

THE Witness

10¢ A COPY

May 31, 1951



ST. MARY'S HALL, BURLINGTON

The Chapel is the Center of School Life

CUSHIONED PEWS BY IRVING P. JOHNSON

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, 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: 9 H. Comm.; 11 Sermon.
4:30 Vesper Service—Music

Weekdays: Tues.-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

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

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 10 a. m.;
Morning Service and Sermon, 11 a. m.
Thursdays and Holy Days: Holy Com-
munion, 11 a. m.

ST. BARTHOLOMEW'S CHURCH New York

Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.
11 a. m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday
at 8 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

Sunday: 8 a. m., Holy Communion; 9:30
a. m., Church School; 11 a. m., Morning
Service and Sermon; 4 p. m., Evening
Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12
noon, Holy Communion.

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

Rev. Roeliff 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.
Thursday and Holy Days: 11 a. m., Holy
Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a. m., Holy Communion; 11
a. m., Morning Prayer and Sermon; 8 p. m.,
Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a. m.
5:30 Vespers, 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.

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

The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Eve-
ning Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

Roscoe T. Foust, *Editor*; William B. Spofford,
Managing Editor; W. Robert Hampshire, Ken-
neth R. Forbes, Gordon C. Graham, George M.
MacMurray, Benjamin Minifie, Joseph M. Titus,
Andrew M. Van Dyke.



CONTRIBUTING EDITORS: Frederick C. Grant,
Book Editor; F. O. Ayres Jr., L. W. Barton,
D. H. Brown Jr., Angus Dun, R. S. M. Emrich,
T. P. Ferris, J. F. Fletcher, John Gass, C. K.
Gilbert, C. L. Glenn, G. I. Hiller, A. C.
Lichtenberger, C. S. Martin, R. C. Miller, E. L.
Parsons, J. A. Paul, Rose Phelps, Paul Roberts,
V. D. Scudder, W. M. Sharp, W. B. Sperry,
M. H. Shepherd Jr., W. B. Spofford Jr., C. W.
Sprouse, J. W. Suter, S. E. Sweet, S. A. Temple,
H. H. Waggoner, Chad Walsh, W. M. Weber,
W. N. Welsh.



THE WITNESS is published weekly from Sep-
tember 15th to June 15th inclusive, with the
exception of the first week in January and
semi-monthly from June 15th to September
15th by the Episcopal Church Publishing Co.
on behalf of the Witness Advisory Board,
Bishop Lane W. Barton, *Chairman*.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c
a copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578
and copies returned under labels Form 3579
to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and
7:30 p. m.; Mon., Tues., Thurs., and Sat.,
12; Wed., Fri., 7:30; Holy Days, 7:30
and 12.

ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett; Rev. Mitchell
Haddad

Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

H. Alexander Matthews, Mus. D., Organist

Sunday: 9 and 11 a. m., 7:30 p. m.

Weekdays: Tues., Wed., Thurs., Friday,
12:30 - 12:55 p. m.

Services of Spiritual Healing, Thursdays,
12:30 and 5:30 p. m.

Two hundred hearing aids available for
every service.

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, Wednesday,
7:15; Thursday, 10:30.

Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a. m., Holy Com-
munion; 9:30, Church School; 11 a. m.,
Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat. 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH

CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH

MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle Downtown

Rev. John P. Craine, Rector

Rev. F. P. Williams

Rev. W. E. Weldon

Sun.: H.C. 8, 12:15; 11, 1st S. Family,
9:30; M.P. and Ser. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;
H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean

Sunday: H.C. 8, 11 first S.; Church School,
10:50; M.P. 11

Weekday: Thurs. 10. Other services as
announced.

Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH

Broad & Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N
HC; Evening, Week-day, Lenten Noon-Day,
Special services as announced.

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
Prayer and Sermon; 6 p. m., Young Peo-
ple's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a. m.

CHURCH OF ST. MICHAEL AND

ST. GEORGE

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. William M. Baxter

Minister of Education

Sunday: 8:00, 9:25, 11 a. m.—High School,
5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA

"The Nation's Church"

Second Street above Market

Rev. E. A. de Bordenave, Rector

Rev. William Eckman, Assistant

Sunday Services: 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev.
Eugene M. Chapman; Rev. E. Laurence
Baxter.

Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH

Newport, Rhode Island

FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

STORY OF THE WEEK

Church Work in Middle East Develops in Importance

Promises To Be Center of International Conflicts in the Days Ahead

★ The attention given this year to study of Christian work in the Middle East, and the fact that the Episcopal Church has no jurisdiction in that area, has brought out a number of queries as to the work of the Anglican communion. In brief outline, five Anglican dioceses or jurisdictions may be listed: North Africa, Egypt, Iran, Jerusalem, Gibraltar. Of these, the most familiar to the American reader and the one with which American Church people have the most direct contact is Jerusalem or, more descriptively, Israel, Jordan, Syria, Lebanon, Cyprus, Iraq, and the western shore of the Persian Gulf.

The real "Bishop of Jerusalem" is the Eastern Orthodox patriarch, whose predecessors have come down from the days of St. James. About 110 years ago, for a number of reasons it seemed wise to have a Church of England bishop in Jerusalem, to look after Church people among the English and American residents, to aid and cooperate with the impoverished Eastern Church, and to do missionary work among Moslems and Jews. So the Anglican title is not Bishop of but Bishop in Jerusalem. His work is supported by the Anglican communion all over the world. Each year the Episcopal Church contributes chiefly through the Good Friday offering from many parishes.

Iran—Persia—is a Church of England diocese, organized in 1912. It is understaffed and not strong in numbers. As it is in direct contact with Islam, it has a hard problem and faces many opportunities it cannot meet with its present staff. The bishop is the bishop in Iran as this area, too, should be a field of the Eastern Church. Long centuries of Moslem rule have reduced the Eastern Church to pitiful dimensions, which the past thirty years of wars, depressions, and other disturbances have not helped.

Part of the Church of England's work is in the oil fields, said to be the richest single field in existence. Americans have been ministered to, as well as British and the native people. A hospital at Shiraz reaches out to surrounding villages through visits by members of the staff, providing for poverty-stricken villagers the only medical help available. Government regulations have made difficulties for the schools although recent reports have stated that the present Shah has "extremely liberal ideas for the reconstruction of his country" and has "strong men with western leanings" in his cabinet. The Episcopal Church through its fund for world relief in 1950 made a contribution to this diocese.

North Africa is another Church of England diocese, one of thirty-four in Africa. It was

set off in 1936 from the huge old diocese of Sierra Leone (organized in 1853). In area, North Africa includes French and Spanish Morocco, Tunisia, Algeria, Tangier and the Canary Islands. Its work is chiefly the care of British and other English-speaking residents, and, in addition to this, one of the Church of England missionary societies, Bible Churchmen's Missionary Society, maintains at least one missionary in French Morocco.

Egypt and the Sudan was an old Church of England jurisdiction. Work has gone on there since the 1880's. In 1905 it was an archdeaconry of the bishop in Jerusalem. In 1920 the diocese of Egypt and the Sudan was organized, 3,000 miles in length, and in 1945 this was divided into two. In Egypt the work is almost wholly among Moslems, plus the care of English residents. The Sudan diocese, not strictly in the Middle East, has Moslems and also, in the south, some extremely primitive pagan tribes. The Anglican communion in Egypt and also in North Africa tries to have helpful contacts with the ancient native Coptic Church, another sufferer in the long Moslem centuries.

