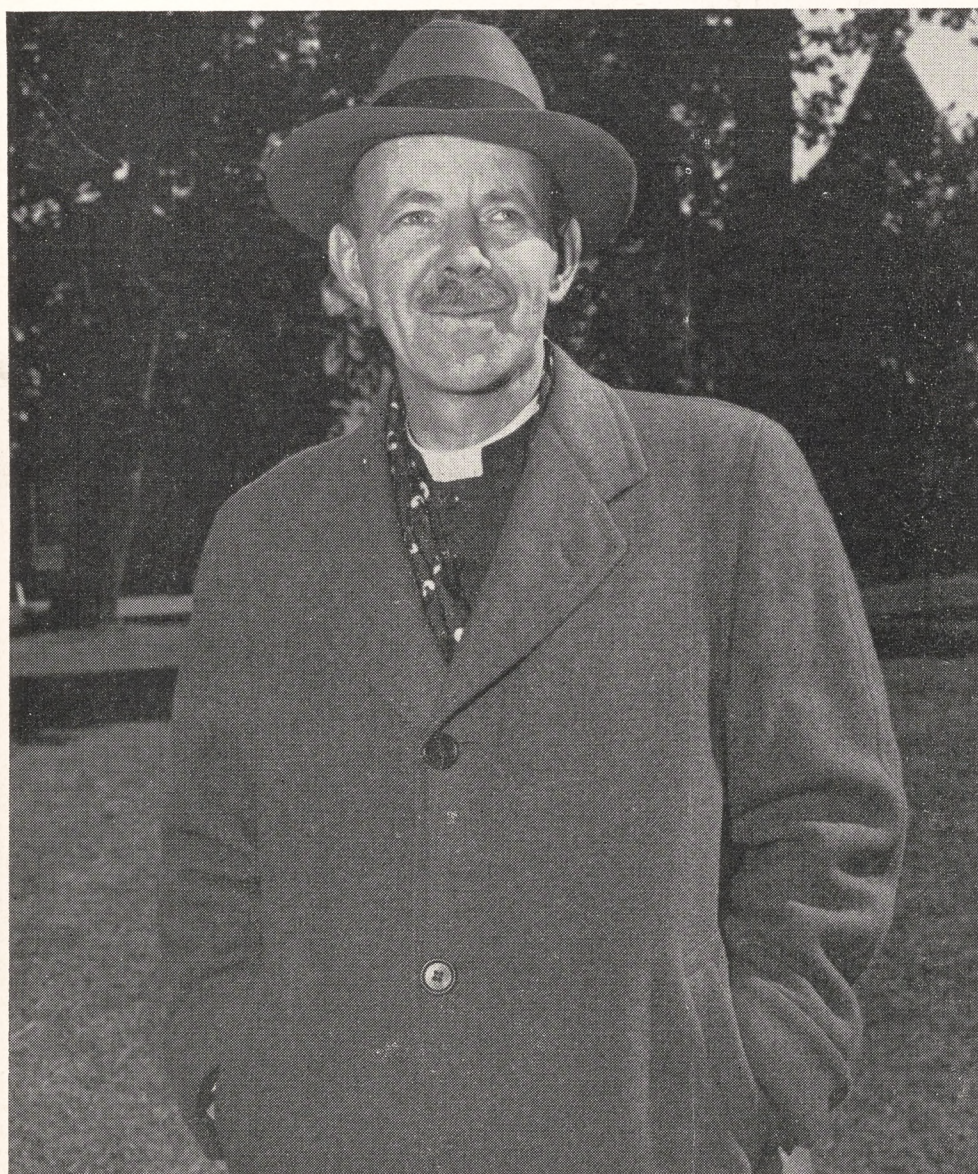


# The WITNESS

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MAY 1, 1947

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A. C. ZABRISKIE  
IS THE DEAN OF  
VIRGINIA SEMINARY

## The Virginia Seminary



## 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. Paull 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. Roelf H. Brooks, S.T.D., Rector  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
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

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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MAY 1, 1947

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No. 20

### Clergy Notes

BARBER, R. Y., has resigned as rector of St. Philip's, Laurel, Del., effective Dec. 31, 1947.  
BRICKMAN, CHARLES W., is now the rector of St. John's, Tampa, Fla.  
CHAPMAN, BENJAMIN E., is to retire as priest in charge of the Incarnation, Chicago, on June 1.  
HADLEY, IVOR, assistant at Grace Church, Oak Park, Ill., becomes priest in charge of the Incarnation, Chicago, June 1.  
LINES, STILES B., for the past two years a graduate student at Columbia University, becomes rector of Grace Church, Camden, S. C. on June 1.  
MOORE, HENRY B., vicar of Holy Apostles, Ellsworth, Kansas, will be the vicar of St. James', Morenci and St. Philip's, Clifton, Arizona, May 31.  
PLUMLEY, WALTER P., formerly of Hadson Heights, N. J., becomes rector of St. John's, Buffalo, N. Y. May 4.  
RIDOUT, T. L., formerly of Mount Holly, N. J. is now rector of Stras Memorial Church, Tazewell, Va., and in charge of Trinity, Richlands, Va.  
RIGHTMYER, NELSON W., rector of St. Peter's, Lewes, Del., has resigned to become a professor at the Philadelphia Divinity School.  
ROBINSON, E. M., formerly the rector of St. Andrew's, New Castle, Me., is now priest-in-charge of churches at New Port Richey, Dunedin and Tarpon Springs, Fla.  
ROWE, G. CHARLES, of Nova Scotia, is now in charge of the Church of the Redeemer, Niagara Falls, N. Y.  
SAVAGE, ROBERT E., formerly vicar of Trinity Church, Solebury, Pa., is now rector of the Redeemer, Elgin, Ill.  
WALKER, J. B., rector of the Holy Comforter, Sumter, S. C. is to retire from the active ministry on July 1.

### 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 Klonan, 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.



VICES  
g Church  
CH CATHEDRAL  
Sts. Harriet  
9:30, 10:45, 11:15  
Communion  
M.: Tuesday, 7:30  
Wednesday, 7:30  
day Service daily  
CHURCH  
bridge  
M. Day, 8:30  
Kilgus, 8:30, 9:30, 10:30  
and 11 A. M.  
CHURCH  
Miami  
Hiller, 8:30, 11:15  
8:30, 11:15  
CATHEDRAL  
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Arthur C. Linton  
Dean  
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A. M., Holy Communion  
Study Class  
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MITRA, N. Y.  
T. Henderson  
11 A. M.; 4:30 P.  
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M. Services Announced  
IST CHURCH  
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M.—Church Service  
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Saints' Days—  
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CHURCH, BALTIMORE  
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10 A.M. Holy Communion  
CHURCH IN PHOENIX  
Street above 10th  
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Founded 1893  
r. Kilmer, 8:30 A.M.  
Starvation, 10:30 A.M.  
ices: 9:30 and 11:30  
at: 10:30 A.M.  
ed, noon and 7:30  
12 noon  
ish is Open Every Day  
HARRY CHURCH  
& Walnut Ave.  
Pittsburgh  
ston L. Scott, 12:30  
9:30, 11:30 and 11:45  
ment—Daily at 10:30 a.m.  
and Fridays 10:30 a.m.

## A Radio and Advertising Plan Approved by Council

*Bishop John B. Bentley of Alaska Is Elected  
New Vice President of the National Council*

By W. B. Spofford

New York:—A radio, movie and advertising campaign of evangelism, aimed at reaching the whole nation, was approved at the meeting of the National Council meeting here April 22-24. The plan calls for a half-hour radio program over a national hookup for forty weeks; full page color ads in mass circulation magazines and farm papers; two motion pictures annually, written and directed by experts, with professional actors. The campaign will cost approximately \$1,200,000 annually (\$600,000 of it for radio) and the plan is to raise this sum by asking each person who makes a pledge toward the grand total of \$55,000,000 raised by the whole Church each year, to add 3% to his pledge during the every member canvass this fall.

An entire day at the meeting was devoted to a discussion of the proposal. Mr. Robert Jordan, head of the promotion department, opened the day by proving, by means of charts, that the Episcopal Church is virtually standing still. Various Council members then made speeches, with the following quotes indicating the trend:

"Our Church has pearls," said the Rev. Robert A. Magill, "but apparently we made up our minds long ago not to cast them before swine."

