

The WITNESS

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APRIL 17, 1947



REV. C. LESLIE GLENN
PRESIDENT OF SOCIETY
FOR COLLEGE WORK

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. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paul T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

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

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelief H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC, Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
First Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

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

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

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APRIL 17, 1947
Vol. XXX No. 18

Clergy Notes

DIXON, HUMPHREY C., formerly of Detroit, is now rector of St. Andrew's, Grand Ridge, Illinois.

FOLEY, JACKSON W., formerly rector of Zion Church, Palmyra, N. Y. is now curate at Trinity Cathedral, Trenton, N. J.

JOHNSON, L. P., formerly of Long Beach, Calif., is now rector of Christ Church, Cody, Wyoming.

KINGMAN, THORNDIKE G. D., was ordained priest on March 9 by Bishop Lawrence of Western Mass., at Christ Church, Quincy, Mass. He is rector of Emmanuel, West Roxbury, Mass.

MURPHY, GEORGE H., was ordained priest March 29 by Bishop McKinstry at St. Andrew's, Wilmington, Del., where he is curate.

PETERSON, M. J., formerly curate of Trinity Cathedral, Trenton, N. J., is now rector of the Epiphany, Ventnor City, N. J.

POYNOR, WILMER S., formerly rector of St. John's, Florence, S. C. becomes priest in charge of Christ Church, Mullins, S. C., May 15th.

ROBINSON, KENNETH R., was ordained priest on March 8 by Bishop Lawrence of Western Mass., at St. James', Elmhurst, N. Y. He is assistant at St. Peter's, Albany, N. Y.

STIERWALD, G. C., formerly curate at St. Paul's, Syracuse, N. Y., is now rector of Christ Church, Hornell, N. Y.

WALKER, G. SHANNON, deacon, was deposited on March 13th by Bishop Kennedy of Honolulu for causes which do not affect his moral character.

WOLFE, JOHN S. JR., was ordained priest on March 29 by Bishop Barnwell at St. Paul's, Savannah, Ga. He is in charge of churches at Moultrie and Quitman, Ga.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior

2013 Apple Tree Street, Philadelphia 3, Pa.

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

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

The Society for College Work Reviews Its Program

*Much Has Been Accomplished on Objectives
Over a Ten Year Period Under Able Leaders*

By Flora Symons

Washington:—The purpose of the Church Society for College Work is to promote knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in college and university centers; and to establish a fund for this purpose.

Woodrow Wilson was once asked what the purpose of a college should be. His reply was, "Trust your initial impulse." The initial impulse of the Church Society for College Work is expressed in the words above, but this purpose was spelled out into eight objectives. The objectives are the result of the experience of all five men who held the post of secretary for College Work between 1936 and 1945. In other words, all the living ex-secretaries: Leslie Glenn, Brooke Stabler, Thomas Wright, Theodore Wedel, Alden Kelley, and Thomas Barrett, the present secretary.

In the beginning, we called them Immediate Objectives. Ten years later, it is interesting to review them and consider how far they still shine on the horizon. But some progress has been made on the following:

1. To assist in the placement of clergymen, laymen, and women workers who will minister to students in college and university centers; and to increase the number of such workers in places which are undermanned. Ordinarily they will be attached to the local parish. This will be done by advising bishops and vestries when requested; and, where necessary, by making temporary or permanent financial grants from the funds of the Society.

There are 542 clergymen in college communities today who were not there in 1936, and there have been even more changes than this because in some cases perhaps two or three men have been in a given

position since 1936. We estimate roughly that there have been about 925 changes. Of this number the Society ventures to think it has had a part to play in about 400. We have helped financially three-fourths of these, or about 300.

The chief difference between 1936 and now is that today the Society is recognized as a helper in such problems, and welcome letters come in every day asking for advice and financial assistance.

2. To develop an adequate and detailed file of clergy interested in and qualified for college work, this in order to advise intelligently about placement.

This has proved to be one of the hardest things of all. Every clergyman, senior warden and bishop has his own file of names which he carries on the back of an envelope in his coat pocket. We have attempted to codify some of these informal lists, but the results are still haphazard.

3. To continue emphasizing the strategic importance of college work to the Church. This will be accomplished by writing and speaking, by publishing pamphlets, and by other means.

We are still far from successful in presenting this missionary aspect of the Church's work. A certain amount has been done, but much of the early writing did not have a wide circulation. It is hoped to get more and more literature into general use.

4. To aid the movement for conferences and retreats. To get students off for a week-end or a longer time for prayer and religious thinking is one of the most effective tools of the Church in an over-busy age.

The Society may have stimulated this, but most of what has been done in the last ten years has been done by local leadership. Operations Uz-

ziah and Mantle will mark our first major effort in this direction.

5. To recruit for the ministry. In all the present-day interest in placement of clergy, disturbed world conditions, discouragement for unfit men, and selections of only the best, every part of the task seems to have its workers except one, namely, the provision of a sufficient number of candidates from which to choose. "Laying hands suddenly on no man" is an ideal often impossible to follow because there are not many from whom to choose.

This is our specific project for 1947-1948, Operation Uzziah.

6. To gather together those committed to the cause of college work for prayer, inspiration, and exchange of ideas. To get college chaplains, rectors, faculty members, headmasters and chaplains of schools together for weeks of prayer and study. Fellowship is a need of the scattered workers in college towns.

This is Operation Mantle which has been presented under Objective Four. However, there have been other notable successes in the past in this field such as the Groton conference and the various provincial gatherings.

7. To raise money for the support of the work. The opportunity presented in most college centers is often a greater one than can be met financially by the local parish, the diocese, or the National Council. Some fund must be available for openings which lack only money for the security of a clergyman or other worker fitted for college work.

We always hoped in the beginning that we might become a foundation with millions in endowment. We will some day, but at present we are going along raising the money for the immediate needs as they arise. One of our problems is to get it out of people's minds that we are a foundation and make them realize how desperately we need many small gifts.

8. To unite in intercession all those who care about the college work of the Church.

The Society has never been simply a cashier's office. Like every work in the Church, it is a fellowship of prayer.

CHRISTIAN OBJECTIVES IN EDUCATION

Northfield, Mass.:—"A positive Christian approach in one corner of a fumbling and nervous world"—This statement was made about the conference on Christian objectives in education held here recently. It was a new venture in New England, combining the resources of two annual meetings which for the past ten years have made significant contributions to college religious leadership.

The New England Episcopal commission on college work and the Student Christian Movement brought together Church leaders, chaplains, faculty members and Christian Association advisers to clarify the objectives, increase the effectiveness and strengthen the fellowship of those concerned with the responsibility of the Church in colleges. Thus, for the first time, the well-known Groton conference for faculty and clergy and the Student Christian Movement staff conference pooled their resources in a common quest.

For the Episcopalians, the conference was opened with a retreat led by the Rev. William S. Chalmers of Kent School. The Rev. Stephen Bayne, Jr. of Columbia University, was chaplain for the whole conference, and Professor John Finley, of Harvard University opened the conference proper with an address on the moral responsibility of education. Professor Theodore H. Greene of Yale gave three addresses on the ideal of a community: its academic and religious ingredients. Members of the conference selected one of six work shop groups dealing with the study of Christian belief, religion in curriculum, religious counseling, program planning and resources, Christian social action and Church student groups. The Rev. Thomas Barrett, Professor Adelaide Case and the Rev. Robert Rodenmayer were among those taking leadership.