The Anglican bishop in Gibraltar has perhaps the most varied jurisdiction in the Church. He travels from the shores of Portugal to the Black Sea. Again, since all these countries (except Gibraltar itself) have their own bishops, Eastern or Roman, the Anglican bishop does not intrude and is not a bishop of those countries, but has for his responsibility the care of British and other English-speaking residents, and whatever help and cooperation he can give to the various

branches of the Eastern Church. He ministers, or his chaplains do, to American officials, consuls and others, and the mission to seamen, which is something like the American Seamen's Church Institute, serves many Americans. The bishop of Gibraltar, Cecil Douglas Horsley, arrived in the United States the middle of April to stay through May.

The ancient Church of Greece of course has had its own bishops from the earliest days, just as Jerusalem has had, but in Greece no need has been felt to have an Anglican bishop. Greece has been hard hit in recent years, and American Church people have been glad to help the Greek Church, partly through contributions for material relief, and partly through scholarship aid to Greek seminary students.

This spring the Greek Church is celebrating the 1900th anniversary of the arrival of St. Paul. Directly after his visit to the United States the bishop of Gibraltar is flying to Athens to take part in this observance.

CENTRAL NEW YORK YOUTH MEET

★ Bishop Walter M. Higley, suffragan, was the principal



CAMP CHICKAGAMI, Diocese of Michigan, is a place where boys always have fun

speaker at the annual meeting of young people of the diocese of Central New York, meeting May 18-19 at St. Paul's, Syracuse. Various phases of work in the diocese were presented by a number of speakers.

LAYMEN'S TRAINING PROGRAM

★ Robert D. Jordan, director of promotion of the National Council, has sent a communication to bishops and promotion chairmen of dioceses, giving plans for the laymen's training program for this year. Last year instructors spent almost all their time on the program of the Council. This year Saturday afternoon and evening will be devoted to the national work with Sunday morning devoted to work in the diocese. The presentation last year took 45 minutes, which many thought too long, so this year it will be 30 minutes, equally divided between the two phases of the work, national and diocesan.

Mr. Jordan reports that the greatest single criticism last year was the word for word reading of the manuscript; this year "we shall insist that the trainee either deliver his message from notes or that he know his message so well that he gives the appearance of speaking rather than reading."

The diocesan part of the training conference is to be prepared between now and September 1, with instructors assigned to the dioceses in July. The conference for their instruction will be held at Seabury House, Sept. 7-9. Diocesan training conferences will be held Sept. 22-Oct. 14, with October 21 the opening date for parish presentations.

NO WOMEN ALLOWED ON VESTRIES

★ There will be no women on vestries in the diocese of Western New York, since a resolution making them eligible was overwhelmingly defeated at the convention meeting May 21 at Lockport.

CHURCHMEN ASKED TO TITHE

★ A resolution asking parishioners to give ten percent of their income to the Church "and for other Christian causes" was adopted by the convention of the diocese of Western Mass., meeting May 18 at Springfield. The action of the 150 delegates followed a plea by Bishop Lawrence for a return of the ancient practice. The convention also went on record as opposing loyalty oaths but one opposing universal military training was defeated.

GENERAL CONVENTION PREPARATIONS

★ General Convention, 1952, is a long way off but nevertheless the chairman of the arrangements committee for the diocese of Mass., the Rev. Gardiner M. Day, was able to report definite plans to the convention of the diocese meeting this month. It will open with a communion service for bishops and deputies in Trinity, Boston, Sept. 8th, with the opening service at 10:30 that day in the Boston Garden. Bishops will convene that afternoon in Horticultural Hall, and the Deputies in Symphony Hall. The official reception will be held that evening at the Museum of Fine Arts.

Joint sessions of both Houses, together with the Auxiliary, will be held Sept. 9 and 10 from 10 to 1 for the report of the National Council. The evening of the 9th the main attraction will be a mass meeting on missions at Tremont Temple. On the evening of the 11th there will be a mass meeting on the ecumenical movement.

The youth convention will be held at nearby Tufts College, Sept. 11-14, with their service at Trinity, Boston, the evening of the 13th. An added attraction at this Convention will be a service in recognition of the children's offering for missions which will be held at Trinity the afternoon of the 14th.

Mr. Day said that requests for exhibit space had been re-

ceived from a number of Church affiliated organizations, and that they, and possibly commercial firms catering to the Church, would be assigned space in the order of application.

JAPAN UNIVERSITY GETS SUPPORT

★ The diocese of Southern Ohio is making an all-out effort to raise funds in the ten million dollar campaign for the International Christian University in Japan. As of May 18, somewhat over \$21,000 had been raised, according to the chairman of the diocesan committee, the Rev. Luther Tucker. He likewise stresses that the diocese contributes its full share to the increased budget of the National Council.

SCOUT TROOP VISITS OTTAWA

★ Every boy in the troop of Scouts at St. Mark's, Syracuse, N. Y., forty in all, went to Ottawa, Canada, over a recent weekend where they were guests of a troop of that city. Arrangements had been made a year ago at the national jamboree at Valley Forge, Pa., when leaders of the Syracuse troop met the Canadian scouts. In Ottawa there was a sight-seeing tour, a party and other activities. Six adults who comprise the committee for the Syracuse troop made the trip.

JAMES A. PAUL MADE DEAN

★ The Rev. James A. Paul, rector of Holy Trinity, New York, was elected dean of the convocation of Manhattan at a meeting held at St. George's. The Rev. John A. Bell, rector of the Incarnation, was the dinner speaker in which he told of improvements in the Manhattan parish situation which are planned for the near future. Bishop Donegan conducted the prayer service and the Rev. Louis W. Pitt, rector of Grace Church, presided at the business meeting.

NEW DISTRICT REPORTS

★ The first annual report has been received from the new diocese of Southwestern Brazil whose bishop, Egmont M. Krischke, took office in March, 1951. He has visited each of the twenty-two parishes and missions and reports that there are "large gates of opportunity being opened in many a place but our shortage of clergy and lay workers puts our Church on unequal terms with the great challenge of this hour." He has confirmed 152, received one candidate and one postulant, ordained one deacon and another deacon and priest. Parishes and missions have accepted increased quotas.

He adds that although Santa Maria, where he lives, is a Roman Catholic stronghold with two bishops, he "has been invited by the town authorities to every public ceremony and festival."

The three dioceses of Brazil have their own "national council" and Bishop Krischke, as chairman of the department of education, has made several trips throughout the three jurisdictions.

SUMMER CONFERENCE ON CHURCH MUSIC

★ A school of church music, designed primarily for organists and choirmasters of the south, will be held at the conference center at Monteagle, Tenn., July 17-27, with Bishop Theodore N. Barth, coadjutor of Tennessee, in charge. The faculty is composed of outstanding men, among them the Rev. Massey H. Shepherd Jr., Witness columnist and professor at the Episcopal Theological School.

THEODORE SERGWICK IS DEAD

★ The Rev. Theodore Sedgwick, 87, for more than forty years a clergyman of the diocese of New York, died at Sharon, Conn., May 22. He was rector of Calvary, New York, from

1911 to 1924, then rector of St. Andrew's, Yonkers, until 1930. He then was rector of St. Paul's, Rome, Italy, until his retirement in 1934.

DEACONESS THOMPSON OF ALASKA

★ Deaconess Kathleen Thompson of Alaska, who went to that field in 1927, died there April 26, just four days before she was to have retired. Last fall a serious illness was followed by an operation in Seattle but she was able to return to St. Mark's, Nenana, hoping to carry on her work but it proved impossible. Her first post was at Allakaket where she and a missionary nurse were the only residents who were not Indian or Eskimo.

PAUL RUSCH RETURNS TO JAPAN

★ Paul Rusch left San Francisco on May 22 to return to the Kiyocato project, an experiment in cooperative Christianity which is sponsored by the Brotherhood of St. Andrew. As director of the work, he has been in the States for four months on a fund raising tour. He carried back 36 tons of clothing, a tractor, a bull and four heifers.