"The Church has great potential strength, particularly in its laymen," declared Mr. Clark Kuebler, "and they must be given work to do. They are ready to be trained for the task but we sit by while the world burns around our ears and do nothing."

"There is little sense in using the radio and advertising to urge people to join our fellowship when the quality of our spiritual life is so low," said Bishop Angus Dun. "They may come as a result of our pleading but they won't be convinced."

And in this he was supported by Treasurer Lewis B. Franklin who

said that "There is little sense in adding another half million members if they are to be like the million and a half we already have. We are rotten in worship, in conviction, in



*Bishop John B. Bentley of Alaska is the new vice-president of the National Council, in charge of the overseas division, succeeding the Rev. J. Thayer Addison who resigned in December because of illness*

sacrifice, with 70% of our present membership on the fringe of the Church. Why ask others to join us in our weakness?"

Mr. E. Townsend Look stated: "We need to present two or three big plans so that laymen will have something to do that is worthwhile."

The Presiding Bishop and Bishop Elwood Haines of Iowa each contended that it was not an "either-or" business; that we certainly should deepen the life of our present membership, but at the same time reach out for others in every way possible. Bishop Haines spoke particularly of the successful techniques of the Roman Church "whereby they are about taking over in the middle west."

Practically everyone had a say—

Bishop Carpenter, Mr. Alexander Whiteside, Mrs. Harper Sibley, the Rev. John Heuss, the Rev. Horace W. B. Donegan, the Rev. Robert R. Brown, Mr. C. McD. Davis—after which the plan was approved as submitted by Mr. Jordan. A committee of experts in radio, movies and advertising is to be immediately set up; the money, it is hoped, will be raised as "an extra" to the every member canvass this fall; and the program will be launched in the fall of 1948. It is then expected that parish life will be so stimulated by the effort that no difficulty will be experienced in raising the funds in future years to enable it to be continued.

Bishop John B. Bentley of Alaska was appointed vice-president of the Council and director of the overseas division. He has not as yet indicated that he will accept, but it is assumed that he will since he had a long conference with the Presiding Bishop the week before the Council meeting. So it is safe to say that he will take up this new work in New York on January 1, 1948. He was elected suffragan bishop of Alaska in 1931 and was elected the successor to Bishop Rowe in 1943.

The Presiding Bishop announced that the 98 acre estate in Greenwich, Conn., had been purchased. To be known as Seabury House, the larger of two houses will be used as a conference center and hostel while the smaller house will be the home of the Presiding Bishop. Bishop Sherrill stated that it can become "the spiritual capital of the Protestant Episcopal Church around the world. It can be to the Episcopal Church something at least what Lambeth is to the English Church."

Announcement was made of the appointment of Robert G. Cook as assistant director of the promotion department. Following the war he worked for a couple of years as a radio script writer for a New York advertising agency and more recently has been the producer of a sports program on a nationwide network. He, presumably, will have a lot to say in connection with the radio-movie-ad campaign.

The request of the convocation of Puerto Rico that native clergy be paid the same as missionaries from

page three



the U. S. was turned down with one of those "intention-to-give-careful-study-to-the-problem" type of resolutions.

The Council also went on record as opposing the use of public funds for sectarian educational purposes, referring specifically to bus travel and text books. While not mentioning the Roman Church, the resolution was of course directed against the inroads that Church has made in recent years in securing public funds for these ends.

## WORLD COUNCIL OF CHURCHES

*Buck Hill Falls, Pa.*:—The tremendous needs of people and of churches throughout the world, and efforts to secure the full participation of more Eastern Orthodox Churches, were the highlights of the four day meeting of the World Council's provisional committee, meeting here April 21-24. The Council represents 103 Church bodies in 32 nations, and they are represented here by about twenty-five high-ranking Church leaders from Europe, Asia, North and Latin America.

The Rev. W. A. Visser't Hooft, general secretary, reported that the Russian Orthodox Church is giving "serious attention" to the question of relationship with the Council, while the Greek Orthodox Churches have already indicated their willingness to participate as full members in the first world assembly of the Council, scheduled for Amsterdam next summer. He said that one of the major obstacles is the impression that the Eastern Orthodox Churches have that the Council is "largely a Western and more specifically, an Anglo-Saxon organization which identifies itself consciously or unconsciously with the concerns and interests of the western nations."

On the matter of European needs, the Rev. J. Hutchison Cockburn, formerly moderator of the Church of Scotland and now director of reconstruction and interchurch aid, presented a picture of great privation and suffering. "The slowness of economic recovery is affecting the Church life and for this reason it is necessary to help the Churches along many lines if they are to function at all and be able to help others."

He stated that anti-Christian forces are so strong in Europe today that the Christian tradition "no longer dominates the European scene,"

and he stressed particularly the need for religious work among youth, declaring that in a vigorous youth program "perhaps we would have the answer to the Communist ideology. Communism can't be argued down, it must be lived."

The Rev. Marc Boegner, president of the Federation of French Protestant Churches, expressed thanks to America for "your brotherly welcome in this lovely place" and declared that "in our world of uncertainty, violence, hate and despair only the Church of our Lord Jesus Christ can reveal to men the secret of true community life, built upon reverence for human personality, acknowledgement of minority rights and a sound note of social justice."

This meeting, called chiefly to

lege work commissions of the provinces met here April 16-22 to discuss their problems. There were addresses by John O. Nelson, director of the commission on the ministry of the Federal Council of Churches; Wilmer J. Kitchen, head of the World Student Service Fund; John Deschner, head of the United Student Christian Council and Ray Sweetman of the staff of the Student Christian Movement in the state of New York.

Attending were the Rev. Robert Rodenmayer and Miss Barbara Arnold, first province; the Rev. Stephen Bayne Jr. and the Rev. James Rockwell, second province; the Rev. Francis Craighill and Miss Katharine Duffield, third province; the Rev. Joseph S. Ditchburn, fourth



*Among the many ex-service men studying at the Virginia Seminary are John Stevens, Prof. Heim, Tom Wright, Hank Seaman and Stan Powell*

plan for the Amsterdam meeting next summer, set forth the following as the principal functions of the first world assembly: to provide opportunity for thorough study of the main theme, "The disorder of man and the design of God"; to adopt the Utrecht constitution of 1938; to decide on the program and policy of the World Council; to provide opportunity for discussion of any matters of common concern to the Churches.

## COLLEGE WORKERS CONFER

*Princeton, N. J.*:—Secretaries of college work and chairmen of col-

province; the Rev. A. Thorp and the Rev. John Heuss, fifth province; the Rev. LeRoy S. Burroughs, sixth province; the Rev. John A. Winslow, seventh province; the Rev. Charles Neville, eighth province.

## WORLD PROBLEMS CONSIDERED

*Geneva, N. Y.*:—Problems involving both the administration of the Church and its role in national and international affairs were considered by the bishops of the province of New York and New Jersey, meeting here April 28-30. Cooperation with other Churches was also considered.



# The Plight of the Seminaries Today Is Very Great

*The Virginia Seminary Well Illustrates Needs Today of All Our Church Seminaries*

By Robert O. Kevin  
Of the Virginia Seminary Faculty

*Alexandria, Va.*:—It comes apparently as a shock to many lay people to learn that their gifts on "the red side of the envelop" do not subsidize the seminaries of the Church. This note of surprise is general and genuine. In congregation after congregation it has appeared as a characteristic reaction when people are told of the current effort of the Virginia Theological Seminary to secure funds with which to carry on its work.

Many assume that more efficient planning by the National Council is needed. Funds for the training of ministers, they say, should be part of the missionary program. They argue that nothing so important as the continuing supply of clergymen for the Church should be left belatedly to chance and to charity. It may be that they are right. But the probable truth is that few congregations in the Protestant Episcopal Church think much about the question of where ministers come from until they are driven to the necessity of finding a rector—in these days an increasingly difficult task. For although our communicant strength

has tripled in the last fifty years, the number of clergy has only slightly increased.

Others perhaps give no more thought to the question than to assume that ministers are somewhat as babies

"... not in utter nakedness, But trailing clouds of glory do we come

From God, who is our home."