RUSSIAN CHURCH HAS SPLIT

New York (RNS):—A split has developed within the Russian Orthodox Church in America over proposed reconciliation with the Moscow Patriarchate. Metropolitan Theophilus of San Francisco, head of the Church, has severed all administrative relations with four prelates who announced they will not recog-

nize the "apostate Red Church" in Russia. The four prelates—all known for their strong anti-Soviet attitude—are Archbishop Vitaly of Eastern America and Jersey City, Bishop Iosaf of Eastern Canada and Calgary, Bishop Ieronim of Detroit and Cleveland, and Archbishop Tikhon of Western America and Seattle.

Metropolitan Theophilus' decision was conveyed to Archbishop Vitaly in a communication dated March 28. Its effect has been to reduce the Church's hierarchy of nine to five



The Rev. Charles H. Cadigan is chairman of the board of the Church Society and chairman of its commission on recruiting for the ministry

bishops, including the metropolitan himself. The other prelates, all of whom favor reconciliation with the Moscow Patriarchate, are Bishop John of Alaska, Bishop Benjamin of Pittsburgh, Bishop Leonty of Chicago, and Bishop Anthony of Western Canada and Montreal.

Observers here recalled that the four bishops were originally sent to the United States by the anti-Moscow Karlovtsy Synod and have been consistently opposed to any form of relationship with the Moscow Patriarchate. Their jurisdiction extends over five or six parishes, whereas the other bishops control roughly 350 parishes, with an estimated membership of up to 500,000.

Suspension of the four bishops means that Russian Orthodox in this country are now divided into three factions. The third group is the Patriarchal Church in America headed by Metropolitan Benjamin, who was sent to the United States by the

late Moscow Patriarch Sergius several years ago to serve as Patriarchal Exarch. His jurisdiction has never been accepted, however, by more than a fraction of Russian Orthodox.

The new rift in the Church occurs on the eve of a visit to this country by Metropolitan Gregory of Leningrad and Novgorod, who has been delegated by Patriarch Alexei to discuss plans of reconciliation with leaders of the Russian Church in America. Metropolitan Gregory, it was learned, has already received a U. S. visa and is expected to arrive in New York within a month.

WANTS GOOD RELATIONS WITH CHURCHES

Budapest (wireless to RNS):—Hungarian Communists want to establish "healthy democratic relations" with the churches. Matyas Rakosi, Communist Party leader, told a meeting of electors in Sumeg, West Hungary.

Rakosi, who is Deputy Prime Minister in the Hungarian cabinet, denounced as "reactionary propaganda" charges that the Communist party is seeking to destroy religion in Hungary by advocating optional instead of compulsory religious education in state schools.

"The Communist party has shown its goodwill toward the churches," he said, "by insisting that small estates be provided for pastors where congregations are poor. In addition, Communist workers have helped to repair damaged church buildings in many places."

COLLEGE PRESIDENT RESIGNS

Raleigh, N. C.—The Rev. Edgar H. Gould, for thirty-one years the president of St. Augustine's College here, has resigned, effective September 1. Bishop Penick of North Carolina, president of the board of trustees, states that the resignation will be considered by the board at a special meeting to be held in the near future.

ZABRISKIE ADDED TO DELEGATION

New York:—Philip T. Zabriskie, undergraduate at Princeton, has been added to the delegation representing the Episcopal Church that will attend the youth conference to be held this summer at Oslo, Norway. He is the son of the Dean of the Virginia Seminary.

Seminarians Present Ministry To College Students

Enthusiastic Way Seminarians Have Adopted The Program Is Ample Evidence of Its Need

By Hugh C. White Jr.

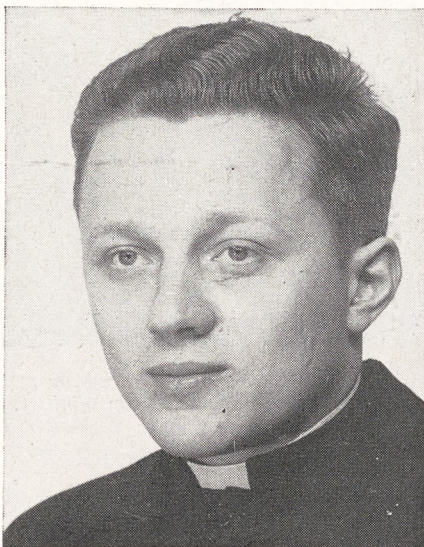
Washington: — "In primis: the reason that moved me to enter religion (the ministry) is: first, the great misery of the world, the iniquities of men, the rapes, adulteries, larcenies, pride, idolatries, and cruel blasphemies which have brought the world so low that there is no longer anyone who does good." This could have been written by one of the twenty pre-theologues at Kenyon College or by one of the twenty-five men considering the Episcopal ministry at Harvard. Actually, they are the words of Savonarola written to his father the day he entered the Convent of San Domenico in Bologna the 25th of April, 1475. The evil of men is the same today, yesterday, and tomorrow, and the men entering the Christian ministry today are challenged by the crisis of their post-war generation. This is their calling.

Seminarians are keenly conscious of the need for men in the ministry. Eight of our Church seminaries and Union Theological Seminary in New York have organized groups of six to twelve men to make week-end visitations to the colleges in their respective areas. At the invitation of the local rector or college chaplain, they speak with individuals and groups on Christian vocations and the ministry in particular.

This spring, seminarians will visit some 130 colleges to make contact with individuals, have luncheons and dinners with three to five men, speak at student services, and lead discussions on the ministry. They will try to make their visits informal. They are not holding conferences on the ministry. They are aiming at the men who are undecided, and the men who are skeptical because they are ignorant of what the ministry entails. Most college men do not know what a seminary is. They think it is something resembling a monastery, and I have even heard it referred to as a cemetery. Seminarians can speak at first hand of their decision to study for the ministry and what life at seminary is like. One seminarian wrote, after visiting William and Mary College:

"The personal meetings were effective in that we were able to sound out the views of the men contacted, and could present a strong, personal view of our own stand, and show them whereby they might be effective in the ministry." Seminarians, being closer to the age of the college group, are more capable of receiving a frank, open, and natural response from the college-age group.

Most of our seminarians today are veterans and have had from two to six years in the armed services. They have a kinship with and a sympathetic understanding of the great



The Rev. Hugh C. White Jr. is assisting Dr. Cadigan in recruiting for the ministry

number of veterans in our universities. One such seminary veteran visited his alma mater and found five men in his class at the fraternity dinner table. He spoke to them informally about his decision to go into the ministry and what it was like at seminary. One of these old classmates wrote him a nine-page letter two weeks later to say that he had decided to study for the ministry. "I have been thinking of the ministry off and on for the past ten years. You are the first person who has ever spoken to me about the ministry as a life work."

The returned veterans in our seminaries are concerned about recruit-

ing for they feel that failures in the chaplaincy were due largely to "man power." A graduate of Annapolis and a retired colonel of Marines who is a junior in one of our Church seminaries said, "The chaplaincy and the Church as a whole need men of conviction, initiative, and maturity. Such men must be challenged to give their lives."

Seminarians in their deputations to colleges are endeavoring to do three things:

1. Give personal witness of their decision to study for the Christian ministry.
2. Counsel the undecided and challenge the men of conviction, initiative, and maturity.
3. Give a first-hand account of what life at our Episcopal seminaries is like.

