member of a political party that is thought dangerous. Delegates to the American Legion convention went all out to establish themselves as vigilantes over school teachers by demanding that in teaching the differences between democracy and socialism "our system must not suffer but be exalted." The U. S. Chamber of Commerce also furthers the witch-hunt by urging that every village and hamlet set up a committee to seek out the "subversive," meaning presumably those who do not follow the line of the Chamber of Commerce. In many communities such a self-appointed committee would be run by men who consider the 22,000,000 citizens who voted for Mr. Truman as "subversive," to say nothing of the million and a quarter who voted for Mr. Wallace.

Christians would do well to remind themselves of the divine standard of judgment which the Son of Man establishes in the 25th chapter of St. Matthew. Here he suggests that the way of eternal life is populated by those who have done something to alleviate the physical needs of their fellows. He calls blessed those who help the sick, the sorrowful, the prisoners, the foreigners. "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

Now that Mr. Truman has been elected, following a vigorous campaign in which he stressed social issues, perhaps our more conservative friends will stop red-baiting everyone who thinks that this country has not done all that it should

in meeting the physical needs of people—food, clothing, housing, sickness and old age benefits. As Christians we might better praise those in every country, including our own, who are breaking down the barriers of color and race, and all other barriers which prevent the distribution of goods, material and spiritual, needful for the life of man. God accepts this work on man's part as his own, and blesses it. We would do well to judge those who are active in forward-looking social welfare programs by this New Testament standard. When we do we will stop using labels like "red," "pink," "socialist," "communist" and begin, with understanding, to labor for the same ends. God is concerned with how much we desire the good life for all mankind, not with our "associations." So ought his people to be.

Come, Come to The Fair

WE don't know just what season is the most popular one in which to hold parish fairs, but it seems there are now periods in many communities when they reach epidemic proportions. The parish fair has many features which in some ways provide the one and only parish activity in which whole families of the congregation can engage. They usually provide something for everybody's participation and enjoyment. On this score we can recommend them.

But like most functions where profit is too much the prime motive, they get out of hand. People proud of the name Christian become absolutely demoralized with greed. Any kind of game goes as long as it produces a bigger return than last year's total. Even friendly competition between booths takes on a cut-throat aspect which only sometimes melts when the grand total is announced. Of course, plans for the distribution of the spoils may cap the climax of rancor.

Now a new stage has been added. The parish



"QUOTES"

AS associates of Church Army we can be workers together with the Captains and Sisters as they carry out God's work in this great country. By our prayers and with our gifts we make it possible for these consecrated and commissioned workers to go out and win souls for Christ. We know the blessing that comes in giving. We therefore invite you to become an Associate.

—LUCY KENT
Associate Secretary
of Church Army



fair idea is spreading. "St. Dominic does it, why can't we; and after all we've got to do something to take the place of those bad pledges." So now the competition involves strategy and timing between neighborhood parishes and institutions in a community. "When do the pay envelopes come out? When will the Christmas checks be cashed? Can we possibly have our fair ready before the Community Church has theirs?" and so on. We even heard of one parish that timed its fairs with dividend dates of A. T. & T.

There are many subtle ways in which the world has taken over the Church—even more

serious ways. But here is a most graphic symptom. There are fewer and fewer clear-cut gospel practices to help a "pagan" reach a decision to become a "Christian" member of a church. Evangelization these days raises the problem of the ethical premises, at least, of the life of particular congregations. Why give Jehovah's Witnesses such a tenable argument for their stand in relation to the institutional church?

Risking over-simplification, its call comes down to this: Does your parish give at least an equal amount of energy and time to an informative, Christian every-member canvass?

Church Army Needed Today

By CLIFFORD L. SAMUELSON

Of Domestic Missions Division of Nat'l Council

WE hear a great deal about the distinctive character of the Episcopal Church. We hear it said that the Episcopal Church has much in its faith and practice which is lacking in some other Church bodies. At the same time we often hear, "You must understand the Episcopal Church really to appreciate it. It requires some knowledge of its history and practices truly to understand it. The Episcopal Church is an acquired taste." Since both these points are true, how is the Church to reach persons unfamiliar with it and lead them to greater Christian witness and to full participation in the Christian fellowship?

