

# The WITNESS

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JULY 10, 1947



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CHURCH ARMY STUDENTS  
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*(story on page four)*

## The Church Army Number



## 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, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, 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  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

### THE HEAVENLY REST, NEW YORK

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  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A.M. Holy Communion.  
9:30 A.M. Church School.  
11:00 A.M. Morning Service and Sermon.  
4:00 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  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
2 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open 11 day and all night.

### ST. PAUL'S CATHEDRAL

Buffalo, New York  
Shelton Square  
The Very Rev. Edward R. Welles, M.A., Dean  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion.  
Tuesday: 7:30 A.M.—Holy Communion.  
Wednesday: 11:00 A.M.—Holy Communion.

### 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.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

## THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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THE WITNESS is published weekly from September 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 Church Publishing Association, Inc. Roscoe T. Foust, President; Mrs. Henry Hill Pierce, Vice-President; Elliott W. Robbins, Treasurer; Frederic D. H. Gilbert, Secretary.



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, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

JULY 10, 1947

Vol XXX

No. 28

## Clergy Notes

COOK, WILLIAM R., student at Seabury-Western, will become curate at Christ Church, Waukegan, Ill., Sept. 1.

GUTHRIE, HARVEY H., JR., was ordained deacon on June 21 at the Cathedral of St. John the Divine by Bishop Gilbert. He is in charge of St. Martha's, North White Plains, N. Y.

HADLEY, IVOR, formerly curate at Grace Church, Oak Park, Ill., is now in charge of the Incarnation, Chicago.

HORNING, DAVID L., canon at the cathedral at Faribault, Minn., becomes curate and organist at Christ Church, Waukegan, Ill., Sept. 1.

JOHNSON, RUSSELL K., rector of St. Paul's, Winona, Minn., becomes rector of Trinity, Davenport, Iowa, September 1.

LIVELY, ARTHUR J., was ordained priest by Bishop Louttit at Holy Trinity, West Palm Beach, Fla., May 28. He is in charge of the Holy Trinity, Pahokee, and St. Martin's, Clewiston.

PRICE, JAMES W., was ordained deacon by Bishop Remington on June 14 at the Church of the Holy Apostles and the Mediator, Philadelphia. He is assistant at St. Paul's, Glen Loch, Pa.

RATELLE, ROBERT E., was ordained deacon on June 15 at St. Andrew's, New Orleans, by Bishop Jackson. He is to be student pastor at Louisiana Polytechnic Institute, Ruston, in the fall.

SLATER, NORMAN T., was ordained deacon on June 11 at St. John's, Roanoke, Va., by Bishop Phillips. He is assistant at St. John's.

STUART, ALBERT R., rector of St. Michael's, Charleston, S. C., has accepted the deanship of Christ Church Cathedral, New Orleans, La., effective October 1.

TEMPLE, SYDNEY A. JR., rector of the Mediator, New York City, has resigned and has moved to Connecticut where he is for a time to devote himself to writing.

VOELCKER, FRANCIS W., was ordained deacon by Bishop Remington on June 14 at the Church of the Holy Apostles and the Mediator, Philadelphia. He is assistant at St. Mark's, Philadelphia.

## 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.  
The Very Rev. Arthur C. Lichtenberger, Dean  
Summer Services  
Sunday: 8:30 and 11:00  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.  
Intercessions Thursday and Friday, 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.

### GRACE CHURCH

Corner Church and Davis Streets  
ELMIRA, N. Y.  
Rev. Frederick T. Henstridge, Rector  
Sundays: 8 and 11 A.M.; 4:30 P.M.  
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.  
Other Services Announced

### CHRIST CHURCH

Nashville, Tennessee  
Rev. Peyton 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 ST. MICHAEL & ST. GEORGE

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield  
Minister of Education  
Sunday: 8, 9:30, 11 a.m.; 8 p.m.  
Canterbury Club, 5:30 twice monthly.

### CHRIST CHURCH IN PHILADELPHIA

Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Rev. Peter M. Sturtevant, Associate 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. Lauriston L. Scaife, S.T.D., Rector  
Sundays 8, 9:30, 11:00 and 8:00.  
Holy Communion—Daily at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.



## Church Army Training Center Turns Out Workers

*Faculty of Competent Lecturers Prepare Captains and Sisters for Various Tasks*

By Rita Rubin

*Cincinnati*:—"Over hill, over dale" might well be the theme song of five students who, having completed one term at the Church Army Training Center, are about to roll into evangelistic and missionary activity for the summer months in rural and urban America.

"Roll" is exactly the word for Cadets William Johnson, Los Angeles, Calif., and Robert Smalling, Flushing, L. I., who have been assigned to the recreational and religious program in the coal mining areas of eastern Ohio under St. Paul's Wayside Cathedral (Church on Wheels) of the Diocese of Southern Ohio.

Cadet Fred Nussbaum, Tallequa, Okla., has been assigned to social institutional Church work in Philadelphia; Cadet Ernest St. Andrew, Munising, Mich., to town and country work in southern Michigan and Cadet Ernest Swanker, Burnt Hills, N. Y., to rural parish work in Greenwich, N. Y.

The Church Army, a lay missionary organization of the Church was established in England in 1882 by the Rev. Wilson Carlile, Prebendary of St. Paul's Cathedral, London, who began his ministry, which the late Archbishop Temple declared did more for the Church of England than any other in the past two generations, by going into the slums of London to "bring the Church to the people and to talk to them in their language" about the gospel story. Gradually, a group of lay workers formed around his dynamic personality to help in this work. Those who undertook a basic theological course and passed Church examinations were then commissioned as "Captains" or "Mission Sisters" in the Church Army and worked under the authority and discipline of the Church. There are now 1400 officers

in Church Army in the British Isles and similar organizations have been founded in Australia, New Zealand, Canada and the United States. Church Army workers may be found in almost every missionary field in the world today.

Many G.I.'s will remember with affection the Church Army mobile canteens (mostly bought and maintained by contributions from this country) which rolled into "blitzed" areas in England and Europe. Per-



SAMUEL THORNE  
President, Church Army in U.S.A.

haps some will even remember one "Tea-Mobile" which had to be abandoned when it got too "hot" and which had a sign on it reading "Help yourself!"

The Church Army in the United States, a separate organization entirely governed by the Protestant Episcopal Church, began in 1925 and has its headquarters office at 435 Ninth Avenue, New York City, close to the General Seminary and the National Council of the Episcopal Church. From here, Captain Earl Estabrook, National Director, as-

signs the 38 officers in this country to various Church activities under the direction of the clergy of the Church. Only volunteers are sent to overseas mission fields, there being one Captain in Liberia and Sister Ada Clarke in the Philippines, who was interned by the Japanese during the war and lived in 14 different prison camps in the islands.

Captains and Mission Sisters are at work in New York, New Jersey, Pennsylvania, Georgia, Alabama, Tennessee, Ohio, Kansas, South Dakota and California where two trailer chapels roam the Mohave Desert and San Bernardino Mountains, bringing the Church to those living in isolated and remote areas.

The Church Army training center is under the direction of the Rev. F. J. Moore, rector of the Church of the Advent, who teaches courses in the Old and New Testaments, voice and reading. Other courses are: The Book of Common Prayer, by the Rev. R. S. Lambert; Christian doctrine, by the Rev. Gilbert S. Pennock; Christian social relations by the Rev. Benjamin Priest; Church history by the Rev. Maxwell Long; evangelism by the Rev. John Albert and the Rev. John Yungblut; Christian education by Miss Irene Scudds, director of Christian education of Southern Ohio; homiletics by Capt. Earl Estabrook; meditations and devotions by Capt. John Prior of Christ Church, Cincinnati, and music by Sister Florence Puffer.

When commissioned all workers give full time service, wear uniforms when on duty, promise to give at least two years' service but are encouraged to make it a life-time vocation, and are subject to indefinite assignments depending upon the need at the time. During war years, for instance, workers were placed in trailer camps and in new housing units in order to reach strangers in the communities and to welcome them to the churches in that area.

