

The WITNESS

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JUNE 13, 1946



WILLIAM AND MARY
COLLEGE HAS FINE
CHAPEL CHOIR

CHURCH SOCIETY FOR COLLEGE WORK

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

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

GRACE CHURCH, NEW YORK

Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
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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.

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NEW YORK
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11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong, Special Music.
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Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

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The Rev. H. W. B. Donegan, D.D., Rector
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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.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
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Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK

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Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

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Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

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The Very Rev. Edward R. Welles, M.A., Dean
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Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

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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 WITNESS

For Christ and His Church

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JUNE 13, 1946

Vol. XXIX

No. 35

CLERGY NOTES

ALVAREZ, FRANK R., curate of St. Stephen's church, Miami, Florida will become rector of Grace Church, Menomonie, Wis., effective July 1.

ANKER, HERMAN, former army chaplain is now assistant of Christ Church, Indianapolis.

BRAITHWAITE, WILLIAM A., formerly locum tenens of Zions Church, Greene, N. Y. is now rector of Trinity Church, Camden, N. Y.

DONALDSON, ROBERT G., was ordained priest by Bishop Jackson at Trinity, New Orleans, La., on May 15.

DUBOIS, ALBERT K., on terminal leave from the army as chaplain has resumed his duties as rector of St. Agnes Church, Washington, D. C.

GIDDINGS, RANDALL, assistant at St. Stephen's, Wilkes-Barre, Pa., was ordained priest on May 25 by Bishop Sterrett.

GOODWIN, CONRAD H., has resigned as rector of St. John's, Waynesboro, Va. because of illness and is retiring from the active ministry.

HALE, GEORGE B.S.H. was ordained priest by Bishop Maxon of Tennessee at Grace-St. Luke's Church, Memphis, May 21.

HONAMAM, EARL M., priest in charge of St. Stephen's Cathedral, Harrisburg, Pa., becomes rector of St. John's, Carlisle, Pa., June 23.

MIARS JR., BERNARD G., recently ordained as deacon will become curate of St. Stephen's church, Edina, Minn., effective July 1.

SMITH, OLIVER DOW, has resigned as vicar of St. Paul's, Mount Vernon, Wash., and associated missions to retire from the active ministry.

THOMPSON, PAUL, rector of Epiphany, Glenburn, Pa., has accepted the rectorship of Christ Church, Reading, Pa., effective October 1.

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

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 a.m.
Week Days

Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkove, 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

ST. MARK'S CHURCH

Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service: 11 A.M. Morning Prayer. Holy Communion, first Sunday, 6 P.M. Young Churchmen.

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.

GRACE CHURCH

105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A.M.—Holy Communion
11:00 A.M.—Church School
11:00 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P.M.—Young People's Fellowship

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kroman, S.T.D., Rector
Sunday Services: 10 and 11 a.m.
Also—October-June, 4 p.m.
Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.
This Church Is Open Every Day.

The WITNESS

VOL. XXIX. No. 34

JUNE 13, 1946

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

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The Society For College Work Has a Notable Record

*Samples of the Kind of Situations They Have
Dealt With Encourages Wholehearted Support*

By C. Leslie Glenn

Washington, D. C.:—The Church Society for College Work was started by two clergymen who sat down and marked a *Living Church Annual*, their parish files, and prepared lists of their friends and acquaintances and sent this message to the persons checked:

"The Church will never keep its strong clergy in the college towns as long as their salaries are so low. Will you give toward helping the college parishes provide a better ministry to students? About \$100 a year would be a welcome gift from you!"

No one paid any attention to the last sentence, but gifts started coming in at \$5 and \$10, and the first year, 1935, about \$3,000 was collected. It came mostly from the clergy and bishops, which was encouraging, because it showed that they generally shared the opinion of the founders, that the university was the place where help was needed. The smallness of the amount collected did not bother the Society because it was supposed that a large endowment would at once be secured and the work would flourish on the income from that. No such thing happened. The Society has never had an endowment except one gift of \$10,000 from Bishop Fiske.

But the Society looks like an endowment and unconsciously acts like one. When out of its meagre resources, it gives \$300 to the West Texas State Teachers' College to enable the vicar ministering to 700 Episcopal students to heat his house in the winter, the gift is called a "grant", which sounds like the Rockefeller Foundation giving \$300,000 for cancer research. It's as if a parish treasurer reported a grant toward the telephone bill and a grant toward painting the kinder-

garten room.

The directors were chosen for their ability to handle millions of dollars, and when the millions come, they will be as capably managed as the Church Pension Fund. But right now to read the names on the letterhead always seems inconsistent with reading the kind of letter that is usually sent: "We are sorry to inform you that the Church Society for College Work can not make a grant



The Rev. John M. Burgess, appointed student chaplain at Howard University, Washington; the Rev. C. Leslie Glenn resumed the presidency of the Church Society for College Work; Miss Barbara Arnold, in charge of college work in New England

of \$65 toward the moving expenses of the new rector you have called. We are sure he will do a splendid work with the students at the college across the street from your church and regret deeply our inability to help you secure his services."

Money was not the Society's only object however. From the start, it considered itself a fellowship of prayer as well. In hundreds of churches and at private devotions daily the ministry to students is prayer for. Then too the Society has been a rallying point for exchange of ideas, for conference, for encouragement to lonely workers. In a given diocese one or two clergymen may be the only ones who happen to have colleges near their

parishes, hence their opportunities and difficulties are not shared by their brethren at conventions and clergy conferences. Such men have received stimulus and ideas through the Society.

The Rev. W. Brooke Stabler, then chaplain of the University of Pennsylvania, was the first president. Through his efforts alone, a few generous people were led to give larger sums and in five years, the annual income of the Society had grown to \$30,000. Here it has remained almost constant. During the war years the larger contributions were withdrawn but an equal amount was made up by many smaller gifts. This was according to the original understanding with the larger givers that they would make their gifts only for a few years. So this

has been entirely healthy and indicates an increasing measure of popular understanding and support.

I was honored in being chosen the second president of the Society. As I had just entered upon my duties at St. John's Church, Washington, the Society moved to Washington, where it is intended that the headquarters will remain permanently. When I was called to active naval duty, the Rev. Charles H. Cadigan, rector of Christ Church, Bloomfield Hills, Michigan, was made president. Under his leadership, notable progress was made, in spite of war-time limitations. A sum of \$100,000 was secured for college work in the state of Michigan. This was raised and will be administered

by a separate board of directors living in Michigan, who can watch closely the use of the money in the colleges of that state. That board will be a regional board with a semi-autonomous relationship to the national board.

This success in Michigan indicates one of the important future trends of the Society. It will stimulate local giving, and will teach regional groups how to secure support for the work in the colleges of their section of the country. This is shown by the development during the life of the Society of the Proctor Foundation at Princeton, the Bishop Rhinelander Foundation at Harvard, the endowment for college work in Louisiana, the college work in the diocese of Pennsylvania, and notably the endowment of the chaplaincy at the University of Pennsylvania by President Thomas S. Gates, one of the directors of the C.S.C.W. These and many other supporting movements for the Church's work in universities scattered over the United States have the common bond that their chief backers are also backers of the C.S.C.W. The Society is a "union" of those who are working to increase the resources on many campuses.

In the meantime, the income of the Society did not increase appreciably, but these collateral activities received wide support and are an encouraging sign of the Church's awakening to the importance of the university. The Society, however, must itself get more money for its treasury, so that it can in turn stimulate local efforts, and supplement local efforts in places that are still too weak to go alone.

In this emphasis, it was extremely fortunate in 1943 that the Society secured the services of Donald M. Wright as executive director. Mr. Wright is an engineer and business man, active in Church work, and he brought to the Society both devotion and skill.