Since it is a basic educational principle that people must first be approached at their present level of experience before moving on to a new experience, what is to be the approach of the Episcopal Church in working with persons who are indifferent or even negative toward an ecclesiastical organization? The Church Army in the ministry of its captains and sisters has demonstrated its special genius in being true to essentials of Episcopal faith and practice and still being able to interpret the Church's life to the indifferent and those predisposed to being critical and negative. The factor in the Church Army which gives its ministers this power is that first and foremost a commissioned man or woman is an evangelist—a sharer of the good news. The Church Army officer is not dependent for his own Christian witness on the supports of organized parish life to which the average priest has become habituated and dependent. In his own life, rather than in the ecclesiastical organi-

zation and structure, the Church Army worker is an incarnation of Christ's redeeming power. He reflects this in intimate face-to-face relationship with those whom he meets. His work usually combines a high degree of pastoral ministry, coupled with opportunity for systematic teaching and preaching. The Church Army worker lives closely to people in their common life. Thus, those whom he reaches come to take note that he acts as one "who has been with Jesus." Building on this personal relationship the Church Army worker leads those whom he reaches to a deeper Christian conviction and knowledge.

Compelling Witness

The compelling Christian witness and power of the work of the Church Army has shown itself in all sections of the Church, rural and urban. Among those mission situations in which the Church Army is serving with distinction is in the national Town-Country Church Institute in the Roanridge rural field of the diocese of West Missouri. Here the Church is developing a town and country training center in an area where our Church is largely unknown and where most other Church bodies have relinquished their ministry. Abandoned churches are scattered throughout the area. Yet the population is several times greater than when these churches were first built. Here Captains William S. Paddock and William C. Johnson minister to revitalized groups of Christian believers. Although one strong Episcopal mission has been established and is in union with the diocese and well on its way to becoming a self-supporting parish, some

of the congregations do not include a single person familiar with the Episcopal Church. But by Church Army evangelistic techniques of maintaining a close pastoral ministry and an awareness of the educational principle that we must move slowly from the familiar to the unfamiliar, the Church Army has firmly established the ministry of the Episcopal Church in this area.

Typical of the approach of the Church Army in leading persons to an appreciation of the dignity and beauty of the Prayer Book forms of corporate worship is to begin their work with a simple form of worship service, using song books with which the people are familiar. But because the Prayer Book is so firmly based on Holy Scripture, the Church Army has demonstrated it is possible soon to lead these congregations to an acceptance of the scriptural authority for Prayer Book services of worship. Following this procedure the Church Army has established a norm of corporate worship for a congregation, only slightly distinguishable from a normal Episcopal group.

Such work as is being carried out by Captains Paddock and Johnson is typical of that being done in many places. Their work is compelling in power because in their Church Army vocation and training they are alert that in their ministry they must ever heed the call to minister "unto all the flock." A basic principle in this is to provide the flock with a food which is digestible and which will nurture those who partake into a stronger spiritual life.

President Reports

BY SAMUEL THORNE

President of Church Army, U. S. A.

LOOKING over the progress of the Church Army in the U.S.A. during the past year, there have been bright spots of encouragement and times of testing. Last May a meeting of captains and sisters was held at the Church Army training headquarters in Cincinnati, O., under the guidance of our director, Captain Earl Estabrook. It was stimulating in the number who could come and encouraging reports of progress were received from a wide section of the country where captains and sisters have been faithfully carrying on their work.

At this meeting the spirit of fellowship was very real. All left renewed in spirit and eager to return to their tasks, challenged afresh in being partners in a lay movement of such importance for the future.

Much interest was aroused by Captain William

Paddock's account of evangelistic and other activities at the Mid-Western ranch at Parkville, Missouri. This ranch was formerly owned by a Mr. Cochel. He had stocked it with blooded Shorthorn cattle and had turned it over to a board of trustees representing our Church, as an experiment station to train domestic missionaries in the knowledge of and approach to the rural problem in that part of the country. The experimental training school is being carried on under the direction of the Rev. Clifford L. Samuelson of the division of domestic missions of the National Council and he is now also a member of the board of trustees of Church Army.

