

The WITNESS

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JULY 25, 1946

SERVICE FOR YOUTH
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EPISCOPAL SERVICE FOR YOUTH

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE NEW YORK CITY

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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.

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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.

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4:00 P.M. Evensong. Special Music.
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Thursdays and Saints' Days at 10:30 A.M.
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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.

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Washington, D. C.

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Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

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

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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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435 Peachtree Street
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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

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Philip L. Shutt, News Editor; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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JULY 25, 1946

Vol. XXIX

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CLERGY NOTES

BERNHOF, ERNST was ordained deacon by Bishop William Thomas of Brazil recently and will be in charge of Calvary, Santa Rita and missions.

CRAIG, WILLIAM E., a member of the Los Angeles city missions staff, died July 3 at the age of 61.

DOUGLASS, CHARLES H., upon his release as navy chaplain will become rector of Trinity, Bessemer, Ala.

FINDLAY, CHARLES W., for nearly 25 years rector of St. Andrew's, Albany, N. Y., has resigned to become rector of St. Philip's, Wiscasset, Maine, October 1.

HATFIELD, J. LYON has resigned as rector of Holy Cross, Utica, N. Y., to become rector of St. Stephen's, Bridesburg, northeast Philadelphia.

HOUTEN, VAN EDWARD was deposed from the priesthood June 14 by Bishop William T. Manning at his own request.

MAYBERRY, DONALD W., former Marine Corps chaplain will become rector of Trinity parish, Wilmington, Del., Sept. 1.

MILLS, LAWRENCE, assistant at Trinity, Princeton, N. J., will become rector of Immanuel church, New Castle, Del., and in charge of Christ Church, Delaware City, effective August 1.

MILTON, WM. H., rector-emeritus of St. James', Wilmington, N. C., died June 26 at age of 68.

SKARDON, MAJOR STEPHEN of Waterboro, S. C., was ordained deacon July 3 by Bishop Thomas Carruthers.

WOOD, DEAN HUBERT S., Garden City, L. I., was recently awarded the honorary degree of doctor of divinity by Bishop's University, Lennoxville, Quebec.

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 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 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

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 Klonan, S.T.D., Rector
Sunday Services: 10 and 11 a.m.
Weekdays: Wed. 12 noon and 12:30.
Saints Days: 12 noon.
This Church Is Open Every Day.

Unity Report One of Merit And Distinction

*The Report Fulfills Three General Ideas
And It Preserves Heritage of Our Church*

By Gardiner M. Day
Contributing Editor

Cambridge, Mass.:—The report of the joint commission on approaches to unity has at last appeared, and we believe not only that the proposed basis of union between the Episcopal Church and the Presbyterian Church is a document of great merit and distinction, but that it will prove to be a notable milestone on the road to Christian unity. The representatives of the two Churches have tried and, we believe, succeeded remarkably well in working out a proposal that fulfills three general principles: 1. To maintain in the United Church the essential principles of the faith and practice of each Church, or in other words, to unite the Churches not on the basis of one Church surrendering to the other (or compromising) any fundamental beliefs in its heritage but rather of preserving by adding together, or blending, the essential contributions of each Church in a United Church; 2. To preserve those things which are precious in the heritage of each Church so that the fellowship of the Episcopal Church in the Anglican Communion and the Presbyterian Church in the Alliance of Reformed Churches will be continued; 3. To ground the plan on such fundamental principles that the basis of union of the two Churches can be the nucleus for the eventual achievement of a united Christendom.

The heritage which we Episcopalians cherish is definitely preserved: namely, our sources of doctrine, the Bible, the Creed, the Book of Common Prayer, and the Articles of Religion; the threefold ministry of bishops, priests, and deacons; the two sacraments "Christ ordained in his Church," Baptism and Holy Communion; and the suc-

cession of bishops and ordination by bishops possessed of the powers and duties traditionally theirs.

Underscored should be the fact that the Prayer Book is protected from any attempts at revision for twenty-five years when the Prayer Book will be presumably the basis of a Book of Common Prayer for the United Church revised and enriched from the heritage and experience of both Churches.

Underscored, also, should be the fact that the proposal is a plan for Church unity and not Church uniformity. The Church of St. Mary the Virgin in New York may continue to have Solemn High Mass while its neighbor, the First Presbyterian Church, will celebrate the Lord's Supper and another nearby church, St. Bartholomew's, will have a service of Holy Communion. If any one of these churches, in its customary celebration of Holy Communion, does not already include them, in the United Church it has agreed to incorporate the following essentials of the service: bread and wine; a confession of sin and a declaration of God's forgiveness; a commemoration of the Lord's death and passion, and the recital of his words and acts in the institution of the sacrament, in or with a prayer of thanksgiving and consecration; a presentation of the elements to God and a self offering of all the communicants; an invocation of the Holy Spirit upon the elements and the congregation; the Lord's Prayer; and the Apostle's or the Nicene Creed on appropriate occasions. Thus, while the cup (common or individual) and the posture of the congregation (kneeling or sitting) would be an observable difference between "former" Presbyterian and

Episcopal Churches in the United Church the essential service would differ little more between the various parishes than the present service in St. Bartholomew's differs from that in St. Mary's.

Meanwhile, through the spiritual sharing which would naturally be encouraged by the greater intimacy of fellowship in the United Church, the traditions of the two Churches would gradually grow together. For surely, any plan of union must assume that the stream of the two traditions must flow side by side for a time before they can carve out a common bed and become completely one stream.

The majority of the commission does not present this proposal as a perfect plan to be adopted immediately, but as the basic outline of a means of union to be commended by General Convention for the study of the entire Church during the next three years. Indeed, a number of matters such as whether the governing body of the United Church shall meet in one or two houses is left for later determination. During the three years period the commission would be continued to study all suggestions for the improvement and modification of the plan, including the suggestions of the Lambeth Conference in 1948, looking toward the presentation of a more complete plan in 1949.

While we cannot agree with the minority report's assertion that the Presbyterians have not accepted the episcopate as definitely as Episcopal clergymen are required to accept it, that the Prayer Book is not carefully safeguarded, nor that the plan would remove our Church from the "Anglican orbit of Churches," even if the minority were correct in their judgment and we be wrong, we would still affirm that a plan worked out with such care and consecration through nine years of consultation should be studied by the whole Church, so that under the guidance of the Holy Spirit, if it be God's will, the organic union of the two Churches may be transformed in the

years ahead from a pious aspiration to a glorious reality.

We hope that General Convention this September will commend the plan to the whole Church for study, passing the resolutions requested in the majority report by such a large vote that everyone will know that the Episcopal Church means to achieve the goal of organic unity which it formally declared to be its purpose in the General Convention of 1937.

BISHOP BLASTS RUMOR

New York:—That ecclesiastical politics were uppermost in the minds of some of the clergy and laity of the Episcopal Church since the publication of the recent report on unity with the Presbyterians was apparent this week when a rumor was started that a vote trading deal was allegedly under consideration between supporters of a liberalized marriage canon and opponents of the unity report. The suggestion of such a deal appeared in the editorial columns of the *Christian Century*, Protestant weekly, on July 17. Bishop Cameron J. Davis, chairman of the joint commission on holy matrimony immediately issued a denial.

The so-called "trade" consisted of a plan wherein the liberals would join with the unity opposition to defeat the report of the commission on unity and in return the latter would support the passage of a liberalized marriage canon.