During its early years, the question was asked as to the relation of the Society to the National Council. "The National Council has a secretary for college work, why have a Society?" is the way the question is usually put. The answer is that the Society exists to help the secretary for College Work, and to extend his influence by giving him more resources. The National Council spends about \$40,000 a year on college work, but this amount will never increase appreciably, because the Council's

chief concern must rightly be foreign and domestic missions.

The secretary of the Council is always elected secretary of the Society, and all of the living ex-secretaries of the Council are on the executive committee of the Society, with the exception of Bishop Wright, who is one of the directors. There has always been the closest cooperation between the two bodies. The Society is in a sense the extension of the National Council in the direction of the universities. But it has an independent status which enables it to move men into situations where more official action would be undesirable and where speed is essential.



The Canterbury Club at Christ Church, Seattle, which ministers to the students of the University of Washington. The Rev. Lewis J. Bailey is in the center and Miss Marion Barclay, director of student affairs, at the extreme left

When the war ended abruptly and the returning veterans began to take up their studies, it was important that those who had signified some interest in the ministry should be encouraged. This had been done ably by the Rev. Almon Pepper of our Church Missions House for the Presiding Bishop during the war, but he could not go on. The Society at once offered a salary to the National Council to carry on this work, and when the Council voted for understandable reasons that it would be inexpedient to add to its staff, the Society itself engaged a clergyman to devote all his time to it. Every veteran who expressed any interest in the ministry while in service is being kept in touch with by the C.S.C.W. and his rector and bishop notified.

Late last fall a group of younger clergy in Washington, Church Society members, were struck with the

opportunity of the Episcopal Church at Howard University, one of the chief Negro colleges of the country. They persuaded the President of the University and the dean of the school of religion to take on an Episcopal priest to teach courses in religion and to act as special chaplain to Episcopalian undergraduates. Then they persuaded an outstanding clergyman of our Church to take the post. The C.S.C.W. gladly voted the salary for this work which will undoubtedly influence many colored students toward the Episcopal ministry but which will also provide a place for graduate study in theology for Negroes from other colleges.

Seven years ago at Vassar College, the Society was instrumental in raising funds to place a chaplain on the college staff. The Society supported him for three years and by that time the college authorities were convinced of the value of this office and continued the work as part of the regular faculty salaries.

These are spot samples of the kind of situation in which swift, imaginative aid is possible through the instrumentality of the Church Society for College Work. Still operating on a small budget, it is trying in every way to state the need for Christian influences in the colleges, and as fast as it collects any money to further this good work, it pays it out to the neediest. It enters its second decade with a hearty and prayerful band that may in time increase to a number sufficient to meet the great opportunity before the Church in the colleges.

Charles H. Cadigan Presents College Work Report

*Announces the Election of C. Leslie Glenn
As New President and Moving of the Office*

By Sara Dill

Bloomfield Hills, Mich.: — The Rev. Charles H. Cadigan, President of the Church Society for College Work, announced on June 3rd, that the board of directors have selected the Rev. C. Leslie Glenn, Rector of St. John's Church, Washington, to succeed him on July 1st, as President of the Society. At the same time, the national headquarters of the Society will move from Bloomfield Hills to Washington, D. C., because it is felt that this is a natural center and one that is near the College of Preachers, where so many of our clergy visit. The new location will be 821 Sixteenth Street, N.W., Washington 6, D. C.

Mr. Cadigan, as President, has done an outstanding piece of work in strengthening the Society during the difficult war years. He believes more than ever in the opportunity of the Church to inspire college youth to seek and uphold Christian standards in a world which so desperately needs them. He will continue as Vice President of the Society and also will be in charge of the Michigan regional office.

In his report to the Society's membership, Mr. Cadigan stated: "We can only claim to have made a beginning in our good work. A democracy hangs together only through a Christian way of life. It becomes clearer each day that a critical and most vital area in the conflict going on between God and the secular world lies right in our colleges. Although a relatively small group, these students, our future leaders, can be the saving minority of tomorrow. In the days ahead we must strive mightily to be assured that many more strong chaplains, women counsellors, and parish clergy are located in our college centers."

The following recent developments were reported for those who like specific figures on college work today: About 100 chaplains with the armed forces have stated their desire to serve in college posts. Most are married and need financial aid in such posts where the stipends average only \$2500 a year.

College and university enrollments are expected to double by 1948 from the war-time figure of 1,172,000. A late government report states that 620,465 veterans are already studying.

College chaplains everywhere report the veterans are an outstanding group, hard-working and keenly aware of the spiritual implications of these times.

Within the last three years the Church Society has directly or indirectly inspired the raising of \$500,000 (new dollars) for college work, notably in Louisiana, Southern Ohio, Minnesota, and Michigan.

A total of 1809 new members have joined the Society in the last three years. Of the old membership all but 10% have remained faithful contributors.

Informal parent membership drives have been organized in 16 dioceses involving 450 parishes. Everywhere, the Society's story has been received sympathetically. A by-product of this has been to spur the dioceses to greater action.

In closing his report to the Society's membership, Mr. Cadigan stated: "You can help here—each parish should have a Church Society for College Work committee. Just think, if only 50% of the parents in our Church who have children in college should join this Society, we would have 50,000 new members. In the meantime, our total national budget when combined with that of the National Council is still pathetically small—less than \$100,000 a year; or about one-fourth the amount spent by the army and navy commission for chaplains during the war. I feel chagrined and challenged that the Presbyterian Church has just allocated from its Reconstruction and Advance Fund \$500,000 toward the salaries of 39 new full-time college workers."

EFFECTIVE WORK AT SMITH

Northampton, Mass.:—One of the most effective programs of college work is that being conducted at Smith

College by St. John's parish under the leadership of its rector, the Rev. R. N. Rodenmayer. The front door of the church opens on the main street and the back door on the campus. One-third of the student body are Episcopalians and during their college years students are gathered into the formal family life of the parish. An effort is made to demonstrate the relevance of the Christian faith to students in their own terms. There is a student chapter composed of one student from each college house appointed by the rector on an annual basis who serves in a liaison capacity. The center of the program



Charles H. Cadigan presents a report as the retiring President of the Church Society for College Work

is worship. Sunday services are well attended and a corporate communion with breakfast on Wednesday mornings averages forty-five the year around. There is a student choir, altar guild and the church school uses the college girls for teachers. The rector holds open house every Friday night. Students are also permitted to borrow books from the rectory library and they circulate constantly.

STUDENT CHAPLAIN IS NAMED

Seattle, Wash.:—With the appointment of a full-time priest for University work this coming fall, the diocese of Olympia is accepting the important challenge of the Church's

work at the University of Washington located here. Christ Church, situated only three blocks from the campus, has become the center of student Church life during the past two years. Under the leadership of the rector, the Rev. Lewis J. Bailey, who will now devote full time to the work, assisted by Miss Marion Barclay, director of the Canterbury club, an expanding program will be carried out.

SIX HUNDRED FOR MINISTRY

Washington, D. C.:—As a result of a questionnaire sent to all Protestant chaplains in March, 1945, by the general commission on army and navy chaplains, nearly 600 service men expressed an interest in studying for the ministry, many of whom were Episcopalians, according to the Rev. C. Leslie Glenn, president of the Church Society for College Work and a former chaplain. Most of them were actively interested in the Church prior to their war experiences and all of them appear to have a strong sense of the opportunity for service that the Christian ministry offers.