Last spring Captain Earl Estabrook, our fine, faithful and trusted national director of the past twenty years, resigned from Church Army to study for holy orders. Since Captain Estabrook had done the impossible task of filling two posi-



Captain and Mrs. Eric Kast are in charge of the Training Center.

tions, the board of trustees realized that two men must now be found to carry on his work as director of the training school and as national director of Church Army. Captain Eric Kast was appointed to fill the first of these positions as director of the training school in Cincinnati. He and Mrs. Kast are now settled there, looking forward to a busy and promising season.

Lucy Kent in Charge

Miss Lucy Kent, long within the family of Church Army and one of the most active members of the board of trustees, is taking charge of the New York office of Church Army during this interim period. Knowing Church Army intimately and most of the captains and sisters,

Miss Kent is able to carry this responsibility with great ease and effectiveness.

The board of trustees have not been idle in canvassing the field to find a new national director. They felt that they must make haste slowly in a choice where spirit, experience and ability mean so much in meeting and developing the expanding opportunities for trained lay evangelists—both men and women.

With the increased emphasis being placed by the National Council of our Church on lay evangelism, we hope and pray that the trustees of Church Army under the guidance of the Holy Spirit may soon find the leadership they so earnestly seek in a challenging world.

Church Army is entirely dependent upon volunteer support. No aggressive financial efforts were made during the war period when the work was heavily restricted. Now Church Army is ready to assume its full responsibility and respond to the many opportunities before it. This will, however, only be possible through the gifts of the many friends of Church Army. They can be sent directly to Church Army Headquarters, 435 Ninth Avenue, New York 1, New York. Many will undoubtedly want to become associates of Church Army, receiving copies of the Church Army paper, "Co-Partners." We welcome your sharing with us.

Church Army Captain At Work

BY JACK VIGGERS

Church Army Captain at Chillicothe, Missouri

IN the diocese of West Missouri the Church Army has been called into a new field. In many ways the situation at Chillicothe, Brookfield and Trenton is typical of far too many of our rural and small town parishes. They have suffered along with so many in that they have had no rector over long periods of time. When they do get one he soon moves on to what seems a greater calling. Unlike many places, this lack of leadership has in no way broken the spirit of the people. Under lay readers the congregation at Chillicothe, who have been without a rector since last October, have not missed a single Sunday service. These same lay readers have also helped hold the other two congregations together.

During this past summer, students from the national town-country Church institute came to Chillicothe, Brookfield and Trenton for a six weeks period. They held services, called on the

congregations, and generally helped raise the lagging spirits of the people who, quite naturally, had come to feel that they were to be forever without full-time leadership.

The result of the efforts of these five students has been that when a Church Army captain was assigned to help these people, he received a welcome second to none. Where in most Church Army fields, the captain or mission sister must first reestablish an interest in the Church and its place in the community, here the problem is not to be carried away by the enthusiasm of the people.

In each instance, the Church property is in excellent condition. This is a good indication



Captain Jack Viggers climbs to the roof to do a repair job on one of his missions.

of the love and devotion the people feel for them. The only thing they lack is trained leadership. The interest is already here, needing only to be channeled to where it will do the most good.

The Lack of Youth

In this field, like so many that have been without clergy, we suffer from the lack of youth. Because there has been no activity aimed directly at the youth of the parishes, many of them have drifted away to other churches that do have active youth programs. In all three of these communities there is a crying need for a church-related program to attract the young people who have no church ties. As is often the case in small towns, the youth are permitted to pretty much grow up and provide their own entertainment. Since wholesome activities are not provided, they seek recreation in the taverns, or just "loaf" on the street corners. Fortunately, at Chillicothe we are well able to cope with this situation. We have a large, well equipped parish house, and the church is located only three blocks

from the center of the business district. Just how such a program on the Church's part will work out is hard to predict. If we can draw one person into the fellowship of this church, it will have been worth the effort. Certainly, the contact with such loyal, devoted, Christian people as we have in the congregation at Chillicothe, will have a lasting effect on any that take advantage of these parish facilities.

It just isn't possible to say enough for the people who worship at Grace Church, Chillicothe. They have shown a loyalty and a zeal for Christ that is simply amazing. If Christian love and devotion are what is required to make a successful parish program, this parish should grow rapidly. At present, all three of these Churches have a mission status. I keep calling them parishes because we all pray they will soon be completely self-supporting.