THE WITNESS investigated the rumor but was unsuccessful in tracing it to its origin. Bishop Davis, when contacted issued the following statement: "As chairman of the joint commission on holy matrimony I have no knowledge of, and I am sure there is no basis in fact for, the rumor. The best answer I can think of is that I myself am going to vote for the majority report of the commission on approaches to unity as a basis for further study."

OVER 600 HELPED

Boston:—During 1945, 626 children were helped in some way by the local Episcopal Service for Youth agency according to Ralph S. Barrow, director. Staff shortages existed and the finding of foster boarding homes continued difficult but of this large number 229 children were given foster care in foster homes, in schools and suitable in-

stitutions. The peculiar problems of children affecting the work of the society are the black market in adoptions, the so-called crime wave among youth, and race tensions, Director Barrow stated. The society here has a long and successful record of care for Negro children and Negro social workers have been welcomed to its staff.

AGENCY HAS BIRTHDAY

Nashville:—The Youth Service Bureau of the diocese of Tennessee recently completed its first year of work as the youngest member of the ESY. The executive secretary, Mrs. Valmore W. Lebey, has recommended another trained worker for her staff to take care of the case load, and in addition to her social welfare work she has been addressing Auxiliary groups on Christian social relations, the family and race relations.

CHICAGO AGENCY SERVES MANY

Chicago:—One of the most interesting highlights in the past two years of the casework handled by the ESY here has been the combining of casework services in St. Mary's Home for girls and Lawrence Hall for boys. These three agencies now form the Episcopal child care agencies of the diocese, although as always service is open to all children and girls regardless of race or creed, according to Mrs. Ruth G. Higgins, executive secretary. The needs of adolescents have been met through a program of psychiatric service, vocational guidance, long time care and supervision in the foster home, own home or girls' club, by qualified case workers and by spiritual counseling of Chaplain Gordon E. Brant, rector of the Ad-

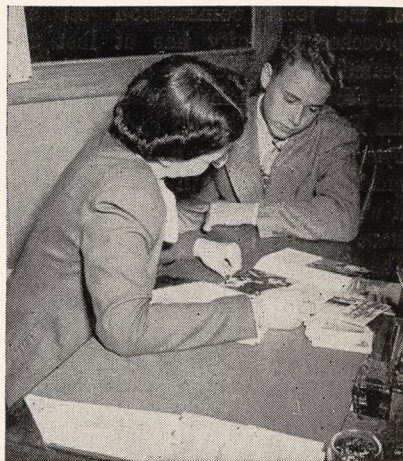
AGENCY KEEPS MODEL HOME

Philadelphia:—One of the unique contributions to social case work by the local Girl's Service Bureau, one of the agencies of the ESY, has been the operation of an attractive building where a small study home is maintained for the girl who is preparing for a new experience in a foster home of her own, according to Mrs. Anne Boyce Harris, new executive secretary. The governing board of the agency under the presi-

dency of Clarence Brown has offered fellowships for graduate training to present and prospective staff members.

NEGRO WORK STRESSED

Long Island:—The Rev. Jonathan Sherman, Bellerose, president of the Long Island ESY, announced recently that in line with the interest of the whole diocese in inter-racial work, the Youth Consultation Service which has always served both white and Negro communities expects to add to its staff in order to do more effective work in the new and over-crowded Negro



The Episcopal Service for Youth is often called upon to aid boys as well as girls

sections of Brooklyn and Queens. A special grant for this purpose has been allotted by the Greater New York Fund.

RECOGNITION FOR WOMEN IS ASKED

New York:—The national executive board of the Woman's Auxiliary recently adopted a resolution to be presented to General Convention asking that the word "laymen" also include lay women whenever the word appears in official documents. The action came as the result of a demand on the part of the women attending the Cleveland General Convention in 1943 for representation on parish vestries and in diocesan conventions as delegates. A survey was made by the executive board of several different denominations including the Episcopal Church and it was found that lay women were taking an increasingly active part in parochial affairs.

The Function of the ESY in Its New Advisory Role

It Still Combines the Best of Spiritual, Psychological and Social Work in Church

By Charles W. Sheerin

President of the Episcopal Service for Youth

New York:—With the changing of the name of the Church Mission of Help to Episcopal Service for Youth a social work agency of long experience in the Episcopal Church enters a new phase of its successful career still combining the best of spiritual, psychological and social work in the Church.

It was in 1919 that General Convention authorized a national council of Church Mission of Help after several years of outstanding leadership by the Rev. James Huntington, OHC, the Rev. William T. Manning then rector of Trinity Church, and Mrs. John M. Glenn in promoting such an organization. Since that time work and techniques have grown and the newer discoveries of psychiatric and psychological research have been added to the older skills of pastoral and social work.

The work with emotional problems of youth and case work have come to absorb the whole attention of the staff so that it was thought wise to change the name to Episcopal Service for Youth in harmony with the demand for such a counseling agency.

Originally Father Huntington chose the name "Church Mission of Help" because he wanted a name that was Christian and carried no other implication except that it was to "help." It was a most modern name thirty-five years ago but today three things can be obstacles when the name is used. First the word "help" has become closely associated in the minds of many people with paternalism and a hypocritical feeling of false charity. Secondly the word "mission" has fallen into disrepute. Thirdly, as the work has grown, new functions have been added and a large part of the work today is constructive consultant work with young people who have been in no serious difficulty.

It has been the pride of this organization that it has never allowed its standards to fall below the highest ideal; which is to combine the

best social work standards with the best spiritual and psychiatric techniques. Consequently, the personnel must have the best training that can be obtained. One of the greatest needs consequently, it is pointed out, is more sources of scholarship funds for with the advanced training required, desirable candidates must often be refused unless their education can be completed with the aid of scholarships.

New opportunities are constantly opening up for the increase of societies. The national office has assisted in surveying situations for various dioceses and while it should

The following dioceses now have societies affiliated with the national organization: Albany, Chicago, Connecticut, Long Island, Louisiana, Maryland, Massachusetts, Newark, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, and Western New York.

ESY LEADER IS CHOSEN

Memphis:—The Tennessee state conference of social work has elected as its president for 1947 Miss Agnes W. Grabau, CMH executive secretary in recognition of her contribution to improving the social conditions affecting young people. She is also working on an adoption bill to be submitted to the state legislature.

EASTON DIOCESE JOINS SEWANEE

Easton, Md.:—Bishop William McClelland has announced that the



The Episcopal Service for Youth, formerly the Church Mission of Help, has a fine reputation among professional social agencies for its Youth Consultation Service

be happy if it could always agree to help with the establishment of new work the standards must never be lowered. The society is fortunate in not only having churchwomen who are trained social workers but in having among the national officers and board members leaders in social work in the Church.

General Convention grants the agency \$8,000 a year but the budget calls for almost four times that amount which is made up by gifts from local societies and friends.

diocese of Easton has been received into the Sewanee family becoming one of the combination of dioceses that owns the University of the South at Sewanee, Tenn.

Dr. Alexander Guerry, vice-chancellor, informed the Bishop that a resolution adopted by a recent convention of Easton seeking membership in the confederation had been favorably received. Easton is the northernmost diocese in the Sewanee confederation and the twenty-third to be admitted to the group.