ARCHBISHOP TO VISIT NEW YORK

New York (RNS):—The Archbishop of Canterbury will have a busy program when he comes to America in September to attend the General Convention at Philadelphia. On September 9 he will be the guest of honor at a luncheon here under the auspices of the American committee for the World Council of Churches. He will also speak at a joint service sponsored by the Protestant Council of the City of New York at Riverside Church the same evening.

ASKS FOR NEW DEPARTMENT

Marquette, Mich.:—Action recommending that General Convention liquidate the present department of Christian education of the National Council and establish a new department of religious education was taken recently when the convention of the diocese of Northern Michigan passed a resolution favoring the change.

Meeting in St. John's Church, Negaunee, the delegates also heard discussions on the proposed marriage canon and the merger with the

Presbyterian Church. It was the consensus of opinion that the two churches are not ready for any such step and that any attempt to force a union at this time would be disastrous.

General Convention deputies: the Rev. Messrs. Carl G. Ziegler, W. P. D. O'Leary, H. Roger Sherman, E. R. A. Green; Messrs. W. P. Chamberlain, Vernon W. Aikins, L. I. Noyes and Briton Hall.

RUSSIAN ORTHODOX TO RECONSIDER UNION

New York (RNS):—Further steps toward reconciliation of the Russian Orthodox Church in America with

CANADIAN GROUP DISCUSSES UNION

Toronto, Ontario:—Action toward union of the Church of England in Canada and the United Church of Canada was discussed here recently by representatives of the two communions meeting as a joint committee. There has been talk of the possibility of such a union for several years in certain sections of both churches, but the present meetings constituted the first concrete move in that direction. The committees will report to their official bodies in September. Union of the two groups would bring a total membership of approximately 4,000,000.



Chaplain Nathaniel C. Acton visits the Sigma Psi Sigma at the University of Maryland

the Church in Russia are expected to result from a sobor of the American Church scheduled to open in Cleveland next November 19. The sobor, or general council, will be the first held since 1937 and will be attended by eight bishops, 300 priests, and 300 laymen, representing 350 Orthodox dioceses in the United States and Canada.

Previous attempts to bring about reunion of the so-called dissident Russian church in this country with the Moscow Patriarchate ended in a stalemate last December. But at a meeting of Church delegates in New York about the same time, according to informants, a vote showed 90 per cent present favored reconciliation with Moscow on the basis of full autonomy for the American Church.

MISSOURI RURAL WORKERS MEET

St. Louis:—Clergy of the diocese of Missouri heard the Rev. C. M. Serson, S.S.J.E., Bracebridge, Ontario, outlined methods of rural work at a recent conference held May 30 and 31 at Bishop Scarlett's home, Webster Groves, Missouri. He stressed the importance of long service in any contemplated work, and suggested the technique of a permanent well-paid clergyman assisted by several younger men in what is called the "greater-parish field". He claimed that the perpetuation of denominational differences in rural areas was largely economic. The diocese is planning to open several new projects in the rural mission areas.

Our Great Opportunity

WHEN millions of young men and women left their homes to go into the armed services, it was obvious that their home churches could no longer minister to them. Letters from the rector and an occasional parish leaflet might keep friendship warm but the ministry of the churches as it is generally understood cannot be maintained by these passing contacts. So clergymen were at once recruited to go into the army and navy. When some demurred, "How can we keep up the home church if the clergy leave for the war?" the answer was that the home church had left the old building and the minister was needed with the boys and girls, not with the building. In any event

what happens in wartime with our parishioners going into the army and navy happens all the time in the colleges. Boys and girls between the ages of eighteen and twenty-one are generally not at home during most of the year. And this is true of millions, not simply of a small privileged group who can afford higher education. The opportunity to go to college is open today to any ambitious boy or girl with scholarship aid, self-help, etc. The Church is not yet awake to the similarity between the opportunity for the minister in the services and the opportunity for the minister in the colleges. Or, to put it negatively, we are still trying to work a parish system based on geographic lines when for four years most of our ablest young people are no longer within the confines of our parish. This has been true for one hundred years and is one of the reasons why the Church has been losing influence. It is simply because its best young men are away from their rectors for an appreciable time.

But, during the past fifty years the results of the failure to recognize this situation have been marked. For during the past fifty years two things have happened: (1) the colleges have grown phenomenally beyond anything that is known in any other country. (2) the colleges have become secularized. The growth of the colleges in the United States is a social phenomenon that is hardly grasped. Its consequences for the Church

are that while we might have missed one boy in the parish in 1875, today we miss twenty boys and ten girls, since for the same reason they are not at home from September to June. The gradual secularization of the colleges has not been deliberate but has been partly due to the complexity of modern education which calls for specialists and leaves out the old-time college president who was in holy orders. Then too, a vicious circle operates in that it is not possible to get enough men and women professors to teach religion because in turn the cause of Christianity has not been presented strongly enough to those who might become teachers of religion.

Some people believe that the parish next to the university is the answer to every problem, but here it should be pointed out if the parish church is weak and struggling, it usually cannot commend itself to faculty and students; and if it is a large prosperous church, the clergy are apt to be too busy with the parishioners to have much time for undergraduates. Work should be done through the parish churches, but there must be enough clergy on the staff of sufficient caliber supported by sufficient endowment to enable them to have time for faculty and students. This is the work to which the Church Society for College Work is dedicated. Here is a

need and an opportunity and the Society means to meet it by raising money to support chaplains to the universities just as we did chaplains to the army and navy. The National Council cannot do this alone. The late Bishop Murray when president of the Council and Presiding Bishop said that it would always be unfortunate that the National Council had started as a missionary society which absorbed the board of religious education, because the Council would never get away from its primary concern with domestic and foreign missions. Bishop Murray did not want it to and no one wants to deflect from this great purpose which should be increased and expanded. But side by side with it must go a ministry to the colleges, to strengthen Christianity at home and to provide among other things, the missionaries for the field.

"QUOTES"

STUDENT work involves a bit of everything: counseling, speaking, preaching, teaching, leading discussions, planning meetings, projects, conferences, leading worship, calling on sick students in the infirmary — all of this and often much more, among both groups and individuals. Some say student work is a limited and partial ministry but those of us who have worked at it say that it can be the total ministry of Christ and his Church to the entire life of the campus, to the whole scene of American education and university life.

—Helen Turnbull
Director of Windham House.

Pass It On to a Friend

IF YOU are a regular subscriber to *THE WITNESS* it is possible that you may receive two copies of this number, since it is mailed to all members of the Church Society for College Work and others, many of whom are doubtless regular subscribers. If you do receive an extra copy won't you kindly pass it on to a friend?

We also again remind you that *THE WITNESS*

appears every other week during the summer. The next number therefore will be June 27th and will be devoted to the Episcopal Evangelical Fellowship.

And if you will act on address changes as we suggested in the issue of June 6th it will be greatly appreciated—that is, do not request changes unless you are to be away for an extended time. Rather arrange to have your summer copies forwarded. Thanks.

Vets on Campus Are Serious

by Stephen Bayne Jr.