SILAS J. HIRTE is in charge of St. Thomas' Mission for the Deaf in St. Louis

EDITORIALS

Town and Country

AT the recent national conference on Episcopal town and country work the startling statistic was produced that out of the more than 7,000 congregations of the Church in the United States approximately 3,700 of them are in communities under 10,000 population, or in what is classified as the town and country work of the Church. It is this more than fifty per cent of the parishes and missions of the Church and the people to be ministered to from these bases, that is the special concern of those persons who compose the membership of the Rural Worker's Fellowship. Under the critical shortage of clergy, many of these congregations are without a regular pastor and the people in the area surrounding these units of the Church's work are without a shepherd. Statistics are not available as to the extent of the stretch-out in the rural work, wherein one clergyman is required to minister to three or more congregations. Despite recent relatively large graduating classes from the seminaries the shortage of clergy for town and country congregations remains acute. Current figures indicate that there are not less than 450 vacancies in the clergy ranks.

The 1950 federal census reports an increase of more than 18 million persons in the United States during the past ten years. In the corresponding decade Episcopal Church active clergy serving in the domestic field have had a net increase, taking into account number of clergy on pension, of only 158. In our failure to produce more clergy we are failing to meet both the needs of the people and the opportunity of the Church. A net gain of only 16 clergy per year is not enough to keep pace with the demand on the Church both to intensify and extend the Christian service which our Church must fulfill if we are to carry our fair load of Christian witness and evangelism. There is immediate and insistent need that the number of candidates for the ministry be increased and that

adequate professional training be provided for them.

Commission Report

AWARE of this need, the joint commission on rural work in its report to General Convention in 1946 stated, "It is our considered judgment that the Church must set itself to increase our number of active clergy from the static or declining number of approximately 6,000 to a minimum of 7,000 active clergy by 1960 . . . Even if the enrollment in our seminaries will soon be to full capacity, it is a short-sighted and futile policy to take satisfaction in the fact that the annual capacity output of our seminaries, approximately 200 graduates per year, will be adequate for replacement and normal growth. Even with the addition to our ministry of a large number of clergy professionally trained in theological schools of other Church bodies, there is need for more than doubling the present output of our seminaries without sacrificing quality for quantity. If the Church is to provide a sustained pastoral ministry to the growing national population, characterized by the migrancy of families, we must have many more clergy to meet the needs of the individual, the family and the community. Only through greatly increased numbers of qualified leaders can we fulfill our obligation."

"QUOTES"

IT is said that the Church's field is the world. That is true, but the Church's immediate field is its community, its local world bounded by the lines of geography, face-to-face contacts, interests, and mutual activities. No Church can cultivate the seeds of the kingdom of God in the garden of the world unless it learns how to plant, cultivate, and harvest in the near-at-hand field, the community. It is not serving the community first and the world last, but serving both, recognizing that the same kind of ministry is applicable in the near as in the far field. The community stands in relation to the Church much as the first wave circles are to a stone thrown into the water. The enlarging circles reaching to the very shores of the lake are symbolic of the church reaching into all the world.

MARK RICH

To meet the need of the Church, as stated by the rural commission and as is obvious to all who observe the need in American life for a more vigorous and witnessing Church, the annual net gain of active clergy during the current decade must be at least 100 men rather than the pathetically small increase of each year of the past decade.

Encouraging Signs

IT is encouraging to note that one of the major emphases both in national Church policy and in seminary training is increased quantity and improved quality of men and women for the rural ministry. More than 200 men and women in

Church training were enrolled in the several rural institutes and training projects of the Church last summer, with at least that number about to begin this special training this year. Also, it is significant that courses on town and country Church work are increasingly a part of the seminary curricula.

In this time of increased need for clergy it is the small churches that suffer first and longest for want of qualified leadership. This intensification of concern for adequate rural Church leadership is timely. But regardless of how improved the total training program for the rural ministry becomes, the basic need of the Church as a whole for more leadership remains untouched so long as the nation's population increased by 18 million persons and the active ministry increased by only 158 ordained men.

Notes and Comments

ROMAN CATHOLICS, according to a little known book called "The Catholic Voice" edited by Theodore J. Vittoria, are quite dissatisfied with the power of their own press. This may be a surprise to Protestants, but as the Catholic critics say: "There is no Catholic daily because there aren't enough daily Catholics . . . Therefore our churches are jammed to the doors—but our newspapers and magazines and books lie unread."

Roland E. Wolseley, writing in *The Christian Century*, shows the weakness of both the Roman Catholic and Protestant press. "Religious journalism in the United States, whatever the group supporting it, is weak in the face of a teeming secular press. Secular dailies now reach nearly 54 million every day except Sunday, and on Sunday they reach 46 million. Add 15 million for the secular weeklies. Monthly magazines distribute 100 million copies of each issue, and weeklies and quarterlies add many millions more. The Reader's Digest alone is read by as many Americans as attend church; it is the church for many citizens, serving—as John Bainbridge remarked in his somewhat sarcastic study of it, 'The Little Wonder'—as the modern Sunday school for adults."

WE read with considerable interest the results of "This Week's" efforts to obtain a new name for capitalism. Conscious that Russia uses "capitalism" as a swear word against this country the editors sought a new word. They received more than 12,000 replies. Although "Americanism" and "Individualism" ran high among the suggestions, there were some terms with Christian implication. Among the suggestions were: Christian Democracy, Christian Economy, Christocracy,

Dynamic U. S. Democracy, People's Capitalism, and Our Way.

WE have been re-reading G. K. Chesterton. We have not done this since our college days when we were studying the masters of the essay. In "Orthodoxy" we came across a sentence, the implication of which we must have missed in the college days: "Thoroughly worldly people never understand even the world; they rely altogether on a few cynical maxims which are not true."

Cushioned Pews

BY

IRVING P. JOHNSON

Founder and First Editor of *The Witness*

WE are always thanking God because of the sins we do not commit, whereas God is ever testing us for the things that we are trying to do.

What the Church needs is those who serve, and what the Church gets is men who do not drink nor swear.

Christ came among us as one who served, and we go among men as those who have never disgraced ourselves.

Respectability is one thing and service is another, and the one cannot take the place of the other.

A servant may be perfectly respectable and absolutely worthless to us, for we do not advertise for ornaments but for workers.

For after all, character is a by-produce of service, not to be sought directly but rather to be obtained indirectly.

If you want to show your love for Christ, do something in his name and your love will begin to have a reality.

You are not serving a definition of God, but a master of men, and he expects you to serve.

The problem which confronts the Church is, "How can we transform a cushioned pew into a working bench?"

If we succeed we must reverse a great deal that has become custom in our comfortable parochial lounge rooms.

In the first place the Church must not become a club with a recognized social status and the atmosphere of material prosperity.

The end does not justify the means, and an expensive program does not excuse us for adopting secular standards.

I do not know who invented the cushioned pew and the parquet circle in our modern churches.

When a man selects the best seats in the sanctuary because he can afford to pay for them, he

forgets that God is not pleased that he should choose the higher seats.

Give Much, Ask Little

LET him, if he be a Christian, give the largest subscription and then, because it is hard for a rich man to enter the Kingdom of Heaven, take the lowest seat.

He doesn't go to God's house for his own comfort but for sacrifice.

Sacrifice is a hard thing for him to make.

In this world he has the good things; then in God's house let him choose the hard things.

Why not? For it would seem to be what his master would have done.

At least that is what he indicated when he marked those who chose the higher seats.

If a prosperous man desires to make his religion real let him give much and ask little.

My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions.

Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

The Early Service

IN the next place let us appraise our service list. The early celebration of the holy communion is the most devotional service that we have and therefore the poorest attended. It is in the quiet of the early morning; it has no mixed appeal. We go because we would be with Christ; not to hear a preacher, nor a choir, nor to be seen of men. We go purely and solely to give ourselves, our souls and bodies to be a holy and living sacrifice to God which is our reasonable service. We go that we may dwell in Christ and he in us.

The effort to go is a sacrifice; the effect of going is his blessing.

The hour of eleven is the hour that is regarded as sacrosanct for worship on Sunday.

It has become so by use.

It is the time when we can get "those without" to come, so with a strange inconsistency we demand that it shall be used as a service for "those within."

Our missionary instinct is made secondary to our religious selfishness.

We want a service that we will enjoy at that time so we have either Morning Prayer or a High Celebration.

Neither of these services appeals to those without.

The one is tedious; the other by its nature is for Christians only.

Of course, if we could have a time after the sermon when non-Christians could retire, the Eucharist might be profitably used.

But no! If we do that, then Christians also join the procession and turn their backs on Christ's promised presence there.

Surely it is better taste for a guest to push back his chair and leave his host and guests in the middle of the meal when he has had enough, than for a Christian to bolt from the Lord's Supper.

The intolerable rudeness of modern Christians to the living Christ can be excused only on the ground of their invincible ignorance of good manners.

But the very fact that outsiders can be induced to come to church at eleven ought to make Christians keen to have a service which is adapted to the needs of those who are ignorant of the Church's ways, and yet which reflects the rich devotion of our inheritance.

In some way the General Convention should provide a service for eleven o'clock, other than Morning Prayer which is too long and complicated, and other than the Eucharist unless it can designate the place at which the unbaptized and excommunicate may retire.

Preaching

AND in the third place, preaching has to undergo some sort of a major operation.

I do not see how a young man, trained in an academic atmosphere, full of half-digested theories and without any real experience, can preach the gospel acceptably to those whose problems are in the kitchen and the shop.

Of course they could and would if they realized that they were to know Christ and him crucified in their own spiritual combat, and then preach out of their own experience.

But your young preacher is full of definitions of God, and opinions about social service, and ideas about religious education, and panaceas for reforming secular relations and theories of spiritual philosophy; so that the man on the street is neither interested nor profited.

For your tyro begins to preach where his theological education left off and is entirely oblivious of the fact that his congregation never has completed a theological training. And I do not see after he begins to preach, just when and how he is going to learn what to preach and how to do it.

The world is hungry for the gospel of Christ but they are not interested in theological essays,

even though the English be faultless and the ethics commendable.

The Christian faith needs a new emphasis in preaching and in practice.

We need to learn that we are not above our master; that he came not to be ministered unto but to minister; and that we go to church to forget self and to practice his presence.

Money selfishness is mean but not any meaner than religious selfishness.

The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will bake the very next field into hard unproductiveness.

It is not enough to let the sunlight in—the ground must be broken up by penitence and irrigated by the waters of life, if the seed sown is to bring forth fruit.

Let us stop fooling ourselves with our religious fancies.

Unless we are willing to lift up our hearts unto the Lord we must not expect his grace to be sufficient for us.

Church-going is not the end of Christian practice but the beginning of Christian service.

We will really give thanks unto the Lord, when we carry into the house of God, the spirit which he desires. And that spirit is not "What can I get out of this service?" but "What can I give to God through this service?"

It is equally true of church-going as of everything else, that he who goes to save his life will lose it, while he who goes to give his life will find the joy and peace which come from service rendered.

Daily Vacation Bible School

BY

SCHUYLER LAWRENCE

Layman of Towanda, Pennsylvania

AT this season of the year plans are being made to postpone the evil day when the children are home from school and under foot. Some parents are relieved to hear that two or three neighborhood churches are putting on a joint daily vacation Bible school for two weeks. Some parishes have their own, but all too many more don't even try. The daily program can be much more than a baby-sitting substitute, yet too many Episcopal churches today are inert, and indifferent to the possibilities of advance in this direction.

One reason may be that the national Church

has supplied little leadership or materials for such a program. I've talked with several workers in the national field; they have little to offer from the Church, though they seem to recognize the theoretical importance of the work. They recommend a slim bibliography, little of it Episcopalian. A little pamphlet called "Vacation Church School" by Catherine A. Sanders seems to be 281's only real contribution in the field, and it's pretty good, as far as it goes.

Student rural field service (division of domestic missions) has mimeographed several units for use in vacation Church schools run by seminarians and also some brief but good suggestions for them. The best text of the lot is Miss Florence Pickard's "Paul, Man or Adventure" for juniors. The lessons used in 1949 and 1950 were rather colorless, and while adequate lacked pep. The field service publications were of course for special purposes and were not intended to be generally available, though they might make a good departure for a Churchwide series.

The national town-country institute recommends this year the Judson keystone series. Some of them appear to be officially recognized by other Churches, and all represent a useful collection of suggestions for any curriculum, though the texts could be improved on. Just what our new curriculum will mean to the vacation Church school is not clear yet.

Real Opportunity

IT boils down then to the individual priest and whether he dares have a daily vacation school with a positive approach, on the basis of presently available materials. It's a chance to get the attention of a group of boys and girls every morning for one, two or more weeks, but maybe the program gets bogged down in personnel and curriculum problems, and ends up as a wishy-washy nursery school or as a project for next year.

The truth is that a vacation church school is much easier than it sounds and can be as entertaining as promotional. Very little of the meagre literature (except the Judson lessons) explains the details requiring specific know-how. A national curriculum could easily be prepared to nail down what has been learned within the Church by those who have developed such programs. The substantive teaching materials are not really a problem but an opportunity. Poor material is a standard alibi of the teacher who fails. The school's appeal however is geared to know-how and techniques—many of them not usually associated with a Sunday school.

A national training program is needed to develop on parochial levels the special staffs required to handle vacation Church schools. The

philosophy behind the program is so different from Sunday schools that separate orientation is indicated.

The vacation Church school can be a mission to the children, from 3 to 13 usually, and for that age group parallels youth conferences. A good program is a lively alternation of contrasts—games and substantive teaching, laughter and prayer, visual aids and handcrafts, refreshments and memory verses, notebooks and funsongs, charades and story-telling. There must be no moment unutilized from the time the first early-comer is set to pitching horseshoes or playing a game in the churchyard to the final funsong that sends him home laughing and wanting to come back to school the next day. Pep, pace, variety are the keys.

This attractive, dynamic program can be put to work to teach a few specific things the Church wants taught—which can be hammered in by an irresistible broadside of techniques and available aids.

The Episcopal Church is hanging back from making full use of vacation schools. It's about time we did a real job within the Church with our own and with the unchurched young. We need leadership and helps throughout the Church, but, even so, enough is now available reflecting experience in other communions to help any parish have a vacation school. A few days' operation will supply enough know-how and confidence to see some of the places where the pattern needs reshaping, and after one week they'll feel like old hands. The biggest test of courage seems to be the start and the first day.

There is no reason for Episcopal parishes to hold back. Let's capitalize on this special opportunity to reach our very young.

Jesus and Morality

BY

JAMES FOSTER

Rector of Christ Church, Gary, Indiana

THE important thing about Christian morality is that it is practical; something that can be used by everyone, everywhere, every day.

In fact, morality is a very practical thing. It is what men do to and with and for each other, and how they do it.

Jesus based morality on the fatherhood of God, which makes all men brothers. By deed and by word he expressed this relationship. Do this and you have morality. Deny the relationship and you have immorality.