There is a great need for more candidates for training for this work among all sorts and conditions of men, with not much offered in the way of recompense excepting the joy which comes through truly adventuring with Christ in our modern world.



## CHRISTIAN STUDENTS MEET

*East Sebago, Me.*:—Over two hundred students from New England colleges attended the student Christian movement conference at Camp O-At-Ka, June 16-21. Leading speakers on the subjects of Christian beliefs, Christian marriage, the economic order, political problems and international relations were Prof. Peter Bertocci of Boston University; the Rev. Robert Rodenmayer of St. John's Church, Northampton, Mass.; the Rev. Wm. B. Spofford, Jr., executive secretary of the CLID; Prof. John Bennett of Union Theological Seminary; Prof. Ralph Harlow of Smith College and Prof. Adelaide Case of the Episcopal Theological School. Episcopalians on the faculty also included Clif Wharton of Harvard; Miss Barbara Arnold, Episcopal College Work at Vassar; the Rev. Luther Tucker, general secretary of Dwight Hall, Yale; and the Rev. William Spurrier, instructor in religion at Wesleyan University.

## CZECH PATRIARCH A VISITOR

*Newark, N. J.*:—Bishop Francis Kovar, patriarch of the Czechoslovak Church, visited the parish of Saints Cyril and Method here on June 22. At the close of the service, which attracted people from many communities in northern New Jersey, the rector, the Rev. Basil Scytha, called upon the Rev. Robert C. Hubbs, rector of St. Andrew's Episcopal Church, who greeted the Prague patriarch in the name of the diocese of Newark. In reply the patriarch spoke of the strong feeling of unity and brotherhood existing between the two Churches. Rector Scytha augmented the statement by telling of the specific instances where the Episcopal Church had given aid to the Czech Church, and particularly that his parish for many years held services in two of the Episcopal Churches in the city. The patriarch was formerly a Roman priest and a member of the faculty of the University of Prague.

## FINE CONFERENCE AT WELLESLEY

*Wellesley, Mass.*:—There were over 150 registered at the Wellesley Conference, in addition to a considerable number of visitors each day who attended from parishes in the vicinity of Boston. Courses were offered on a variety of subjects, with a faculty of outstanding leaders directed by Bishop Keeler of Minne-

sota. The program was in charge of the Rev. A. Vincent Bennett, rector at Fitchburg, Mass., who also gave a course on religious drama. Among those on the faculty were Prof. Simpson of General Seminary; the Rev. Charles W. F. Smith of Wellesley; Miss Vida Scudder of Wellesley; Prof. Adelaide Case of Cambridge Seminary; the Rev. Thaddeus Clapp of Worcester; the Rev. Henry Ogilby of Brookline; the Rev. W. B. Spofford of THE WITNESS; Mrs. Margaret Sherman, head of the Aux-

St. John Tucker of Chicago and Charlotte Tomkins of New York on education; Mr. W. A. Cochel of Kansas City on balanced farm living; Mrs. E. T. Boyd of Colorado on correspondence schools; the Rev. C. G. Hamilton of Mississippi on radio; the Rev. W. Francis Allison of Newark on visual education. Other leaders were Prof. J. H. Kolb of the University of Wisconsin and the Rev. E. Dargan Butt of Seabury-Western, who was dean.

Elected as officers of the Rural



Bishop Stevens, Bishop and Mrs. Oldham, and Bishop Gooden visit Capt. Lewis and the St. Christopher's Chapel Trailer in Brawley, Calif., in the interest of the R. and A. Fund

iliary; the Rev. Arthur Sherman of the Forward Movement; the Rev. Whitney Hale of Boston; the Rev. Charles F. Hall of Concord, N. H.; the Rev. Meredith Wood of Hoosick, N. Y.; the Rev. H. M. P. Davidson of Newport, R. I.; the Rev. Robert L. Curry, headmaster of Lenox School.

One of the most popular departments was Church music where the courses were given by George Faxon of the Advent, Boston; Paul Callaway of Washington Cathedral; Lawrence Apgar of Trinity, Newton Center, Mass. There were a number of joint meetings with the conference on international relations, sponsored by the Quakers, and running concurrently in other buildings of the college.

## RURAL CONFERENCE IN MISSOURI

*Parkville, Mo.*:—Experts of various sorts led the conference on town and country church, held here June 9-20. Florence Pickard of Oregon on vacation schools; the Rev. Irwin

Workers Fellowship: Mr. Butt, president; Mr. Hamilton, vice-president; Mr. Allison, secretary.

## THE PICTURE ON THE COVER

*Cincinnati*:—Men at the Church Army Training Center are here shown receiving their summer assignments from Captain Earl Estabrook, the national director, seated. They are, left to right, Cadet Robert Smalling of Michigan; Captain John Prior, the Training Center Captain; Cadet William Johnson of Southern Ohio; Cadet Ernest St. Andrew of Michigan; Cadet Ernest Swanker of Albany; Cadet Fred Nussbaum of Pennsylvania.

## W. K. RUSSELL JOINS FRIENDS SERVICE

*Wilkes-Barre, Pa.*:—The Rev. William K. Russell, whose resignation as rector of St. Stephen's here was announced in THE WITNESS for June 26, is to join the overseas relief section of the American Friends Service Committee.



# Church Army Workers Present Story of Varied Tasks

*From Parish Visiting and Wayside Chapels To Work in Occupied Germany and Canada*

Edited by Perry O. Martin

## STUDENT MISSION

*Martins Ferry, Ohio:*—Camping in the parish house of St. Paul's Church, six students of the Church Army recently conducted a preaching mission here as a part of their training program under the direction of Capt. Earl Estabrook, national director. A youth mission was held each morning, followed by handcraft and class projects. Afternoons were given over to games and recreation. The students had entire charge of the evening services for adults, using as a theme the phrases in the exhortation to confession in the Holy Communion service.

## BY WAY OF THANKS

*Los Angeles, Calif.:*—Diocesan authorities have just received a highly encouraging report from a new mission started up through the efforts of evangelistic work done by one of the diocesan trailer chapels. The report, in part, reads: "The congregation of All Saints' Church, Brawley, Calif., would have you know how confident it is that there is a fine opportunity for the Church here. This report is presented as a way of thanking the diocese and all those concerned for the faith and effort which has been expended in building an Episcopal Church in this community. It is also presented with the hope that it will encourage the cause of missions in new places.

	1944	1946
Baptised Members .....	25	83
Confirmed .....	15	51
Communicants .....	15	45
Families .....	5	30
Offerings .....	\$79.75	\$734.31

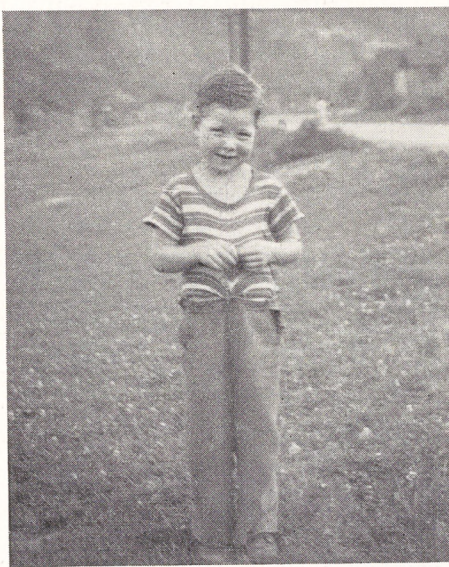
Our objective is to meet all local needs this year so as to carry all normal parish expenses and pay for a rector's salary in 1948 and, thus relinquish all aid from the diocese. We deeply appreciate the wholehearted help of the Church Army Captains working with St. Christopher's trailer chapel who have done so much to put All Saints on its feet, especially Captain Raymond Lewis, who is now in charge here."

## GROUND!

*New York, N. Y.:*—The urgent need for missionary workers is pointed up in a "S.O.S." call just

received at Church Army headquarters office from Miss Eva Hasell, director, Western Canada S.S. caravan missions.