The seminarians will endeavor to keep in touch with interested men and those who show promise as potential ministers. They will invite men to visit the seminaries over a week-end or during vacations.

The spontaneous and enthusiastic manner in which our seminarians have taken up this program of recruiting is evidence of its need. The seminarians are not going out with the idea that by a week-end junket they can win five men, or even one, for the ministry. They realize that the real work of directing more and better men into the ministry depends upon the attitude of parents, home parish example and teaching, the associations and teaching in our schools and colleges, the effectiveness of each college chaplain, and, more than any of the above-mentioned factors, the individual's faith in Christ and relationship with him.

Though the spirit truly is a "wind that bloweth where it listeth" there is a sense in which it is a trade-wind steady in certain channels. Surely the Church militant fighting for the kingdom and calling for new leaders is one such channel. Here is a definite call to confront "the iniquities of men, the rapes, adulteries, larcenies, pride, idolatries, and cruel blasphemies which have brought the world so low that there is no longer anyone who does any good."

The nine seminaries cooperating in this program of recruiting hope that their respective groups will be a regular society that can be called on by rectors and chaplains year by year. If you would like one, two, or three seminarians to visit your

parish or college campus we list here the men you can contact at the seminaries:

General Seminary, Chelsea Square, New York: Rev. P. M. Dawley. Berkeley Divinity School, 80 Sachem Street, New Haven, Conn.: Dean Lawrence Rose. Bexley Hall, Gambier, Ohio: Rev. Oscar J. F. Seitz. Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, Calif.: Dean Henry H. Shires. Philadelphia Divinity School, 4205 Spruce St., Philadelphia: Dean Frank D. Gifford. Episcopal Theological School, 99 Brattle St., Cambridge, Mass.: Dean Charles L. Taylor Jr. Seabury-Western Seminary, 600 Haven St., Evanston, Ill.: Rev. Holt H. Graham. Virginia Seminary, Alexandria, Va. Rev. Jesse M. Trotter. Union Seminary, 120th and Broadway, New York: Rev. Robert B. Appleyard.

CHURCH CLUB DINNER

New York:—About 500 Church people attended the annual dinner of the Church Club of New York, held at the Waldorf-Astoria on April 10. The speakers were Bishop Powell of Maryland; Hershel V. Johnson, deputy United States representative on the U. N. Security Council, and Bishop Gilbert of New York. Judge Robert McG. Marsh, president of the club, presided.

VETERANS STUDYING FOR MINISTRY

New York:—Veterans training for the ministry constitute 25% of the total enrollment in 119 leading theological seminaries, according to a survey made here by the commission on the ministry of the Federal Council of Churches. The survey also revealed that total enrollment in the seminaries studied has increased from 9,746 regular students in 1940 to 14,001 this year—a gain of 44%. Of the total, 3,437 are veterans. Average enrollment in seminaries has increased from 82 to 118 students per school during the same period, the survey showed.

According to John Oliver Nelson, director of the commission, the present enrollment of veterans, although large, does not tell the complete story of the interest former servicemen are showing in the ministry as a career. A great majority of veterans interested in the ministry, he explained, are still college undergraduates who plan to study at semi-

naries later. Some colleges and universities, Nelson said, including Princeton, Yale and Ohio Wesleyan, have a higher enrollment of pre-theological students than ever before.

"Candidates for church vocations are appearing in numbers not equalled during the past two decades," Nelson declared.

He cautioned church groups and theological schools that growing interest in the ministry by students calls for wise selection of candidates. "The Church is better served with a fewer number of genuinely able, dedicated workers than with a

cent's in Bridgeport. Two of the physicians issuing the dismissal announcement asked that their names be withheld.

UNITED NATIONS CONFERENCES

Providence, R. I. (RNS):—A series of conferences to familiarize Christian leaders with the principles and purposes of the United Nations will be launched here April 22 when the first regional institute on church strategy and world order is held under the auspices of the Rhode Island Council of Churches. Similar



This is the group of students at Episcopal Theological School who are visiting colleges to present the ministry. Seated, left to right: Robert Miller; Robert Hall; Dean Charles L. Taylor Jr.; Robert Page; Roger Nichols. Standing: George Blackman; Lyman Ogilby; Larry Whittemore

great many who are half-committed and inadequately trained," he said.

DOCTORS FIRED FOR STAND

Waterbury, Conn. (RNS):—Six Protestant doctors said here they had been dismissed from the staffs of three Roman Catholic hospitals in Connecticut for refusing to withdraw from a group of physicians supporting a birth-control measure pending in the General Assembly. The bill would permit doctors to give information on birth control to patients whose health they believe would be endangered by pregnancy.

Drs. Joseph L. Hetzel, John H. Foster, and Arthur H. Jackson declared they were dismissed by St. Mary's Hospital here. Dr. Oliver L. Stringfield said he was dismissed by St. Joseph's Hospital, Stamford. The third hospital named was St. Vin-

institutes will be convened in various parts of the country, sponsored by local councils of churches in cooperation with the commission on a just and durable peace of the Federal Council of Churches. The second institute has been scheduled for April 30 in Harrisburg, Pa.

UNITY COMMISSION HAS MEETING

Washington:—The joint commission on approaches to unity held its first meeting since General Convention here at the College of Preachers, April 10-12. They considered, among other things, the recent statement of the Presbyterian commission which stated that they had not given up hope entirely of arriving at a basis of unity with the Episcopal Church. Bishop Strider of West Virginia presided as the chairman of the commission.

EDITORIALS

A New Strategy

THE Church should be deeply grateful to the Church Society for College Work for its current drive to recruit men for the ministry. There are few parishes that have not been affected in one way or another by the shortage of clergymen. Many of the smaller ones have had to go without rectors or a priest-in-charge while many large parishes have had to go without curates. At a time when the Church should be able to strike in full force, we are greatly handicapped by lack of clergy. It is to the credit of the Society that it has the vision and faith to institute a drive which is the best possible action at the moment.

In the long run, however, we must develop a new strategy in respect to the vocational decisions of our young people. The primary decision with which every young man should be confronted is "Will I give my life to Christ (or will I withhold it for myself or for some other cause)." If he answers this question in the affirmative, he must decide in what special field he will serve the Lord. The ministry (in the narrow sense of that term) is only one of the fields. At the present moment it is no more important than a number of other fields of Christian service nor is it as difficult and as dangerous as some others.

Unfortunately, the Church has allowed a secondary decision to become the primary one or, at least, to become confused with the primary one. In the minds of most young men the vocational decision, from the Christian point of view, is whether to serve Christ as a clergyman—or not at all. Anyone who has been at young people's conferences will have talked with some young man who is struggling with the problem in just these terms. He has been deeply moved, perhaps for the first time, he wants to give his life to Christ, but for any number of reasons he doesn't feel he can become a clergyman. That there is any other Christian calling, that other fields are just as important to God and that God may want him in one of them are facts which have never been presented to him. The Church has become so desperate that sometimes a young man who asks a question (not neces-

sarily an intelligent one) about religion or shows any interest in the subject is approached on the possibility of his becoming a clergyman.

This whole problem is part of the larger one of developing within the Church a true priesthood of all believers, a ministry of the laity. There is God's work to do in all areas of the common life. When the Church Society for College Work has finished its present campaign, we hope that once again it will take the lead in finding ways of presenting this great truth to young men and women of our country. We are convinced that in the end it is only as part of a campaign to get all men to choose a Christian vocation that we will solve the problem of a shortage of clergy.