We Rejoice

WE BELIEVE we express the satisfaction of the entire Church that the report of the joint commission on approaches to unity has been released. Prior to the publication of this report the discussion relative to unity was necessarily of a very general nature and dealt with what it was hoped or feared the commission might do. We rejoice in its content. We believe that it will prove to be a significant document, not simply in our dealings with the Presbyterians but to all Christian groups who are thinking about and working for the reunion of the Body of Christ.

What seems to us one of the most constructive and far-reaching aspects of the report is that it gives expression to the principle of mutual recognition. Bishop Sherrill speaking five years ago stated, "If in approaching the Presbyterians or any other Protestant communion, we expect in any way that they will admit that their ministry of the word and sacraments is invalid, then we shall be grievously disappointed." The commission's report provides that after the proposed union has been effected all ministers will be ordained by bishops and clerical members of the Presbytery, which means that from that time on we would have in the united Church a ministry recognized by both traditions. But what of those ordained prior to the effecting of this union? It is in this area that much trouble has been encountered. As long

as any segment of the divided Church takes its stand upon the proud claim, "We be children of Abraham" affirming that its ministry is valid because it has a long ancestry, and asserts or implies that the ministry of other segments are invalid because they do not have the same ancestry, there can be little hope of reunion except by submission or absorption.

We rejoice that the report states in this matter, "At such time as the union is effected, in every diocese and presbytery there shall be a formal service of mutual recognition and extension of authority to minister in the united Church." We believe this principle to be both realistic and con-

sonant with the mind of Christ, who reminded those who boasted of their descent from Abraham, "If ye were Abraham's children, ye would do the works of Abraham." This same principle finds expression in other provisions of the proposed basis of union in that the teaching and worship of the two Churches are mutually recognized. We have long contended that the Church if it is to be truly catholic must provide for diversity of teaching and practice, so long of course as that diversity does not contravene the Bible and the faith and practice of the primitive Church. The section on worship

states, "It is anticipated that in due time the united Church will have a common service book which will express the unity and breadth of its life and work, and which will include a variety of forms, liturgical and non-liturgical, to meet the needs of the various parishes and groups within the Church, and to preserve the distinctive values in the two traditions of worship."

Confirmation is to be administered "by the laying-on-of-hands with prayer by the bishop, or by a presbyter (priest) duly authorized by the bishop and presbytery." Thus confirmation, far from being "abandoned" as some of our Anglo-Catholic friends claim, is not only preserved but is brought into line with the "catholic practice" of the Orthodox Churches in which confirmation from the earliest times has been administered by presbyters. The report also assures

to the united Church the primitive office of the ruling (lay) eldership.

We rejoice further that the joint commission on approaches to unity is asking General Convention not to approve this report but only to commit it to the Church for study during the next triennium. So important and momentous a matter as this proposed basis for union should not be decided by this Convention. It is at this point that we find the minority report little short of startling. They would not permit the Church even to study this plan! Shades of the Vatican Index Expurgatorious!

We sincerely hope and believe that the Conven-

"QUOTES"

THE Episcopal Church has a great responsibility to its youth in these difficult months of reconstruction after the chaotic war years. The insecurity of youth, disruption of family, neighborhood, and community life, and the uncertainties of our international situation are challenges to us all. The well trained personnel of Episcopal Service for Youth is a positive asset to the diocese and to the individual parish in aiding in some of these difficult personality problems so common in our present life. Parish leaders and those interested in social problems in the wider community should welcome this organization as an additional resource in their common problem.

—Walter W. Pettit, Director,
New York School of Social
Work, Columbia University.

tion meeting in Philadelphia will approve the recommendation of the commission. There is much in the report that needs to be studied, weighed and possibly amended and modified, but that is all to the good. We believe the two negotiating bodies which prepared this report were guided in their deliberations by the Holy Spirit and we pray that the Church as it undertakes this study may also seek the guidance of the Holy Spirit that under him we may move forward towards a reuniting of the Body of Christ.

Do We Trust Our Commission?

THE clergy received a letter recently signed by thirty-eight of their brethren and laity of the Church. The letter enclosed a petition which, as the letter states, "speaks for itself." The petition is to be presented to the House of Bishops at the Philadelphia meeting of the General Convention. Those who received the letter were asked that if they agreed with the petition and its purposes would they be willing to sign it and get others to sign it, and two pages for signatures were furnished.

The first paragraph of the resolution asks that "the resolution of the 1937 General Convention in regards to unity with the Presbyterian Church in the United States of America be so clarified that it shall be understood that it does not commit our Church to any plan for unity which would destroy our historic Anglican heritage. We ask this because the resolution has been misunderstood

by Presbyterians and is causing bitter and dangerous controversy in the Episcopal Church."

It is our understanding that this Church has always operated on democratic principles; the House of Bishops and the House of Deputies, working as separate but coordinating bodies, concurrence by each being necessary even in the election of missionary bishops. The commission on approaches to unity is a commission of General Convention—that means both houses. They have published their report. In fact there is a majority and a minority report. Why should a petition be sent to the House of Bishops before a fair hearing has been heard in both houses on the report of the commission? Have we no faith in the integrity of the men appointed to such an important commission?

There are excellent scholars in the House of Deputies. Some from both Houses have served on the commission on approaches to unity. They have had their differences of opinion as evidenced by the majority and minority reports. Why this sudden move to appeal over the heads of the duly elected diocesan deputies to General Convention? Let the usual canonical and democratic processes have their way!

Such tactics question the integrity of our legally constituted commission. We hope that the vast majority to whom the petition has been sent will not sign it. Let the Convention speak for itself. It alone can pass authoritatively upon the reports of its commissions.

Adolescence--The Enigma

by Irene M. Josselyn, M.D.

Psychiatric Consultant, ESY, Chicago

THERE is no age group concerning which more is written and less understood than the adolescent. Probably one of the greatest factors in our ignorance is related to a predominant characteristic of adolescence. Psychologically the adolescent is fluid with the fluidity not of a stream but of a tidal wave. Thus when we observe a phenomenon of his personality, long before we have defined it and thought what to do about it, the pattern is changed. With mercurial motility the psychological structure evades us.

Dominant in most evaluations of the problem of adolescence is the question of the conflict over sexual adjustment. Rather precipitously plunged into biological maturity, the adolescent is confronted with physical and emotional experiences which are frightening, exciting, and baffling to him. The demands of his sexual maturation would, evaluated

biologically, indicate the desirability of early marriage. The complexities of civilization require more than physical maturation for constructive marriage; as a result, marriage is delayed. Other solutions must be sought. Not in the far distant past one panacea that was advocated was "sex education," a recommendation based upon the assumption that the problem of the age was lack of knowledge. The panacea failed, and in many situations, when unwisely handled, increased the turmoil in the child. This was inevitable since the basic conflict is of emotions, not of the intellect. Psychological maturation, with all of its implications of broader requirements in addition to psycho-biological sexual maturation in the primitive sense, is slower than biological growth. Thus part of the conflict of this period has to be lived through in order for the individual to find himself.