"I am terribly short of workers and have caravans in Manitoba, Saskatchewan, Northern Ontario, and Alberta without either drivers or teachers and one in British Columbia without a driver. In the spirit of 'lend lease' have you any women



Many boys like him await the ministry of Church Army in rural and mining areas in America

workers or do you know of any Episcopal Church members who would come and help. I am short of eight drivers and eight teachers. I have been struggling all winter lecturing in Great Britain and I have a number of workers from there who have come for a period of time as well as those who remain permanently and others who come from eastern Canada. The Spring has come to the prairies and it is very sad to see the Caravans grounded for want of workers."

## ST. BARNABAS' BROTHERHOOD

*Gibsonia, Pa.:*—Hundreds of Churchmen made a pilgrimage to St. Barnabas Free Home recently to take part in the annual observance of St. Barnabas' Day and to pay tribute to the wonderful work for incurable men and boys done by the members of the St. Barnabas' Brotherhood.

This year marks the fiftieth anniversary of the founder. Brother Gouveneur Hance's start in the religious life began when he was commissioned as a Captain in the Church Army. In honor of his commissioning, Capt. Earl Estabrook, national director of Church Army was the guest speaker, and pleaded for more sense of vocation on the part of Church youth and especially vocations in the religious orders in the Episcopal Church as exemplified by the men in the St. Barnabas' Brotherhood and the five Church Army cadets who were present.

Bishop Pardue and many clergy were in the colorful procession and outdoor service with the choir of Trinity Cathedral, Pittsburg, furnishing the music. An added feature was the presence of St. Paul's Wayside Cathedral, Diocese of Southern Ohio, which was brought to the celebration since it was about to begin the summer evangelistic program in nearby eastern Ohio coal mining camps and rural areas under the direction of Church Army personnel.

## DON'T WALK!

*Barstow, Calif.:*—"There isn't the slightest doubt that the only way to get to know people and their problems is to visit them in their homes," Captain Stephen Sherwood, Church Army, told the people of St. Paul's Mission here. He records 54 hours in visiting alone, reaching 112 people last month but was puzzled over one thing. Dogs barked at him and were inclined to "nip" him in the heels. Night visiting was especially awkward. The puzzle was solved when it was discovered that the dogs were unfriendly only to those who walk since most persons in the community drive up in cars!

## TOP THIS?

*Brawley, Calif.:*—We don't want to start a flood of hot weather stories just yet but Captain Raymond Lewis, Church Army, in charge of El Centro, Calif., Episcopal Church claims that he has the hottest and lowest mission in the country! In May it was 114 when he wrote and it is considerably lower than that. (Send all counter claims to him!)

He together with others are working out a plan of self-government at the detention home in Imperial and reports that it is thrilling to see how the plan gives poise and courage to the youth there.

## EUROPE'S TOMORROW

*New York:*—During the war a number of Church Army men served in the armed services all of whom



have now returned with the exception of Lieut. King Laylander, U.S.A., who writes from Germany: "We visited last evening with a man and wife who are unemployed doctors of medicine. During their enforced idleness because of former political affiliation they seek other pursuits to while away the time. The



Mrs. Wheat and aides in Alabama Jeep

man is preparing his paper for a degree in philosophy and his wife has returned to her girlhood hobby of drawing and painting. Before becoming a doctor the man was a grain broker and visited a large part of the world in his business. He has a fairly good command of English and his wife manufactures words when her English fails to convey a thought. There is always the inevitable comment about the great Eastern Neighbor and query as to how long our troops expect to remain.

"I spend much more of my time getting acquainted with *Europe's Tomorrow*. In a hall once devoted to another culture we began with a handful of children. In a couple of months our Tuesday evening fun night attendance has grown to about three hundred, from six to sixteen years old. My interpreter is a German lawyer who is an ardent sports enthusiast. It makes one feel a little like the Pied Piper to be leading a swelling band of youngsters with a gay tone of fun and frolic along paths of sportsmanship and fair play, to tolerance and understanding. Watching their expressions and responses to constructive recreation I can already sense a change in their attitude and behaviour for the better. With this clay, too, can be built our God's Kingdom on earth as it is in heaven. If we can only find the courage and guidance to fight the good fight; to liberate these children from the tradition of fear, hatred and misunderstanding. If we can only help them find the abundant life and inoculate them against the powers of evil."

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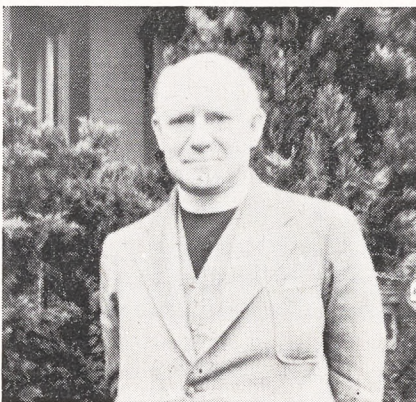
#### CHURCH ARMY COOPERATES

*Parkville, Mo.*:—In spite of the emphasis which the Episcopal Church lays upon "community" and "corporateness" in worship and work, in actual practice it often develops that much work is hampered by the whims and sensitiveness of individuals or church groups engaged in various kinds of Christian endeavour.

How refreshing it is therefore to find a project, national in scope, in which there is excellent cooperation on the part of many agencies of the Church, such as is now being demonstrated in the National Town-Country Church Institute located at Parkville, Mo.

It all began through the enthusiastic, generous far-sightedness of Mr. and Mrs. W. A. Cochel, Church people, who offered the use of their farm, Roanridge, and their life estate to the Church for the purpose of establishing in the mid-west a center of training for rural Church and rural community leadership.

Roanridge consists of a 320 acre farm, eleven miles from Kansas City.



The Rev. Francis J. Moore, Warden of Church Army Training Center

On this farm Mr. Cochel, editor, farmer, Churchman, has developed a fine head of Short Horns, valuable for beef and milk production. Roanridge is also a demonstration center of proper land use and soil improvement.

The National Council accepted this offer and under the direction of the Rev. Clifford L. Samuelson, division of domestic missions, the Roanridge Rural Center and National Town-Country Church Institute for training in rural Church and community leadership was organized. Beginning in the summer of 1945, and resumed in the summer of 1946, this project became the nucleus of the student field service program of the personnel committee of the National Council. During the two summers the institute brought into the area

a staff of experienced rural Church leaders and men and women students in training for Church work. The institute had the two-fold purpose of providing guided rural Church experience to the students and obtaining further information concerning the resources and nature of the rural area around Roanridge.

The program included conducting of daily vacation Bible schools, evangelistic and mission services, community surveys, pastoral visitation, recreational and educational community activities, manual labor at Roanridge and seminars and directed study related to rural sociology and agricultural economics.

All of this has meant the wholehearted cooperation of bishops, priests, and laymen from various parts of the whole Church and in their various capacities. Enthusiastic cooperation from the officers of the National Council, the heads of Church training schools and students has resulted in a gradual and carefully directed growth in activities and also results.

The Church Army as a co-operating agency of the National Council has assigned Captain William S. Paddock, C.A., to that field to be associated with Miss Elizabeth Clay, field worker, in the year-round program of the rural center. Captain Paddock, who has worked in the mission fields of West Virginia, Western North Carolina and North Dakota brings to the institute much experience gained in these missionary areas of our Church, and although he has just arrived in Roanridge he reports that "there are great possibilities and I am glad to have a part in this program."

The Girls Friendly trailer is to be used in the program this summer which brings into cooperation even another organization within the Church. Here is the finest example of cooperation within our Church.

#### FRANK W. MOORE IS DEAD

*Auburn, N. Y.*:—The Rev. Frank W. Moore, a member of the National Council from 1939 to 1946, died here at his home on June 17. Originally a Presbyterian, he was a professor at Auburn Seminary. He entered the Episcopal Church in 1930, the year he retired from the seminary position, and spent his remaining years largely working for the Church. He was a deputy to several General Conventions and served on the budget committee in 1937.