Be a Regular

THERE are several thousand Church people who will read this number of THE WITNESS who are not regular subscribers. Many of them are getting their copy at the parish church, but many of these bundles will stop the first of May. We of course are anxious to have you for regular subscribers. So if you would like to have THE WITNESS in your home each week please use the form that is found on page fourteen.

Follow Up

THE most serious criticism of the Church Society for College Work is "there is no follow up." Leave us analyze this remark, as the sergeant used to say in basic training. It does not mean that the Society will be interested in a certain college church for a few years and then drop it. When it gives money to get a chaplain started it is only for the first few years, but that is because the chaplain is usually so good that after a bit he will have so commended him-

self to the congregation, students, alumni and others that they take over the support. That is understood from the beginning in the agreement with his bishop. The Society's money is pump-priming money and the organization has always believed that if a work was any good it would commend itself locally. Bishop Tucker said that in his travels as Presiding Bishop he was amazed at how much had been accomplished in college work by the small grants of money given here and there to start a piece of work, which from then on was on its own and held its own successfully.

Nor does criticism of lack of follow up apply to getting men placed. There are clergymen who have been pursued for years with offers of jobs in college towns. Every time they run into a member they give a guilty start and say, "Yes, I'll do college work some day. Just leave me

alone another five years."

The remark does not apply either to college openings. When you read that things are now going well at last in a certain college town it's no accident. The Society tried to fill that job years ago and can show a letter written in 1937 when old Dr. Go-Lightly was busy on his monograph on *Edible Fungi Native to Greene County* instead of calling on the students in the college dormitories across the street. Persistent stubborn watching for openings in college towns is one of the best follow ups of the Society.

No, the failure to follow up lies here: Someone comes to Toledo, a lunch is held, a speech is made on college work, all hands leave in a glow. But no one follows that up, and no one ever will. The speaker at that luncheon has a church of his own;

he can't give any more time. So if *you* were at the luncheon it's *your* job to follow up and hold more meetings and spread the word and try to raise money. The Church Society does not admit failure to follow up; it admits failure to inspire some self-starters. The call to help college work is the call of David—no one else went out to fight Goliath, so David did. One person sets another on fire is the serious word about this, and that is the only way the work spreads.

This does not mean that the Society isn't going to do all it can with the mimeograph, the tea for the Auxiliary, the appeal to the diocesan convention. But the burden is carried by volunteers, each of whom has a parish or a college or a diocese or a business to look after. So if the cause appeals to you, *act*.

Man and the State

by Stephen F. Bayne Jr.

The Chaplain of Columbia University

"CHRISTIANS and Christian social systems are not good and just; they are sinful like everybody else and every system. What distinguishes them from others is that they recognize this " Or, as Eduard Heimann writes elsewhere,* "When in the Bible the Philistines conquer the Jews, this does not prove that the Philistines were right, but that the Jews were wrong. . . . The Jews were elect because God chose to reveal the spiritual character of his creation unto them and through them. This quality of being elect is far from guaranteeing that their behavior and activities will always be holy; it proves historically to be rather a curse than a privilege."

With this rather somber principle of judgment, with which Heimann ends his essay on "Man and the State," we may do well to begin. It is not a case of our self-consciously assuming an attitude of righteousness or humility. Unlike Pooh-Bah, our family pride does not, in these days, require to be denied. We perceive in our world effective challenges to our traditional beliefs which make us acutely uncomfortable. Some of us are uncomfortable exteriorly. All of us, who think at all, are uncomfortable interiorly.

And our discomfort is the curse of which Heimann writes—our recognition that there is no

changelessly good and just social system, that the tension between order and freedom is relentless and endlessly pervasive, that we have been living beyond our means ethically, that we must find both a new understanding of principles, of ends, and new social techniques if we are to survive. We may vary in our identification of the Philistines, but the judgment is hardly open to question.

To the ordinary student in college (and he is the soul whom I know best, but I do not think he is unique), that judgment is profoundly real. He sees, as Heimann says, that "the fundamental problem of political life is how to establish equilibrium between freedom and order." He has probably spent some years of his life in a war against one solution of that problem. On his campus he is confronted with other solutions, insistent, logical, and theoretically neat as no presentation of his traditional democracy can ever be. In his own personal life he sees the same problem: he, like society, cannot live for a day without order—freedom is the loser in any conflict—yet freedom is what matters. In the industrial society into which he will shortly go, a society in which order is increasingly a necessity and liberty a luxury, he finds still another instance of the problem.

From the study of history he learns about the marriage of what Heimann calls "the Greek understanding of freedom in the order of the com-

*Communism, Fascism or Democracy—New York, W. W. Norton & Co., 1938; p. 247f.

munity" and the Hebrew-Christian sense of "freedom from the community." He sees working out in history the dual principles "the powers that be are ordained of God," and "we must obey God rather than man"—order and freedom again. He finds the issue in acutest form in the conflict between Church and State and the uneasy postponement of that conflict in the Reformation and in the post-Reformation experiments.

In all this, I think, he sees one lesson emerging clearly—that the vast power in modern society requires more adequate moral controls than what are now at work. Power is not the villain in the piece. Power is the amoral stuff—economic power, military, atomic, technological, political power. It slips from one disguise to another, and he is not overly deceived by the disguise. But he knows that this gigantic idiot demands control, demands order; and he questions whether the existing pattern of order in his inherited democratic society is adequate to do the controlling and at the same time provide the freedom he seeks in and from the community. Perhaps no pattern can do it.

This is an essay about man and the state, not about college students. But the uncertainty, the "perhaps," is most characteristic of college students and therefore is a factor of transcendent importance in the future of man and the state.

THERE is no question in my mind as to what will resolve that uncertainty. The first requirement is a reaffirmation in new and relevant terms that "liberty is the air which we must breathe for the spiritual realization of ourselves." Heimann assumes that principle. That is not a safe assumption to make. Modern society breeds a spiritual peonage incomparably shameful—you cannot organize society, much less a college curriculum, as if there were no God and expect freedom and responsibility to reproduce themselves automatically. There are too many persuasive alternatives—psychological, economic, philosophical.

The second requirement is a sincere and informed attack on the problem of irresponsible power in society. Heimann cites the example of the helplessness of society "to utilize its own facilities," to manage its affairs so as to provide full employment or to protect its citizens from the consequences of corporate mismanagement. "What democracy requires," says Heimann, "is responsibility of its governors and equal liberty of its citizens . . . Justice includes liberty . . . but liberty guarantees of itself neither order nor a just order. They must be deliberately willed."

That is a magnificent phrase. But it is nothing

more than a phrase as long as the Church—which is, in its laity and clergy, the *locus* of the will of society—does not buckle down to the drudgery of thinking through the ethical problems of modern society and giving people some practical and realistic guidance in these matters. As matters stand, the Church seems a luxury, and not a very useful one—like a Victorian sofa, it represents the best an earlier generation could produce but it won't bear much weight now.

The third requirement is an honest acceptance of the fact of the pluralistic community in which we live. Heimann says, "the same justice which demands equal freedom between individuals demands it between groups as well. This is the principle of pluralist democracy." The problem of the minorities, (and we are all minorities)—the problem of adequate representation—the problem of the obligations of the group to the whole—these measure the degree of freedom between groups.