Chaplain, Columbia University

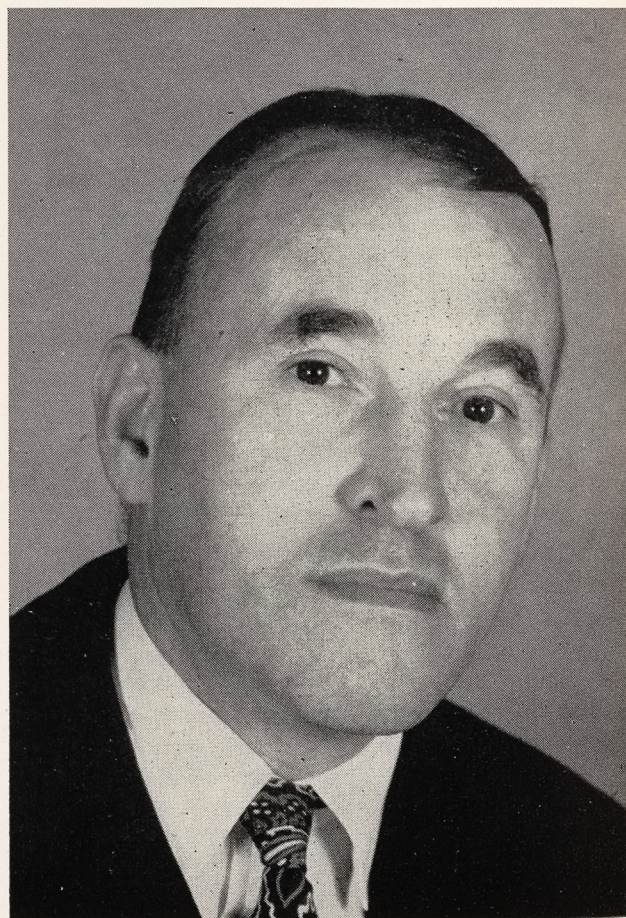
THE extraordinary thing about veterans on our campuses is their seriousness. Perhaps it is not as extraordinary as it seems when you reflect on what many of them have been through, indeed on what all of them have been through. For their seriousness is the result not specifically of battle and the rigors of active campaigning as much as it is of loneliness, the necessity of making decisions on their own, the need for finding new and untried standards of judgment, the experience of evaluating other men in their reactions to the same environment and the same temptations, and the experience of a common lot in a community of men. Added to this is the sense of having a strictly-defined and limited but nevertheless clearly-needed usefulness in society, (the first such sense many of them have ever had)—the result, in a phrase, of conscription and the experience of military life.

But extraordinary or no, the fact is that the accustomed life of an American campus is immensely changed these days. It is reported that on one large eastern campus 29 men showed up, out of 2,500 students, for the competition for the campus newspaper; (150 would have been an average turnout in 1936). Four baritones attended the first rehearsal of the glee club of another college, where thirty would have been expected in a "normal" year. The writer recently went to an intercollegiate debate with a total attendance of six. A major sport of another well known university—rowing—is currently threatened with extinction because out of 2000 students not enough had reported to make competitive rowing possible.

All this is so at a time when the pressure for admission to college and the number of students already in college has broken all records. 7,500 men are applying for 500 places in one well-

known American college, and that is by no means a unique proportion. There is not one first-rank American college which is not already committed to handle more students than it has ever handled in a peacetime year before.

It is their seriousness which makes the deepest impression on you. This unprecedented tidal



Donald M. Wright has done a notable work as the Executive Director of the Church Society for College Work

sweep and flood of students, this inundation of students—they are there for business and no mistake.

In part it is occasioned by the simple fact that if they do not do at least average work, their government support stops. In part it is due to the fact that they are older than the ordinary run of college students. In part it is due to the fact that many of them are married. In part it is due to the fact that enough of them have had serious and important experiences that have matured them far beyond their years to make a profound difference to their whole generation. These are all significant and immeasurable facts.

BUT running through all these considerations is the fact that all of these students (whether they were prepared for it or not—whether they even knew it or not) have been required to play a man's part in life before they usually, if indeed ever, would have been required to. It has been demanded of them that they put their lives in jeopardy for their country and its beliefs. And once a man's life has been required of him, he can never be the same again. He may be better for it, or poorer and more bitter and more self-regarding—but he will not be "normal." Nor will his life be "normal"—in college or out of it.

That is the situation and the opportunity that is open to every student pastor and to the church which the student pastors serve. It is not a situation which can be met with tea-parties or smokers or club meetings or dances or organizations or literature or Sunday night suppers. It is not an opportunity which can be grasped or implemented with the toys and recreations of an 18-year old. It can only be met and used man-to-man. There is no way for the serious concerns of a veteran student to be satisfied except by meeting, knowing, testing, exhausting another man who has faith and who knows what he is talking about. He will not accept anything less.

If he has strong and true religious experience he will require of his pastor guidance in the application of it. If, as is equally likely, he has seen religion from afar, and shared in it as a stranger, and wondered about it, he will require of his chaplain interpretation and explanation. If he has received the interior verification of faith, as many did in the stresses of war, he will want his minister to add strength to strength and help him to establish his faith in the solid matrix of reason. If, as is quite as probable, he still is a seeker, wondering about the possible meaning and truth of religion in the atomic age, wondering about the relationship of religion to the tangled politics and meanings and complex history of this age, he will hope to find in his parson-friend a

tranquil, strong, realistic ground for belief.

Whatever his situation, it is one which requires a man to answer it. It will not be answered by a group or a church service or a book alone. This is a man's world and he is called to play a man's part in it—that is the seriousness of the veteran. And he will find the help we want him to find only in the knowledge of another man, who believes and who can help his unbelief.

To the person who cares about college students and their religion — and that should be every member of the Church — one thing is needed: that we shall work and pray and give to send men to these veterans in college — to set the college clergy free from other tasks to spend their time man to man with veterans—to give the Church in colleges more pastors than we now have—to put more men to work—and to hold up their arms so that they can get their work done. It is very simple, and very, very serious indeed.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

FOLLOWING the excellent film, *Marie Louise*, the Swiss production unit has come up with another first-rate motion picture, *The Last Chance*. It concerns itself with the flight from war-torn Italy to neutral Switzerland of three war prisoners and a group of refugees of many nationalities, Dutch, Polish, Serbian, Austrian, German and Italian. Assisted by the working members of the underground, the majority of them make it after heroic sacrifice and cooperation.



The plot has been used many times in films. But in this instance it is noteworthy because it vividly delineates the unification of the motley group who at first were mutually suspicious and selfish. As they see the humble folk of Italy—a cart-driver, a farmer, a village priest, the members of the guerilla units—risk their homes and lives to push them along to freedom, they begin to see themselves as the "raison d'être" for the war and, in the last analysis, the instrument for world fellowship, justice and peace.

The film does not preach the message. It doesn't

even state it. And yet as the film develops its characters and plot, this is the overwhelming impression that wells up in the spectator. That is a sign of fine propaganda and fine motion picture production.

A refreshing quality of the picture is that it employs five different languages, French, Italian, German, Serbian and English, and shows how the barrier of language is made nil by persons working in a common cause. Indeed the language which comes out poorest is English because one of the war-prisoners, an American, is a slangy individual who insists upon calling everyone "Jackson." On the whole he is pretty obnoxious.

The acting is uniformly fine with Ramona Cola in the part of the village priest who is shot by the Nazis for his underground activity, giving an outstanding performance. As with *Marie Louise*, this film is greatly enriched by the scenic background of the Swiss Alps. They give one the impression that the struggles of this little band of harassed people have an eternal quality and significance. The Christian doctrine of a providential God certainly supports this feeling.

To move from the "sublime to the ridiculous," I warn you against a "turkey" entitled *The Bride Wore Boots* reported to star Barbara Stanwyck, Robert Cummings and Diana Lynn. The only star of this picture is a horse named Albert.