## EDITORIALS

### *The Call of Christ*

**A** FEW years ago the world was engaged in the greatest war in all its history. Millions of our young men gave up their work, left their homes, their families and their friends, and went through a period of the most rigid training, that they might play their part in preserving justice and freedom for those who were near and dear to them and for the generations yet to come.

Our young women followed suit and enlisted in great numbers, not for combat service but to help forward in every way that was open to them the cause they had so much at heart.

However averse one might be to war, he could scarcely fail to be impressed by the seriousness, the courage and the spirit of self-sacrifice these two groups manifested.

They may not have realized, from the nature of the case they could not have realized fully, all that lay before them, but they knew that when they went forth they might never return; they knew that the conflict into which they were to enter would be a matter of life and death; perhaps even worse, a matter of living death, of weeks, months, possibly years of helplessness or of continuing agony.

Nor were they alone. Older men and women labored night and day—sometimes to the point of exhaustion—went without many things to which they had become accustomed, and bore with uncomplaining fortitude the inevitable and heart-breaking anxiety for loved ones at the front. All this was done in response to the call of their country. It was an inspiring, a deeply moving, a very humbling thing.

The sobering thought is: it has not brought peace. Necessary as it was, used of God as it undoubtedly has been and will be, it could not bring peace in the deeper sense.

So another war must be waged, a war of a different kind, a war which has its physical aspects and its material weapons but which is fundamentally spiritual and must rely on essentially

spiritual means. A new army must be raised, equipped and trained or rather an army already in existence must be enlarged, re-equipped and better trained, an army which will go into battle in the name and at the call of Christ. This call is not new. It has sounded out through all the Christian ages, but there is a special urgency about it to-day because the enemy is in such deadly earnest and is so obstinately determined to destroy the Kingdom of God and to set up in its place a kingdom of slavery, of lies, of satanic cruelty. He has been beaten but his power has not been destroyed. The call of Christ therefore is to renewed warfare, to warfare which shall never cease until his Kingdom is fully and finally established.

The army of Christ is the whole Church just as the national army is the whole nation. The call therefore is to all Christians. All are under obligation to play their part in the great conflict. The devotion, the strength, the wisdom of all are needed.

But there is special need now of new recruits for active service, of young men and women who are on fire with zeal for the fight *against* the powers of evil, and *for* the powers of good, for the warfare *against* the devil and his angels, and *for* Christ and his Church.

There will be hardship; there will be discouragement; there will be loneliness; there will be "blood, sweat, and tears," if you will; there will be the giving of self in fullest measure. But the country made all these demands in the late war and they were met. Is it thinkable that the demands of Christ will not be? He will not draft us. He will and he does ask us to enlist.

The Church Army—but one section of the great army which is the whole Church—asks for recruits in Christ's name; for young men and women to work in the slums of our cities, in our far-reaching rural areas, in missionary districts at home and abroad. It asks also for the gifts and

### HOLY FUN

**Y**OU can be an Associate of Church Army. And it is "holy fun" to have a share in any work that Church Army does. It was first the beloved "Chief"—the late Rev. Dr. Wilson Carlile, who founded Church Army in England—who said this, but now we say it too here in the U.S.A. What do Associates do? They pray regularly for Church Army—they give what they can for the work—and they do whatever they can to help. One Associate has given music lessons to a young C. A. Captain, and sent some of her homemade preserves to the Training Center. One found a new office for the Headquarters in New York this year! They are good thinkers-up of things to do—there is something catching about Church Army spirit—and they do things to help because they like to do it!

—Lucy Kent  
Associates Secretary  
Church Army



the prayers of the whole Church. It is sure that those who must for one reason or another stay at home will not forget those at the front. The war is the war of Christ and his Church; it is the war of all Christians. It is imperative that each one do his part.—The Rev. J. Wilson Sutton of the board of trustees of the Church Army.

### *The Problem of D.P.'s*

**T**HE most pitiful aftermath of the war is, of course, the plight of the displaced persons who were victimized before, during and after the struggle. At present, there are 850,000 left in the European camps—camps which all observers state are dead-ends. Some 150,000 of these people are under 17 years of age; 70,000 are less than six years old. They have to be saved. That is obvious. And yet, it is no simple problem. The Stratton Bill (H.R. 2910) would allow 100,000 of them to enter this country each year for the next four years. This number would equal less than half of the number of quotas that were not used during the war years. It is a small enough gesture on our part. But, within the camps, are many sympathizers, and actual partners, of the fascist cause. Most displaced persons have returned to their native homes. Many of those who remain can't go home because they left willingly, retreating along with the Nazi armies. We believe that the United States should do all in its power to solve the D.P. problem, opening up our doors to those who might wish to find haven here, but we urge rigid screening. Knowing the temper of our country—and having heard several so-called experts speak on this topic recently—we are fearful that the screening might be of a reverse kind, keeping out all trade unionists, liberals and progressives and allowing in all those who give a terrible enough story of life under the "godless Soviets." The D.P. problem is a problem concerning human beings. We must save them but we do not want to help fascists escape those tribunals which they established by their acts at Dachau, Buchenwald, Lidice and millions of little villages scattered across the face of Europe.

### *Labor Sets An Example*

**C**ONGRATULATIONS to the A.F. of L. for their series of radio broadcasts which dealt with the Taft-Hartley bill! Those who listened to "Lift Up Your Voices" and "Did They Ask You?" sent over a nationwide hookup, have not remained unmoved. Some probably had their ulcers aggravated, while others cheered. The latter, in great numbers, undoubtedly did what the programs were designed to make them do, — write their Congressman and the President. It was a thrill to hear big names in the entertainment field loudly proclaim that they were members in labor unions, and to hear plain speaking about class

struggle, and the social forces at work in our nation.

National Council could do well to study these broadcasts as propaganda in relation to their proposed campaign of evangelism. If the Church could get writers and composers of the talent which produced "The Old Oak Tree" for the A.F. of L., they would certainly bring back the lapsed, and touch the unchurched. These programs were based on the knowledge that there is a fight going on and issues were faced frankly. The Church will have an effective work in the field of evangelism if it too realizes that it is in a fight in this world, and faces the issues just as courageously and ably as did the A.F. of L.

## Linguist At Midnight

By

MARY EDITH OLIVER

**I**T WAS midnight in a Boston hospital, a time when one would expect quiet and freedom from any unusual disturbance. However, there were sounds which made the nurse in charge realize that some of her small patients were not only awake, but waiting. One small boy of four, a French refugee, was leading the chorus. He was alone in a big world where apparently no one cared. He could not speak English, and the efforts of the nurse to quiet him were unavailing. She even brought him a cracker—not usually allowed in the night.

The nurse knew that the sick boy was to undergo an operation in the morning and that rest was important. With regret and a feeling of defeat, she turned her attention to some of the others. At the far end of the ward was a little girl of twelve, a German refugee, also scheduled to be operated on in the morning. The nurse found her awake, and asked her if she could do anything for her. The child replied, "No, but I think I can do something for you," and then she added, "you see, I am a refugee. I can speak English and French as well as German. If you would take me to that little boy, I might find out what is the trouble with him."

The nurse wrapped her in a blanket, put her in an invalid's chair, and wheeled her down beside the small boy's bed. In a few moments after a whispered conversation, she said, "I know what he wants; he wants a prayer. If you will kneel down and the boy will kneel up in bed, I will say the prayer." After a short pause, she began to sing very softly a Jewish chant. In five minutes the little boy was asleep, the ward restored to normal and the little girl returned to her bed, quiet in mind and unafraid. "He giveth His beloved sleep." —from *Advance*, by permission.



# "That Good Part...."

By

CAPTAIN S. R. BANYARD

of the New Zealand Church Army

JOHN walked slowly home from Church school, rebellion in his heart, and a few unwelcome words ringing in his ears. "The Master is come, and calleth for thee." "If I'd known that that missionary was going to speak I wouldn't have gone," he thought, irritably. But John hadn't known—he had been absent the Sunday before, and so had missed both Church School and Young People's Fellowship.