Another aspect of this age group that is less frequently stressed, but which is of equal importance, and is perhaps more significant in the cases at least of the excessively disturbed adolescent, is the conflict between the dependency needs and the desire to be independent. It is this problem that most often brings a parent to someone for advice. Frequent references are made to the adolescent's desire to be independent. The adolescent feels a capacity to take care of himself to an extent that ignores the value of that type of experience the parent feels only fifty years of struggling with the world can give adequately. To the parent the teen-age individual is still a child. To the individual the parents are stogy, unintelligent mid-victorians, who really know nothing of life as it is lived at present. Both of course are partly right. The battle is always almost lost because they are both partly wrong. The confusion is increased because of the so-often forgotten part of the struggle for independence, that part which is due to the adolescent's fear of independence. Understanding, tolerant parents, teachers, and social workers often retreat in confusion because they thought the adolescent wanted to be independent, only to find themselves a victim of a bitter attack because they aren't supportive. The dilemma can be diagrammatically presented in this fashion:

The adult offers advice, and is told he or she is treating the individual like a child; after all, he certainly can make some decisions on his own. So when the opportunity presents itself again the lesson is well learned. Instead of giving the advice the reassuring statement is made that, after all, he is not a child and can really decide the question for himself. Then comes the bitter accusation that the adult is not interested, does not care what happens, will never give help as other adults give to his friends. The situation however is not as confusing as it may seem. Given the support of an adult's advice, the fear of being on one's own is allayed, and the wish to be independent gains strength. Pressed on the other hand to be more independent, the panic over facing the world as an independent person increases in intensity. To the truly interested adult the bafflement lies in the fact that he or she is inevitably one step behind, since gratifying one aspect of the child's need immediately strengthens the opposite need. It is the skillful adult who can give enough support to quiet the fear but not enough to jeopardize the growing independence.

THERE is a bright spot in this picture of what often seems like all out warfare both between the environment and the child, and within the child himself. The adolescent is typically a conformist. At first this is not apparent since in the world of adults he seems to wish to violate many of the

standards and decry much of the philosophy of the world in which he has been brought up. His conformity, which is of an extent, at times, to reach almost paralyzing intensity, is to his peers. If the group is wearing blue jeans to high school, not all the articles by Emily Post or threats of disciplinary measures by the faculty will keep him from wearing blue jeans. The group has decreed and only the group can free. Adults are often disturbed by this group control, fearing either a bad influence or lack of individuality on the part of the child involved. Actually it is the source of the stablest security the adolescent finds and is probably the most valuable contributing factor that makes it possible for most adolescents to pass on to adulthood without having brought about all the catastrophies to his own and the family's future that the adults observing have predicted.

Linked with this group solidarity is an idealism that has tenacious hold. The attitude represented may be a constructive or a destructive attack on the problems of reality. The underlying characteristic however is that the ideas have the abstract, all-encompassing nature of an ideal. The adolescent may oppose all accepted tenets but that rejection becomes a tenet in itself to which he devotes limitless fervour. Cold logic rarely therefore undermines, more often it strengthens the philosophy, since these abstract concepts offer internal security to the individual. If threatened the resultant panic is met by rallying all the defenses against the force threatening from without.

All adolescents however do not weather the teen-age period, to slip into healthy, stable adulthood. There are at least two reasons for this failure. In the greatest number of cases the cause of this misdirection of growth rests not in the experience of adolescence, but rather in the early childhood situations that either were not apparent enough to be recognized or, which is much more frequent, were unwisely handled. With the instability of the adolescent period, these problems and the distortion in growth that has resulted from them, become manifest, and for the first time demand serious consideration. Any attempt to correct the condition must be oriented to the cause, not the resultant effect of the disturbance. The second reason for failure at the adolescent level is the occurrence of some experience beyond the capacity of the individual to deal with it. Because of the lack of crystallization of the personality at this age, the child has fewer resources to deal with the pressures of reality than at any other time. Thus, unwise handling, severe emotional deprivations, or severe disruption of the environment may prove too great a burden, with a resultant disintegration of the personality.

What are the implications in this evaluation of the adolescent in terms of the teacher, the parent, and the social worker working with this age group? First and foremost the individual adolescent must be understood as a person, not as a type, with an evaluation of the total picture in terms of the past as well as the present and the future. Further he then needs the support of an adult, but a type of support that is stable, secure, and yet not paralyz-

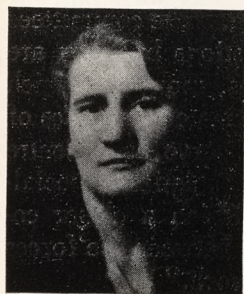
ing of growth. He needs close contact with his peers with subtle direction into a constructive rather than a destructive group. He needs opportunities for social and work experiences with both his own and the opposite sex and with adults who can comprehend the adolescent's point of view. Above all, he needs time to grow and an environment that is both stimulating to growth and tolerant of its uncertain pace.

New Service for Youth

by Edith F. Balmford

Executive Secretary of Episcopal Service for Youth

THIS post-war period of reconstruction represents change not only in industrial manufacture and our whole plan of economy, but also in the more human and intimate aspects of the lives of individuals and families. Tremendous adjustments are demanded. Youth, on whom military service and war production have borne especially heavily, face the greatest uncertainties with the need for new plans and for a very rapid transition in thinking and activities. The great majority are successfully facing



the changes and are at work or seeking further education. Some are not. This is true whenever crises, such as war or economic depression, occur. Those who have grown up with the feeling of emotional security generally weather the storm best but there are some who need special counseling and encouragement. To give this has always been the aim of the Episcopal Service for Youth, better known to many of our readers by its old name, Church Mission of Help.

In what ways is this post-war period different, in the problems created, and the demands on the organization? It must be remembered that the differences are in degree, and represent expansion and developments rather than sharp changes. We do however see certain trends.

The number of young people coming to the diocesan societies for counsel and help has increased. This has been true throughout the war, and continues. It has naturally led to increase in staff in a number of societies.

The proportion of boys and young men is greater. The earlier work was chiefly for girls, although the ideal of serving both boys and girls

was frequently stated. New branches starting work are for girls and boys; one of the oldest societies has changed its policies to include boys, and in one city where CMH has been the pioneer in introducing social case work, a recent survey recommends that the work be expanded to include boys.

The problems presented and questions asked represent an increasing variety and of course reflect the pressures of the times. There is space here for only the briefest glance at a few. Planning one's education and vocation has always been a concern of youth and now there are an unprecedented number who have had a serious interruption and who find it hard to settle back and look ahead. Some of the younger group, too, are confused and we are meeting high school students as well as young veterans, men and girls, who want advice. Arrangements are made for vocational tests and frequently these young people want to talk over other things, sometimes reflecting a deep-seated problem.

There are the young couples married early in the war, whose lives have followed diverse paths, who are finding each other difficult. They can have the counsel and help of the case worker and often of the chaplain. In some instances a psychiatrist is needed too. There are sweethearts and friends who need help in understanding changed attitudes and relationships. There are also girls with children born out of wedlock who seek counsel and assistance in meeting the complicated task of planning for themselves and their babies.

There are the young people who without much preparation earned good incomes during the war, who find it hard to face the fact that for peacetime work they need education and training.

There are those who as adolescents felt the war through its various effects on the family. It has been said that the experience bore most heavily on

them since it came at a time when their philosophy of life was just forming.

IN THE armed forces great attention has been given to the prevention of emotional or mental breakdown. The various services assigned experts to observe and talk with the men who were working under especially severe strains. This was done so that at the least sign of difficulty a man could be given rest and treatment. This was good economy of human resources in wartime. In our every day lives too it is good economy of human happiness and usefulness, to give help before problems become too great. CMH has always emphasized the importance of preventing difficulties and has sought to use its knowledge and skills in recognizing and interpreting the early signs of maladjustment. It is of course necessary to have the understanding and cooperation of people who have a natural contact with adolescents and youth—their parents, teachers, pastors, club leaders, and others. One result is seen in the increased counsel and guidance sought by young people of our own parishes.