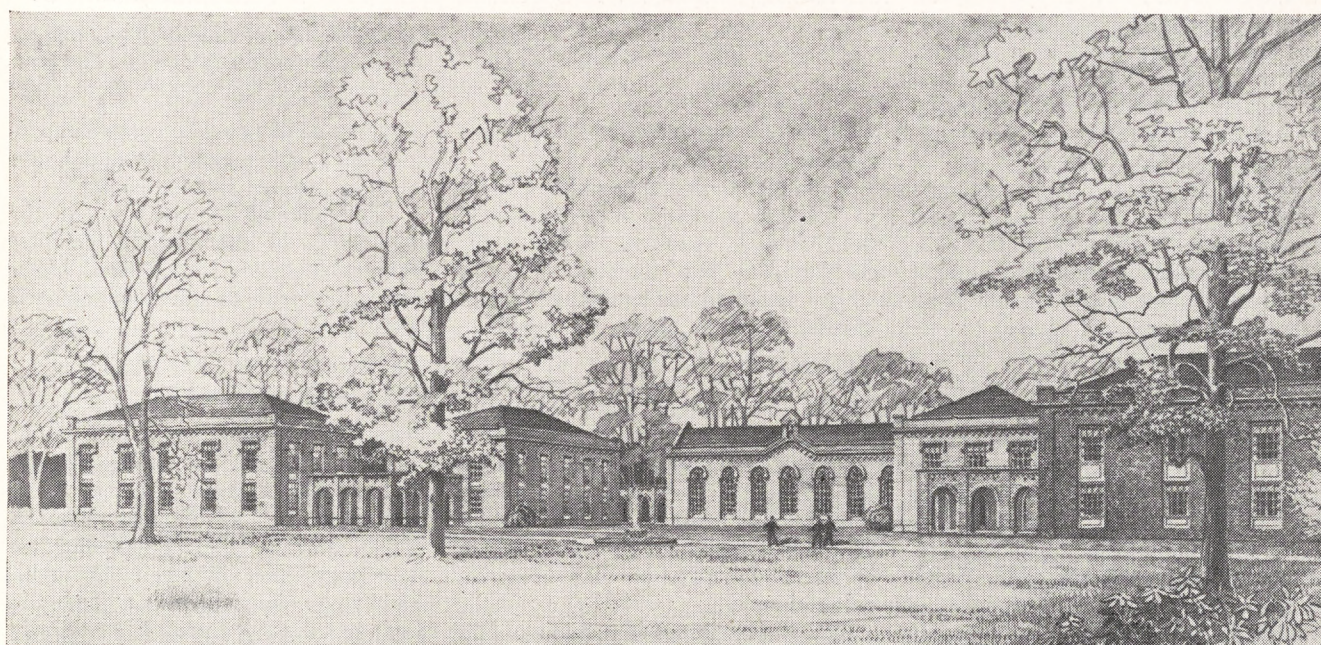
There is much in this notion to commend it. A man who is presented for ordination needs to have had an experience like that. But he also needs certain skills and equipment and knowledge and wisdom that only a Christian theological seminary can teach him. There are eleven of these in our Church with libraries, dormitories, faculties and staffs, and every one of them is in need of more lay support so as to carry on its work. Some of them are desperately in need of it.

The Virginia Theological Seminary is currently asking \$660,000 with which to build urgently needed dormitories and a refectory, and to make certain repairs to its property. This sum, however, is only a part

of its real need. To serve the Church as the Church of Christ ought to be served, the Virginia Seminary should have \$2,110,000. Other seminaries face much the same problem. Their facilities are inadequate to the task of meeting the Church's demand for ministers.

One might ask why the seminaries are in this plight. A glance at their history tells the story. The Virginia Seminary was begun in 1823, with Francis Scott Key, author of the *Star Spangled Banner*, one of its founders. Others of the seminaries are approximately a century old. They were set in certain areas by devout men and women who believed that the religion of Christ should be finely taught and finely lived. The endowments they gave, their buildings and equipment, were intentionally made independent of purely local diocesan authority and control. For the sake of the freedom "wherewith Christ hath made us free," they were established so they could "seek the truth, come whence it may, cost what it will."

As Dr. W. Russell Bowie has written of our seminary in Alexandria: "The life and spirit of the Virginia Seminary are linked with a long past. The Seminary was founded, and has been nourished by men who breathed instinctively the atmosphere of reverent and simple piety which came to them from the Book of Common Prayer. Their religion was ardent and unafraid, and the reason was that it rested on convictions about Christ. He was and is Lord of the Church, and the



*The Architect's drawing of the proposed new buildings for the Virginia Seminary*



worth of the Church in any generation depends not upon ecclesiastical claims but upon the measure of the spirit of Christ which its thought and life exhibit. This is what the Protestant Episcopal Theological Seminary in Virginia has always believed and witnessed to, within its own walls first, and then wherever its men have ministered and its missionaries have pioneered."

In the age of secularism, however, there arose a generation of Church people which failed to relate itself realistically to the task of helping to train men for the ministry. And now the seminaries are the bottleneck of the Church. Candidates are asking to be admitted, but buildings have fallen into disrepair and some of the seminaries' equipment has become obsolete. Expansion of plant facilities to care for the growing needs of Christ's flock has become almost impossible.

That is the situation we now face at the Virginia Seminary. Last fall at the beginning of the school year there were 101 undergraduates. Seventy-four of these men were lately in the armed services of our country. They had been offering their lives for the preservation of values in our inheritance we deeply cherish. Now they were seeking to give them again in the ministry that the world might be saved and men might live unto God.

But of these 100 or more students, only 52 could be housed on the campus. The others had to find lodgings elsewhere as best they could. At an unfortunate time, the old and loved St. George's Hall where Phillips Brooks once lived as a student, had to be torn down. It had stood for nearly a century. But building inspectors condemned it as no longer safe.

For the future, the Seminary must make provision for a continuing student body of 100 men on the Hill. Accommodations for them must shortly be made available or first-rate candidates will have to be turned away. To help house them a group of buildings which includes 4 dormitory units and a refectory has been planned. The group will cost \$425,000 to build. These living halls will care for 48 men. Another \$235,000 is needed to furnish the new buildings and to repair and restore the other property of the Seminary.

This is not the whole problem at Virginia, only the immediate one. As with all institutions, income from

invested funds has declined while operating costs have arisen. Yet it is from an institution's endowment that scholarship aid is granted to students. To offset an anticipated loss of \$8,000 annually because of decreased income, there should be an additional endowment of \$260,000.

So with the need for capital endowment for other aspects of the school's life. Properly to maintain the new dormitory buildings when they are erected, an endowment of \$350,000 should be available. To raise the salaries of full professors to \$5,000 annually and to allow other departments of the Seminary's

is at stake, it is difficult to believe that consecrated men and women, in a position to help, will hold back the means whereby the ministry of Christ can be given to the Church.

## BISHOP CLINGMAN URGES UNITY

*Louisville, Ky.:*—Bishop Clingman urged closer unity, even federation, between Churches in his address to the convention of Kentucky. "I am convinced that peace in the Church is a condition of peace in the world," he said. "Can we expect men and women whose chief interests are secular to find a basis



THE VIRGINIA FACULTY: Kenneth E. Heim, Stanley Brown-Serman, Albert T. Mollegen, Clifford L. Stanley, Dean Zabriskie, Robert O. Kevin, Jesse M. Trotter. Absent when the picture was taken was Reuel L. Howe

work to operate effectively requires endowment of \$540,000.

In order to give a greater measure of clinical training and supervised field work to students, to add needed facilities for medical care, to secure an additional member of the faculty, and to open post-graduate opportunities of study for men who show promise as teachers, there should be further endowment of \$300,000.

This is but a glimpse of the problem faced by one of the leading, honored institutions of the Protestant Episcopal Church, one whose spiritual contribution has been incalculable.

When the issues for human life today are so grave and the whole principle of a Christian world order

of fellowship when those who profess that their chief interests are spiritual cannot achieve unity?"

The convention was told of the new wing of the Church hospital here, now under construction, where alcoholics will be given psychiatric treatment.

## ORANGE COUNTY RECTOR DIES

*Middletown, N. Y.:*—The Rev. J. Holmes McGuinness, who served as rector of Grace Church, Monroe, N. Y. and St. Paul's, Chester, for fifty years died on April 4th in his 75th year. He had been a leader in Orange County Church life and also in social service and community affairs.