Now I must dash a bit of cold water on our beautiful prospects. Though we have one Church Army captain here, the field is much too widely scattered for one man to give it the attention it needs. At least two or even three men are needed to cultivate this field in the way in which it needs to be cultivated. Now the base is at Chillicothe, which is pretty much central. Brookfield is 26 miles to the east, and Trenton is 25 miles to the north. In addition to these places, there are two or three other towns that have had mission stations where there are Church families that must be reached from time to time. Some have not seen a priest or other Church worker for many months, or even years. All these people must be contacted to remind them that mother Church has not forgotten them, it is only that she hasn't enough hands. Most of these places could well use a man on a full-time basis, but all are forced by the lack of manpower to share one man. Is it any wonder that men stay such a short time, as a rule, in small towns or rural missions? One can see so much that needs to be done, but there are just too few hours in the day in which to do them.

Time Is Running Out

ALL these congregations can still be saved, but our time is running out. The spirit of the people is remarkable, but we are running out of people. The worst thing of all is that our congregations are getting old. When we lose one, there is no young person to take his place. Soon the work of building that was done fifty or sixty years ago, will be all to do again. There will be nothing but a failure to build upon, because we will have failed by not providing leadership when it was needed. "The harvest is truly plentiful, but the laborers are few." Nowhere are

laborers more needed than in our town and country churches.

The Church Army is here in Chillicothe, Trenton, Brookfield, Brunswick, Plattsburg, and wherever else it is needed. But the Church Army can never begin to fill the needs of these people. A Church Army captain or two to assist a resident priest could make a valuable contribution to the lives of the people. One Church Army captain is going to be limited, but he will certainly have the help and cooperation of all the people to make a difficult job easier.

God, grant that we have more places like Chillicothe, Brookfield and Trenton. Grant also that we have more men to serve them.

Mentally Ill From Fear

BY MRS. S. T. M. ALEXANDER

Member of the President's Committee on Civil Rights

THE gap between what we believe as American ideals and what we practice is creating moral dry rot within us. We are threatening the emotional and rational bases of our democracy. We must act because the mental health of America is threatened by this gap. There are signs that the American people are becoming mentally ill.

Many situations develop mental frustrations, bringing on fear and hate. They result in investigations. Then we come along with witch hunts. And it will not be long before we have purges, gestapos and concentration camps. We must act now, for economic reasons, because we have become the breadbasket of the world. If we are to produce enough to feed Europe and America we have got to put to work every able-bodied man and woman, regardless of race or religion.

Need of Greater Faith

BY EDWARD R. STETTINIUS, JR.

Former Secretary of State

IDEOLOGICAL differences do not necessitate War. At the time of the Crusades it was thought that Moslem countries and Christian countries could not inhabit the same world in peace. At the time of the Religious Wars of the seventeenth century, it was thought that Catholic countries and Protestant countries could not inhabit the same world in peace. Those thoughts were errors. Let us make it an error to think that countries of private capital and countries of public capital must fight. . . . It is only faith that produces the works that can world welfare and World Peace.

THE NEW BOOKS

***Excellent

**Good

*Fair

* * **Of Flight and Life** by Charles A. Lindbergh. Scribners. \$1.50.

The famous flier looks at his world, does not like much of it, and has written his warning to America and the world. Those who put their faith in science and materialistic standards will do well to read this beautifully written book. Clergymen will get many sermons out of it; parents will want to give copies to those so-sure-of-themselves children.

* * **A Threefold Chord.** By Maude Royden. Macmillan. \$2.00.

The poignant story of two persons' love for each other and their sacrifice of it for 43 years to the serenity of a paritally insane wife. The reader will agree

or disagree—perhaps either one with violence—with their wisdom, but Mrs. Hudson Shaw makes their renunciation completely understandable.

—Helen Grant

* * **The Church, Its Nature, Structure and Function** by Bishop Wand of London. Morehouse-Gorham. \$2.15.

Like Frederick Denison Maurice, the Bishop of London starts with the proposition that the entire universe is sacramental, and he presents well, in this



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Now You Can See

CHURCH PEOPLE IN HAWAII

- Laymen of St. Andrew's Cathedral, Honolulu, with the cooperation of the National Council, have produced a new motion picture film.
- "Church People in Hawaii" is a one reel, full color film with sound. It shows something of the natural beauty of the Islands and the charm of the people, something of the Island industries, and most important of all, people in action in the life and work of the Church. Running time 25 minutes.
- Rental Fee \$5.00.