As the diocesan societies meet their heavier and more varied tasks and as other dioceses and communities recognize the need for this service to youth, there are many calls on the national organization. The annual conferences afford opportunity for exchange of experience among the societies, and also for information about other developments in the Church and in social work. More visits from national staff members are requested, as local

organizations look at the changing needs that confront them, and consider places for using the valuable experience accumulated over the years to give the most effective service now.

The Episcopal Service for Youth, or CMH, has the unique characteristic of being an agency of the Church and a recognized agency in the field of social work, taking its place in the work and thinking of national and international agencies. There are similar relationships on the local level in the diocesan societies. This integration is essential both for exchange of information and for mobilizing all possible resources that can be helpful to the young people we serve.

During the war we have all been pressed to meet the emergencies of the moment. The pressures have not lessened, but we can begin to see ahead and plan. The national committees in CMH have been in the main considering ways and means of managing under wartime conditions—for instance considering staff needs when the shortage of social workers numbered several thousand; selecting the most important of many urgent requests for studies, or help in planning or organizing. The committees will continue to face these questions but they are also looking at long-time plans, many of which can be summed up in one of the stated purposes of the national organization: "To serve as a centre of information for the diocesan societies, especially in studying the means by which a closer cooperation may be brought about between the forces of religion and those of social work."

The Episcopal Youth Service

by Joseph F. Fletcher

Professor at Episcopal Theological School

AS A LONG established and conscientious casework service in the Episcopal Church—in fact, the only accredited agency of the kind in the Church—the subject of personal counseling is as close to the heart of the Episcopal Service for Youth, formerly the Church Mission of Help, as to the clergy's. It has taught us a lot about the value of high-standard performance and about the Church's role as a yardstick and pioneer in meeting human needs in the modern community.



Since ESY is a federation of casework agencies in the Church, functioning nationally, we have a

right to turn to it, and to look at it, more and more. It has been a teaching source in the Church's life as well as a practical resource.

The service is concerned with personal counseling especially in four ways. They are: 1) the nature of personal counseling; 2) its relation to casework under Church auspices; 3) the interaction of casework and group work in the parish program, and 4) working relations with community agencies.

Supposing we define personal counseling first of all with the idea that a definition should contain all essentials: "Personal counseling is skilled listening aimed at discovering the internal tensions and external pressures with which a person is struggling, and at evaluating his capacity for dealing with them; then, without discounting his personal responsibility, it marshalls his capacities and re-

sources (personal and social) so as to relieve the tensions and pressures to a point where the person, with an understanding of his situation, is able to deal with them himself."

Our definition suggests at least five important phases of counseling: 1) human problems are both personality and social (environmental) problems; 2) counseling is listening first, but not only that in most cases—the counselor often needs to do something, for or with the client; 3) counseling is a cooperative enterprise, the person (or client or patient or subject) being "the party of the first part"; 4) the solution (or therapy or help) depends upon the person's insight and initiative; 5) the solution involves both personality and social reorganization but not manipulation.

In parishes depending upon their size and their financial and personnel resources, there may be several available counselors. First there is the rector who in his capacity as pastor tries to individualize the needs of his people and those brought to him. Theological education is making great strides forward in training clergy for pastoral counseling by modern standards of skill, particularly in those schools which train students along clinical lines comparable to social work education. For pastors and indeed all counseling under Church auspices we may add religious resources to the personal and social resources to be mobilized in a person's interest, according to our definition. In the old days CMH workers used to refer to this as the "spiritual plus" in case work.

Besides the rector there may be other ministers and social workers, teachers and group work leaders (such as choir and club directors). All of these functionaries have a real responsibility to make their work person-centered and to learn and practice the art of skillful guidance of souls. The ministry of the laity is just as real as the ministry of the ordained. In our Church the lay ministry is perhaps more easily fulfilled along pastoral lines than liturgically or evangelically. As for ESY we need to note that counseling is what professional social work means by casework—and good counseling methods in the parish will utilize auxiliary resources like ESY which exists as a specialized resource serving more than one parish.

A GOOD question always asked and a searching one is: What is this "spiritual plus" in Church counseling? What are the peculiar resources of religion as it is brought to bear in the art of helping people out of trouble? We can risk sentimentality and describe the "plus" by the simple word *love*. If we were being theological we might call it *grace* for the grace of God is channeled not only through the sacraments but also through the "rapport" or "dynamic relationship" which is essential to personal counseling.

Non-theological people call it "sympathy" but it's the same thing.

However when the clergy and parish workers are aware of all the diagnostic and service tricks of the trade there are many problems beyond their role because resources are called for which the parish cannot provide or skills needed with which they are not equipped. The simple time-factor is often too great for parish workers to follow through with a case. Referral of such problems to some auxiliary agency like ESY is the sensible and constructive step to take.

The parish program is primarily a group work program—if we may apply social work terms to a form of association and a group process far older than social work itself! At the same time, the pastoral phase of the Church's work individualizes human needs and values within the parish pattern of fellowship and group association.

Group therapy in psychiatric practice and mental hygiene assumes a bigger place all the time. From this point of view we in the Church might profitably explore the importance of our fellowship pattern and corporate worship. If we sometimes feel hurt because community agencies don't turn to parish groups to meet their clients' needs we might pause to think how little we who do personal counseling in the parish have used our own group resources! Casework agencies and especially the ESY have long been aware of this important feature of Church life.

Our parishes need to make use of agencies in the community. The ESY, too, depends upon the facilities of others. We in the Church need to be anxious for what we can give as well as what we can get, in relation to ESY or non-church related agencies. This agency's workers would be happy to cooperate and advise with a parish which tried to give through recruiting potential foster homes, for example, as a way of avoiding too much institutional care for neglected and dependent children. We can turn to ESY for suggestions in mobilizing likely people in our parishes to serve as agency boards and otherwise exercise the lay ministry in the community.

This youth service has earned the right to advise the Church how to provide the means to meet unmet needs without hanging on to them in a reactionary way once the community as a whole has also seen the need and assumed responsibility for it. For it was CMH that pioneered in helping unmarried mothers and yet when the community stepped into the breach there have been plenty of voices in CMH that called for a new deal along another growing edge of human need, especially youth. The Church keeps her own youth in a way by consultation with agencies with that kind of spiritual plus.

Church Social Work--A Vocation

by Mrs. Kendall Emerson

*Vice President Episcopal Service
for Youth*

SOCIAL work as a profession has made great gains during the war years in an understanding by the public of its usefulness, its special fields of competence, and its basic body of knowledge. This applies especially to social case work, the job of being helpful to human beings, one by one, through individual counseling. Persons with case work training have been placed, during the war, in important positions in the armed services, industry, and other new fields, indicating recognition of the unique contribution they are able to make.

Recognition of the value of social case work has carried with it recognition of the reasons for adequate preparation for it. Because it deals with the delicate and intangible field of human personality and human relationships, it is of the greatest importance that the practitioner be thoroughly competent. Yet because there have always been people who were naturally gifted in being helpful to their fellows, there has existed a tendency to think that sympathy and good will are all that are needed, even when not accompanied by unusual gifts of perception and understanding. More and more there is a realization of the value of knowledge and skill, added to these essential qualities. I am told that this is also being recognized in our theological seminaries, through increasing attention to practical training in pastoral care.