Talking It Over

By
W. B. SPOFFORD

THE accomplishments of four people who graduated from college as recently as 1942 may not be out of place in this College Work Number. Within a few months of each other, I married Bebe Iannelli (sister of Fons whose navy pictures we ran on our covers this past winter) to John Ober and Marcia Spofford to Tony Russell. Graduating from Antioch College, these classmates moved to Greenmont Village, Dayton, a five hundred-family federal housing development that had just opened. They first decided the village needed a co-op and called a meeting to present the idea. There was opposition but enough people subscribed to open a store in one of their homes where a few groceries were sold. Today the co-op operates a super-market doing a business of about \$14,000 a month and next week opens a modern co-op drugstore. This

will be followed by a hardware and appliances store. John Ober is president; Marcia, secretary.

In the winter of 1944 Marcia, who specialized in child training in college, decided the village, with many working mothers, needed a nursery. A small one was opened under her direction. Today there are fifty tiny tots spending their days in a well-equipped new building, with a staff of four trained teachers and a dietitian, with Marcia as chairman of the nursery committee.

Next these young college graduates got the idea that there ought to be a village paper. They went to the activities committee, which collects 25c a month from each family for community affairs, and persuaded them that there should be something in the budget for a paper. So now there is a sixteen-page, multigraphed magazine, *The Greenmont Forum*, that is delivered free once a month to every home. It contains village news, editorials and articles on important topics, a good page for children, ample space for the gripes and opinions of villagers. And when short of copy, Tony, the chairman of the editors, generally fills by lifting something from THE WITNESS.

But these four youngsters didn't stop there. Bebe works as an organizer for the United Electrical Workers (C.I.O.); Tony, an industrial engineer, finds time for volunteer organizing for the Professional and Office Workers (C.I.O.); Marcia was elected president of the Greenmont Women's Club a few months ago and turned it into a place for the discussion of current events, domestic and foreign. All are active in the Dayton Progressive Citizens' Committee which is affiliated with the Independent Citizens' Committee of the Arts, Sciences and Professions and Tony right now is busy helping to organize a Dayton branch of the Win the Peace Congress.

With it all Marcia became the mother of Lynn, now three, and Peter, one; Bebe presented husband John with twins just the other day. So home life has not been neglected.

Since the editing of this number of THE WITNESS and the last, Marcia was hit with polio and died on June 1, her twenty-seventh birthday. She died in the hospital where her friend Bebe, in another wing, was at the moment nursing her new-born twins.

As her father I'd like to say this: the answer to death is life. One mourns a wasted life. One rejoices for a useful life, even though the loss of her gnaws at your vitals. This girl lived a full life and, with her classmates, accomplished much for noble ends. Those who share the purposes for which she stood have closed ranks to bear down a bit harder to further their accomplishments.

A Plea for College Chaplains

by Larry Barrett

Student at Princeton University

RIGHT at the moment a lot of people are lying awake nights, and they have reason. Strikes are crippling reconversion all over the nation. Prices climb steadily in spite of every effort to prevent inflation. A lot of luxuries and some necessities are almost impossible to find. Overseas a militant and aggressive Russia builds a new empire, while millions starve in Europe and Asia. These are immediate problems, and good reasons for worry, but many persons who are most worried about them are unaware of their greatest danger — the danger that by their very immediacy Russia, and labor, and inflation will make us forget other things less pressing at the moment, but far more important.

One of these far more important things is the education of our young people. We are apt to give too little thought to the problems which our colleges face now, for the newspapers headlines are crowded with more dramatic things. In spite of the slight attention they are given, these are appalling problems, and their very seriousness is demonstrable in facts. Facts both sounder and more numerous than can be summoned by most persons who talk about OPA.

The first of those facts is the common knowledge that our colleges and universities are running at far beyond the capacity for which they were built. They expect to be asked to teach next year just about twice as many young men and women as they ever did before the war. At Ann Arbor the University of Michigan has taken over the entire housing project that sheltered the workers of the Willow Run plant during the war. Students travel the eight miles to the university by bus. Others are living in trailers. Garages have been reconverted. Nearly everyone with a spare room in town has taken in students. There is nothing unique about Ann Arbor for it is happening all over the country.

This means that our universities and colleges will have to meet many problems of teaching and housing, but it means something much more important, too. It means that more of our youth are being given college training today than ever before. It means that American education, has, right now, a far richer opportunity than it has ever known.

THE second fact is that the kids who are in college today will be running this nation fif-

teen, twenty, and twenty-five years from now. Tomorrow's leaders in business are taking economics in crowded classrooms from Maine to California. Rooming, working, and learning with them are tomorrow's leaders of labor. The boys who will come in their time to take President Truman's and Mr. Byrnes' high places are gathered with their fellows at some campus coke counter. And most important, a high proportion of the men who will elect them — the doctors, lawyers, teachers and clergymen of the future—are busy with their books this very moment.

This fact, too, comes down to just one thing. It means that the kind of education we give now is going to make a lot of difference with the kind of



The Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, has a conference with a student of the University of Michigan

country our children make for themselves tomorrow. Too often we have come to feel that the main reason for a college is to provide a man with tools he can use later in business or in his profession. We have overlooked the fact that perhaps the best thing four years on the campus could do for a boy would be to teach him to live a rich and productive life as a useful member of society.

Under this pressure to help make its students successful many colleges have shifted their curriculums to give new courses which satisfied the demand for the practical and the technical. They became training schools for business and the professions, but in so doing they lost their function as an education for living.

Most important, our colleges are no longer closely connected with the Church and the Church once was the great guarantee that a college education would be more than mere book learning. One hundred years ago there was hardly a college or university president who was not a clergyman. Today few are. In those days, with the colleges secure the Church wisely poured its money and its efforts into foreign missions. Still running under the momentum of two generations ago it continues to do so unaware that with this complete loss of influence on the colleges its most urgent need is at home.

For all these reasons a college education now has come down to pretty much a matter of keeping the marks above the flunk line, learning the facts, and getting the sheepskin. Yet knowledge without a dominating ethic is simply power without control. If we are not to let the present opportunity slide idly by and if we are to give our students the kind of an education that will enable them to make something decent of the world we leave them, we have got to help them to find a sense of values strong enough to dominate and control the facts they learn. We have got to find it soon.

THAT leads us to the next fact which is simply this—the one place where we can find such a scale of values and such an ethic for our youth is in the Christian faith. That modern man must turn to a deeper spiritual life if he is to find the answers to his present problems has more and more often been stated of late. It has become almost a truism. Indeed, there are few in our nation who would deny it now even if Hitler and Communism do. Nothing MacArthur has said was received with more profound approval than his remark on the decks of the Missouri that the future must be of the spirit. Admitting it to be true has nothing to do with accomplishing it.

The average boy or girl goes up to college as freshmen with a pretty complete set of values. Usually they are good ones, too—values he has learned in a good home, at his local high school, or in his church. But they are not really his own. They are something he has accepted. They are stamped on the outside and they don't last long. It doesn't take long to find one has to grow more through from inside. That is no easy thing to do. Usually some specific person has to help.

The pattern is familiar. Freshmen go to a nine o'clock class in sociology. The professor is an out and out socialist. He has all the answers. The facts are indisputable. There is no denying him even for a student that believes democracy is the only system for this nation of ours. At ten he leaves his economics for a course in English. This

time the professor is a point-blank hedonist. Again there are the indisputable facts, the completely logical arguments. How is a freshman to answer him even if he was brought up in a Christian home? Then, at eleven he leaves English for history. Now it is the economic motive that is stressed. Life is nothing but a competitive balance of greeds. Every war, every event, is explained on the basis of sheer economic selfishness. Again there are the indisputable facts and undeniable logic.