## EDITORIALS

### *The Virginia Seminary*

**I**F THE only out from the confusion of the present world is the spiritual life, and if the only security offered to man is faith in God, then the opportunity before us now is to have a ministry of God's Church, strong in faith, deep in spiritual life, and keenly alive to the problems of mankind. That even the Church has neglected its training of the ministry is so evident that 99% of the Church hardly knows how or where its ministry is trained.

The Protestant Episcopal Theological Seminary in Virginia—to use its legal title—is a case in point. For almost 125 years, this great evangelical institution has produced clergy for the Church. It is significant that every mission field was founded by its graduates, until in recent years the Church has followed the flag into The Philippines, Cuba, Haiti, Panama, and Puerto Rica. Thirty per cent of the ministry of the Church was trained at this institution, and its alumni furnish the greatest number of bishops of any seminary group. As its own catalog states, "It has not felt a need to debate what was obvious: that it was good for it to be Episcopal and preserve the living continuity with Christ's Church Catholic from the beginning; and good to be Protestant, because that meant freedom in evangelical newness of life. Its religion was ardent and unafraid, and the reason was that it rested on convictions about Christ."

Yet seldom in its history have lay people left money for the endowment of this institution, and it has been rare even for its alumni to urge people to make gifts of any type as a thank offering for a ministry that has been effective in the past and becomes doubly important in the present confusion of today.

Fortunately, in this present moment, the Virginia Seminary still has the most essential things—a faculty of real power and skill in training men, and in addition a student body mostly just out of our armed forces, of young men of deep

conviction who have had to go through the horrible experiences of war and have been matured by that spiritually. But it is like asking men to make bricks without straw to ask faculty and student body to work without equipment. One poorly built old dormitory had to be pulled down. Other older buildings are inadequate for present needs. In time, the lack of equipment could discourage the student from attending, and dull the zeal of the teacher. To those who have the eyes to see, the future of our world and its real security in religious foundations is pretty well wrapped up in what we do about such an institution as the Virginia Theological Seminary.

### "QUOTES"

**O**UR Church is faced today with a challenge, a test, such as we have never had to face before. We have to think of that Church, and our spiritual loyalties, in terms of a world that is beside itself with fear and anxiety. Today all our thought of fellowship one with another in the life and service of the Church, our sense of mutual concern and corporate responsibility, has to be set over against a world that is divided against itself, a world torn with strife and conflict, a world in which many sinister influences, at home and abroad, seem to be arrayed against those ideals and principles of freedom and justice, of moral decency and human brotherhood which Jesus came to build into human life and human relationships. If, as we believe, the Church was instituted and ordained by our Lord to be the means through which his own saving purpose for our world should find fulfillment, then it must be evident that you and I as members of that Church have a job on our hands today, a task that is going to make heavy demands upon our loyalty and devotion and our capacity for genuine sacrifice.

—Charles K. Gilbert  
The Bishop of New York

Just goodness in a minister is not enough, if it ever was enough. Our Lord himself demanded that those whom he trained for the ministry be with him for three years. Today the necessity of skilled men, capable of reaching and meeting the cynical, faithless, war-disillusioned generation of the present time is an absolute must. A good man with just a clerical collar and an ability to push a doorbell can give the appearance of a hopeless cause. The same man, however, trained in a theology that recognizes the darkness of the present and the light of the eternal God, and who in practical training has had a clinical supervision where he has learned to know and meet and study the causes of maladjust-

ed behavior, and is not shocked by the evil because he knows the goodness of the eternal, is a man capable of commanding the respect of any community and leading many to the God revealed by Jesus Christ.

That the Virginia Theological Seminary is asking for a sum far less than it cost to train a platoon of officer-candidates in world war two, in order that buildings might be erected fit for modern needs and that a faculty might be paid a living wage, is such a small demand that only the ignorant would refuse to face the need of the present time. There are many important calls to Americans these days, but this call is the call to answer



the question of what kind of a world we are going to have in the future. To neglect such an institution now is to turn one's back on God's call.

"How then shall they call on him in whom they

have not believed? How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

—CHARLES W. SHEERIN, V.T.S. 1924

# The Virginia Contribution

by *Alexander C. Zabriskie*

*Dean of the Virginia Seminary*

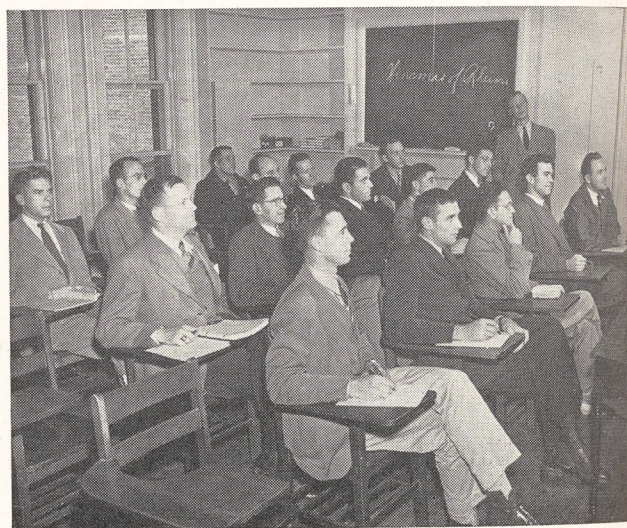
ON AN afternoon in June 1818, in a house in Georgetown, a few miles from the then raw, sprawling village of Washington, D. C., a group of men were in serious conversation. These were Francis Scott Key, Dr. Henderson, the surgeon-general of the United States army, and three clergymen. They were desperately concerned that Christianity should play a more effective part in the lives of their fellow Americans and in the life of the infant republic. They were Episcopalians, and they were anxious that their Church should do its part. How could their aims best be forwarded? Their discussion led them to the conclusion that a Church is as strong as its ministerial leadership; and that if the gospel of Christ were to have more effectiveness in America, the chief need was for an able, trained, devoted ministry. So they determined to give their time and energy and money to founding a school wherein such ministers might be trained.

At first this group re-established the chair of divinity at William and Mary which had lapsed for nearly forty years, but a brief experience with this device convinced them that proper ministerial education demanded a separate institution. So they bought property near Alexandria, and in 1823 established their professor and his few students there. Thus was the Virginia Seminary born.

The Seminary began to grow. Able teachers were brought in—Drs. Packard and Sparrow and others. Students came from both sides of the Potomac. New buildings were added through the gifts of St. George's Church, New York, of Mr. Bohlen of Philadelphia and Mr. Aspinwall of New York. By 1861 there were nearly seventy students and four professors. The war between the states ended the first era. The buildings were taken over by the federal army as a military hospital. The students scattered, most of them entering the Confederate army, some the Union, others going to other Seminaries. Dr. Sparrow moved first to Halifax, Virginia, and then to Staunton, where, despite the fact that he was known to be a staunch unionist and anti-slavery man, he ministered to

Virginia congregations and trained some young officers who had been urged by their superiors to resign their commissions and qualify to serve as chaplains.

In 1866 the Seminary reopened in Alexandria—with a student body composed entirely of Confederate veterans. Soon men again came to it from the north. The painful effort to reconstruct



*All eyes are focused on the lecturer in this classroom at Virginia Seminary*

its plant, and to provide adequate training for men who had not been able to secure much collegiate education in the bankrupt south, made it a relatively primitive place. But it turned out ministers like Peterkin and Tucker and Lloyd, men whose service to Christ and the Church were as significant, though less spectacular, as that of pre-war graduates like Leonidas Polk, Phillips Brooks and Henry Codman Potter. Its growth in number of students, in teachers and in equipment grew gradually but steadily through the latter part of the 19th century and the beginning of the 20th.

THE first world war interrupted it again. Some of its students and one professor entered the armed forces, and the student body shrank to a very small size. But after the war it began to grow



again. A new library and dormitory were added. The student body increased to eighty, and applicants had to be declined all through the thirties for lack of space.