Audio-Visual Education Division

-:-

The National Council

281 FOURTH AVENUE, NEW YORK 10, N. Y.

THE NEW BOOKS

small book, what is generally spoken of as the high Church position on the nature, structure and function of the Church. One gathers that he is slightly to the left politically—at least from the current American point of view, which seems to be a bit to the right of Winston Churchill. But apparently Bishop Wand does not feel that the Church, as such, needs to do much about it since “English speaking people are in the fortunate position of having a strong Christian representation in all the political parties.” The Church can best function, he says, by being a social conscience and passing moral judgments. But he is also for having factory and office meetings and for making civil servants aware that spiritual ends are paramount.

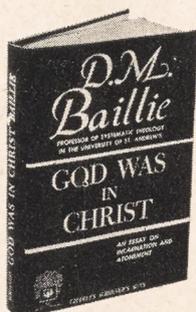
* * **I Would Do It Again** by F. E. Davison. Bethany Press. \$2.

The author, pastor of the Christian Church in South Bend, here sets forth, in good straight-forward commonsense, the joys of a clergyman's life. It is a book solid with good advice for all clergymen, young and old, and is rich with practical suggestions.

* * **Masterpieces of Religious Verse**, edited by James Dalton Morrison. Harpers. \$5.

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THE PRESS

NO DEFEAT: It seems indisputable that war is neither desirable nor necessary; that Russia is making tremendous advances because she is aligning herself with the social change of the day and turning it to her own false, deceptive, dictatorial ends. We dare not let her out-wit us. We're afraid she will unless our tactic is Christian tactic. An army can be defeated and routed by guns. But an effective way of life, as Christian history has proved many times, knows no defeat. It is up to us to decide which is the more powerful: the sword or the spirit.—Christian Evangelist (Disciples).

MY BROTHER'S KEEPER: The first moral isolationist in history was Cain. He said, "Am I my brother's keeper?" and all of history shouts back "yes, you are. You ought to be his keeper because you are his brother but if you ignore all humanitarian reasons and consider only your own welfare, you must be his keeper in order to protect yourself. If you do not keep his legitimate interest secure, you cannot keep your own. If you do not treat his decently, ultimately he or his maladies will rise up and destroy you." — Current Religious Thought (un-Den.).

MORAL FOUNDATION: The vital problems of human history are not political or economic but moral. Society cannot be held together without virtue. Governments cannot be effective and permanent without righteousness. Business cannot be lastingly prosperous unless ruled by honesty and fairness. Beneath all that is uplifting and abiding there must be a sound moral foundation. Civilization is built upon character and depends thereon for permanence. The downfall of nations and civilizations has been almost invariably due to moral rotteness. — United Presbyterian.

COLD CASH: We sometimes hear the expression "cold cash." What a misnomer! As a matter of fact, your money is part of you. It frequently involves "blood and sweat and tears." Money is minted life. When you give it, you are giving yourself, the time and thought and effort that you spend in earning it. That is why what you spend your money for is so important. It is at least one expression of your estimate of your life—what you think is most worthy, what you believe deserves "priority." This is why giving to the Church is not just

a financial matter; it is a spiritual transaction.—Southern Churchman.

THOUGHTFUL PEOPLE: Etymologists tell us that the verb "to thank" and "to think" come from the same root. "The primary sense," Dr. Murray observes, "was therefore thought." It seems likely that thoughtful people are more disposed to gratitude than those who lack the capacity to think. By thoughtless persons favors received are taken for granted. Observation, and the reasoning resulting therefrom convince those who think of the surprising extent to which we depend for the indispensable things of life upon forces beyond our control.—Churchman (C. of E. in Canada)

RATHER THE REVERSE: Most intelligent people who look out on the world in its present condition do so with a profound feeling of disquiet: they do not know in what direction it is moving—indeed, whether it has any sense of direction at all! This state of uncertainty is that which enables the Communist, with his clearly defined "this world" view, to cash in to the extent he does on the plea often that some medicine is better than none at all. But with all the material achievements of his system, the price—man's loss of his freedom—is so high as to offer little attraction to those who have ever known what freedom is. Only one alternative holds the field—the Christian faith! Indeed, among a large and increasing body of opinion the conviction is growing that man must return to God, and that until he does so, things are not going to get better—rather the reverse. — Record (C. of E.)