Eventually, of course, the student does the normal and natural thing. It begins to dawn on him that logic and statistics can prove anything. If he has no other alternative he will probably accept the man who has the most impressive arguments and the best battery of facts. But if he can find someone he respects and admires he will chuck the lot of them. He will turn to a person who demonstrates the validity of his standards not by



The Rev. and Mrs. Muir entertain students at the University of Michigan. Mr. Muir of St. Andrew's is Episcopal Chaplain at the University

talking but by living. He will get to know him, if given half a chance. He will respect him and absorb his scale of values and will bank on them, logic or no logic.

And the best and most direct way to provide our students with people like that who live the Christian faith is to give them capable Christian chaplains. This does not mean that you need clergymen on the campuses only to conduct chapel on Sundays. It does not mean stunted ascetics and milk-sop priests. It means experienced, well-rounded men who talk a language students understand and live a life they admire. More specifically, it means to get hold of some of these young chaplains who served through campaigns in Germany and the Pacific, before they take parishes where their abilities will profit less.

A Full Time Student Chaplain At Howard University

*John Burgess as the First Full Time Negro
College Chaplain Marks Real Advance Step*

Edited by Philip L. Shutt

Washington:—For the first time in the Church's work among Negroes, the Episcopal Church is providing a full-time student chaplain in a great Negro university. The Rev. John M. Burgess, at present in charge of St. Simon of Cyrene, Cincinnati, has been appointed to this position at Howard University by Bishop Angus Dun of Washington. This most important step in the developing strategy of our colored missionary work is being taken with the conviction that the Church must bring its influence to bear upon that level of life where the future leadership of the Negro race is being trained. Howard University, with an average enrollment of over 3,000, draws its student body from all sections of America and many foreign lands, and it is today perhaps the most influential, as well as the largest, institution for the higher education of Negroes in the nation. Bishop Dun and the Church Society have recognized the vital contribution the Episcopal Church can make to the religious life of the race's leaders by bringing to the Howard campus a chaplain who can devote his entire ministry to this field.

Mr. Burgess has also been invited by Dean Stuart Nelson of the Howard School of Religion to teach two courses. It is expected that as an important part of his work he may interest some men in the Episcopal ministry.

Students Study Problems

Avon Park, Fla.:—Earnestly seeking Christian solutions to their problems both on and off the campus, twenty-one Episcopal students met recently at diocesan camp Wingman for a Canterbury Club conference.

Acknowledging that college life today challenges the faith of Christian youth, conference members sought answers to their problems. Typical of their thinking was the following statement: "Christian life on the campus means more than merely going to church. The Christian attitude must be maintained at

all times, toward all people. The Christian student will make campus contacts as broad as possible, be watchful for opportunities to be helpful and will cultivate charitable tolerance for professors unsympathetic toward religion, striving always to give the best possible effort to all assignments. If he finds his faith shaken he should devote time to a systematic study of his religion, especially attending faithfully at corporate worship."

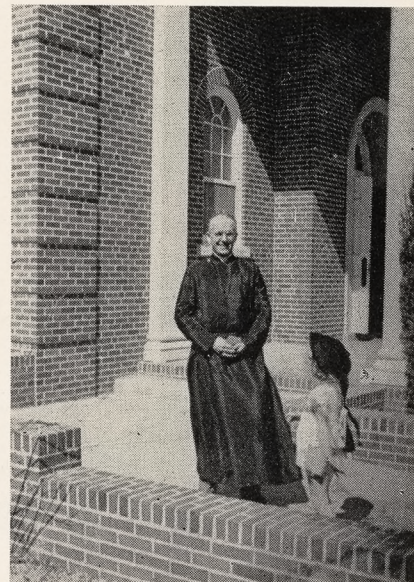
Also recommended was a plan whereby students could do some type of missionary work during the summer months, as well as a program of better instruction by college chaplains.

Elmer L. Allen, student at the University of Florida, was elected president. Bishop Henry Louttit conducted the devotional periods.

Problem of Vets

Dallas, Texas:—The chief problem of college chaplains is the returned war veteran according to a consensus of opinion taken among college chaplains who met recently in Dal-

las as part of the promotional program of the seventh province. Proof that the ministry is effective was indicated by the report from All Saints chapel, Austin, Texas, where the Rev. J. J. M. Harte provides facilities for the use of veterans and



The Rev. John A. Winslow, student chaplain at Texas Technological College and rector of St. Paul's, has a chat with one of his younger parishioners

their families in the parish house. They are allowed to use the kitchen and dining room to entertain their friends. Baby sitters are searched for among the members of the con-

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gregation.

Similar reports were given by other chaplains and the fine work that the Canterbury clubs are doing was also stressed. Leader of the conference was the Rev. LeRoy Burroughs, student chaplain from Iowa State College, Ames.

Ninety Years Old

Minneapolis:—Members of Gethsemane Church celebrated the 90th anniversary of this large downtown parish May 23. The high point of the evening service was the confirmation of 50 children and adults by Bishop Keeler.

On April 4, 1856, Gethsemane was founded as Ascension Church but changed to its present title in November of that year. Bishop Kemper consecrated the church on December of the same year, and Bishop Whipple laid the cornerstone in April, 1883.

The present rector, the Rev. John S. Higgins and his assistant, the Rev. David R. Haupt, now serve a congregation numbering nearly 1,000 communicants.

Howe School Fire

Howe, Indiana:—Fire of undetermined origin completely demolished the academic building at Howe Military School May 27. Only the four brick walls remain. The building was constructed in 1907, housing class rooms, biology, physics and chemistry laboratories and an extensive library of 10,000 volumes. The school records were saved. Loss was estimated at about \$200,000 with \$100,000 extra for equipment. The fire loss was fully covered by insurance. A new building will be constructed as rapidly as materials are available, according to Col. Burrett B. Bouton, superintendent.

Fight Secularism

Chicago:—A call to laymen to assist the Church in counteracting the secularism which "dominates the radio, the press, and the public schools" was sounded here by Dr. Clark Kuebler, president of Ripon College, at a dinner sponsored by the National Council of Churchmen.

"The great need of the Church is instruction in the essentials of our

faith," Dr. Kuebler asserted. "We laymen must assist the priests and bishops in the educational program of our denomination, but we must ourselves increase our knowledge of our faith if we are to teach it successfully."

The dinner, attended by thirteen midwestern bishops, was addressed exclusively by laymen among whom in addition to Dr. Kuebler were Dr. Wilbur G. Katz, dean of the University of Chicago Law School; V. Y. Dallman, editor and publisher of the Illinois State Register, and Edward Gusheem, Detroit public utilities executive.

Martin Niemoeller

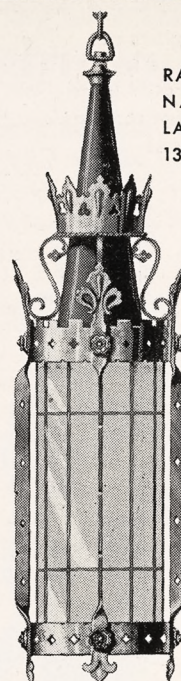
New York (RNS):—Contrary to reports, Pastor Martin Niemoeller of Germany is not expected to visit the United States this summer. Neither the American committee for the World Council of Churches nor the Federal Council of Churches is planning sponsorship of such a tour by the German clergyman, it was learned here. Some Lutheran circles are discussing an American visit by Niemoeller late next fall or during 1947, but no definite plans have been made.

Kanuga Conferences

Hendersonville, N. C.:—The Rev. D. A. McGregor, executive secretary of the department of education of the National Council, will be a member of the faculty of the adult conference which will meet July 13-27 at Kanuga Lake. Miss Charlotte Tompkins, field workers for the department, will also teach a course

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at the conference. The adult and college conferences will meet concurrently.