In all these, the age-old sacramental imperatives of the Christian faith are urgent and insistent. The problem of man in the modern state is not a theoretical problem to anybody; it is acute and personal; but to the Christian it is also a religious problem. Civil liberty, to the Christian, leads inescapably to the costly, responsible, grave freedom of the created spirit under God. The problem of order in society melts imperceptibly into the problem of a cup of cold water given to the Lord. The Christian is never sure which bread he is talking about at any given time—indeed our daily bread, and the order which safeguards it, is in the end the same as the Bread of Life, and the freedom which gave It.

Above all things, the Christian knows that the State is neither bad nor good; it is at best the neutral penalty for man's sins and his freedom. God alone is good. The state cannot make anything good, or anybody. God alone creates and redeems. Therefore we end as we began—"What distinguishes Christians and Christian social systems from others is that they recognize that they are sinful, and are extended the hope that, by taking criticism and blame seriously, they may be lifted to the plane of a new, more just, and more durable life." The hope is great and life-giving. Whether the rising generations will ever hear of it, or trust in it, is another question which only the Church can answer.

This is another in the series of articles based upon the chapters in the book, *Christianity Takes A Stand*, which may be bought for 30c from THE WITNESS, 135 Liberty Street, New York 6, N. Y. The series will be concluded with the next number with an article by Mr. Philip Murray on Full Employment and one by the Rev. Frederick C. Grant on The Duty of a Christian in the Modern World.

Need for Negro Clergy

By

JOHN M. BURGESS

Chaplain to Episcopal Students at Howard University

FOR lack of clergy, Episcopal Church work among Negroes will not be extended much in the next few years. With at least thirty churches vacant it is useless to think of any advance in this field. At the present time there are only nineteen colored men studying for our ministry, and this number hardly makes up for the normal reduction through death and retirement. That we have opportunities for growth is beyond question. Where the work is adequately supported and realistically planned, our parishes are making a commendable impact upon the Negro community. We find among many of our churches a desire to bring to the people not only an impressive liturgy, but what is more important, a keen interest in interpreting the Gospel and training Christian leadership to meet the aspirations of people who face a disheartening social order. Examples of their success can be found in every section of the country.

In the face of these opportunities it is discouraging to know that we shall be marking time for a while. However there are certain definite things we can do now to correct our present situation and advance our work in the future.

First, we can bring the challenge of the Church's ministry to our college campuses. We dare not sit idly by while a meagre, unpredictable supply filters in. The schools of the American Church Institute, the large centers of Negro education in Washington, Atlanta, Nashville and New Orleans, and the great northern universities are all sources of our best leadership. We must deliberately seek such candidates. More of our college students should be given the opportunity to weigh the possibilities of entering the ministry.

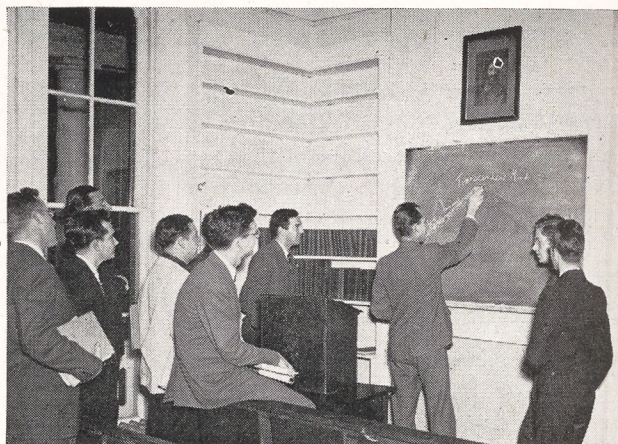
Second, this lack of Negro clergy is a national problem and not necessarily a diocesan one. In some dioceses where there are many colored communicants but few separate churches, bishops are unwilling to accept candidates because there is little possibility of their being employed in their home dioceses. In the face of our great need, a bishop would hardly be left with an unemployed



man if he accepts him as a candidate with no prospect of work in his particular diocese. Still, if he is reluctant to accept him on these terms, certainly other bishops would take him if adequately recommended. The office of the secretary on Negro work in the home department could reasonably act as a clearing house to distribute candidates over the Church.

Third, we must demand adequate collegiate training from these men and be prepared to offer them the best theological education. The cultural standards of the Negro community are rising rapidly and if the Church is to maintain its traditional position of leadership and influence there can be no letting down of the bars. Though we are inclined to rush matters because of the critical shortage, the problems will not be solved for tomorrow by filling the gaps with ill-prepared men today.

Fourth, if we are to attract the best type of lead-



An informal classroom discussion at the Virginia Seminary

ership, the Episcopal Church must testify to an unequivocal stand on those issues that directly concern the well-being of all races and classes. The Church might well follow the example of the YWCA and the National Council of Church Women in implementing high resolutions with effective action. If the Church sincerely wants Negro members, then it must break down those barriers of discrimination that tend to mark them as step-children within the household. We must be prepared to challenge the young Negro with the full power of the complete ministry, and not particularly one "among his own people." There is no logical reason why an "interracial church" should necessarily be an undenominational church, nor why diocesan and national Church administrative and clerical jobs should be held by white people only. Other mission boards are appealing for missionaries, Negroes included, for work in all parts of the world. Until recently it seemed

that the Episcopal Church was reluctant to send American Negroes as missionaries *even to other Negroes* in foreign lands. Are we yet willing to impress the colored youth with the world-wide character of the ministry that we would have him enter?

Through wise and unprejudiced planning we can present to our youth the great opportunity that the Church's ministry affords. And we can hope that enough will be interested that bishops can choose carefully among them for the best to do the job.

State of the Church And Its Relation To the College

By

C. LESLIE GLENN

President of the Church Society for College Work

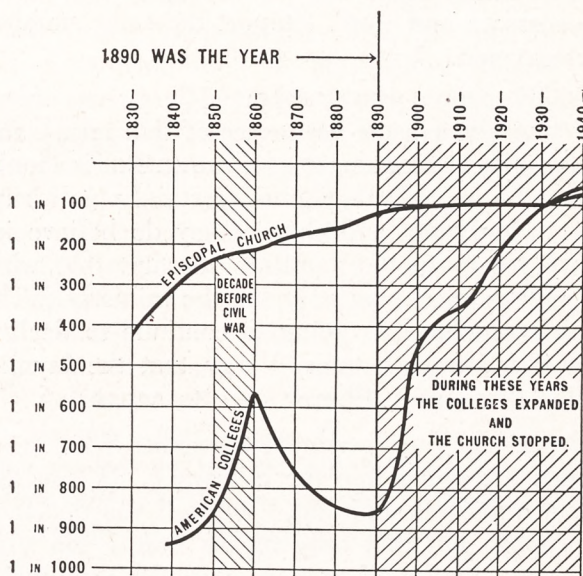
I NEVER know what the state of the Church is until I count something. I never trust my own impressions because I always feel fine. Cheerful optimism pervades every guess I make. So recognizing my sanguine temperament and having once been an engineer and a teacher of mathematics, I always want to add or subtract before giving an opinion.

My first arithmetical observation is that the Church in the United States has not grown in this century, that is, in proportion to the population. In the last century it grew rapidly, but it started a negative acceleration in 1890. That is the very year that the colleges started their phenomenal growth. When the colleges started, the Church stopped. So much is clear from the census and I venture to guess that the two facts are not unrelated.