John was a pleasant, good-living, sports-loving American youth. But he had already received one or two jolts. The first one came from his rector. He had stopped him one Sunday on his way out of Church and said, "By the way, John, I shall soon be needing a new teacher for Church school. Would you like to help?" "Not me, I couldn't do it," John began. "No, of course you couldn't do it right away, but we have training courses to help you and the summer conference you are attending this year will have classes to give you more training, and when Mr. Brown leaves this fall, you will be ready for it," replied the rector. "But that means I'll have to break away from the senior class in Church school. We fellows have been together now ever since confirmation," the words came tumbling out before John could stop them. Twinkling eyes and a trace of a smile took away the sting of the rector's answer as they parted but nevertheless it was there: "John, didn't someone say, 'Freely ye have received, freely give?'"

Since then whenever John read his *Forward, Day-By-Day* or listened to the rector preach, or even when he just saw his rector, some shaft seemed to be aimed directly at him, urging him to share with others his glorious heritage of the Christian faith.

Today's appeal for Church Army workers had been the last straw. Something within John kept crying out, "I can't, I can't, it isn't for me." Why did he imagine that these things were directly at him anyway? Of course he could tell the rector that he would teach that class and then he could at least stay with those he knew and he could be an influence on the other fellows. Yet that didn't seem to be the answer. It didn't make him feel any better. Of course, John didn't realize that the Holy Spirit was at work in his heart, urging him to give as he had received; he only knew that he was terribly confused, disturbed, unhappy. The discussion at the youth meeting the month before

on Christian vocations had all seemed clear, logical and agreeable to all there—and easy to understand but this inner turmoil was so different!

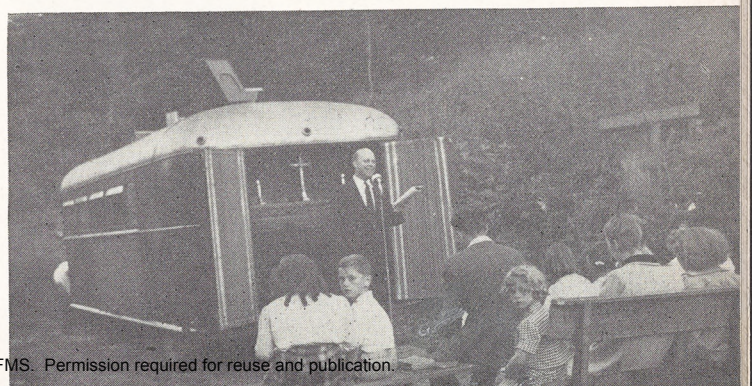
Graciously the rector received John, even though he had had a hard morning and Sunday dinner was ready. Let us be as gracious and draw a veil over that experience which ended in the two kneeling in prayer and a decision made by John. Strangely enough, when John left the rector's door, he was walking on clouds. There was a peace and joy and inner calmness, a surrender which was a victory. He would tell his father and mother at once.

Another jolt! It was his mother who had taught him his first prayers, taken him to Church school and his father who had been so proud at his confirmation and who loved to watch him carry the cross on the great festival days in the Church year when the congregations were large. But when it came to giving up the opportunity for a good job, with high salary and excellent prospects for the future, for a life of service with a (by comparison) small salary it was carrying religion altogether too far. John received consent, but it was grudging, half-hearted and disapproving, and he knew it.

This was the first shadow on John's new-found joy, but it was removed the very next Saturday. When he returned from tennis a new atmosphere around the house assured him that something had happened, and soon he discovered that once again the rector had been on the warpath. John had told him of the step he was taking and he had called to congratulate his parents, only to find that they considered it a calamity rather than a cause for congratulation. The rector talked to them for some time, understanding their point of view, sympathizing with their natural shrinking from seeing their son leave the home they had made so happy for him for so many years. He could also genuinely share in their experience for he had had secret hopes of John attending his seminary and studying for holy orders.

It was a very happy and excited John who went to bed that night and somehow he felt very close to God. But wait—was his name John, or was it Mary, or Ted, or Shirley or YOUR NAME?

Capt. Estabrook leading children in mining area service





## 'Twas a Sheep

'Twas a sheep, not a lamb, that went astray  
In the parable Jesus told,  
'Twas a grown-up sheep that wandered away  
From the ninety and nine.  
And out on the hilltops, and out in the cold,  
'Twas a sheep that the Good Shepherd sought;  
And back to the flock, and back to the fold,  
'Twas a sheep that the Good Shepherd  
brought,  
Now why should the sheep be so carefully fed  
And cared for still today?  
Because there is danger if they go wrong  
They will lead the lambs astray.  
For the lambs will follow the sheep, you know,  
Wherever they wander, wherever they go.  
If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.  
So, with the sheep we must earnestly plead  
For the sake of the lambs today.  
If the lambs are lost, what a terrible cost  
Some sheep will have to pay.  
—Together, Church Army of New Zealand

## Strategy and Tactics

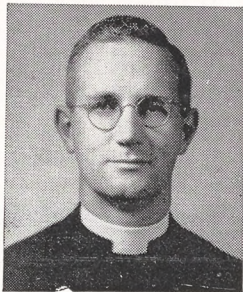
by

FRANCIS O. AYRES  
Rector of St. John's, Waterbury, Conn.

FOR THE PARISH

**I**N A recent Backfire, the Rev. John T. Payne writes concerning this column. As Mr. Payne and I seem to be in agreement on the point in question, I gather that the point was not clearly made. Furthermore, from the heat of Mr. Payne's epistle, I take it that he not only agrees with me on the importance of the problem but has experienced some of the same frustration as I have in trying to deal with it.

The subject under discussion at the point where Mr. Payne takes issue was the disintegration of community life and the failure of the Church to make a realistic attempt to deal with it. Here, for instance, is a boy in his third year of high school. Obviously, he goes to school and, at least, eats and sleeps at home. Without



any real backing from his parents he attends church school, goes fairly often to church, and belongs to the Y.P.F. He also belongs to the YMCA and the DeMolay, he plays basketball with a team of neighborhood boys, and the Boy Scout troop to which he belongs is trying to hold him as a leader. Now each one of these groups is competing with the other for a larger proportion of the boy's time and loyalty. In addition, there are other groups which are seeking to have him join. Then there are appeals being made to him in obvious or subtle ways by such good institutions as the nation and by such bad groups as the ones who would win his unquestioning approval of status



New Church Army Training Center

quo. *And there is practically no integration between any of these groups.* Between the family, the school, the church and all the others, any cooperation is purely coincidental. The old method of tearing a man apart among four wild horses was a much quicker, a less painful and, consequently, a more humane way of murdering him. At least, it was a method which could not destroy the soul as the present one can and does.

Under the circumstances, to say that the function of the Church is distinct and unique and that the Church preaches a loyalty which transcends all loyalties is to shout words into a vacuum. No one can be expected to understand these Christian truths until they are implemented in some way. How to implement them is another question. Personally, I believe that it is just at this point that the Church is suffering the sharpest attack and the worst defeat at the hands of the powers of evil. It was in the hope of getting help from others that I undertook to write this column for THE WITNESS.

I feel that, in the heat of the battle, parishes are apt to make one of two mistakes. One is to compete with secular institutions on a basis of basketball games, dances, etc. The result of such competition is, if the rector is a good organizer, many



young people and no religion. In view of the disintegration of community life, it makes the parish a willing participant in the crime. The other mistake is to refuse to have basketball games, dances, etc. The result may provide religion pure and undefiled but, as far as I can see, no young people to whom to give it. In this case, the parish becomes a bystander while men are being murdered. Morally speaking, I prefer a murderer to a bystander.

Most parishes, and I am sure Mr. Payne's is one, are making a desperate effort to be the Church. They see the problem, and they know, perhaps subconsciously, some of the compromises which they must make, in order to hold their young people. They try to avoid both errors of which we have spoken. There is an analogy here to wartime. The Church cannot join the nationalists nor can it hand itself over to the isolationists. If the Church is to do anything really constructive, it must take the lead in developing a well-integrated community life. I am sure I do not know what steps to take. I think that the Church, and its parishes, working as a fellowship can find some constructive line of activity. Up to the present moment the Church has done nothing to reinforce, indeed has left almost undefended, the sector where it is taking the worst pounding.