The clergy school, which will meet July 15-28, will be directed by the Rev. B. Duvall Chambers, Columbia, S. C. During the adult-college conference courses will be offered in religious education, personal religion, the Bible, the Prayer Book, the program of the Church, and the work of the Woman's Auxiliary.

The conference season will open with the Retreat for Women, June 3-6. It will be followed by the convention of the Woman's Auxiliary of Western North Carolina, June 6-7, and the Laymen's Conference, June 7-10.

The camp season will include the midget camp for girls, June 15-23, and the cub camp for boys, June 29-July 12. These camps are attended by boys and girls 10 and 11 years of age.

Social Emphasis

Charlotte, N. C. (RNS):—The Church must make an active contribution to the economic improvement of the South by championing the underprivileged, Dean B. Harvie Branscomb of the Duke University Divinity School, Durham, N. C., told the annual convocation of the North Carolina Council of Churches here. He urged that the Church put its own house in order by rejecting provincialism, providing adequate education for its ministers, supporting rural preachers and avoiding denominational duplication and inefficiency.

Another speaker, Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., and vice president of the Federal Council of Churches, said the Church had no grounds upon which to criticize science. Science, he declared, can say to the Church, "For 19 centuries you have preached brotherhood, the sacredness of the human personality, the intrinsic worth of every soul, and yet your institution, the Church of the Living God, is the most segregated institution in America. Who are you to talk to scientists and edu-

cators? Clean your own backyard and come to us with clean hands if you would talk to us."

Urge Understanding

Geneva (wireless RNS):—A plea for better understanding between Catholics and Protestants was made here by La Vie Catholique, organ of the Swiss Catholic Federation, in a front-page article. It expressed regret over the indifference of Catholics toward such events as the recent meeting of the provisional committee of the World Council of Churches. Asserting it is "a considerable novelty" to see Protestant Christians who have been divided for centuries now showing unity in such

gatherings, the publication called on Catholics rigorously to examine themselves in regard to their attitudes toward non-Catholics.

World Council Relief

Geneva (wireless to RNS):—First relief shipments to Poland and Finland through headquarters of the World Council of Churches have arrived safely, it was announced here by Frank Northam, director of the Council's material aid division. The supplies consisted of Swedish army surplus material bought in Stockholm and shipped directly from that point. Bills of lading mailed to Geneva show that 1,225 cases of canned meat were sent to the recon-

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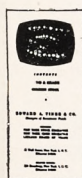
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struction committee representing Protestant churches in Poland, and 817 cases to a similar group in Finland. The same shipment contained 2,242 cases of meat and dehydrated vegetables from the Hilfswerk, relief organization of the Evangelical Church in Germany.

Cost of the relief supplies was met by a donation of \$50,000 received from Protestant churches in the United States by Robbins W. Barstow, director of the World Council's commission for world service. Storage and shipping charges were paid by the World Council.

Degrees Conferred

Raleigh, N. C.:—Two veterans were among those who received degrees at the first commencement exercises held since the end of the war at St. Augustine's College, May 29. It was the 79th annual commencement of the institution, and marked the 30th anniversary of the Rev. Edgar H. Goold as head of the school. The Rev. Tollie L. Caution, secretary for Negro work of the National Council, delivered the baccalaureate sermon.

Pledge Aid

Boston:—A pledge card will be signed by members of the diocese of Massachusetts in a campaign to promote aid toward world relief, according to recommendations of a special food emergency committee headed by the Rev. Roger Bennett. They will be asked to pledge one or more of the following actions: one entirely wheatless day per week; two wheatless meals per day; a weekly cash contribution for famine relief; conservation of fats and oils by buying less, using and reusing renderings, turning in unusable fats; and belief in government rationing of foods essential to famine relief.

One half of the duplex pledge cards is to be placed in the parish alms basin or sent to the diocesan house, and the other half to be posted prominently in the kitchen. The cards are being distributed in quantity to all parish clergy under auspices of the diocesan social service department.

For World Government

Wilmington, Del.:—The annual convention of the diocese of Delaware meeting at the Church of the Ascension, Claymont, adopted a resolution favoring the establishment of a constitutional federal world government to be implement-

ed by whatever means necessary to enable it to establish and maintain justice, law and order among its citizens. The convention also urged the people of the United States, and their government to take adequate action to provide immediate aid to

war-stricken areas and to return to rationing at home if need be. Equality in work, education, culture, housing, health and recreation among all races in the United States was also recommended.

General Convention deputies: The

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New York City

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11 a.m. Thursday, 11 a.m.

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46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

ST. PAUL'S CHAPEL
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The Rev. Stephen F. Bayne Jr., Chaplain
Daily (except Saturday): 8 a.m.
Sunday: Morning Prayer and Sermon,
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Wednesday, 7:15. Thurs. and Holy Days,
10:30.

ST. MARK'S CHURCH

The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy
Days, 7 a.m.

Ann Arbor, Michigan

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The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer,
11 a.m.
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men) 6 p.m.
Wednesday: H. C. 7:15 a.m.

St. Louis, Missouri

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The Rev. C. George Widdifield,
Minister of Education
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Canterbury Club, 5:30 twice monthly.

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The Rev. Philip M. Brown
The Rev. Francis M. Osborne
Sunday: 2, 9:30, 11 a.m.; 8 p.m.
H. C. Friday and Holy Days, 10 a.m.

Palo Alto, California

ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland

CHURCH OF THE INCARNATION
East 105th and Marlowe
The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York

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Sunday: H. C. 8. Morning Prayer and
H. C. 11. Evening Prayer, 4:30.
Weekday: Tues. and Thurs. H. C. 10.
Wed. 12:30. Friday, H. C. 7:30.

Chester, Penna.

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Service: Sunday: 8 and 10:30 a.m.
Wednesday at 10 a.m.

Ridgewood, New Jersey

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

Tulsa, Oklahoma

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The Rev. E. H. Eckel Jr., Rector
Sunday: 7 and 8; Church School, 9:30
(Except August); Morning Service, 11 a.m.
H. C. Friday and Holy Days, 10:30.

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Wed. Litany, 8 p.m. Fri. and Holy Days,
H. C. at 10 a.m.

Evanston, Illinois

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Daily: H. C. 7:30 a.m. except Wed. at
7 and 11 a.m. Confessions Sat. 4:30-5:30
and 7:30-8 p.m.

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mon (H. C. first Sunday), 11 a.m.; Y.P.F.,
5:30 p.m. Evening Prayer and Sermon, 7:30
p.m. Thurs. H. C. 11 a.m. Daily Noonday
Prayers, 12 noon.

San Diego, California

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The Rev. Harold B. Robinson
Sunday: 7:30, 11 a.m.; 7:30 p.m.
Fri. and Holy Days, 10 a.m.

Omaha, Nebraska

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day at 11. Weekday, H. C. and Interces-
sions Wed. at 10 a.m.

Rev. Messrs. Robert Hatch, John E. Large, William C. Munds, Nelson W. Rightmyer; Messrs. E. N. Carvel, W. Albert Haddock, Hudson D. Dravo, John M. Stewart. Alternates: the Rev. Messrs. Paul A. Kellogg, Henry N. Herndon, Walden Pell II, P. Malcolm Ferne; Messrs. J. Reese White, Robert H. Forman, John S. Reese IV, Macmillan Hoopes.

Ask Postponement

Cleveland:—The Woman's Auxiliary of the diocese of Ohio, meeting May 28 at Trinity Cathedral, voted to send a wire to Joseph Curran, president of the National Maritime Union, asking him in the name of humanity to postpone the strike set for June 15 in order to keep the food moving to famine-threatened areas all over the world. They also asked President Truman to resume food rationing and urged the passage of the McMahon Bill for civilian control of atomic energy.