To those of you who are familiar with graph paper I will report that the curves of Church growth and college growth are always going in opposite directions. For this fact no one will offer as an explanation that religion and learning are incompatible nor that the Episcopal Church is a particular form of Christianity which withers with education. Darwinism, Fundamentalism, Freudianism, dialectic materialism and other current intellectual difficulties are hardly worth mentioning as causes for decline in Church growth compared with what Booth Tarkington's Penrod would call "the main and simple reason." Namely, the boys and girls left strong home parishes for weak col-

lege parishes. If the home church is weak, at least it is the church of childhood; but the ineffective college church makes a pitiful contrast with the growing and stimulating university. The state of the Church in general is tied up with the state of the Church in the colleges.

This is confirmed by unquestionable figures—the number of clergymen compared with the population.



There may be many reasons why Church growth stopped in 1890, but chiefest was the Church's failure to minister adequately to the rapidly expanding universities. Note that just before the Civil War the same thing started to happen, but the war set the universities back.

Proportion of Church and College to Population of United States

Year	Church	College
1840	1 in 308	1 in 940
1850	1 in 235	1 in 856
1860	1 in 209	1 in 561
1870	1 in 166	1 in 775
1880	1 in 147	1 in 843
1890	1 in 118	1 in 858
1900	1 in 102	1 in 453
1910	1 in 99	1 in 347
1920	1 in 98	1 in 206
1930	1 in 97	1 in 112
1940	1 in 89	1 in 98

This shows that clergy kept up with the population fairly steadily until 1890. From then on the people increased greatly in proportion to the clergy. Of course, radio and automobiles and telephones and mimeographs enable a modern clergyman to minister to more people than his predecessor could, but this is offset by the decline in the custom of church membership and attendance, and it is not conceivable that these mechanical inventions permit the clergyman of 1947 to be the shepherd of nearly three times as many people as his brother of 1890. The fact is that he does not shepherd these extra people; they are lost. Our communicant figures are really suspect when we claim in them that the clergyman of today is able to care for nearly three times as many communicants as the clergyman of 1890. This could not possibly be true unless we have lost all sense

of what pastoral care involves in time given to individuals. The fact is that the communicant figures must be disregarded, and total clergy figures used instead. That is a very accurate count, for at least we know the names and addresses of all the clergymen. Comparing clergy with population shows either an increase in population or a decrease in clergy. Either the modern clergyman is more efficient than his predecessor or modern citizens are less religious than their predecessors and won't support the same number of clergymen.

Today, people won't support a clergyman unless they like him (in the best sense of that term) and believe him to be doing a good work. But it should hastily be added, they most certainly will support a clergyman and church they do believe in. So we return to the familiar chestnut that what we need is good men only for the ministry. The number of clergy is going to continue to decline until it is down to those clergy that the laymen of this democratic Church care to support.

Hence the very pertinent question: What kind of men are going into the ministry? If you ask me for a personal opinion, I will tell you that they are superb but that only means that I can give you some names of men now in the seminaries who are as fine as any I have ever known. I don't know the rest, but I am optimistic and they all look good to me. The first post-war class is superlative.

Some of you, however, may have been looking for curates or rectors lately and may be willing to put up with more arithmetic. This time from the Bible, abridged and reversed. The four fat and well favored post-war years that the seminaries are going to have under the G I Bill will only make up for the four lean and ill favored years of World War II, when the seminaries were practically empty.

The heart of this college generation has been touched with fire, as Justice Holmes said of another war generation years ago; but what happens after this? The war is not the war with Germany and Japan. Who will explain that? How is the Church to get clergymen for the great expansion before her in the next twenty-five years? Only by further efforts to reach college men. Strengthen the churches in college towns, increase the number of clergy ministering to students. By count, more present-day seminarians found their vocation in college, or in the army or navy, *due to the chaplain*, than found it under any other influence. The college chaplain is the person to get the men the Church needs.

Here the statistics are encouraging. I have not

tried to count the places that were doing good work ten years ago that are doing nothing now, but from acquaintance across the country I can think of only five or six. On the other hand, there have been a large number of rectorships in college towns filled by interested and able men in the same ten years, and alumni concern is manifest in many quarters. Bishops and churchmen generally are alert to the opportunities. Three hundred and eight new clergymen have gone into college churches or chaplaincies in ten years, most of them with the primary purpose of reaching the college and many of them able to show clear results.

Every reformation in the Church's history was



Students at William and Mary College talk things over with the Rev. F. H. Craighill Jr., the Episcopal chaplain

effected by new men. Wise popes did not try to change the clergy, but looked for new ones. St. Francis and Ignatius Loyola started over again with the laity. Oliver Cromwell developed his New Model Army out of new recruits before he was ready to fight.

The most hopeful sign of the state of the Church is the way people's eyes are fixed on future leadership.

THE Church Society for College Work, founded only ten years ago, though dreamed of by many persons for twenty years before that, has focused a scarcely dreamed of interest on the part of the Church in this field. In this Society there is at last a union of prayer and work for this cause, and if money is any index of enthusiasm, nearly \$40,000 is raised each year for supporting chaplains to students.

However, let us be realistic. Allow the mathematician once more to correct the advocate. A grain of mustard seed and a little leaven are hope-

ful signs to us preachers because we know what they may become if planted in the ground or in the dough. But the metaphor-scrambling mathematician warns against counting chickens before they are hatched, or seeds before they find rootage, or leaven before it sets overnight.

There is a stirring in our Church, and our Church is more alert to this than any other, Roman or Protestant, but two warnings must be sounded.

1. Almost nothing was done, until the day before yesterday, for the intellectual side of religion in our colleges. Effective rectors and chaplains in college towns means some measure of pastoral oversight for student, but we must not deceive ourselves into thinking that we are offering a teaching ministry equal to the teaching offered in the classroom. We are just beginning to supply the great numbers of lay professors of philosophy, history, the Bible, theology, sociology and psychology who are convinced Christians and whose courses for undergraduates will at least give an opportunity for information on Christianity for the adult mind. When we do, the dream of Christian education will be fulfilled as it is far from being fulfilled today. Christians mature in heart, soul, and mind.

2. The second warning is about missionary interest. Without any investigation, I will announce the statistic that one sermon every two years is preached about missions in every college chapel (i.e., the official college chapel, as distinguished from the local Episcopal church where our chaplains preach).

If you wonder what is happening to missionary giving, consider that 300,000 men and women graduate every June who have heard two sermons on the subject in four years (if they went those Sundays). Perhaps the missionary enterprise will always have as its backbone, as Bishop William Lawrence used to say, the ladies sewing in the basement of the parish church. Certainly it will get no help from college graduates without a process of re-education. We have made almost no effort from our Church Missions House to teach students about missions or to recruit them for the field. The thin red line of new rectors and chaplains won't do much for missions for a long time to come. We'd better still place our confidence in the Woman's Auxiliary.

The leaven has to set in the dough a spell, and yet it's there. That is the important fact. There are 1,500 colleges and universities in America, and the leaven is in 537 of them. Ten years ago it was in 229. Even a mathematician will permit himself a faint smile of encouragement.

Nor is this the leaven of the Pharisees, who were

always looking for an outward sign. For the work in the colleges today is a deep work, rooted in prayer, and making inward as well as outward progress.