The crime expose was a good thing because it revealed the deeds, and the doers of crime. This

people could get. They could see how crime and its attendant evils hurt society and many people in society. The immorality of it was made apparent.

The same thing is becoming true as regards war. Most people are opposed to war, not as a matter of principle, but because of immediate interest. Modern war hurts too many people too hard: hurts them where they live, practically. They object; they don't want to be hurt needlessly, senselessly; and they don't want to be atom-bombed. So war is exposed as immoral; no way for man to treat or be treated by his fellow man.

The Book says: Where there is no vision—that is, when people can't see aright or understand what they see—they perish. When people realize that morality is a matter of the simple practical things which make up most of our living in relationship with others, then they can get it. Then they can agree on what helps and what hurts, what is good for them and what isn't, to achieve the moral unity which is essential for community. Again, Jesus put it clearly: Love God, love your neighbor, as yourself. This is the law and the prophets. This is morality.

NEXT WEEK: Since we lose a working day this week, Memorial Day, June 7 issue will be 16 pages. The paper shortage is also a factor. June 14 and 28 will however be 24 pages, the first featuring the Evangelical Fellowship and the other devoted to the Pacifist Fellowship.

THE PRAYER BOOK

Its History and Purpose

By

IRVING PEAKE JOHNSON

Founder and First Editor of The Witness

Just the book to place in the hands of the inquiring lay person. Chapters are on Its Origin; Its Career; Its Purpose; Its Contents; the Holy Communion; Morning and Evening Prayer; The Sacramental Offices; and a final essay on using the Prayer Book.

25c a copy — 10 copies for \$2

The WITNESS

Tunkhannock

Pennsylvania

EPISCOPAL CHURCH NEWS

FULL PROGRAM FOR SEWANEE

★ The busiest summer in many years is in store for the Sewanee campus beginning June 13, according to Boylston Green, vice-chancellor. The 10,000 acre domain of the Episcopal-owned University of the South will be the scene for seven activities and conferences during the summer. Coordinator for the various groups which will use the university facilities will be Prof. Ben F. Cameron.

The summer session of the university will initiate the series of activities when it opens on June 13, two days after commencement, under the direction of Dean Gaston S. Bruton. Women as well as men will make up the 100 students expected to enroll for courses in the liberal arts college.

The following day, June 14, will see Episcopal laymen from all over the south assemble for their annual seven-state conference. James A. Smith Jr. of Birmingham, Ala., president of the group, and Robert Finley, secretary, will preside over the three-day meeting.

About 150 members of Delta Kappa Gamma, women's teaching sorority, will meet for the annual state convention of that group on the week-end of June 22nd.

Beginning on June 25, the Cumberland Forest festival will open its nine weeks session. Roy Harris of Nashville, Tenn., director, has announced that about 100 artist students are expected to enroll in the advance courses in string instrument and music composition to be offered.

Rev. John Heuss of the National Council will direct the education conference from June 29 to July 1. This conference has as its purpose the instruction of parish lay leaders in the new church education program. About 300 church men and wom-

en from throughout the south will attend.

Following this the Sewanee summer conference will have its opening meeting on July 1 of an eight-day conference on education of the fourth province. This group will be led by the Rev. Clarence R. Haden Jr., and about 150 laymen and clergy are to be present.

The graduate school of theology gets underway on July 23 for a five-week session on the campus of the School of Theology. Under the direction of Prof. M. Bowyer Stewart, this school will attract from 75 to 100 persons who wish to continue study at the graduate level.

TRENTON CONVOCATION HAS MEETING

★ Mrs. Elwood Haines, national director of the Girls' Friendly Society, was the headliner at a meeting of the Trenton-Burlington convocation of the diocese of New Jersey, meeting at St. James', Trenton, May 19. There was also an address on working with young people by the Rev. Victor Hoag. Later in the day there were workshops on techniques of working with girls and on worship, with Louise Burpee of the GFS staff in charge.

GENERAL WARNS CHAPLAINS

★ A warning to chaplains against aligning themselves with the "politics of war" was voiced by General A. F. Geerhardt, air force deputy chief of chaplains,

at the convention of chaplains held in San Francisco. The chaplains were welcomed to the city by Church dignitaries, including Bishop Karl Block. General Gearhardt said: "You don't make Christians by killing Communists" and, recalling his service in two world wars, added: "We fight wars for freedom and Christianity, and yet when the war is over, both are in worse shape than they were before."

CANON WILLIAMS VISITS ITHACA

★ Garfield Williams, canon to the ordinary and formerly dean of Manchester Cathedral, England, was the preacher at the service May 24 at St. John's, Ithaca, N. Y., held in connection with the convocation of the fifth district of the diocese of Central New York. At one time he was in charge of the work of the Church of England in the Far East and Africa.

CENTRAL SCHOOL OF RELIGION

(A Correspondence Institution)
6030 Lowell Ave., Indianapolis 19, Ind.
College level courses since 1896. Bible, Theology of O. & N. T., Pastoral Psychology, Church Publicity, Religious Education, etc. Complete interrupted studies at home. Excellent faculty. Reasonable. Write to Secretary for further information NOW.

BEAVERBROOK POCONO PINES, PA.

Enjoy Real Fun, Gay Informality, Congenial Companions at this beautiful 2000 acre estate "Atop the Poconos." All Sports and Entertainment facilities. Lake. Beach. Riding. Tennis. Swimming. Boats and Canoes. Latest movies. Country Dances. You'll like the fine Christian fellowship. Protestant Services. \$38 Weekly. N. Y. Office, 11 W. 42nd St. (Room 1274) "A CAMP FOR ADULTS ONLY" LO 5-1550

MEMORIAL WINDOWS
DESIGNERS AND MANUFACTURERS
STAINED & LEADED ART GLASS
Llorens Stained Glass Studios
215 MORELAND AVE. N.E.
PHONE AL. 7372 ATLANTA GA

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

THE NEW BOOKS

All Things Common. By Claire Huchet Bishop. Harper. \$3.00.

In this documented and dramatic account of an investigation into the "communitarian" movement in France and the neighboring countries, communitarianism is presented as a way of liberation for man, a progressive training in freedom, a deliverance from the "salarate" status and an initiation into the responsibilities of ownership and management. Communitarians pool, organize, produce, sell, and share. Communities of work are few and scattered, islands, as it were, in an ocean of capitalistic production somewhat curbed by legislation. As such, and in common with all other types of enterprise, communities must market their products and are dependent on price. But in the fields of management and distribution they are free to experiment.

Interesting features in these organizations are: (a) the psychological incentive fostered by congeniality in team work, (b) the experience of relative security founded upon solidarity, (c) the widening of horizons through a reinterpretation of personal interest

and a renewal of faith in the worth of the total man. Thus in some groups cultural effort is remunerated, and in all groups spiritual values (religiously or philosophically envisaged) are stressed as essential. Those features may not be specifically communitarian, but the fact is that, at present, they are observable in the communities described in the book. It is very encouraging.

Communitarianism is a constructive force, an active leaven in French life. Its positive attitude is, within the ebb and flow of history, the result of a negative reaction, a refusal to be licked by blind tradition, ruthless individualism, corruption, poverty, and despair. Spontaneously and in diverse manners, communities of work are trying to evolve a pattern of economic life that will harmonize with the ideals of spiritual humanism.

The author conducts a tour through the most typical communities (agricultural, industrial, and professional). The reader is introduced to the communitarians themselves and hears them describe in their own way their experiences and their hopes. Charts

show the scheme of communitarian organization. The book shows men of good will facing reality with practical sense and ardent faith.—Rene E. B. Vaillant

What Becomes of the Dead. By J. P. Arendzen. Sheed & Ward. \$3.50.