Throughout its history, the Virginia Seminary has had several marked characteristics. Born of the evangelical revival, it has always insisted that the first requirements of ministers were manliness, integrity, genuine devotion to Christ. Its religion has centered in him. It has gladly maintained the Episcopal Church's catholic heritage, with its stress on continuity through the centuries with the earliest Christians, on the sacraments, liturgical worship, on the corporate aspect of Christianity. It has championed the Church's reformation heritage, with the emphasis on the Bible as the final norm of faith and ethic, on salvation as the free gift of God, appropriated by faith alone, on the freedom and responsibility of the individual. It has proclaimed the orthodox faith of the Church with evangelical emphasis. It has been intensely missionary-minded, thinking that the Church must seek out and win people to Christ rather than wait for them to come to it. It has held that a Seminary must be a Christian brotherhood, and therefore it has fostered warm and intimate friendliness between students and between the students and the faculty. While never regarding intellectual at-

tainment as the chief requisite of a clergyman, it has insisted upon high and rising academic performance. It has insisted on simplicity in life and in worship as incumbent upon the followers of the man of Nazareth.

The Virginia Seminary's contribution to the Church has been varied. Its sons have been conspicuous in overseas missionary work—founding the missions in China, Japan, Liberia, Brazil and Greece; taking large part in other areas—the Philippines, Alaska, the Caribbean islands. Other graduates have labored in frontier parts of the United States, missionaries to the scattered and lonely pioneers. Its alumni total 1,910; of these 117 have served overseas. Others have expressed the missionary spirit in specific areas of American life such as city missions and colleges (alumni founded for the Church Society for College Work, and the first three secretaries for college work in the National Council were all Virginia men). It has contributed its full share to the leadership of the dioceses at home, seventy of its men having served as bishops. It has provided the Church with a few great preachers, of whom Phillips Brooks and Alfred Randolph were the best known; a few theologians of note, especially Drs. Sparrow and Bell; a great many faithful pastors.

# Life at the Virginia Seminary

*by Kenneth E. Heim*

*Of the Virginia Seminary Faculty*

THE Virginia Theological Seminary stands in a grove of oak trees on a hill looking out over Alexandria and the Potomac River towards Washington. It consists of dormitories, class-rooms, a dining hall or refectory, and a chapel. The buildings present an appearance of unpretentious dignity, to which their setting contributes. They have been used constantly since Civil War days, and they look that way. On one side of a dormitory there is a sign reading, "Notice. Tie Horses at the Stable." There is no stable. A winding road leads up a hill from the seminary gate to the school itself. The seminary can be located for miles around by the tower of Aspinwall Hall, the main dormitory. From some of the students' rooms in Aspinwall one can get a fine view of Washington, with the Capitol showing impressively in the distance. Scattered through the oak grove are faculty homes.

Here, on the Hill, a life goes on, into which men come with their peculiar gifts, and from which they go out after three years to preach the gospel. When they leave here they carry the same gifts with them, but something else has been added, and it is this something else which makes their gifts useable in the service of Christ and his Church.

As a newcomer to the faculty who is not an alumnus of the school I have been experiencing freshly what it is that seminaries do for men, and in particular what this seminary is doing for its students. I wish I could tell it so that laymen could understand. They would then know what the Church owes its seminaries.

It would have to start with the students, with what they bring with them to the seminary. There are over a hundred of us here, who mingle with each other every day. We get to know each other pretty well in this way. There have been great



men in the seminaries in the past. Today, though only God knows who they are, one feels that the material for greatness is here. This is an exciting student body. These people are mature, they are intellectually wide awake, they have the war behind them, many have successful careers in business, law, teaching, the army or navy behind them, and all of course have the ordinary college equipment. As people they are impressive. And with all their interesting diversity of background, they bring one uniting element: their common Christian background; their decision, sometimes a costly one, to dedicate their lives to the ministry.

Every morning these hundred students come to the chapel. They come from their apartments where they live if they have wives and children, or they come from the dormitories if they are unmarried. This is the first act of the day. The service may be morning prayer, which will be shared by a student and a faculty member, or it may be the service of holy communion, celebrated by a member of the faculty.

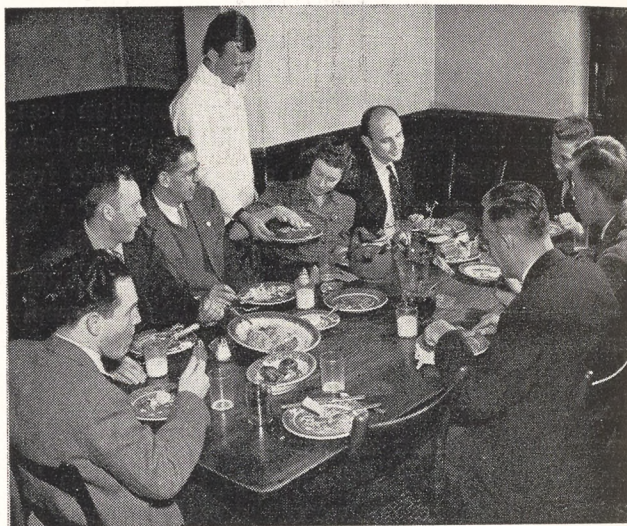
**T**HE quality of the worship is the quality that you get when people with a common faith and intense purpose draw together for help which they know they need and which they believe God will give.

It appears most obviously to the outsider in the singing. Many of the voices are fine, trained voices. The whole student body, singing together a strong well-known hymn such as *A Mighty Fortress Is Our God* or *Glorious Things of Thee Are Spoken* is an unforgettable experience. The remembrance of it will pursue these men into their parishes later on.

After chapel, four solid hours of class. Old Testament, New Testament, liturgics, Church history, pastoral theology, Church music, Christian ethics, systematic theology, homiletics, apologetics, public speaking. "How dull," someone may say. Say rather: intensive, perhaps shattering to previous notions dearly held, always touching basic attitudes and beliefs about people, their relationships with each other, their destiny in the world; but not dull, though sometimes difficult for the former engineer or naval officer.

Here, the Bible is allowed to speak in its authentic voice for the first time. Cleared of obscurities of translation and misinterpretations, it becomes the record of God entering human history and acting powerfully within it. So too, the study of history becomes a viewing of events seen in a new light, with the Church and all human organizations, nations, classes, races, seen as the arena into which God enters to create, to judge, to redeem.

One could go on. Three years is a long time. But so much must be covered. The field of God's activity is so vast, His ways of working are so manifold, and our secular education has been so inadequate. The men write papers and read books, study long hours, take examinations. They sometimes get confused and worried and go to a friend on the faculty for help. They go out to missions on Sundays, conduct services, preach, teach Sunday school classes, do parish calling. In the sum-



All the students seem to be extremely interested as a student-waiter passes the bread to the wife of a G.I. student at Virginia

mer they go to mental hospitals, jails, institutions of all kinds, work under supervision.

After lunch on school days, dispersion. Home, to the library, sometimes tennis, volley-ball, or soft-ball, the demands of families. Evenings: study, serious or light conversations, prayers.

Out of the common purpose, out of the common study and worship, out of the friendships, gradually, the life emerges. It acquires quality, tone; it becomes the spirit of the body, and it stamps each individual in the body, indelibly. It is, I believe, of God, for there is great joy in it, and we could never have guessed it possible. We feel grateful, and we want to communicate it.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

**\*\*It's How You Take It.** By G. Colket Caner. Coward-McCann, \$2.00.

Popular psychiatry is a dangerous thing, being founded upon a "little knowledge." But here is a book by an expert, written in popular language, and designed for boys and girls of 16-17 (or later years of high school). It is by a teacher of



neurology at the Harvard Medical School, who for twenty years has been on the staff of the Massachusetts General Hospital. It is written with a great deal of insight into human character and its problems, especially at the age contemplated, and with much sound sense. —F. C. G.

\* \* \*

\*\*\**At All Times and in All Places.* By Massey H. Shepherd, Jr. Church Congress (207 Farmington Ave., Hartford 5, Conn.), 25c.

If this little book had been published in smaller format and bound in cloth and sold for a dollar,

it would have been hailed as one of the "religious best sellers" of the year. Instead, it is in paper covers, and the price is within everybody's reach—25 cents—thanks to the Church Congress. It is a series of pictures drawn by a historical expert, showing how the Communion Service was observed in A.D. 150, 500, 1400, 1830—and how it *may* be celebrated at "the parish communion" in the year 1960. The "teaching value" of this little book, as well as its devotional value (it was published for use in Lent) is apparent on every page.