Church people in general have recognized medicine, nursing, teaching, religious education, music as vocations in the Church for which very specific preparation is needed, and indeed they demand this preparation. There are still however those who believe that for the practice of case work professional preparation need not be added to fundamental qualities of personality.

I am making no plea for the trained worker without these qualities of character. We want the Church's social work job to be done by women—and men, too—who are first of all happy, healthy, well-balanced people, able to care deeply for other human beings, to be endlessly patient, to be helpful constructively, without imposing their own wills and prejudices. We all know that there are in social work, as in other professions, those who have acquired certain technical knowledge without having the spiritual force and human sympathy to use

it effectively. Leaders and teachers of social work try hard to steer that kind into other activities, and Church people have reason to be wary of them.

GIVEN the right person however we want to see her fundamental abilities sharpened and brought to fullest use through the discipline of professional training. Without this it seems to us to be most unwise to give her the responsibility of working with the complex stuff of human problems and adjustments. This includes the basic four years of college undergraduate preparation followed by the full two year course in a recognized school of social work leading to a master's degree. One of the most important aspects of this training is the supervised field work which goes on throughout the whole course. We believe she should continue to have good supervision as she develops from a student into an experienced case worker.

Finally, but first rather than last, we expect something else of the Church social worker. We feel that she must be a deeply and truly religious person who is aware of what her relationship to God is intended by him to be, who is trying to realize that relationship through prayer and the sacraments of the Church, and who has begun to see other people in terms of what God wants for them. It is not enough for a Church social worker to be sympathetic toward another person's religion merely because it seems to meet his particular emotional needs; or to be able to work tactfully with the clergy, or to be familiar with the Church because of family background. Her religious convictions must be based on her own experience if it is to be effective in her work.

Workers are needed who are sincerely practicing Christians, who are well adjusted, outgoing people, and who have full professional training. Can this not be a special challenge to young people in search of a vocation and to those who are guiding them? Should it not also be a challenge to every churchwoman already a trained social worker, who has not yet considered seriously whether her vocation may be in service through the Church? There have never been enough trained social workers and certainly never enough of the right kind for work in the Church. The need is great and the opportunities for service are many.

News From Diocesan Agencies Indicate Busy Year

Case Workers Face Youth Problems Boldly Through the Support of Church and Laity

Edited by Philip L. Shutt

Newark:—Youth consultation service in this diocese has recently increased its facilities for rendering service by moving to larger quarters and the change has been noted in a recent remark which was overheard when a young person said, "This is the nicest place I ever came to for help. The others were all dingy!" The new headquarters are in a duplex, three-story building which was offered without rental cost by St. James' Church, the Rev. Percy T. Olton, rector. The property is part of an estate recently decided to that church. Episcopal youth are utilizing the services of this agency in increasing numbers and rectors are finding its resources a helpful supplement to their pastoral ministry, reports Miss Daphne Hughes, executive secretary.

Recommends CMH

Bridgeport, Conn.:—Community effort such as is shown in the Episcopal Service for Youth is the most comprehensive answer to the problems of juvenile delinquency in Connecticut, said Judge Stanley P. Mead recently in the local juvenile court. The Bridgeport agency devotes a large proportion of its time to preventative work among young girls whose problems of adjustment might eventually bring them into court if they are not helped. The work has grown so that it may soon be necessary to open a branch in Hartford, Miss Florence C. Sanford, executive secretary said recently.

No Hotel Room

Philadelphia:—The committee on arrangements for General Convention is asking that visitors do not come to the meeting due to lack of hotel accommodations. They are anxious to enable those who will be in or near Philadelphia at the time of the Convention to attend the opening services. The opening service will be held at the Convention Hall on Tuesday, September 10, at 10:30 o'clock. Tickets for admission to this service will be given to all bishops, deputies and delegates to

the Women's Auxiliary. Visitors may secure tickets as far as they are available by writing to General Convention Headquarters, 202 S. 19th St., Philadelphia, 3. The United Thank Offering service will also be held at the Convention Hall on Wednesday, September 11 at 8 o'clock. No tickets will be issued for this service and visitors will be welcome.



This lad is turning to one of the many branches of the Episcopal Service for Youth for aid in solving his problem

Advises Vets

Baltimore:—Counsel given to a number of young women veterans of the various armed services referred by the Red Cross was reported among the many 1945 activities of the Maryland ESY at the annual meeting of the society by Mrs. J. Carrol Jones, executive secretary. The president of the local agency is the Rev. John K. Mount Jr., rector of St. Bartholomew's, who was chairman of the committee that selected the title "Episcopal Service for Youth" as the new name for the national agency.

Indians Meet

Sioux Falls, S. D.:—The annual gathering of Episcopal Indians of South Dakota at Niobrara, Standing Rock Reservation, was highlighted recently by the offering of over

\$8000 for mission work. Three men, two of whom were Indians, were ordained by Bishop Conrad Gesner, coadjutor of the diocese. All three are at work among the Indians. The absence of Bishop W. Blair Roberts who was recuperating from an illness at Rochester, Minn., was a source of disappointment to everyone.

A similar meeting was held by the Arickara and Sioux tribes at Breien, N. D. at the same time. Bishop Gesner confirmed a number of young people from the reservation chapels for Bishop Douglass Atwill who was also convalescing from an illness.

Church Offerings

New York:—Collections on expectations to July 1, 1946 from the dioceses of the Church were very good but did not reach the record set in the first six months of 1945, according to Treasurer Lewis B.

Why Such a Rush?

When we suggest that you order your Bundle for General Convention as early as this we do so for two reasons:

1. The Convention is early in September. Order now so that you will not neglect it during the summer.

2. There are still paper shortages and so we will be limited in the number of copies we can print. We will enter the orders as they are received—first come, first served. As we plan things at the moment there will be five General Convention Numbers, one a Pre-Convention Number giving valuable information about the Convention questions, places to visit, etc. This will be followed by four numbers giving complete reports of the Convention.

Use this Form and Mail at Once Please to

THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Enter order for copies of the General Convention Numbers.

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Franklin of the National Council. In that year collections were 125% of the amount due, allowing one month for collection and remittance. This year the mark achieved is 118%. Of 89 dioceses in the United States 71 have either exceeded or paid-up their July expectations and the same holds true of the foreign field. According to the figures Alabama would appear to have had the largest increase in contributions over expectations in the approximate sum of \$12,000.

An Active Church

Bage, Brazil:—Activities of the Episcopal Church of Southern Brazil have recently centered around three items. The newly adopted Church flag of Brazil was used for the first time at a corporate communion of youth here recently. The design is a red St. George's cross on a white field, with the five white stars of the constellation of the southern cross arranged in a blue canton.

Six prisoners, carefully prepared by the lay director of the Chapel of the Holy Spirit in the city jail here were recently confirmed by Bishop Athalicio Pithan. This is the first

time that a class of prisoners has been presented in the chapel which has pioneered in the work among prisoners. A library is at the rear of the church where classes for the illiterate are conducted daily.

Each noon-day a free dinner is provided for the underprivileged in the city of Dom Pedrito, in the annex of the Episcopal Church. The work was undertaken by the Rev. Ramon Gomez, rector of the church, because of the complete lack of governmental and social agencies assistance in that area. The municipal authority now contributes for the cost of the food, but facilities and supervision are in charge of the parish.