I would like to end on this note, but I can't. (The choir often tells me I miss good places to stop my sermons.) This must go on for I am afraid it may fall into the hands of my friends at Columbia, Williams, Louisiana State, U.C.L.A., Iowa State, Yale, Howard, Vassar, Winthrop, Harvard, or two dozen other places. They do not feel like farmers sowing seed or housewives waiting for dough to rise. They feel like fighters. There is a struggle going on today for the rich prize of the undergraduate mind. If the college is a field, it's a battlefield, not a wheatfield. Professors are not absent-minded dreamers walking along elm-shaded paths carrying green bags. They are protagonists, on one side or the other, in a contest that every day increases in intensity—democracy versus communistic fascism, idealism versus cynicism, spiritualism versus materialism. Every issue in the modern world makes for the university, because there is the future. And the Christian Church is fighting for that same future. Fighter is a better metaphor than farmer because *there isn't much time left*.

New Books

***Excellent

**Good

*Fair

***The Predicament of Modern Man and Foundations for Reconstruction*. Both books by D. Elton Trueblood. Harper's. \$1 each.

The first named is a masterly diagnosis of the situation in which we find ourselves and the way out, by the professor of philosophy at Earlham College, formerly chaplain and professor of philosophy at Stanford University. The second book is an application of the Ten Commandments to contemporary life. These two books of scarcely more than a hundred pages each are challenging and stimulation to preaching and teaching. If you haven't read these two books I recommend that you hurry to buy them.

—GEORGE B. MYERS.

* * *

***The Resurrection of Christ*. By A. M. Ramsey. Westminster, \$1.00.

Another important contribution to biblical theology. Unlike older studies, which seem determined to prove either that Jesus did not rise or that he was not changed, this work emphasizes the positive meaning of the resurrection.

—ROBERT GRANT

The Society for College Work Sponsors Conference

*Those Teaching or Planning to Teach Religion
In Colleges to Meet at Virginia Seminary*

Edited by Sara Dill

Washington:—The Church Society for College Work is sponsoring a conference for ordained college teachers of religion and graduate students who plan to teach religion in college, including twelve of the Episcopal clergymen now working for their doctorates at Union Seminary. This will be held at the Virginia Seminary sometime early in May. The purposes of the conference are to explore problems of placement, to examine reasons which favor or handicap ordained Episcopalians in the various colleges, to discuss several colleges where the administrations might be persuaded to appoint Episcopalians as teachers of religion.

To make clear the Church Society's interest in college teachers of religion as well as in college pastors and chaplains, to explain that in general this is a new emphasis and an additional strategy from the point of view of the Church Society, to suggest that this first sizable group organize as a special group within the Church Society and lead the way in the teaching field.

To discuss responsibility of teachers of religion to recruit for the ministry, to support conferences on the ministry by their attendance and by sending their able students, and by encouraging their students to visit the seminaries while they are still undergraduates.

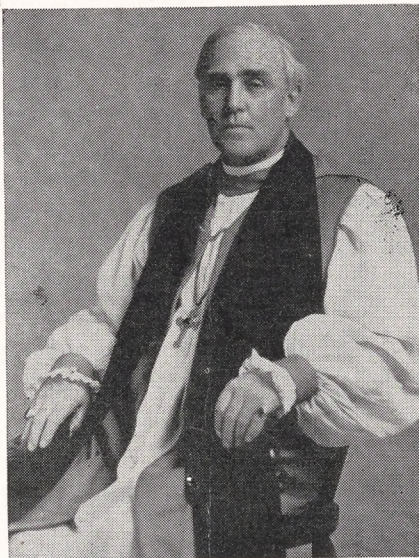
World Relief

New York:—St. George's Church here has contributed \$7,200 in cash and about 400 items of material aid to the Presiding Bishop's Fund for World Relief. Mrs. Henry Hill Pierce, chairman of the workroom, said that attendance there has varied from 75 on the lowest day to 114 on the highest.

Artificial Insemination

London (wireless to RNS):—British churchmen and doctors are divided as to whether "test tube" babies should be encouraged, according to a series of discussions sponsored by the British Morality Council, a report of which has just been made public here.

The Council, organized by churches and sociologists under the chairmanship of the Rt. Rev. John W. C. Wand, Anglican Bishop of



Archbishop Derwyn T. Owen, Primate of the Church of England in Canada, died of a heart ailment on April 9 in Toronto in his seventieth year

London, said the report was released so readers might "arrive at a balanced judgment of the issue."

Most churchmen, according to the report, denounced artificial insemination as "degrading and adulterous unless the donor is the woman's hus-

band." On the other hand, some doctors said the practice is "often justifiable because it will bring into many homes happiness where unhappiness previously existed, and tends not to destroy but to safeguard the marriage."

Dr. Thomas G. Dunning, director of education, temperance and social service of the Baptist Union, said he felt that "religion should sanction artificial insemination from a husband." The Rev. J. C. Heenan, a Roman Catholic priest, and the Rev. G. L. Russell, of the Church of England, both condemned the practice. A number of lawyers argued that children born after artificial insemination by a stranger are illegitimate.

Dr. Mary Barton, a gynecologist, said 300 "test tube" babies have been born in England during the last five years as the result of artificial insemination by strangers, and "thousands" after artificial insemination by husbands. She added that 10 per cent of all British marriages are infertile, and adoption, in 70 per cent of cases, would not satisfy the woman's maternal instinct.

College of Preachers

Washington:—Canon Theodore O. Wedel announces a number of interesting conferences at the College of Preachers. In Easter week college workers of the 3rd province met, with Prof. Edward McCrady of Sewanee the main lecturer. Others were the Rev. F. H. Craighill, the Rev. J. Clemens Kolb, Canon Wedel, Miss Katharine Duffield, Miss Helen Turnbull and the Rev. Thomas V. Barrett.

This week the Rev. Otis R. Rice of New York is leading a confer-

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ence on the pastoral ministry; next week, April 21-26, Dean Zabriskie of Virginia Seminary leads a conference on Hooker, Maurice and Dabose, Anglican theologians.

Dom Gregory Dix, British liturgical scholar and the author of *The Shape of the Liturgy*, will be at the college the entire week of April 28 to lead a conference in a study of doctrinal and liturgical tensions; ancient and modern. Dean Charles L. Taylor of the Episcopal Theological School is the leader of a conference on Old Testament theology, May 19-24; the Rev. Percy L. Urban of the Berkeley Divinity School heads the conference the week following, and from June 2 to 7 the Rev. John Bennett of Union Seminary directs a meeting on the gospel and society. Finally from June 9 to 14 the Rev. Charles W. Lowry of All Saints', Washington, leads a conference on the Christian doctrine of God.

In addition the college will be host to a number of smaller gatherings, including the National Cathedral Association and the yearly conference on management and labor sponsored by the Presiding Bishop.

Bard Chorus

Annandale, N. Y.:—The Schola Cantorum of Bard College, a chorus of sixty students, will give a recital of sacred music tonight, April 17, at the Church of the Heavenly Rest,

New York. The program will include the Requiem by Gabriel Faure and the Alto Rhapsody by Johannes Brahms. Admission is free and without ticket.

Heads Council

Newark:—Bishop Theodore R. Ludlow of Newark is the new president of the New Jersey Council of Churches. Dean Arthur Lichtenberger of Newark continues as chairman of the Council's department on social education and action.

Summer Session

Berkeley, Cal.:—A five weeks summer term will be offered at the Church Divinity School of the Pacific. It is primarily for veterans who desire to accelerate their preparation for the ministry. The first period of two and a half weeks opens June 23 and the second July 10. All the members of the faculty will give courses.