This book is an extended and explicit account of the doctrine of the Roman Catholic Church concerning the dead. In brief this is the doctrine:

"First, that those who die in peace with God will be rewarded in heaven everlastingly by seeing God face to face, and that those who die in unrepented, grievous sin will be punished in hell everlastingly by being cast out into outer darkness deprived of the sight of God.

"Secondly, that by baptism the gates of heaven are opened to the believer, but that on the other hand no one will go to hell except through his own fault.

"Thirdly, that this life is our only time of probation and that there is no repentance after death, but that on the other hand it is a good and a wholesome thought to pray for the dead, that they may be loosed from their sins.

"Fourthly, that there is to be a General Judgment when Christ returns to judge the living and the dead and when the dead shall rise again, but

Thank You for your support

Month after month in this space we appeal to you to support our Seminaries.

It's time we told you that we are grateful for the continued and ever increasing interest shown by the clergy and people of the Church in Theological Education. As the Treasurer of one Seminary has said: "Most inspiring of all . . . is to see the substantial support given to the Seminary through the efforts of our own alumni and through others."

It is inspiring and the whole Church is encouraged.

* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

that on the other hand those who die before His coming, shall not lack their reward."

The book is a lengthy and dogmatic elaboration of these "truths." It does not try to win men—it tells them—period.—R. T. F

The Book of Leviticus An Exposition.
By Charles R. Erdman. Revell.
\$1.75.

Leviticus is perhaps the least read book of the Bible. Inasmuch as it is a manual of directions for ancient Hebrew worship, one can easily understand that it does not directly concern the faith and life of modern Christians. However, Dr. Erdman notes rightly that the Epistle to the Hebrews finds in Leviticus the prophetic symbols of Christ the Great High Priest. He thereupon expounds passage after passage in a cursory and readable manner and shows the meaning of the Old Testament cultus from a Christian point of view. He is aware of the "temptation to give rein to unbridled fancy in studying the types" (p. 10), but he might have shown more sharply than he did the dangers of ritual formalism and the ambiguity of the priestly concept of holiness.—S. L. Terrien.

This We Believe! By Eric Montizambert. Morehouse-Gorham. \$2.00.

A chaplain of the first world war tells the story of the young man about to go into battle who came to him and said: "Tell me all you know about God—Quick!" He was the forerunner of many who are today discovering that they know next to nothing about God, and that there may not be much time left to find out.

For such as these, as well as for many others whose faith is sure, if a little dulled, Dr. Montizambert has performed a notable service. In "This We Believe!" he has provided in 140 pages an illuminated and illuminating re-statement of the basic facts of Christian belief and practice as a worthy and inescapable challenge to those weary ones who either despair of freedom or seek it where it may not be found. The author believes, and persuades his readers to believe, that it may be found in Christ, and there alone.—R. T. F.

A History of Philosophical Systems.
Edited by Vergilius Ferm. Philosophical Library. \$6.00.

This is a new kind of history of philosophy, an account of 47 philosophical movements, all the way from Indian philosophy and Zoroastrianism, down to the latest philosophies of culture, science, and religion—each movement being analyzed and described by a recognized authority, and each chapter followed by a good bibliography.



**"I Shall
Try To
Be A
Good
Child . . ."**

Armandino's entire family perished in a bombardment. He was found wounded but still alive, in his dead mother's arms . . . he had lost his right arm up to the shoulder, and several fingers of his left hand. For years he has wandered homeless and hungry.

Yet Armandino faces life with a smile. Now in a Plan colony near Rome, he writes to his American foster mother:

"Your dear letter is a dear company for me; I read it over and over again, always. Do you know I am beginning to do well at school? I can make the little accounts by myself and solve all the four operations. Only in reading I limp. But I promise to do better. I shall try to be a good child, you will see."

Wherever war has struck, thousands of brave hearts like Armandino's are beating in little maimed bodies, waiting and hoping . . . You alone, or as a member of a group in your church, can help these children by becoming a foster parent, or by contributing funds for plastic surgery, artificial limbs, glass eyes. As a foster parent you will receive a case history and photograph of your child. Your child is told clearly how he is being helped and that you are his foster parent. Children thus feel that they have a friend, rather than someone who is just giving them charity. Correspondence through our office is encouraged, so that you can ask the child questions about his health and welfare that you would want to know if these were truly your own children.

The Plan is helping children of fourteen different nationalities—in Greece, France, Belgium, Italy, Holland and England. By aiding these children you are working for the greatest aim of all—for peace.

The Foster Parents' Plan for War Children does not do mass relief. Each child is treated as an individual with the idea that besides food, clothing, shelter and education, the child will live in a homelike atmosphere and receive the loving care that so rightfully belongs to childhood. Your help can mean and do so much—won't you give it—TODAY?

CONTRIBUTIONS DEDUCTIBLE FROM INCOME TAX

FOSTER PARENTS' PLAN FOR WAR CHILDREN, INC. 55 WEST 42ND ST., NEW YORK 18, N. Y.

Partial List of Sponsors and Foster Parents

Nancy Craig, Mary Pickford, Mrs. William Paley, Mr. and Mrs. Frederic March,
Ned Calmer, Joan Bennett, Helen Hayes, Edward R. Murrow, Larry LeSueur

C 1951 F.P.P. FOR W.C., INC., N. Y.

| | | |
|---|--|-----------|
| FOSTER PARENTS' PLAN FOR WAR CHILDREN, INC. | | W-5-5D |
| 55 W. 42nd St., New York 18, N. Y. | | LO 4-6647 |
| In Canada: P. O. Box 65, Station B, Montreal, Que. | | |
| A. I wish to become a Foster Parent of a War Child for one year. If possible, sex | | |
| I will pay \$15 a month for one year (\$180). Payment will be made monthly (), | | |
| quarterly (), yearly (). I enclose herewith my first payment. \$ | | |
| B. I cannot "adopt" a child, but I would like to help a child by contributing \$ | | |
| Name | | |
| Address | | |
| City State Date | | |
| Contributions are deductible from Income Tax | | |

PEOPLE OF THE CHURCH

CLERGY CHANGES:

KEITH R. DEAN, formerly rector of Trinity, Detroit, is now in charge of the Nativity, Lewiston, Idaho.

RALPH S. VAN ATTA, formerly assistant in the Chenango County mission field of Central New York, is now in charge of the Epiphany, Trumansburg, N. Y. and Christ Church, Willard. He is also Episcopal chaplain at Willard State Hospital.

CHRISTOPHER J. ATKINSON, formerly rector of St. James, Downingtown, Pa., is now rector of St. Faith, Brookline, Pa.

MALCOLM P. BRUNNER is now rector of St. John's, Burlington, Wis., with charge of the church at Jewellcrest.

F. RANDALL WILLIAMS, formerly rector of Grace, Cuero, Texas, is now chaplain for the Toledo, Ohio, area and director of the social welfare council.

EDWARD DALEY is now rector of St. Matthias, Trenton, N. J.

WILLIAM E. STOTT, formerly vicar at Belford and Keansburg, N. J., is now rector of Christ Church, Trenton, N. J.

JAMES H. CUPIT JR., formerly of Smithburg, Md., is now rector of St. Andrew's, Lambertville, N. J. and St. Andrew's, Trenton.

ROBERT COOK, formerly assistant chaplain to Episcopal students at Syracuse University, is now curate at Trinity, Elmira, N. Y.

ROSWELL G. WILLIAMS has resigned as rector of St. Stephen's, New Hartford, N. Y., to take active duty with the national guard.

E. KINGSLAND VAN WINKLE has resigned as rector of Calvary, Utica N. Y., to become rector of Trinity, Hartford, Conn.

BISHOPS:

BISHOP IVINS of Milwaukee has announced his intention of retiring, effective December 31, 1952.