—F. C. G.

# Playing Fair with the Veterans

by W. Barton Murdock

*A Student at the Virginia Seminary*

OF THE students preparing for the ministry at the Virginia Seminary, seventy-four are veterans. This story is about the men for whom the road that led back from war to peace, led also to the Seminary campus. For some of these men, the decision to enter the ministry was made before or during college, for others it was made in the business and professional world, and for still others it was a decision that came as a result of war service, either during or after the war years.

A poll recently conducted of the student body showed that 39 had served with the army, 24 with the navy, 7 with the marine corps, and 1 each with the coast guard, the office of strategic services, the American Red Cross and the American field service.

Our roster includes an army colonel, a navy commander, a marine major, a half dozen or more army captains, a navy carrier pilot, an infantry platoon sergeant, a marine artillery battery commander and three chaplain's assistants. All branches of the army seem well represented including the signal corps, chemical warfare service, ordnance, the quartermaster corps and proud representatives of the army air force.

A tabulation of awards would include a distinguished service medal given to an army battalion commander in the ETO, an air medal to an eighth air force navigator, a bronze star to a marine platoon commander at Iwo Jima, a legion of merit to a marine signal officer at Okinawa, and several purple hearts.

The greater part of the veteran contingent is married. Single men find themselves outnumbered, 34 to 28. Of the married veteran couples,

15 have one youngster, four have 2 and one—champions in this regard—have three children. All of this, one may be sure, has had a salutary effect on the department of pastoral theology. When the subject of child psychology is discussed in the classroom, a professor is assured of an audience of proud fathers who have more than an academic interest in the subject.

No report on seminary undergraduate life today would be complete without a bow in the direction of the wonderful seminary wives. They are as much a part of the campus scene as is Aspinwall tower. Some add to the family income, others have a full time job looking after "Buster" and "Suzzie" and all are getting a seminary education by remote control.

Many of the married group would have found the expense of three years of seminary training utterly beyond their means had it not been for the G. I. bill of rights. In normal times there are a number of aids for the aspiring seminarian in the form of scholarships, grants from a sponsoring diocese, or from organizations for the propagation of the ministry, but these resources never approached the kind of aid available to veterans under the G. I. Bill.

Why did these men enter the seminary? When did they decide? These were questions asked in the poll of the student body and from their replies, it was discovered that 33 of the veterans made their decision before or during college, 8 as a result of experience in the business and professional world, and 26 decided in favor of the Church during, or as a result of, war time experiences.



Typical of the eight who determined to enter the ministry as a result of experience in the business and professional world there is the story of Harry Frownfelter. Before the war he was the manager of a New England branch office of a large commercial credit corporation.

"I came out of college into the business world in the middle of the great depression," he said. "In my business I had to do a certain amount of counselling. It consisted of listening to the other fellow's troubles. Far too often there was nothing I could do, for I was working on an impersonal level as my firm's representative. I began to feel more and more a sense of obligation to my fellow man. Just before I was inducted into the army I asked my bishop to make me a postulant after it was all over. My experience as a "non-comm" in Italy served to confirm the wisdom of this move."

Of the 33 who made up their minds about the ministry before or during college, the case of Bill Williams is somewhat typical. To begin this story one must go back to the year 1937. That was the year Bill graduated from high school. It was also the year his father was injured, and a college career had to be postponed. Bill took a job as an accountant in his home town and for two years attended a university extension school in the evenings. It was during this period that he became active in the work of the Church.

As an officer of the local and later of the diocesan young people's fellowship, he travelled extensively along the eastern seaboard. This broadened his view of the work of the Church, and he decided then and there to make the ministry his life work. At college he worked at nearby Episcopal chapels, wrestled, was active in student government and graduated with honors and a Phi Beta Kappa key. After this campus interlude, he dashed off for a 33 month tour of duty with the infantry, eighteen months of which were spent in Europe chasing Germans across the lowlands.

ONE of the 26 who decided in favor of the ministry as a result of the war is Henry Rightor, an air corps captain, a graduate of Harvard Law School and a former member of the House of Representatives of his home state. Once an active layman, he represented his diocese at three General Conventions. He had been mildly attracted to the ministry for some years, but having an established law practice, it was a decision not easily made. Along came Pearl Harbor, and the Japs helped him to take a step long contemplated. "Actually, the important break with the past came when I closed the law office and entered the serv-

ice. My coming to seminary was just like going from one post to another."

Other men say that their decision to study for the ministry came as a result of having a few close calls, of thinking of the meaning of their own lives and the meaning of the lives of those lost and still living, and another said that he was influenced by having to deal with the problems that his men brought to him as a company commander. A battle-scarred veteran says he made his decision after he was wounded in action.

Four students are back at seminary finishing their course after a lengthy interruption due to war. Sid Goldsmith, one of this group, left seminary in his middle year and skippered LCI's and LST's in the Pacific as a two-striper. He had some prior business experience as well, having represented a wholesale importing house during his 4 years at Williams College.



*The Virginia Seminary Library is one of the busiest places on the Hill*

When Virginia opened her doors last fall a record enrollment of 101 students was registered, and this at the very time of an acute housing shortage on the campus occasioned by the razing of ancient St. George's Hall. The seminary's actual housing capacity is only 52, and it should be a sobering thought to a Church short of clergy to realize that had there not been a preponderance of married men, almost half of the record enrollment would have been turned down. A backlog of men who had decided on the ministry and who have had their college careers interrupted by the war will shortly be knocking at our doors. College men, most of them young single veterans, are offering themselves for the ministry in unprecedented numbers. The answer that this seminary will be able to give them depends greatly on the kind of support our laymen give to the Seminary at this critical time.



# Barton Deals With Live Issues In Convention Address

*He Hits at Truman's Policy for Near East  
And Move to Make Communist Party Illegal*

Edited by Sara Dill

Pendleton, Oregon:—Bishop Lane Barton, in his first address to the convocation of the district of Eastern Oregon, stated that the present situation in the United States "is alarming because we are attacking Communism without dealing with the conditions which breed Communism."



"It is further alarming," he stated, "because we seem to be following the same pattern the German people followed under Adolph Hitler. Witness our effort to suppress the Communist party and the elimination from the air of such commentators as William L. Shirer, and the irresponsible and hysterical talk about war with the Soviet Union. Have we never learned that ideas cannot be suppressed and that to try to drive them underground is to make them difficult to trace and counter? Since when are we afraid of honest comment in this country and what is dangerous about it?"

"There is no denying that the Soviet Union is proving difficult in this post-war world. But would we be easy to handle if Russia were to threaten to move into Central America or the Caribbean with military power and four hundred million dollars in economic power? It would be disastrous to let Russia have her own way, but who thinks it would be less disastrous to foment war with Russia? Is there no middle, firm, reasonable course?"

"In community relations there happily is a middle course. When anti-social people in the neighborhood threaten the peace of the community we neither let them dominate the scene, nor move in on them with weapons of death. Our methods of handling unsocial nations is not as far advanced, but they deserve a trial. We have organized the United Nations in the hope that the way to peace may be worked out. The

principle of cooperation through the United Nations deserves a trial. If it is argued that the United Nations is weak and inexperienced, it can be answered that it is bound to be weak and inexperienced when it is bypassed by the world's most powerful nation. Furthermore, when we go in for unilateral action, we destroy the principle of one world and have no grounds for complaint when any other nation also resorts to such action.

"As Christians we have rejoiced that for much of our history our influence has been potent because it has been an influence based upon moral power. We cannot view with complacency this new swing to a policy based upon naked military and economic power. God give us the wisdom to regain our moral influence. Let us feed the hungry because they are hungry and not because we want to use these people against an alien ideology. God help us regain our leadership in uniting the world in cooperation toward the securing of peace and security for one world."

Bishop Barton, in his convention charge, pleaded for a strong laymen's movement; for the use of publicity in letting the people of Oregon know about the Episcopal Church; for support of missions

and world relief and for unity of the Churches, both on the national and community levels.