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ORGANIZATIONS

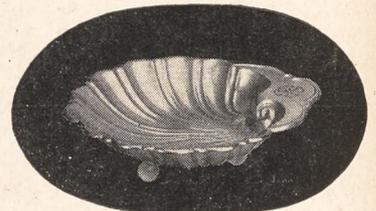
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and support the 3% plan. This is vital to the success of the program

GOOD IDEA

Episcopal Churches in and near Berkeley, California, have coffee-hour directly after their 11 o'clock services. With instant coffee, tea bags, packaged cookies, etc., any parish house with chairs for all can manage such an affair with a minimum of effort. Church attendance increases; a spirit of fellowship is created in the parish. Every congregation should give this idea a trial, according to Subscriber Ben Dawson of Berkeley. — Bishop Malcolm Peabody of Central New York recently arranged for a radio broadcast at 11:30 when he summarized the progress of the diocese in the ten years of his episcopate, and outlined goals for the days ahead. Each church had a radio installed which was tuned in for the bishop's address, which took the place of the sermon. Rectors are said to have liked it . . . no sermon to prepare. — A similar plan has been used for a number of years by Bishop Reinheimer of Rochester.

GET-TOGETHER: Suburban parish wants an assistant; middle of the road churchman: \$3,000 single, \$4,000 married.—Young clergyman from the

middle west, P.B. churchman seeks a parish, preferably east. Present salary is \$3,500.—Clergyman, former chaplain, now serving two missions in the east, seeks a parish in some metropolitan area. Present salary, \$3,500. Is A. C. "but I can work with any type of ceremonial."

The vicar of a charming church in England would like to arrange for an exchange with some U.S. rector this coming summer, or the summer of 1950. He is an outstanding man in the Church of England, has a comfortable vicarage, his church is alive, and he has an able assistant. Any interested in this please give details about their parish to Witness, 135 Liberty St., New York 6, and we will forward them to the English vicar for whatever action he may care to take.

LEND-LEASE: The Episcopal Church at Centerville, Iowa, needs a paten. Any church having one to give away should send it to the Rev. L. A. Wilson, 811 Court Avenue, Chariton, Iowa.—A chapel that ministers to college students would like to have a lectern Bible. Drop a card to The Witness, 135 Liberty Street, New York 6, N. Y., if you have one and we will tell you where to send it.—Another missions wants hymnals. — Still another asks for vestments for the choir.

A large midwestern parish recently installed new hymnals. Through this department 50 copies of their former hymnals, with music, all in good condition, were sent to the Canterbury Club of a southern university. — Just send a note listing what you have to offer, or what your needs are, and we will do our best. But please do not send merchandise of any description. Address: Witness, 135 Liberty St., New York 6, N. Y.

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The Flint Flashing Fire

VAUGHAN stands in the long and distinguished line of English writers on the interior life. He tells us in the preface to "Silex scintillans," how much he owed to George Herbert, who had died in 1633, when he, Vaughan, was only a child of ten; and anyone who knows Herbert will see at once, when he reads Vaughan, how often he echoes him. On the other hand, Vaughan's poem "The Retreat" appears to have inspired Wordsworth's more famous "Ode on Intimations of Immortality." Like Wordsworth, Vaughan seems to have come nearest to God when he was in the open air. He has left us some exquisite descriptions of the countryside, often in only a few words:

... One day
I stole abroad.
It was high-spring, and all the way
Primros'd, and hung with shade.

E. Allison Peers, in
"Behind That Wall," \$2.50

When Jesus Passes By

YES, Lord! I will! I come!" Matthew needed Jesus, but Jesus needed Matthew, too, needed him to write that gospel, needed him to give that witness by his death, needed him to give that service for his fellowmen. And He needs you.

Jesus has the power, but first the man must come.

All things are possible when Jesus passes by. I do not care what your life has been—it can be better. I do not care how little you may have been wanted—He wants you. I do not care what you may have done—Jesus can work a change. He is the Lord of Life!

Jesus passes through our streets today. Oh, yes, He does! In the hearts of those who believe in Him, in the work and in the sacraments of His Church, in the silent influence of His Gospel, He walks our streets today. And as He passes by, life and usefulness and joy spring up like flowers after rain.