## Religion and Health

Conducted by HAL M. WELLS  
Chaplain at Philadelphia State Hospital

### WHAT SHALL I DO TO HELP THE ADOLESCENT BOY WHO STEALS?

By DR. KURT FANTLE  
*Bellevue Adolescent Ward*

WHEN I attempt to help a boy who steals I try to help him to try to get what he wants and that is most frequently not what he has been trying to steal. Take for instance Jack. He comes from a good home, gets nice clothing from his parents, enough money for movies, comic books and ice cream and still he is a chronic truant and has been caught several times robbing. Why does he steal?

Jack has a reading disability. He is one of the many children who cannot learn to read in his school, so the teacher calls him lazy or stupid and the other boys make fun of him. He tries real hard for some time then he gets discouraged and starts playing hookey. Then the parents start scolding and belittling him. Everybody makes him feel insignificant and small. About that time, he hears a crime story on the radio or sees a gangster movie. He starts thinking of becoming a big-

shot, perhaps a big gangster. So with trepidation and after weeks of preparation he finally makes a half hearted attempt and now he stands in front of me having been caught trying to rob a candy store.

He tries to appear tough like the man in the movies but he can hardly keep back his tears and is scared to death. He doesn't know why he did it, but he is secretly proud of his accomplishment. He is proud of being bad because being good has failed him.

Doctor Loretta Bender states that two-thirds of the children who come to the children's wards at Bellevue Hospital for psychiatric observation have reading disabilities. One-third of the adolescents in the same hospital are here for the same reason. Many adolescent boys come to us for stealing. They need help by individual remedial reading instruction, understanding, praise and encouragement for their efforts and minor accomplishments.

Stealing is often an ineffectual attempt of a boy to regain his self esteem. The boy will tell you, "I got in with the wrong crowd." He doesn't realize that he chose the wrong crowd because he felt unacceptable in the right crowd. The too fat, the too poor, too little, the mentally retarded, the cross eyed or otherwise deformed, the stutterer, the boy belonging to a racial or religious minority, the out-of-wedlock boy, the unwanted child or the offspring of separated parents, the alcoholic parent or parents whom he can't be proud of—all of these tend to feel unwanted and it is essential that we find the basic cause for their feeling this way if we are to help them. Sometimes the boy with strong guilt feelings about masturbation or homosexuality will attempt to join the wrong crowd.

Do you remember the time when you were sick and tired of being told what not to do by some incompetent old person who just didn't understand you? That was your adolescence. Do you recall how much you wanted to be understood by these same incompetent old people, your parents and teachers? You were craving excitement, action, heroic daring, romantic adventure and most of all independence. How were you helped? Perhaps by being told to sit still in school for hours and not to bite your nails or chew your handkerchiefs, by being reprimanded for coming home late when you went out on an exciting date.

Adolescence is a critical time in a person's life. It is the time when healthy children rebel against their parents. They need distance, emotionally and sometimes physically, from their homes in order to grow up, which means doing their own thinking and feeling. They need independence in order to find their place in life.

We must embark on a program of education with the boy which consists primarily of rewards



and punishments. The reward consists most frequently of approval of a loved person like the parent or teacher.

When I discussed with the boys the question of punishment for stealing they all said, "It just gets a boy mad. Then he will go and do something because he is mad." I should like to qualify this. In my own observation punishment is necessary at times but we must make certain that the boy really understands why he has acted wrong and most important that he knows you love him in spite of the fact that you punish him. Only if you convey this to him, not just in words, but by your actions, will punishment be beneficial.

Have you ever felt blue or discouraged and then run out and bought yourself a new hat or something good to eat? Makes you feel better doesn't it? The discouraged boy will frequently steal instead. If you want to help him, find out why he is discouraged. That takes a good deal of time and patience but it forms the only solid basis for a constructive program of real health.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### ADVERTISING PECUSA

THE Episcopal Church is planning to spend a goodly sum of money advertising itself. I am not certain just what variety of Episcopalianism is going to be advertised, because we take the name 'Protestant' in our official title pretty seriously. Really we do. Parish churches in the same town, let alone in the same diocese, tend to be a law unto themselves. We have our differences, surely, and perhaps that is not a bad thing. But it should be possible to differ without being confused and ineffective.

Sometimes I think the Episcopal Church is like the good old Democratic party—a unity in name only, none too certain about its platform because of so many conflicting interests and outlooks. Our individualism, instead of contributing to the normal tensions of growth, seems somehow to sap our vitality, and we look a little ridiculous from the outside. It is nice to sit back and dream of ourselves as the great Church of this fair land, sixty million strong and more, instead of our present



two million. But it is high time we got down on our knees and penitently asked before God, Why should anyone prefer our company to that of others? What do we stand for, and what are we fighting for, besides Apostolic Succession and the Historic Episcopate?

I do not want to be captious. It is very easy to criticize. But we are in a situation of dreadful urgency, not simply because we are Episcopalians, but because we are professing Christians living in 'an evil and adulterous generation.' It is not the Episcopal Church, it is Christianity itself which is on the defensive with its back to the wall. And the wall threatens to collapse. There are some big cracks in it. There is no more shameful chapter in our history than our failure to reach, even to over-subscribe, the goal of our Reconstruction and Advance Fund. Four dollars a head isn't much of a goal, and we didn't make it. Or take the sector of our religious education, for instance. It is crumbling under our very noses from lack of leadership and material. What a pathetic prop our Sunday Schools have been against the failure of our homes to provide even the basic rudiments of religious instruction and worship!

Someone will always point to the Prayer Book, however, as a last, impregnable line of retreat. But what do our Prayer Book services really look like in actual performance? In Podunk Junction they have sung mass and sermon on Sundays with all the tinsel and trappings of gingerbread Gothic. They make more genuflections and crossings than the Romans do. In Podunk Crossing they have Morning Prayer and sermon on Sundays, where the choir murders the chanting of canticles and salves the crime with a cheap, vapid Victorian anthem. Both churches have a good many empty pews; few in the congregations show any enthusiasm of participation in the prayers and hymns; the children are not there—they had their 'opening exercises' in Sunday School; the priest drones or wails the liturgy; and fussy acolytes in dazzling red cassocks make much of the candles. Meanwhile the great American public rides blithely by to the golf course, the swimming hole or the picnic. At least, they are doing something healthy.

Which service are we going to put in a movie, or send over the air, by television perhaps—the one in Podunk Junction or the one in Podunk Crossing? Probably neither, but some cathedral service. Most people, however, do not live near cathedrals, either in body or soul. The vitality of the Church is and will remain in the parish community. Let us take a good look then at our parishes and their services, and before we rush into spending money on the theory that 'it pays to advertise,' let us ask ourselves seriously: It pays to advertise *what?*



# Professor Thinks Depression Is Nearly Upon Us

Negro Educator Also Addresses Nine Hundred Seminary Students Who Meet for Conference

Edited by Sara Dill

Oxford, O.:—The Rev. Albert T. Mollegen, professor of Christian ethics at Virginia Seminary, Alexandria, Va., told the 900 seminary students meeting here in conference that it was his considered judgment that the United States would enter a period of economic depression within two years. "An economy that was staggering in the 30's and that was given an injection of new blood in the war years has not basically recovered and shall return to the original sickness once the injection has worn off."

Dr. Mordecai Johnson, President of Howard University, in one of the most stirring addresses of the convention, charged that there was "more real Christian fellowship in the CIO, at Ebbetts Field or in a New York public school class room when it comes to the matter of racism, than there is in the Christian Church." Predicting "the last stand of the forces of intolerance in the next 20 years," the famous Baptist educator asked, "Is the Christian Church for brotherhood or against it? If we can't make up our minds on this burning question—and NOW—God may pass the church by."