BISHOP HUBBARD, suffragan, is now handling all applications for remarriage in the diocese of Michigan.

ANNIVERSARIES:

OTTEY R. BERKELEY observed the 30th anniversary of his rectorship at St. Columba's, Detroit, May 15. He received a doctorate that day from Olivet College.

ROBERT A. MAGILL recently celebrated the 20th anniversary of his rectorship of St. John's, Lynchburg, Va.

ORDINATIONS:

LEWIS R. SHAMHART was ordained deacon May 1 by Bishop Phillips at R. E. Lee Memorial Church, Lexington, Va. and has been placed in charge of St. Thomas', Christiansburg, Va.

GALE F. MILLER was ordained priest March 21 by Bishop Harris at St. John's, Robertsport, Liberia. He is a teacher at St. John's School.

Rector of sound Churchmanship desires a Parish preferably in the Southern States. Interested in youth work. Start at \$4,000.00 and adequate Rectory. Reply Box A, THE WITNESS, Tunkhannock, Penna.

POSITION OFFERED: A woman as Director of Religious Education, or an unmarried clergyman as assistant in a New Jersey suburban parish. Evangelical Churchmanship. Box T, WITNESS, TUNKHANNOCK, PA.

FOR SALE

RESIDENCE of Bishop Littell in Cambridge, New York; in foothills of Green Mountains, 45 miles N.E. of Albany; 22 from Bennington, 26 from Saratoga Springs. Automatic oil furnace heats 7 rooms winter; 3 extra bedrooms summer. Two bath rooms: Automatic hot water. 1/2 acre rear garden lot; Garage. Lawn shade trees: Unrestricted S. view. Episcopal Church: Hospital: School. Hunting and Fishing facilities. Nearby lakes. Thru' trains daily New York City, (Eagle Bridge Station, 5M). Bus Service twice daily Cambridge-Troy. House excellent repair: Presently priced \$12,000 plus agent's commission. Apply: Jerome E. Wright, Cambridge, Washington County, New York.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen

1837 Church Vestments Makers over 100 Yrs. 1951

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



ST. JAMES LESSONS



A nine course series of instruction for Episcopal Church Schools including illustrated work books - 150-250 pages (60c each) and teachers' manuals I, II, III 40c each, IV through IX 60c each).

No Samples - Payment with orders

St. James Lessons, Inc.

865 Madison Ave., Dpt. 5, N. Y. 21, N. Y.

CASSOCKS

Surplices - Choir Vestments
Eucharistic Vestments
Altar Hangings and Linens

Prices Sent on Request

J. M. HALL INC.

14 W. 40th St., New York 18, N. Y.
Tel. CH 4-3306

R. GEISLER, INC.
28 E. 22nd St., New York 10, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

**Everything for the
Episcopal Church**

Ammidon & Company
HORACE L. VARIAN
31 S. Frederick St. Baltimore 2, Md.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book, "Church Embroidery & Church Vestments" (1st edition sold out, 2nd edition now ready). Complete instructions, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

MONEY for your TREASURY

Over 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday Schools, Ladies Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

Exquisite

IRISH LINENS

BY THE YARD

From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also transfer patterns, linen tape, and Plexiglass Pall Foundations in 3 inches at 75c, 5 1/2, 6, 6 1/2 and 7 inches at \$1.00.

MARY MOORE

Box 394-W

Davenport, Iowa

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions and Parishes unable to purchase them, in limited grants.

PEW SIZE

The Book of Common Prayer

The Church Hymnal (words only)

Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.

319 Lombard St., Philadelphia 47, Pa.

Endorsement of Bishop must accompany request

FINEST PURE IRISH LINEN

Buy linen now from complete stocks personally selected in Ireland. Also Cassock Cloth, Vestment patterns. Embdy. designs and instruction books.

Samples Free

MARY FAWCETT COMPANY

BOX 386

CHILLICOTHE, MO.

(Formerly Plainfield, N. J.)

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.

FRANCIS J. MOORE
Editor of Forward

In the summer issue of "Forward-day-by-day"—page 4—an expression was inadvertently used and allowed to slip through my hands which has given offense to many of our readers, and I should be grateful if you would kindly permit me the use of your columns for a sincere apology to all concerned for this oversight. Neither the writer of this issue nor myself had the slightest idea that the offending word would be read in a derogatory sense, and it is a matter of profound regret, not only that it has greatly pained our Negro fellow-Churchmen but also that it has given the impression that there was some deliberation in the use of it. It is, unfortunately, too late now to do anything about it but seek to assure as many of our readers as we can reach, that it was due to inadvertence, to apologize humbly and sincerely for it, and to ask them to forgive us. The author himself has written personally to several who have already protested, and with your permission I will quote part of his letter:

"I am greatly distressed over having caused you or any of your people concern over my attitude or the Church's attitude toward any of our Negro Churchmen. Since I am the author of this summer issue I take full responsibility for the statement. However, it was not intended in any derogatory sense at all. I picked up the story some place—I do not even remember where now—and I envisioned in the use of that phrase an elderly Negro man of saintly mien who radiated the presence of God. I sincerely hope that this can be made clear to your people and that others who do write in will take it in the sense in which it was meant.

"I would like to add that my parish is in the forefront of leadership con-

cerning the relations of all peoples in this community on a Christian basis. We are one of the few churches in this part of the world where Negroes and whites sit down and eat together as brothers. This is one of the few pulpits in this area where there is a constant pressing toward the elimination of any idea of discrimination or segregation.

"I understand, I believe, how you feel and I regret more than I can say that I have been the cause inadvertently of anything disturbing. I hope you will please accept my explanation as a true and honest one and do your best to pass along that explanation to your people."

I hope that this combined statement will have the effect of at least mitigating any bitter feeling and also help to restore confidence that this unfortunate slip had shaken.

GRACE CHURCH SCHOOL

A Coeducational Parish Day School

Founded 1894. Preparing for leading secondary schools through sound academic training based upon Christian principles. Kindergarten thru 8th grade. Special emphasis on French, Latin. Complete academic & psychological testing program. Music, dramatics, arts & crafts, sports.

E. A. GRANT, Headmaster
86-88 Fourth Ave., N. Y. 3 GR 7-5285

THE PATTERSON SCHOOL for BOYS



HAPPY VALLEY

Episcopal School in Blue Ridge Mountains of Western No. Carolina. Accredited. Grades 6-12. Gymnasium, sports, 42nd year. 1300-acre estate. Board and tuition, moderate.

GEORGE F. WIESE, Supt.

COLLEGE Legerwood, N. C. HEALTH
PREPARATORY EDUCATION
CHARACTER BUILDING

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D., Headmaster
Box 408

SCHOOLS

HOLDERNESSE

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fire-proof buildings.

REV. EDRIC A. WELD, Rector
Box W Plymouth, N. H.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-held system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

The Hannah More Academy

Est. 1832, Episcopal school for girls, grades 7-12. Outstanding preparation for leading colleges, also General Academic Course, Music, Art, Athletics and Riding carefully supervised. Eighteen miles northwest of Baltimore. Moderate rates. Catalogue.

ELIZABETH N. HARVEY, M.A.
Headmistress, Reisterstown, Md.