The Rt. Rev. Wm. Moody, in "The Lord of Life,"

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PEOPLE

The request is made for information as to the number of Captains and Sisters in the Church Army; the type of work they do and where they do it. We therefore present the names:

Eric Kast, director of the Training Center, Cincinnati.

PARISH WORK:

- Virginia Hetherington, Murphy, N. C.
- Wilfred Hotaling, Jersey City, N. J.
- Elsie Isaacs, Parkersburg, W. Va.
- Robert Jones, Hillman, Michigan.
- Pearl Morris, Brighton, Tennessee.
- Florence Puffer, Christ Church, Cincinnati.
- William A. Smith, Hinton, W. Va.
- John W. Thomas, Worthington, Minn.

PARISH AND HOSTEL WORK:

John Prior, Cincinnati.

RURAL MISSIONS

- Milton Austin, Mooresfield, W. Va.
- William G. V. Avery, Ft. Hall, Idaho.
- Ada Clark, Upi, Mindanao, P. I.
- George Clarke, Owego Associated Missions, Candor, N. Y.
- Alice A. Horner, about to retire, Pine Ridge Reservation, S. D.
- William Johnson, Parkville, Mo.
- Daisy Kitchens, Whiterocks, Utah.
- Raymond Lewis, Brawley, Calif.
- Florence Nisco, Dover Plains, N. Y.
- William Paddock, Parkville, Mo.
- Ernest St. Andrew, Doster, Mich.
- Fred Seddon, St. Agnes' Church, Sebring, Fla.
- Robert E. Smalling, St. Mary's, Brad-dock, Pa.
- Jack T. Viggers, Chillicothe, Mo.

INSTITUTION & CITY MISSIONS

- Hilda Havens, Christ Hospital Nurses' Home, Jersey City, N. J.
- Fred M. Nussbaum, Galilee Mission, Philadelphia.
- S. Wesley Toal, Inasmuch Mission, Philadelphia.
- Tom West, House of Happiness, Scottsboro, Ala.

SPECIAL CALLING & SURVEYS

Gretchen Kightlinger, Rahway, N. J.

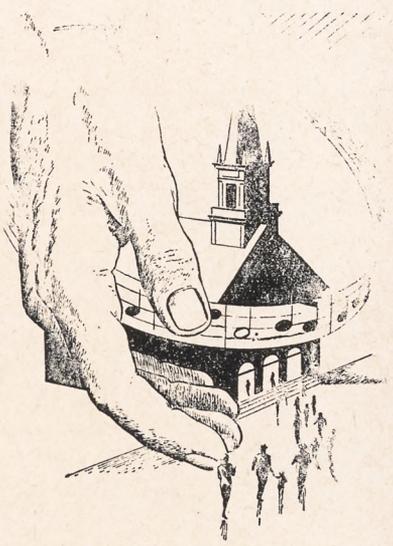
OTHERS:

- George Graham, patient at Veteran's Hospital, Tuskegee, Ala.
- King Laylander, officer in U.S. Air Force.

IN TRAINING (pictured on cover):

- Harper Anderson
- William Henderson
- Herbert W. Sparks
- Edna Brooks

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— Luke 14:23



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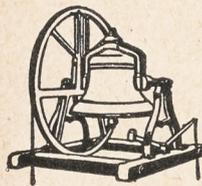
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CLERGY CHANGES:

Allen O. Birchenough, formerly rector of St. Mark's, Des Moines, Iowa, becomes rector of Grace Church, Ravenna, Ohio, Nov. 28.

David M. Talbot, curate at Our Saviour, Akron, O., becomes rector of Trinity, Coshocton, O., Dec. 1.

Rex B. Wilkes, rector of St. Stephen's, Miami, Fla., becomes rector of Grace and St. Peter's, Baltimore, Md., January 1.

Robert Knox, formerly curate at St. Michael's and All Angels', Baltimore, is now rector of Grace Church, Cherry Valley, N. Y.

George F. Le Moine, former student at Virginia Seminary, is now assistant at All Saints', Washington, D. C.

Hunter M. Lewis, formerly rector at La Palta, Md., is now assistant at St. Andrew's, Fort Worth, Texas.