Court Ruling

New Orleans (RNS):—Whether a Church organization can be held responsible for insuring job restoration rights to a World War II veteran may be decided here. Henry Hamilton Jr., ex-serviceman, has filed suit against the diocese of Louisiana in the Federal District Court for return to his pre-war job as athletic coach and teacher at a school owned and operated by the diocese. The case is expected to set

a precedent for it will ascertain the extent of the liability of a Church body for employment rights in various institutions.

Back to China

New York:—Five women from the China mission staff, who were detained in the United States by the war, sailed from New Orleans July 3 returning to China. They are: Olive B. Tomlin and Hazel F. Goslino, teachers; Bessie May Sims, evangelistic worker; Anne Lamberton, business manager of St. Luke's hospital, Shanghai and her sister May Lamberton who was a teacher at St. John's University. The Misses Lamberton were interned in Shanghai and returned to the United States on the Gripsholm.

New College

Danville, Ind.:—The establishment of a new Episcopal college became a fact on July 8 when a new board of trustees was elected for Canterbury college here. The school will be operated jointly by the dioceses of Indianapolis and Northern Indiana. The new members of the trustees include 10 lay and clerical members from the Episcopal Church

Church of England Seeks Special Funds—

\$3,000,000 for training of ex-service men for ordination—according to a joint appeal to the English Church by the Archbishops of Canterbury and York. A news item reports that they speak of this program as the paramount need of the Church.

Our Seminaries are not asking for special appeals; perhaps they ought to. Certain it is that increased interest on the part of the whole Church, wider responsibility, and more general support are essential if we are effectively to meet the needs of our own Church.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VIRGINIA; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH SEWANE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VIRGINIA.

and two members from the past board of trustees of Central Normal college as it was formerly known. Bishop Richard Kirchoffer of Indianapolis is the president of the board and Bishop Reginald Mallett of Northern Indiana is vice-president. Mr. John A. Kendall of Danville was elected secretary. The school will be headed by Dr. Edgar C. Cumings, a churchman and a graduate of Indiana and Chicago Universities.

Pacifists Meet

Orleton Farms, Ohio:—Members of the Episcopal Pacifist Fellowship in the 6th province met here recently to consider ways and means of evangelization within the Episcopal Church, stressing particularly the practical application of pacificism in its various spheres. Leaders of the conference were the Rev. Oscar Seitz, Mr. Parnell Benson, and John Yungblut.

New Camp

Rose Hill, Miss.:—Through the efforts of Bishop Duncan Gray a hotel resort property here has been acquired by the diocese of Mississippi for summer conference grounds. It will also be used as a recreational center for the diocese and will be open all year. At present the Rev. and Mrs. Bradner J. Moore are in charge. The building is about 10 years old and in excellent condition surrounded by a tract of 210 acres and a 40 acre artificial lake well stocked with fish.

Long Service

Louisville, Ky.:—Ernest Arthur Simon retired as organist and choir director of Christ Church Cathedral here recently after a service of forty-five years. Many men and boys who had served under him attended a reception in his honor given by Bishop Charles Clingman.

Seventy Years Old

Bismarck, N. D.—St. George's Church here recently celebrated the 70th anniversary of its establishment making it the oldest Episcopal church in the missionary district of North Dakota. A class of 30 adults was confirmed by Bishop Douglass Atwill assisted by suffragan-bishop B. T. Kemerer of Minnesota. It is believed to be the largest confirmation class of adults ever presented in North Dakota. St. George's is also the oldest original church building in Bismarck.

Meets at Madison

Madison, Wis.:—Ten clergy and one layman of the Episcopal Church are among the students who registered here for the fourth industrial relations institute for Church leaders which began July 8 at the University of Wisconsin. Clergy and lay workers of several major communions attend regular classes and field trips together with representatives of trade unions from the CIO, AFL and independent unions. The Rev. Almon R. Pepper, executive secretary of the division of Christian social relations, was one of the leaders.

Boys Sacrifice

Gladstone, N. J.:—Deciding that corsages for a junior prom were a frivolous expense at a time when the world has many starving persons, the boys at St. Bernard's school here worked out a plan with their girls and gave the money to world relief.

Give Advice

Chicago:—At a recent meeting of the General Theological Seminary alumni of the Chicago area a significant resolution was passed to be brought to the attention of General Convention. Because there has been so much criticism of the department of religious education of the Nation-



Apostle Group from a three lancet "Te Deum" Stained Glass Window executed by Rambusch for a large Brooklyn Parish

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By Reginald Lumb

Four talks to parents on what and how to teach about the Church. The author outlines principles on which to make out a scheme of training for the pre-school child. Paper, 60 cents

The Next Three Years

By Reginald Lumb

This book presents in simple terms what is necessary for the growth of Christian character in the four, five and six-year-olds. The author emphasizes the importance of building up the religious sentiment.

Paper, 60 cents

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al Council, the alumni felt some constructive suggestions would be welcome. Among the many suggestions agreed upon were the following: 1) an integrated and harmonious action of all the church's teaching agencies from kindergartens to seminaries in a united teaching plan; 2) instruction in the philosophy and spirit of the Prayer Book be given chief place in all curriculums; 3) stressing of methods to train laymen in religious education on the part of seminaries; 4) constant and harmonious consultation between seminaries, national council departments and the field; and 5) a new plan of campaign lead by the seminaries to turn the tide of defeat and disaster, based upon existing conditions.

Legion Head

Havana, Cuba:—The American Legion here has elected Bishop A. Hugo Blankingship of Cuba as its commander for the coming year.

Advance Work Begins

Spokane, Wash.:—The convocation of the diocese of Spokane meeting at the Cathedral of St. John the Evangelist, authorized the annual expenditure of one fourth of an accumulated total of a fund begun in 1945 for advance work in the diocese. Bishop Cross urged that the district develop its own clergy in his convention charge. General Convention deputies: Dean C. E. McAllister and James B. Bronson.

St. Augustine Conference

Raleigh, N. C.:—A course on the Church and the public health program was one of the new features of the St. Augustine's Conference for church workers sponsored by the American Institute for Negroes and the college held at the college June 10-14. Dr. Walter Hughes of the North Carolina health service and Mrs. Jennie Taylor, co-ordinator of public health education conducted the course. Other instructors and leaders were from the National Council and the general Church making the conference large in numbers and successful.

Merge Colleges

New York (RNS):—The thirteen existing Christian colleges in China are to be consolidated into nine institutions to meet China's postwar needs, according to a plan adopted here by the associated boards for Christian colleges in China. The plan, result of a three-year study,

places the nine universities in seven key centers, and aims to end duplication of activities, raise academic standards, and lead to a fuller utilization of physical plants, teaching services, libraries, and scientific

equipment.

In the North China area Yenching University in Peiping will continue as before the war. In Tsinan, Shantung province, the arts college in Cheeloo University is to be replaced

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by a college of rural reconstruction and the college of science will be continued. In East China it is proposed to consolidate the four Christian colleges into one strong university in Shanghai with six colleges—arts, science, medicine, engineering, law and commerce. The four institutions to be merged are St. John's University, the University of Shanghai, Soochow University and Hangchow Christian College.

The new plan recommends that a central administrative body control the University of Nanking and Ginling College for Women, although the latter will be preserved as an autonomous women's school.