"Racism is a denial of the Christian belief in equality. A child of my race may learn reading, writing and arithmetic along side of his white brother in New York. But to learn about God and our Lord he must go to a segregated church. And now the Roman Catholic Church has recently begun to show a belated interest in my people. The Roman Catholic Church which hasn't got a black face from stem to stern above the color hierarchical water line now begins to see the colored man as its brother. What is our answer going to be? More to the point, what is God's judgment on his Church going to be?"

Among the Episcopalians addressing the students were Charles P. Taft; the Rev. Felix Kloman of Philadelphia; Dean Charles Taylor of Cambridge Seminary; Prof. Theodore Greene of Yale; the Rev. John Pettus of Santa Barbara, Cal.

## Colleges Merged

New York:—Three of China's oldest and most famous Christian col-

leges are now merged into the East China Union University. There formerly were St. John's, an Episcopal institution, Hangchow, largely Presbyterian, Soochow, which is Methodist. The announcement was made at the joint commencement held in Shanghai the last week in June.

## Interesting if True

Manila:—Monsignor John P. Boland of Buffalo, N. Y. has been recalled from Tokyo, where he was labor relations consultant to General MacArthur, to become labor relations consultant to President Truman, according to an American owned newspaper here. The paper said its information came from "a reliable informant."

## Assistant Secretary

Parkville, Mo.:—Miss Elizabeth A. Rhea, daughter of Bishop Rhea of Idaho, has been appointed assistant secretary for rural work of the National Council. She is primarily responsible for educational and promotional work, according to the Rev. George A. Wieland, director of the home department, who made the announcement here at the conference on town and country church work.

## World Relief Fund

New York:—The contributions to the Presiding Bishop's Fund for World Relief stood at \$635,155 on June 26.

## Has New Name

New York:—It is now the Church Fire Insurance Corporation, instead of the Church Properties Fire Insurance Corporation. The company, subsidiary of the Church Pension

Fund, has the insurance on 3,500 churches as well as on the property of many other organizations affiliated with the Church.

## Conference on Ministry

Avon Park, Fla.:—Candidates for the ministry met here June 5-7 led by Bishop Louttit, assisted by the Rev. Mark Carpenter of Sanford and the Rev. Charles O. Ferrar of Delray Beach.

## East Carolina Conference

Camp Leach, N. C.:—Bishop Wright was the director of a clergy-adult conference held here June 16-20, with the following faculty: Canon Wedel of Washington; the Rev. Moultrie Guerry of Norfolk, Va.; Prof. Albert T. Mollegen of Virginia Seminary and Mrs. Derrill D. Taber, field secretary of the Auxiliary.

## Judge F. S. Reese Dies

Carlisle, Pa.:—Judge Fred S. Reese, a leading layman of the diocese of Harrisburg, died here of a heart attack at the age of 50. In the diocese he was a member of a number of important committees, and was also prominent in civic affairs.

## Exceeds Goal

New York:—All Angel's Church here is among the first parishes of the diocese of New York to complete its campaign for the Presiding Bishops Fund. Its contribution of \$3,000 exceeds by 50% the goal set for it by the diocese. On a recent Sunday Bishop Blair Larned, in charge of our Churches in Europe, explained to a large congregation some of the uses to which the money would be put. He also spoke of the ecumenical movement and declared that "Church unity among Protestant groups in Europe is far more of a reality and has progressed much

## E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.



further than in the United States."

The rector of All Angel's is the Rev. John M. Mulligan who is also an editor of THE WITNESS.

### Prelates Convicted

*Athens (RNS):*—Archbishop Antony of Elias and Archbishop Joakim of Kozanis, two of Greece's leading Orthodox prelates—have been found guilty by an ecclesiastical court of political activities in defiance of Church prohibitions, and have been ordered degraded from their rank. Both Churchmen were condemned for collaborating with the National Liberation Front (EAM).

The conviction of Archbishop Antony is said to have made "a very sad impression" in Church and public circles here. The metropolitan was distinguished for his spiritual leadership and social activity during the Nazi occupation. Severely persecuted by the Germans, he was forced to seek refuge in the mountains where guerrillas proclaimed him as their spiritual leader.

Meanwhile, according to authoritative sources here, the Greek government will shortly begin negotiations for establishment of diplomatic relations with the Vatican.

### Anti-Lynching Bill

*New York:*—The Case-Douglas-Wagner-Morse federal anti-lynching bill, which provides criminal penalties for local officials who fail to prosecute lynchers, was endorsed in a resolution adopted by the human relations commission of the Protestant Council which is headed by Bishop Charles K. Gilbert.

### Want Bombs Destroyed

*Omaha, Neb.:*—The Methodist conference of Nebraska adopted a resolution calling upon the United States to destroy all existing atomic bombs and to work for UN control of atomic energy. The conference also expressed opposition to compulsory military training in peacetime; voted support of universal dis-

armament; declared that the number one problem today is for the U.S. and the USSR to live together in peace.

Another resolution asserted that "to allow parochial schools the right to draw upon public tax funds for support constitutes a severe threat to democratic education."

### We Like This

*Albany, N. Y.:*—Miss Louie J. Mulligan was honored for twenty-five years as a pupil and then a teacher at St. Paul's Church here. Rector George Taylor paid her tribute and then presented her with an annual subscription to THE WITNESS.

### What Youth Reads

*Newark:*—When Youth Consultation Service had open house at their new headquarters here recently a plaque was presented to Dean Lichtenberger, president, commemorating the contribution of the Kiwanis Club in furnishing the reception room. The bulletin of the society then goes on to say that "many of our young people are giving daily testimony of their appreciation of the room by arriving early for appoint-

ments, and remaining afterward to finish that article in *Popular Mechanics*, *Seventeen* or *THE WITNESS*."

### World's Disorders

*Oxford, O.:*—Churches should spend more money to prevent world disorders and less on remedial relief, the Rev. O. F. Nolde, associate director of the commission of the Churches on international affairs told the 900 seminarians meeting here. He declared that tensions are more severe than before the first world war but that more forces are also at work to prevent another catastrophe.

### Kenyon Commencement

*Gambier, Ohio:*—The largest class in the history of Kenyon College, ninety-six, were awarded degrees at the commencement on June 16. The commencement address was given by Dean Christian Gauss of Princeton and the address to the alumni was by Bishop Herman R. Page of Northern Michigan. Among those to receive honorary doctorates were the Rev. Francis J. Moore, rector of the Advent, Cincinnati; the Rev. Bene-

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10:30.

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Wednesday & Holy Days, H. C. 7:15 a.m.

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Friday and Holy Days: 9:30 a.m.

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p.m. Thurs. H. C. 11 a.m. Daily Noonday  
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dict Williams, rector of St. Stephen's, Sewickley, Pa.; the Rev. George R. Selway, rector of St. Paul's, Lansing.

### Canon Fosbroke

*New York:*—Dean Hughell E. W. Fosbroke of the General Seminary has been elected an honorary canon of the Cathedral of St. John the Divine upon nomination of Bishop Gilbert.

### Missionaries Confer

*Whitby, Canada:*—More than 100 Protestant leaders from 41 countries gathered here July 5 for a conference which will be in session through the 18th. It is the first full conference of the International Missionary Council since 1939. Among matters being considered are political, social and cultural changes as they bear upon evangelism and the trends of government policy which influence the prospects of religious liberty and the relations of Church and state in the educational, medical and other fields. There is no representative of the Episcopal Church attending.

### Word from Germany

*New York:*—The Rev. Raymond E. Maxwell, Episcopal clergyman now with CRALOG (Council of relief agencies licensed for work in Germany) in addition to his regular duties, finds it possible to do much real evangelistic work. He tells of having spoken to students at the University of Tubingen, the address being followed by discussion and then informal discussion with a group of students far into the night. His calendar is full of ecumenical services, synod meetings, student assemblies, young people's gatherings, up to September, some of the engagements in three or four places on a Sunday, and some weeks a different place every night.