CATHEDRAL CHOIR SCHOOL

New York

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR,
Cathedral Choir School
Cathedral Heights, N. Y. City 25

CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
Carleton College
Northfield Minnesota

ST. MARY'S-IN-THE-MOUNTAINS

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

KEMPER HALL

Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary
FOR CATALOG, ADDRESS, BOX WT



FOUNDED 1858

Shattuck integrates all parts of its program: religious, academic, military and social to give high school age boys an environment in which to grow "in wisdom and stature and in favor with God and man." Summer School-Camp. Catalogue

REV. SIDNEY W. GOLDSMITH, JR.
RECTOR AND HEADMASTER

Box W, Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

Schools of the Church

BARD COLLEGE

Formerly St. Stephen's
A Coeducational
College of Liberal Arts
and Sciences

FOUNDED 1860
For catalogue and further information write
to The Director of Admissions, Bard College,
Annandale-on-Hudson, New York.

DANIEL BAKER COLLEGE

BROWNWOOD, TEXAS

Established 1889. Operated under the aus-
pices of the Diocese of Dallas. Co-educational
senior college offering B.A. and B.S.
degrees. Special opportunities in teacher
training, music education, business admin-
istration. The only available undergraduate
course in the Episcopal Church in Church
Work Training. Member: Association of
Texas Colleges.

REV'D W. A. CROSS, M.A., President
REV'D L. A. HASELMAYER, Ph.D., Dean

SAINT PAUL'S POLYTECHNIC INSTITUTE

LAWRENCEVILLE, VIRGINIA

Approved by the Southern Association of
Colleges and Secondary Schools. B.S. De-
gree with major in Trade and Industrial
Education, B.S. Degree in Home Economics
Education, B.S. Degree with major in Ele-
mentary Education, B.S. Degree in Second-
ary Education.

EARL H. McCLENNEY, President

VOORHEES SCHOOL & JR. COLLEGE

DENMARK, S. C.

Co-educational. Accredited by State Dept. of
Education of S. C. and the Southern Asso-
ciation of Secondary Schools and Colleges.
Under the two Dioceses of S. C. and The
American Church Institute for Negroes.
Expenses reasonable. Limited scholarship aid
for worthy students. Apply:

CECIL D. HALLIBURTON, President

Okolona College

Okolona,
Mississippi

Co-educational, Private, American Church
Institute for Negroes (Protestant Episcopal
Church) Established 1902
High School and Junior College - Trades
and Industries - Music

For information write: W. MILAN DAVIS
President

Today's Training for Tomorrow's
Opportunities

St. Augustine's College

RALEIGH, NORTH CAROLINA
1867 - 1951

Accredited Four-Year College for Negro
Youth. Co-educational. Music, Pre-Medical,
Health and Physical Education, High School
Teacher Training, Business, Pre-Social
Work, Nursing Education in co-operation
with St. Agnes Hospital.

HAROLD L. TRIGG, President

SAINT HELEN'S HALL

Portland 1, Oregon

Historic Pacific Northwest Episcopal resident
and day school. Founded in 1869. Co-
educational pre-school. Boys admitted to
Lower School through grade III. Upper
School girls only.

Write for catalog.

The Rt. Rev. BENJAMIN DAGWELL, D.D.
President, Board of Trustees
JANE ALLEN SAXTON,
HEADMISTRESS

The Cathedral Schools

National Cathedral School for Girls

Day students, grades 4-12
Boarding department, grades 7-12
KATHARINE LEE, Principal

St. Albans

The National Cathedral School for Boys

Day students, grades 4-12
Boarding Department, grades 8-12
CHARLES MARTIN, Headmaster

Address:

Mt. St. Alban, Washington 16, D. C.

St. John Baptist School

FOR GIRLS

Offers College Preparatory and General
courses. Music, art, outdoor sports, and a
happy home life, with character building
extra-curricular activities for resident and
day students, under the care of the Sis-
ters of St. John Baptist. In the country
near Morristown, New Jersey. Accredited.

For catalog address Box 556

The Sister Superior, Mendham, New Jersey

St. John's MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuat-
ing the cultural tradition of the Church
by stressing sound scholarship in Christian
atmosphere. Grades 3 through 12. Fully
accredited.

COL. R. L. CLEM, Rector

ST. MARY'S HALL SECONDARY BOARDING SCHOOL

Faribault, Minnesota

Close relationship of students and faculty
in residence allows for a maximum of spir-
itual, academic, and social growth. Prepa-
ration for leading colleges. An extensive
sports program, including riding.

PHYLLIS M. NEWMAN, M.A.

Founded 1866 Headmistress

IOLANI SCHOOL

Episcopal Church School for Boys

HONOLULU 17, HAWAII

A college preparatory church school for
boys. Kindergarten through twelfth grade.
Established 1862. Day tuition \$225 to
\$275. Boarding \$665-\$775. Summer ses-
sion. Accredited.

REV. CHARLES A. PARMITER, JR.
M.A., S.T.B., Rector

The MERRICOURT SCHOOL

(Episcopal)

A country boarding school for 40 boys &
girls. Grades 1-8 (pre-preparatory). Home-
like environment. Sports, extra-curricula
program. 26th year. 8 weeks summer camp.
For information: Visit, write, or phone
3-3209.

THE REV. M. W. WHITFORD, Hdm.
BERLIN, CONN.

ST. LUKE'S HOSPITAL SCHOOL OF NURSING

New York City

Offers a 3 year course in nursing to high
school and college graduates. College gradu-
ates may be admitted with 9 months ad-
vanced credit allowance. For further infor-
mation write to The Director of Nursing,
St. Luke's Hospital, 421 West 113th St.,
New York 25, N. Y.

HARVARD SCHOOL

Diocesan School for Boys. 52nd Year. Fall
term opens September 11, 1951. Grades
seven through twelve. Fully Accredited.
R.O.T.C. unit. For all information apply to
THE REV. W. S. CHALMERS
Headmaster

3700 Coldwater Canyon Rd.
NORTH HOLLYWOOD, CALIF.

Cathedral School of St. Mary

An accredited Episcopal school for girls.
Suburban New York City. Day-nursery to
college. Boarding-fifth grade to college.
Strong college preparatory course. Music,
Dramatics, Art. Excellent sports program.
Catalog on request.

MARION REID MARCH

Box W, Garden City, Long Island, N. Y.

ST. STEPHEN'S SCHOOL FOR BOYS

ALEXANDRIA, VA.

Grades 3 thru 12 (Day School). College
Preparatory. Under the Church School Sys-
tem of the Diocese of Virginia.

Address

THE REV. EDWARD E. TATE,
Headmaster

2405 Russell Rd. ALEXANDRIA, VA.

ST. MARY'S HALL on the Delaware.

Episcopal boarding and day school for
girls 8-18. Founded 1837. Thorough col-
lege preparation. Fully accredited. Separate
lower school. College preparatory and gen-
eral courses. Music, Art, Clubs, Sports,
Dramatics. Near New York and Philadelphia.
Catalogue.

FLORENCE LUKENS NEWBOLD

Headmistress

Burlington, New Jersey

DeVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1852

The Church School in the Diocese of
Western New York. College preparatory for
boys. Representative form of student gov-
ernment. Small classes. Reasonable charges.
Grades 7 through 12.

For information address The Headmaster.

The Church Home and Hospital

SCHOOL OF NURSING

Baltimore 31, Maryland

A three year course of nursing. Classes
enter August and September. Scholarships
available to well qualified high school
graduates.

Apply to Director of Nursing

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding

School for Girls

Excellent College Preparatory record. Spe-
cial courses arranged for girls not contem-
plating college. Day pupils range from
Kindergarten to College Entrance. Boarders
from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal
Albany New York

HOWE MILITARY SCHOOL

Thorough Academic Training in a Spiritual
Environment. R.O.T.C. Accredited college
preparatory, business courses. Junior School.
Small classes. Every boy participates in
sports. Balanced program. Episcopal. Estab-
lished 1884. Summer Camp, boys grammar
school age. Catalogue.

COL. B. B. BOUTON

13 Academy Place, Howe, Indiana