## Bishop Gilbert Installed

New York:—Bishop Charles K. Gilbert was installed as Bishop of New York with an impressive service at the Cathedral of St. John the Divine on April 26th. Attended by civic and religious dignitaries, with the reading of formal documents certifying to his election, declarations were heard, solemn promises made, prior to the Bishop being ceremonially seated in his cathedra, or official seat, which signified his complete possession of his diocese. Bishop Manning, for 25 years the bishop, invested his successor with the pastoral staff thus marking the transfer of spiritual jurisdiction from one bishop to another. Presiding Bishop Sherrill declared that Bishop Gilbert was rightly "admitted to all the honors, dignities and rights" of the bishopric of New York, after which he imparted to him his blessing.

The canons of the cathedral, who form the cathedral chapter, led Bishop Gilbert to the cathedra, after which he delivered his address. Several processions, formed of different groups, entered the cathedral from various points, and all officers of the diocese, both clerical and lay, participated, together with clergy and laity representing all the parishes and missions of the diocese.

Admission to the service was by ticket only and the great edifice was overcrowded. The whole service was marked by a dignified pattern of ecclesiastical symbolism, replete with historic interest.

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## Religious Lobby

*Washington (RNS):*—Prof. Liston Pope of the Yale Divinity School, speaking at a dinner for Congressmen, said that a "religious lobby is emerging in the nation's capital which will represent the welfare of all men." He pointed out that several Protestant Churches have established legislative offices here with the dual purpose of presenting the views of Church bodies to Congress and the executive agencies of government, and of keeping Church people informed of political and legislative developments. He cited interdenominational agreement on support of the United Nations, on preservation of religious and civil liberties, on labor's right to bargain collectively, or no discrimination-in-employment legislation. Fifteen senators and representatives, with their wives, attended the dinner which was given by the Rev. Douglas Horton and his wife, Mildred McAfee Horton, former director of the WAVES.

## Execution of Tiso

*Rome (wireless to RNS):*—The execution of the Rev. Joseph Tiso, Nazo collaborationist who was made the puppet president of Slovakia by Hitler, was a cause of "deep distress" to Roman Catholics everywhere, *Osservatore Romano*, semi-official Vatican newspaper declared. The paper did not discuss the guilt or innocence of Father Tiso but said his execution showed a complete disregard of his "sacerdotal calling and for that reason was particularly distressful to the Catholic faithful."

## Low Sunday Crowd

*Atlanta, Ga.:*—There was of course a large congregation at St. Timothy's Easter. Notices had gone to all of the communicants; special

music was prepared by the choir; notices of the service were in all the papers. But for Low Sunday no special effort was made in any way by Rector C. B. Lucas. Yet the attendance that day was 15% greater than on Easter Sunday, with 40% of the congregation composed of young people and children.

## Pastor Gets Threats

*Chapel Hill, N. C. (RNS):*—Members of the Presbyterian Church here have received anonymous phone calls threatening to burn the church as a result of the interracial activities of Pastor Charles M. Jones. Two Negroes and two whites, said to be representatives of the Fellowship of Reconciliation, were recently arrested here when they tried to establish Jim Crow test cases. Mr. Jones took all four into his home. So he also got phone calls threatening to burn his home, and a visitor leaving his home was stoned.

## Negro Delegates

*Summerville, S. C.:*—The convention of South Carolina, meeting here, voted to give representation to Negro priests and lay delegates. To become part of the constitution of the diocese the action will have to be approved at the next convention. A proposal to allow women to be delegates and to serve on vestries was defeated.

Bishop Carruthers in his address reported that the diocese set a new high in confirmations last year.

## Editors Take Stand

*New York:*—Editors of Protestant magazines, meeting here as the Associated Church Press, passed resolutions opposing "the assault upon organized labor's rights" and expressing opposition to "the current drive to regiment public opinion

through censorship of the press and radio and intimidation of citizens by investigations on the part of the Thomas-Rankin Committee." A resolution was also passed urging higher salaries for school teachers, and endorsed federal aid for education with the proviso that federal funds should not be diverted to parochial schools. Continued support of Church overseas relief programs was urged with the statement that it "should have a first claim on the conscience of prosperous America."

## Students Discuss Freedoms

*Annandale, N. Y.:*—Students from 25 nations inquired into "what has happened to the four freedoms" at a conference held at Bard College. Delegates from countries as distant as Burma and Australia presented first hand information of the situations there. The USSR was represented by American citizen, Neal Burroughs, who returned to the U.S. in February after having lived in Russia since he was eight.

Keynote addresses were given by Isador Lubin, economic advisor to the late President Roosevelt and a delegate to the 1945 Moscow conference, and Ferdinand Eberstadt, member of the Baruch atomic energy commission.

## Phillips Brooks Voice Lessons

By Ralph M. Harper  
Author of the "Voice Governor"  
and "G-Suiting the Body"

A reprint of an article, recently telling of the 100-odd voice lessons of America's preacher, will be sent you with the compliments of the author on receipt of three cents postage. Address: St. John's Episcopal Rectory, Winthrop 52, Mass.

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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## North Dakota Easter

*Fargo, N. D.*—Bishop Atwill started out from here by bus Easter Eve expecting to hold Easter services at Oakes and Guelph. Four hours were spent trying to make 45 miles west of Wahpeton, with the snow four feet deep, and drifts much deeper. All service stations were closed. All telephone and telegraph wires were down. The Bishop spent the night in the bus with the rest of the passengers. They were dug out Easter when the Bishop returned home without completing his trip.

## Prison Chapel

*Spokane, Wash.*—The district of Spokane at its convocation on April 14 voted to participate in a cooperative project to erect a chapel at the state prison at Walla Walla. It will be built within the prison enclosure and will provide facilities for all types of religious services. The prisoners have volunteered their labor for construction and have contributed \$2500 from their welfare fund toward the cost.

The convocation also heard plans for the construction of a student center at the University of Idaho at Moscow.

Addressing the convocation was Bishop McElwain, retired bishop of Minnesota, who delivered a forceful appeal for recruits for the ministry and for financial support for the seminaries.

## Catholic Students Meet

*Toledo, Ohio (RNS)*—Delegates from 107 colleges in 25 states and representing 200,000 members of the National Federation of Catholic College Students, held their first postwar congress here. Highlights were addresses by Archbishop Cushing of Boston and Bishop Karl Alter of Toledo, with the latter cracking at the Soviet Union and declaring that "there is no hope in continuous appeasement or in compromise."

## Free Speech

*Hartford, Conn.*—A hospital which limits free speech on medical matters by members of its staff should not receive support from public funds, the Plainville, Conn., Council of Churches declared in a statement. Issuance of the statement recalls that six physicians charged recently they were ousted from Catholic hospitals in the state for ex-

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pressing support of a pending bill favoring dissemination of birth control information.

The statement follows: "We believe that no hospital which limits the right of free speech of staff members in regard to their convictions on medical matters, such as birth control, should be eligible to receive financial support from either the public treasury or from funds received from general public subscription."

### Bishop Enthroned

**Bombay** (wireless to RNS):—The Rt. Rev. A. N. Mukerjee, of the Church of India, Burma and Ceylon, formerly assistant bishop in charge of the Archdeaconry of Delhi, was enthroned as first Bishop of Delhi on Monday, April 21. The ceremony took place in the Church of the Redemption, which will become the diocesan cathedral. Bishop Mukerjee is a native Indian.

### Evangelization

**London** (wireless to RNS):—One of the biggest efforts ever made in the evangelization of London began here when 3,000 commandos opened a ten-day Christian commando campaign at Albert Hall. During the ten days the commandos will preach the gospel in clubs, public houses, movie theatres, workers canteens and open air gatherings. Every branch of the Protestant Church is represented in the evangelistic teams. They will work in 34 London districts.

Nearly every outstanding Protestant church leader was present on the Albert Hall platform, including J. Arthur Rank, movie producer. The demonstration concluded with a dedication service conducted by the Anglican Bishop of Rochester.

The Christian commando campaign is the culmination of four

years' planning of a drive to take the Christian faith to the people. The commandos will meet the average Londoner at home, at work, and at play. The 34 evangelistic teams are made up of clergymen, church officers, deaconesses, students, businessmen, doctors, journalists, workers, politicians, sportsmen and many others.