Mr. Maxwell said: "I am reaching thousands of people in a kind of ministry which I would not have

anticipated when I left the States. The meetings with both boys' and girls' groups in the schools, with university students and Church young people's groups are perhaps the most valuable. I can think of nothing more important than this kind of personal liaison between the Churches. The ideas that most Germans have of America after thirteen years of non-information and mis-information are often fantastic. It is a pretty general idea that all Americans live in New York and Hollywood."

Mr. Maxwell told of the laying of a corner stone of a new Church at Pforshheim in the American Zone. He was the only American present and

was asked to bring greetings. The town had 75,000 people, and 30,000 of them were wiped out in one twenty-minute air-raid. The new church is being built from the rubble by the congregation itself, and is considered by Evangelisches Hilfswerk a model for several new churches to be built in this way.

### Oslo Conference

*Geneva (wireless to RNS):*—Delegates from 45 nations have already registered for the second World Conference of Christian Youth to be held in Oslo, Norway, July 22-31, according to conference headquarters at the World Council of

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Churches here. Further registrations are expected to bring the number of countries represented to 50 or 60, and the total attendance to about 1,000.

In preparation for the Oslo meeting, Christian youth groups throughout the world are now studying questions to be debated at the conference. These include the clash of freedom and social justice; world order; church union; family relations; good and evil in modern life; and the Bible's bearing on concrete daily problems.

### Enforcement Urged

*London* (wireless to RNS):—The rising divorce rate in England can only be curbed by rigid enforcement of church rules banning remarriage of divorced persons, Anglican Bishop Phillip H. Lloyd of St. Alban's told a meeting of his diocesan conference.

"The number of divorces is terrible," he declared, "and the only remedy is to make it unthinkable for a communicant to remarry while his former partner is still alive." The bishop is noted for his opposition to remarriage of divorcees in the Church of England and for his refusal to sanction the blessing of couples married in registry offices.

### Church-State Issue

*St. Paul, Minn.*:—Editors of Roman Catholic papers, meeting here in national convention, were urged by the Rev. Gerald G. Walsh, Jesuit professor at Fordham, to tell "four simple truths" regarding the "confusion of issues involved in federal aid to Catholic schools."

They are: (1) "That every Catholic child is an American citizen and as such is entitled to the benefits of American welfare legislation.

(2) "That every parent in the country—Catholic or non-Catholic—has a right to choose the school where his child is to be educated.

(3) "That the original and authentic American school was and is the school where morality and be-

lief in God are inculcated along with the principles of science and art.

(4) "That the so-called 'secularist' school must end, by sheer logic, in the positive profession of atheism."

Regarding the mission of Myron Taylor to the Vatican, the editors were urged by Fr. Walsh to make clear "that the sovereignty of the Holy See is an established fact of recognized international law. The papal sovereignty is, as a simple matter of history, the oldest sovereignty known to the western world. Its sovereignty is recognized by England, as it was recognized even by pre-war Prussia, although both England and Prussia had established national Churches. This papal sovereignty is, in fact, the very best guarantee for the genuine separation of Church and state, since the spiritual and religious competence of the holy see is by its very nature different from the political and economic competence of the modern state. Only a totalitarian state will want either to liquidate the religious competence of the Church or absorb it as a part of its political competence. A democratic state, by its nature, limits its competence to political and economic efforts to achieve the temporal common good of its people. It does not claim jurisdiction over consciences. It leaves the responsibility for the salvation of souls to the Church."

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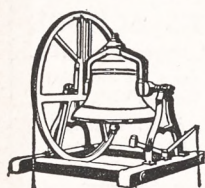


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ple, themselves possessed of no large quantity of this world's goods, are eager to share in helping the campaign for world relief through the Presiding Bishop's Fund. A second remittance came from the Rev. William J. Gordon, Jr., of Point Hope. The amount was \$97.48. A previous remittance from the missions cared for by Mr. Gordon was in the amount of \$70. Mr. Gordon's own feeling is expressed in a recent letter, saying, "I continue to be amazed and humbled at the response of our people to this appeal for help, because they have so little. The Point Lay offering will probably be over a hundred dollars eventually, because the bulk of the offering was five white fox skins and I figured them conservatively at \$15 each, but they will probably bring much more. There are only 57 people at Point Lay now, and I think this could well be an object lesson to the Church at large."

The missions contributing in this area include Kivalina, Pt. Lay, Noatak and Point Hope.

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*St. Joseph, Mo.*:—Rev. James S. Allen, rector of Christ Church here, figured something had to be done to get people out for communion services on saints' days. Since study-suppers had worked well during Lent, a plan was proposed for a supper the evening before saints' days. There was an attendance of 100, the limit set, at the first one when they were reminded that they should attend the early celebration the following morning. About a fourth of them did.

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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.

G. ASHTON OLDHAM  
The Bishop of Albany

The *Benedictus Qui Venit* is rightly much beloved by all sorts and conditions of churchmen, but its present use is open to doubt. When Prayer Book revision was in process the proposal to attach it to the *Sanctus* was brought up and voted down. Had it never been brought up, the argument from silence might have been held to permit its use; but, since such was disapproved, the conscientious observer of rubrics can scarcely feel justified in using it at this place.

To many this seems a regrettable loss; but, on further reflection, it may not so appear since it can be used, in full accordance with the rubrics, immediately after the Prayer of Humble Access, which both devotionally and historically seems to be the appropriate place.

From the devotional standpoint, its insertion at the end of the *Sanctus* interrupts a continuous stream of praise to the Father, the *Sanctus* ending, "Glory be to Thee, O Lord Most High," passing naturally and merging into the opening words of the Prayer of Consecration, "All glory be to thee, Almighty God, . . ." which should be said without pause in accordance with sound and ancient liturgical use.

Historically, the evidence indicates that its earliest use was immediately before the communion of the people. It is found there in the Apostolic Constitution and in the *Testamentum Domini* as well as in such ancient liturgies as that of St. Chrysostom and the Jacobites. When it became attached to the *Sanctus* is uncertain, but there seems to be no doubt about its original place.

Consequently this suggests a very happy solution of the problem, namely, that if the *Benedictus Qui Venit* is used it should be placed immediately after the Prayer of Humble Access, and before the communion of the people. The Liturgical Commission commends this as possessing devotional and liturgical propriety and ancient authority, as well as being in strict accord with the rubrics of the Book of Common Prayer.

\* \* \*

RT. REV. LLOYD R. CRAIGHILL  
The Bishop of Anking, China

Like the rest of the world China is in very much of a mess, but I have seen her pull through so many "hopeless" situations in the past thirty years I believe she will work her way through this one too. The rice is growing in the fields all about us here, and as long as that is so it does not make such a fatal difference how many pieces of paper one has to pay for a bag of the stuff. China's wealth is in the fields and not in the paper. This is not to minimize our troubles but merely to reassure oneself of China's inherent stability. The Church has a real opportunity, for people, young and old, are seeking the way which the Church can show them.

\* \* \*

MR. H. H. LOUDEN  
Layman of Lakewood, Ohio

At a time when our Church is urging support of Episcopal schools by its members, I notice that the two sons of the

Presiding Bishop are planning on attending Union Seminary (WITNESS, June 5). How is this to be explained?

ANSWER: The sons of the Presiding Bishop made their own decision as to the seminary they would attend. We are informed that they plan to go to Union for one year and then to the Episcopal Theological School for the other two.

\* \* \*

REV. FREDERICK C. HAMMOND  
Rector of St. Alban's, Los Angeles

In an article at the time of the last General Convention, Father Joseph Fletcher spoke of the trivia to which the members of that Convention were likely to address themselves, leaving the weightier matters untouched. It seems to me that this is the choice of too many of our Church publications which pass across my desk. It is good to get hold of THE WITNESS each week and reading its columns to realize that the Church still has an organ which supports its prophetic function by bringing into the light of Christian teaching all the areas of life: an organ which is unafraid to speak out on issues involving politics, economics and society, when such speaking does brand one "Red," "Communist" and etc.

Let us have more of such fearless, outspoken handling of our present problems. I sincerely hope that nothing will occur to change your policy.



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