Hua Chung College at Wuchang in Central China and Lingnan University in South China are to be restored to previous positions and maintained as strong centers of leadership.

Fukien Christian University, Hwa Nan College for Women and Fukien Union Theological College will coordinate their facilities at a single educational center at Foochow. There will be a college of arts and a college of science. A college of rural reconstruction will probably replace the present college of agriculture.

West China Union University in Chengtu will continue its current growth. Colleges of arts, of science, and of medicine and dentistry are to be further built up.

The Rev. Henry P. Van Dusen, president of Union Seminary, who was chairman of the planning committee, was elected president of the associated boards. The Rev. J. Thayer Addison, in charge of foreign missions of the National Council, indicated that such a plan was underway at the recent Council meeting (WITNESS, May 9).

Laymen Meet

Roanoke, Va.:—One hundred and twelve laymen of the diocese of Southwestern Virginia gathered here recently to push forward the work of the Laymen's League of the diocese. This was the first meeting since 1941 due to war conditions, although a number of parish branches carried on as normally as possible. Bishop Phillips urged the men to assume their full share in the work

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as well as the financial support of the diocese. Mr. Robert Turner of Charleston, W. Va., gave a description of the work done by Alcoholics Anonymous.

Women Ministers

Atlantic City, N. J. (RNS):—The recent General Assembly of the Presbyterian Church approved the ordination of women as pastors and passed a resolution submitting the question to the 268 presbyteries. Final action may come in 1947 if two-thirds of the presbyteries approve.

Conference Meets

Philadelphia, Pa.:—The summer conference of the diocese of Pennsylvania was held July 7 to July 12 at Beaver college, Jenkintown, Pa., under the auspices of the department of Christian Education. Leaders of the meeting included Suffragan-Bishop William Remington, Elizabeth Falck, missionary from Shanghai on furlough, and the Rev. William B. Spofford Jr., CLID executive secretary.

Receives Honor

Gambier, Ohio:—President Gordon Keith Chalmers of Kenyon col-

lege received the honorary degree of LL.D., from Brown university at the 178th commencement exercises June 17. A graduate of Brown, the educator has been prominent in school circles for several years, serving as a special consultant to the Army Air forces in Washington, twice president of the Ohio College association, and founder of the well-known Kenyon Review. Recently he was on the Governor's advisory committee in Ohio on higher education.

Church Damaged

Newport, R. I. (RNS):—Two Episcopal churches here were broken into by vandals, and one was dese-

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(P)

Boston University School of Social Work

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Boston 16, Mass.
Richard K. Conant, Dean
(P)

Smith College School for Social Work

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Florence Day, Director
(P)

Nashville School of Social Work

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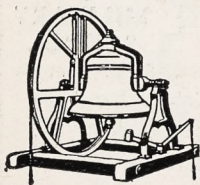
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crated within a week. Considerable damage was done to St. George's. The Rev. David E. Evans, rector, said the vandals desecrated the altar, upturned a missal stand, threw candles, matches and cigarette butts around, broke a window, drank a bottle of altar wine and made off with another. Trinity church also reported a break in but nothing was disturbed.

Single Clergy

London (by wireless to RNS):— Britain's housing shortage may force the Anglican diocese of Blackburn to ordain only men who will pledge to remain single for several years, according to Bishop Wilfred M. Askwith. Also contemplated are clergy houses in towns in which assistant curates of several parishes can live together.

Workers Meet

Lawrenceville, Va.:—The 21st annual session of the provincial summer school for colored church workers of the third province will be held here July 22 through the 26th. Leaders on the program include Bishop Noble C. Powell of Maryland and the Rev. Tollie L. Caution, secretary for Negro work of the National Council.

YOUTH DIRECTOR

Young woman is wanted as Director of young people's work in a southern diocese. Would prefer one also with experience in Christian Education. Reply giving qualifications and references. Box 142, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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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.

THE REV. DAVID R. HUNTER
Secretary of Religious Education, Mass.

The official WITNESS statement of policy, number 4 (June 27) having to do with anti-Semitism is completely outside the tradition of the magazine. Technically the statements you make about this social evil are true but they are purely academic statements with very little relevance to the contemporary scene. As such they will give real comfort to the anti-Semites in our Christian fellowship.

It is true that anti-Semitism "is a Jewish problem as well as a Christian and the Jews themselves can do much to put an end to it," but it is true also that the Jews are doing much more than Christians to this end. Knowing that one erring Jew brings discredit to all of Judaism, their leaders are trying desperately to convey this fact and raise to a yet higher level the morality of a people whose high ethical and moral standards probably are without a peer. Jews are devoting hours of their time and giving sacrificially of their means to combat both the "Jewish" and "Christian" causes of anti-Semitism, while Christians do little more than talk. Anyone who has tackled the problem seriously either in Boston or New York will recognize this to be so.

Your attack on Zionism deserves a full reply but suffice it to say that there is a place in historic Judaism for Zionism. Christian civilization in this country has made Zionism almost a mandatory program for the Jew. He knows now that he needs his own nation to grant him the protection accorded all other peoples. This is not an entirely happy solution but who are we to criticize?

Shame on you for such shabby policy writing. Is THE WITNESS big enough to change its official policy?

* * *

MR. JOHN KREMER
Layman of Philadelphia

The indictment of Anglo-Catholicism by the Reverend Wilford O. Cross in THE WITNESS is very severe. If we could have a little of chapter and verse it would help those of us who call ourselves Catholic to more clearly see ourselves as others see us. Undoubtedly the responsibility is on us and undoubtedly we have fallen short, but it would be interesting to know the source of the information which the writer of the article used to justify such an attack.

Those who practice sincerely the Catholic life well know their shortcomings, and also know something of the other side. They know of the devoted Religious who are quietly and faithfully doing acts of mercy every day. They know of open churches which are not closed from early morning to night, and of the comfort they give to the stricken. They know how faithfully the Sacraments are administered. They know of the efforts made to better the lot of our colored brethren, and of colored priests who are outstanding in their ministrations.

This is not said in self praise, but only to be fair, and certainly these all have their direct application to social progress. How often do you find a Catholic parish which is classified as fashionable?

I can't help but think of the reply of the Irish mother tucking her seven children into the spring wagon on a hot day after Mass. When the priest asked her if she approved of his sermon on Matrimony—"Faith," she said, "I wish I knew as much about Matrimony as you do."

* * *

ADELAIDE CASE

Professor at Episcopal Theological School

I do not like the statement about the Jews (WITNESS, June 27)—indeed I am shocked by it and I hope it will be amended before it is finally accepted as a plank in the platform adopted by THE WITNESS. Why make a moral judgment on the Jews as a people? Of course they are not angels and saints any more than the rest of us. But to imply that their sufferings are their fault, that is pretty terrible. Their persistent non-conformity has made them a scape-goat. Again and again they have been wounded for our transgressions. This non-conformity, when not self-chosen, has been thrust upon them.

The solution of the Jewish problem is exceedingly complex and difficult. No doubt it waits upon some profound change in the social and economic basis of our whole culture. Meantime let us not say that if they forget their race things will be all right when in so many cases this has been quite untrue historically. Rather let us look sympathetically at some of the solutions the Jews themselves are proposing. One of them is further immigration into Palestine and the establishment there of a Jewish homeland. I am astonished that THE WITNESS has not given more space to the presentation and discussion of this significant movement.

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