### Laymen Confer

**Geneva** (wireless to RNS):—Doctors, lawyers, politicians, journalists, and other laymen—all members of leading Protestant laymen's organizations in 13 countries—met here for the first international conference of lay leaders sponsored by the ecumenical institute of the World Council of Churches. The conference heard reports on activities being conducted by laymen's groups in Holland, Germany, and France.

A. W. Kist, a lawyer, director of the Church and the World Institute at Driebergen, Holland, said his organization plans a summer conference of laymen actively concerned with atomic energy. Dutch scientists, politicians, union leaders, economists and others will examine the cultural and religious aspects of the employment of the atom at that time, Kist said.

"There are 80 full-time students studying at the Dutch Institute to become modern evangelists, not the old-fashioned type," Kist stated. "They spend half their time in studying social and cultural ques-

tions, and the other half in practical religious study. They will live not as clergymen, but as laymen, after their graduation."

### Preaching Mission

**Savannah, Ga.**:—The Rev. Tollie L. Caution, secretary of Negro work of the National Council, conducted

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a preaching mission here March 16-20 at St. Matthew's, where his brother, the Rev. Gustave H. Caution is rector. While here he also conferred with Bishop Barnwell about Negro work.

Mr. Caution also was one of the leaders at a conference of Negro young people which was held at Fort Valley College Center, March 14-16. Other leaders were the Rev. Hamilton West, rector of St. Paul's, Augusta, who is chairman of the provincial college department and a member of the National Council; Miss Ellen Gammack of the national staff of the Auxiliary; Miss Ann Brown and Miss Doris Wilson.

### Simple Funerals

**Detroit:**—Lavish floral displays, eulogies, open caskets and expensive funerals are discouraged in a brochure on "Christian Burial" issued by Bishop Creighton and Bishop Emrich of Michigan.

Purpose of the statement, they said, is "to combat some of the newer customs connected with death and burial."

"It is fitting to place flowers on the altar, and to have one or two other baskets of flowers in the chancel, but do not crowd the church

with a lavish array," the bishops declared. "We say this because simplicity better symbolizes the Christian life, and because we desire in Christian and democratic spirit to avoid anything approaching competition in funerals. Those who desire to pay tribute to the deceased should be encouraged, either as individuals or as a group, to give some lasting memorial to the church or to some other good work in which the deceased was interested.

"Eulogies at church funerals are unnecessary and out of order. The people assembled in the church know the deceased anyway, and it is certainly not necessary to give information to him 'unto whom all hearts are open and all desires known.'

"Since 'we brought nothing into this world and it is certain we can carry nothing out,' and since simplicity again should be a mark of the Christian life, we urge our people not to lavish their money upon expensive caskets or funerals. A pall may be placed over the casket to add to the simplicity and to preserve the teaching that, since God looks upon the heart, he is not impressed by caskets. . . . Flowers should not be placed upon the pall

or the casket. The casket should be closed from the time it leaves the home or funeral parlor. If the body lies in state, or friends desire to view it, this can be done before the church service. The casket should never be open in any part of the church building. During the service our thoughts should rise to God, our eternal home, and not dwell upon the physical aspects of death or the art of the undertaker.

"The burial service of the church is complete in itself, dignified and brief, and should not be combined with the services of any fraternal or military organizations. Fraternal groups may, of course, attend the church service in a body, but if the family desires the rites of a lodge, those rites should take place at the funeral parlor before the church service."

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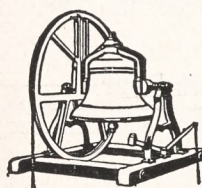


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In addition to his work at the Curtis Institute of Music, Dr. McCurdy heads the organ department of the Westminster Choir College at Princeton, N. J., and is organist at the First Presbyterian Church in Philadelphia. He is recognized as a foremost recitalist, teacher, and director of oratorios.

Dr. McCurdy has described the Carillonic Bells he will demonstrate during his recital tour as "the answer to every organist's dream." "Formerly," he said, "the use of percussion with organ was limited to tubular chimes and because of their limited volume, they were inadequate for use in combination with any mass of organ tones. Tubular chimes also were lacking in the brilliance and fullness desirable in a bell tone.

"The reproduction of Carillonic Bell tones can be so arranged," Dr. McCurdy said, "that they can be heard from the great organ or the echo organ. So superior is their tonal quality that the bells may be used in numbers that have never been effectively played with tubular chimes.

#### Memorial Church

*Spearfish, S. D. (RNS):*—Observances of the 60th anniversary this year by All Angels Episcopal church here recalls the fact that the church was built as a memorial to Alexander Hamilton, financial genius of the Revolutionary War. A granddaughter, living in New York City, not only donated the money needed to erect the little pink stone church, but supplied the money for its repair when it was gutted by fire. She furnished Christmas gifts for Sunday school children and on her death she left a substantial bequest. Miss Hamilton, described as a little old bachelor girl, was prompted to sponsor the church as a memorial to her distinguished grandfather after hearing a talk in New York by Susan J. Weare, founder of a Sunday school in a pioneer Black Hills community.

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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 G. BLAND

Layman of Philadelphia

I am told that THE WITNESS forwards donations to the Rev. Kimber Den to help him with his great relief work in China. I would be glad to know if this is correct.

ANSWER: The Church League for Industrial Democracy has for years collected funds for the work Mr. Den is doing and which is considered by many to be one of the finest jobs being done anywhere by the Church. Checks should be made to "Treasurer, CLID" and sent to the CLID, 155 Washington Street, New York 6, N. Y.

\*\*\*

REV. KENNETH W. HANSEN

Rector at Marshall, Minnesota

In regard to the article on Fasting and the letter about it (April 10) may I ask:

How would the Anglo-Catholics deal with the problem faced by one of our high church ministers when he asked three of the young men of his parish why they had been absent from church lately. They replied: "We have been attending the Roman Catholic Church instead of this struggling Protestant Episcopal Mass House." He admitted that he had gone too far in Roman doctrine and ceremonial.

As a small town rector I have found a vital, living and courageous Protestant Episcopal fervor among the laity. I teach the precepts of the Protestant Episcopal Church and believe that it would be disloyal to ape Rome and thus confuse the faithful.

\*\*\*

MR. J. REESE WHITE

Layman of Millsboro, Delaware

I have been a subscriber to THE WITNESS for several years and in the past have thought the magazine one of the best Church publications in the country. Your recent issues have, to my mind, been so pro-Russian that I now believe your editorial staff must consist largely of Communist sympathizers.

ANSWER: Our policy on international affairs was stated clearly in our issue of December 12, 1946. We believe that war must be avoided if mankind is to continue to live on this earth. And the way to avoid war is to work for understanding between this country and Russia. We are fully aware that Russia has plenty of faults, as that editorial stated. We also know that the United States has plenty of faults, and we believe it to be a far better Christian practice to confess our own faults than those of the other fellow.

\*\*\*

MR. JAMES REESE

Layman of New York

May I congratulate THE WITNESS for the excellent numbers devoted to the Church Congress and the Church Society for College Work. Both give us valuable information about two important Church agencies. I hope that there may be other numbers devoted to agencies of the Church. I want also to take this opportunity to praise THE WITNESS for the most unusual series of articles based upon the book *Christianity Takes A Stand*. I am sure it has been a long time since any religious journal has offered readers articles by

such a notable group as Harold Stassen, Dr. Foerster, Prof. Ridenour, Carey McWilliams, Philip Murray, Max Yergen, Harry F. Ward, Bishop Emrich, Dr. Bayne and Dr. Grant. Certainly a noteworthy performance on the part of WITNESS management.

\*\*\*

F. K. HOWARD

Priest of Berkeley, Calif.

Thank you for the unusual amount of special articles urging right thinking and action on vital matters concerning the welfare of the Church and the world. The Church Congress articles (WITNESS, April 10) give an encouraging picture of the Anglican Communion of a really liberal-catholic view of our Christian heritage. The article by Carey McWilliams, based upon Bishop Parsons' contribution to *Christianity Takes A Stand*, shows the test of believing aright resulting in doing right to the wronged Japanese. Now if our Christian forces will prevent our latest hysteria in regard to the communist scare, worse than after the first world war, from blotting the pages of history by the suppression of communism—always the worst and futile way to combat error—we may take steps toward one Church and one world. I appreciate THE WITNESS very much for its fight for both liberty and authority by putting each in due proportion.



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