DEATHS:

Thomas D. Windiate, 84, former dean of the northern convocation of the diocese of Washington, died on Nov. 1. He was the rector of a number of parishes in the South before coming to Washington. He represented the Church at the Faith and Order conference held in Switzerland in 1930.

ANNIVERSARY:

Edgar L. Tiffany observed the 20th year of his rectorship at the Transfiguration, Buffalo, N. Y., on Oct. 31. Bishop Scaife was the celebrant at the early service and Bishop Ward, retired of Erie, preached at eleven. There was an informal reception on Nov. 4.

LAY WORKERS:

Muriel Bloor, formerly deaconess at St. Michael and All Angels, Toronto, is now deaconess and director of education at St. Paul's, Walla Walla, Wash., where the Rev. William A. Gilbert is rector.

APPOINTMENT:

Almon R. Pepper, serving as executive vice-president of Church World Service, has been granted a leave of absence as director of the National Council's dept. of social relations. During his absence the dept. is directed by J. Arnold Purdie.

HONORS:

Harold Sawyer, Bishop of Erie, has been elected vice-president of the English Clerical Union but has not yet indicated whether or not he will accept.

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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.

E. T. LAWRENCE
Layman of Tillicum, Washington.

I request that you take my name off your mailing list. I regret to do this but I do so for several reasons: one, you seem to think that unless we cow-tow to Stalin and his atheistic cohorts we must of necessity be great sinners and warmongers. Two, the way your magazine has so brazenly advised young men to refuse to submit to the draft is in my opinion distinctly treasonable. I am myself a man of peace; I hate war but the happenings of the last thirty years should have convinced every sane person that the surest way to get into war is to demonstrate to the world that we have nothing with which to defend ourselves. Therefore I look upon a year or a year and a half training of every able bodied young man in the country as cheap insurance as compared with the waste of blood and treasure in war.

Answer: We never have advocated cow-towing to Russia. We have pointed out that Russia exists; that there are grave differences between that country and our own; that these differences should be settled around a conference table if possible, and we think that there is enough of a possibility to make it worth trying. Certainly it is clear that atomic war will settle nothing except probably the end of the world. As for military training, we have never taken any position on the matter, though perhaps we should. We have merely reported resolutions that have passed innumerable Church conferences and conventions as a part of our news service.

MRS. ROLLIN T. CHAMBERLIN
Churchwoman of Chicago and Member of Executive Board of the Woman's Auxiliary.

I am shocked at the heading on page 3 (October 21): "Council Reports Progress in All Its Work." How can this be said when the Church has failed by more than \$200,000 to meet the budget which it adopted for 1948 in the last General Convention, and when its work has been reduced by that amount, tragic reductions being made all along the line, at home and abroad? The budget was made just to hold the line, not to make advances. Missionary askings were \$250,000 greater than the budget and were denied. Then came the curtailment of \$200,000 in the planned work. Progress indeed. We are fail-

ing to meet opportunities to make a more Christian world, and in these urgent times.

Can you not give some publicity to the sad reductions that the Council has had to make, as outlined in "Doors of Opportunity" (published by National Council) instead of reporting "Progress in All Work"?

SAMUEL S. HARDY
Rector of St. Paul's, Medina, Ohio.

Heartiest congratulations on your editorial "Old Age Poverty" (Nov. 4). You have clearly exposed the fate of many clergy in our Church who are nearing the age of retirement. At the end of years of faithful ministry they are destined to live in poverty. And to that fate they are destined by the actuarial principle upon which our pension system is founded, based upon each clergyman's salary.

If clerical salaries were all equal that actuarial principle would be just. Since they are not equal, the poorly paid clergy are headed for low and most inadequate pensions. And they cannot provide otherwise for old age because they cannot afford to buy sufficient insurance against old age in companies other than the Church Pension Fund. That insurance against age by the Church Pension Fund costs the poorly paid clergy the same as the highly paid—which is nothing, in cash.

Either a flat salary for all clergy—deacons, priests and bishops—or a graduated pension assessment upon clerical salaries might be better than the present actuarial basis of our Pension Fund. At any rate, something ought to be done right now to relieve the old age poverty situation for many an Episcopal clergyman.

ANTONI M. TURKIEWICZ
Clergyman of Miami, Florida.

I shall continue to subscribe to The Witness and encourage others to do so. Changes made are surely for the better and well deserved credit should go to the editors for the work of love well done.

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