Urges Unity

Cambridge, Mass.:—Final, favorable consideration of the proposed union of the Presbyterian and Episcopal churches was urged upon General Convention by members of St. John's Society, Episcopal Theological School, Cambridge, at its annual meeting.

Urges Christian Unions

Philadelphia:—The labor movement is essentially a Christian movement, according to Joseph Wright, a representative of the Pennsylvania regional office of the CIO who spoke to members of the clerical brotherhood of the Diocese of Pennsylvania at the Church House. He pointed out that both labor and Christianity are striving to build respect for human rights, stressing the value of the individual, elimination of favoritism and influence in opportunities for promotion, making the world a better place in which to live.

"Many locals are being organized around a beer barrel and there is need for more organizing around an educational program," Mr. Wright said. "Labor leaders are realizing the truth as expressed in a recent Washington labor convention that the program 'has been built on sand unless things of spiritual value can be brought into it.'"

The speaker also pointed out that the lack of Christian practice on the part of plant officials who are known as Church leaders is a matter that drives the men to wonder if Christianity is effective at all.



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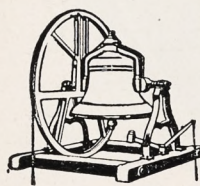
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Rome Criticized

Atlantic City, N. J. (RNS):—"Aggressiveness of the hierarchy of the Roman Catholic Church in pressing for claims for a favored position of itself as a Church" was decried in a report submitted to the General Assembly of the Presbyterian Church. Fearful of religious liberty being abused, the Assembly listed several principles of religious liberty: 1) The true head and authority of the Christian Church is Jesus Christ, 2) No Church should seek for itself or tolerate others seeking for themselves a privileged political position or status, and 3) The government should put no discriminatory limitations upon the liberty of any one religious body or group.

Mixed Marriages

Richmond, Va. (RNS):—Mixed marriages are condemned as long as "the demands and rulings of the Roman Catholic Church remain unchanged" in a report by the permanent committee on moral and social welfare of the Presbyterian Church in the U. S. (Southern) to be presented to the forthcoming General Assembly. Terming the requirements of the Roman Church "harsh and unfair," the report stated that in a mixed marriage the Protestant must surrender or compromise his personal convictions. What is even more serious, it involves the signing away of the spiritual birthright of unborn children by denying them the possibility of any religious training in the home other than that prescribed by the Roman Catholic Church.

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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.

W. D. CRAIG

Layman of Tenafly, N. J.

A new subscriber is hardly entitled to make suggestions but I am offering one because I feel that your publication should be more widely read. Something should be done to make individual subscription easier. Give the necessary information plainly in conspicuous type with a subscription blank and box it. I would have turned in a subscription long since if you had made it easier to do so.

ANSWER: No sooner said than done. There is a form on one of the pages this week which we hope many will use.

* * *

VIRGINIA SUMMEY

Churchwoman, New York

Though it is evidently too late for action on a protest to the government for the cancellation of the fantastic project of the bomb test, I should like to express my appreciation of the efforts made by the council of churches in Detroit, through the Rev. William B. Sperry. Every point of object is tabulated. Let us hope that weather conditions may prevent the test.

* * *

JACK E. WARNER

Sexton of St. Paul's, Jackson, Mich.

I hope you will continue to bring before the Church the need of an adequate pension system for its lay employees. I am 25 years old and am sexton of a large parish. Because I feel that I am constructively serving Christ and his Church I am happy in my work and may continue it for the rest of my life. Churches however are rarely guilty of overpaying either their clergy or lay employees so it is impossible for me to save money enough to take care of my family in my old age or if I should be disabled. Millions of laboring Americans are now protected by social security. It is only fair that loyal employees of the Church be as adequately cared for.

* * *

MRS. L. M. C. SMITH

Churchwoman, Washington, D. C.

These are the friends who came to my little girl Meredith's party and who send you this check for \$15 instead of having had a cake and presents at the birthday party. They hope some Chinese child will be happier for it.

ANSWER: The note containing the donation had the signatures, in various types of script, of the following children in addition to Meredith who was celebrating her sixth birthday: Alice, Sue, Joanne, Watt, Radie, Ann, Leahigh, Gay, Ann. There were two at the party named Ann, that we know without claiming to be handwriting experts.

The same mail brought a letter from the Rev. Kimber Den, with \$300 in Chinese stamps on the envelope which we have sent to Meredith. His letter is too long for Backfire but he thanks us for \$1,000 in American money which went to him in Lent and asks us to express his thanks to the many WITNESS readers who made it possible. He also tells of the heartbreaking needs of the Chinese people and of his work on their

behalf. "Please kindly ask all of my good friends in America to pray for me so that I may have more courage, strength and new vision to meet the great tasks ahead."

If there are those who are inspired by Meredith and her young friends to go without something so that Chinese children may have food, checks should be made to "Treasurer, CLID," and sent to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y. Donations are airmailed to Mr. Den as frequently as the amount justifies. In spite of the great inflation it is still true that \$15 in American money will house, clothe and feed a Chinese child under Mr. Den's care for a month.

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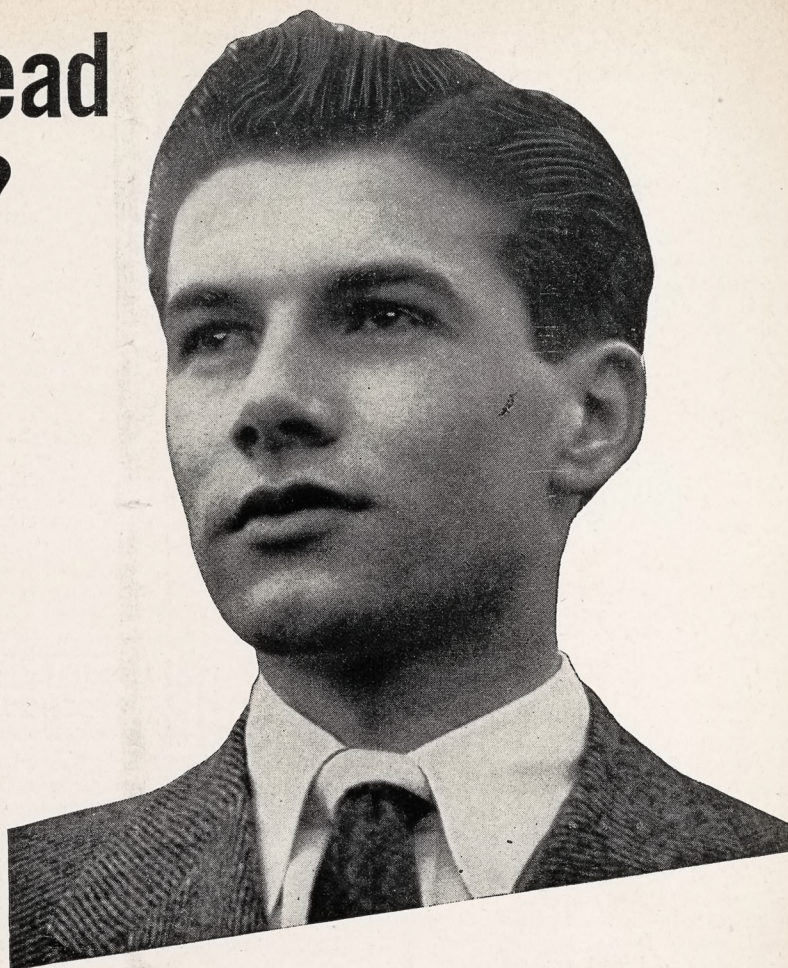
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