Discuss Politics

Lewiston, Maine:—The first political emphasis week ever held on a college campus was concluded recently at Bates College. Sponsored by the Bates Christian Association to stimulate student interest in political issues and problems and to try to discover "the role of Christian students in political activities," the week was highlighted by the address of Governor Horace Hildreth of Maine, and by assembly pro-

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Based on a somewhat similar problem of Phillips Brooks, the author wrote a paper two years previous to the death of Wendell Willkie, stating that without technical counsel disaster awaited the voice and health alike of America's "apostle of One World."

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grams, dormitory discussion groups, radio programs, library exhibits, a student opinion poll, and other special events. The issues considered during the week concerned international affairs with particular emphasis given to the Greek crisis, disarmament, and the development of federal world government.

Governor Hildreth's address, calling for students to assume their responsibilities for "vigorous, aggressive leadership" as Christian citizens, keyed the week-long program designed to furnish not only an informational background to the issues considered, but also, a significant motivation for student political action.

At the conclusion of political emphasis week, F. William Stringfellow, organizer of the program, commented that the experiment in student political activity was so successful that it would become a regular event at Bates. Stringfellow, who was recently named one of the five delegates from the Episcopal Church to the world conference of Christian Youth to be held in Oslo this summer, said that "it is hoped that other colleges will join us in this kind of program in an attempt to more clearly evaluate the relation of the American student to political affairs in view of the social ideals and political implications of Christianity."

Missionary Speaks

Savannah, Ga.:—Ellis N. Tucker, for 25 years a professor at St. John's University, Shanghai, spoke in a number of parishes in Georgia, March 9-16. He told of the Church's work in China and of the political and military situation in that country.

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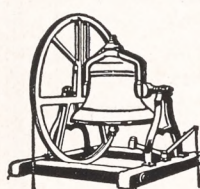
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Churches Act

Austin, Texas (RNS):—The Austin Council of Churches has petitioned the city council to deny utility services to any addition or subdivision that discriminates against any religious group. The church request followed a stormy three-hour city council meeting at which three councilmen strongly denounced sub-dividers of two new additions, just outside the city limits, for the inclusion of anti-Semitic restrictions on the ownership and occupancy of property. Developers of the property had applied to the council for the extension of city utility service and entrance to the sub-division through a city park. Action on both requests was postponed, but the city council indicated it would deny the requests unless the religious discrimination stipulations were removed. Developers have indicated they would comply with the city's request.

Represents Council

Atlanta, Ga. (RNS):—The Rev. Forrest Cleburne Weir, of Miami, Fla., was installed here as southeastern representative of the Federal Council of Churches. Speakers at the investiture included Charles P. Taft, Episcopalian and president of the Federal Council and Bishop Arthur Moore of the Methodist Church.

Mr. Taft said the greatest social need of the church is acquiring "knowledge of the techniques of co-operation." He was critical of "the churches' failure to aid laymen with their everyday problems," and proposed that the Federal Council mobilize united American lay thought to influence world politics. Bishop Moore asserted that "a sectional, factional, divided Church cannot cope with secularism, nationalism and materialism. A warring Church won't produce a warless world. There are many demands for comradeship, none for competition."

Gifts Received

New York:—The Rev. P. H. Vogel, secretary of the foreign relations department of the Old Catholic Church in Austria has notified the National Council that packages sent by the Presiding Bishop's Fund have been received by congregations in Linz and Ried, Upper Austria. Also the Presiding Bishop has received a letter from Bishop Eivind Berggrav, Primate of the Norwegian Church, expressing gratitude for help received.

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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.

JAMES M. STONEY

The Bishop of New Mexico and Southwest Texas

I was happy to see the excellent article "The Clergy Shortage" by Dr. Taylor in your issue of March 27. The situation is serious and should be called to the attention of our young men as earnestly as possible. Dr. Taylor's statements are correct, of course, but it is not quite so desperate as the bare facts would indicate. There has been a steady trend of population to the cities during the past fifty years which means that congregations are larger and there are not so many of them. Though the numbers in the church may be increasing all out of proportion to the numbers of the clergy it is a fact that when people are gathered together in large numbers we do not need as many ministers to look out for them. For instance, in the District of New Mexico and Southwest Texas we have slightly over five thousand communicants. If these were gathered together in ten parishes, ten clergymen would be sufficient. But as they are scattered over 154,000 square miles of territory, in over 50 groups, it takes three times that many merely to cover the field.

The lack of recruits during the past few years is serious but it is a delay rather than a total loss. Many of the men who refused to take advantage of their exemption and went into the military service are now in the seminaries and soon we will have a goodly number ready for work. Some of these prospective clergymen changed their minds and will never enter the ministry but there are many others who decided for the ministry while they were in the army.

The temptation to lower the educational requirements to meet the immediate emergency is certainly great, but there is ground for argument with regard to the type of training that is needed. When I was in seminary, many years ago, we seemed to learn everything except the things that we needed, to run a parish. It may be that the seminaries are giving a more practical training now, but my generation of theological students were pitched into their work without knowing much about the management of a parish, the conduct of Church School, the organization of parish life or the deeper problem of personal dealings with individuals. From the standpoint of dealing with the ordinary rank and file of church members these things are of far greater importance than the purely intellectual training that used to be given. The Church needs a great many more practical parish priests and not so many expert technicians.

I think too, that the seminaries have failed to impress our young men with the fact that the smaller places, particularly in the rural areas, are of equal importance and dignity with the more prominent parishes in the cities.

We definitely need more clergy and we need well trained men but the type of training apparently needs to be re-studied.

MR. ALEXANDER L. TINSLEY

Layman of Plainfield, N. J.

I call your attention to the advertisement in THE WITNESS headed "The Guild of All Souls." I cannot reconcile myself to this. Prayers for the dead on the part of relatives and friends and collectively by the Church is one thing, and apparently has never been objected to by the early undivided Church. It is too personal, sacred and voluntary a matter however to be bought or sold. The fruits of the latter practice are evil as shown by the history of the Roman Catholic Church. I can but see in this advertisement an attempt, whether conscious or not, to have us follow the example of that Church. The time to check this trend is in the beginning.

* * *

MR. MARTIN V. FRANKS

Layman of New York City

It is a great comfort to many of us that there is at least one Church paper that deals with the matters that concern our daily lives. The issue of April 3, just received, is a case in point. The analysis of the Greek situation by A. J. Muste was excellent and his program thoroughly Christian. As I read the daily papers it becomes increasingly clear to me that our representatives in Moscow are bent upon war, quite regardless of the concessions the Russians are making. It was also good to learn in this same number of THE WITNESS that there are those on the commission of a just and durable peace who are unwilling to stand quietly by while Mr. John Foster Dulles leads them along the war path.

* * *

MISS ELIZABETH HEARDING

Churchwoman of Delafield, Wisconsin

I desire to express sincere endorsement of the article by Dr. Foerster on the German situation (WITNESS, Feb. 13) and would be glad to see it published as a leaflet for wide distribution and for my own distribution.



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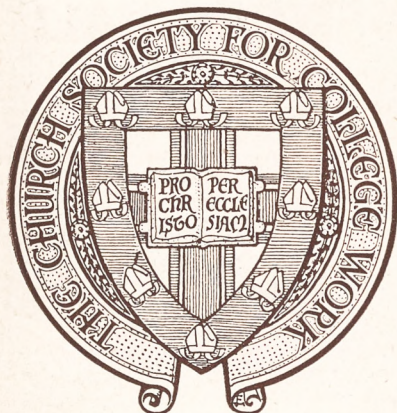


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