

The WITNESS

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JANUARY 8, 1948



"GIVE OF THY SONS
TO BEAR THE MES-
SAGE GLORIOUS"

Our Theological Seminaries

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, 10 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.
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. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff 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.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL

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

ST. LUKE'S CHURCH

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

THE CHURCH OF THE EPIPHANY

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

The WITNESS

For Christ and His Church

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JANUARY 8, 1948

Vol. XXX No. 48

Clergy Notes

ANDERSON, ALEXANDER, rector of the Epiphany, Chehalis, Wash., becomes rector of St. David's, Portland, Ore., February 1.

BAIRD, CHARLES G., rector at Pomeroy and Gallipolis, Ohio, died suddenly on Dec. 13 of a heart attack.

BLISS, GERALD S., was ordained deacon on Dec. 14 by Bishop Barry at Christ Church, Hudson, N. Y., where he is assistant.

BURNETT, LEE W., was ordained deacon on Dec. 20 by Bishop Tucker of Ohio at Christ Church, Warren. He is in charge of St. Paul's, Bellevue, and Grace Church, Clyde.

CLARK, E. B., Jr., formerly rector of St. Peter's, Redwood City, Cal., has retired from the active ministry because of ill health.

CLARKE, KENNETH E., was ordained priest on Dec. 7 by Bishop Littell, acting for Bishop McKinstry, at the Cathedral, Wilmington, Del., where he is assistant.

DANIELS, W. B., Jr., formerly of Beaufort, N. C., became rector of the Ascension, Wyoming, Ohio, on January 1.

DICKSON, JOSEPH S., was ordained deacon by Bishop Hobson on Dec. 10 at St. Luke's, Granville, O., where he is in charge.

FORTUNE, FRANK V., formerly the rector of Christ Church, Blacksburg, Va., is now the rector of the Holy Comforter, Sumter, S. C.

GILLET, W. H., formerly vicar of St. John the Baptist, Corona, Cal., is now vicar of the Advent, San Francisco.

HAYES, JAMES I., formerly rector of St. Margaret's, Belfast, Me., is now rector of the Epiphany, New Haven, Conn.

MASSIE, J. E. M., formerly rector of All Saints, Capreol, Canada, is now in charge of churches at Arcadia, Punta Gorda and Boca Grande, Fla.

PORTER, PHIL. Jr., was ordained priest on January 6 at St. Stephen's, Columbus, O., by Bishop Hobson. He is assistant at St. Stephen's and also works with students at Ohio State University.

REDDISH, ROBERT O., formerly of Wyoming, is now curate at St. Stephen's, Sewickley, Pa.

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THE CHURCH OF THE ADVENT Indianapolis

Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

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
Services

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.

CHURCH OF ST. MICHAEL & ST. GEORGE St. Louis, Missouri

The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 3 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA Second Street above Market Cathedral of Democracy Founded 1695

Rev. E. Felix Kroman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH Shady & Walnut Aves. Pittsburgh

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

Church Is Urged To Observe Theological Sunday

The Seminaries of the Church Present Brief Statements on Activities This Week and Next

New York:—In urging the whole Church to observe Theological Sunday, January 25, Bishop Angus Dun, chairman of the joint commission on theological education, points to a "familiar passage of Scripture which reminds us that the Church is a body with many members, and that when one member suffers all the members suffer or when one member is honored, all the members rejoice with it. On Theological Education Sunday we are asked to turn our thoughts and prayers and giving towards those members of the body which we call our Seminaries.

"It requires little thought to recognize that the spiritual fortunes of every congregation of our Church are bound up with the fortunes of our Seminaries. The young men who in these days are crowding into our Seminaries come chiefly from families where there has been some living faith and prayer kept alive by a faithful mother or father. There would be no Seminaries in which they could make ready for their ministries, unless in past years lay people in our parishes had seen the need and given the resources for teachers and books and buildings, above all for teachers. The life and strength of all our Seminaries depend absolutely on the life of the whole Church. Let the supply of men or of gifts for theological education fail, and our Seminaries will be like an arm into which the circulation of the life-blood has been blocked.

"Too many of our Seminaries are working for us all with inadequate resources because they are living on the gifts of the dead rather than on the continuing gifts of the living.

"Equally true is it that all the congregations and parishes of this Church are alive at all because there have been men who with all their human limitations stood in these

communities as ambassadors for Christ. At the center of the life of every parish there have been men who spoke for God and his Christ, who baptized little children, who called men to prayer, and brought Christ into marriage and sickness and sorrow. The great majority of these men have come out of our Seminaries. The quality of their ministries has depended in very large



BEXLEY HALL has a strong faculty. Left to right, Prof. Welsh, Prof. Black, Prof. Stalker, with President Chalmers of Kenyon College in front of him, Prof. Solomon, Prof. W. C. Seitz, Dean Roach, Prof. O. J. F. Seitz, Prof. Schwartz was absent when the picture was taken

measure on the quality of the Seminaries out of which they came.

"The Church can be strong only when it feeds its life and its gifts into the Schools which prepare its ordained leaders for their high calling."

In order to cooperate as fully as possible with this Churchwide effort, **THE WITNESS** requested each Seminary to send to us a brief statement of activities and policies. A number of these follow, with statements from

the other Seminaries promised in our issue of January 15th.

This number also features articles on why Seminaries should be supported, with other articles on theological education to be presented in the issue for next week. If alumni of any of our Seminaries do not find the statement about their own School in this week, be assured that it will be in the next number.

BEXLEY HALL AT KENYON

Gambier, Ohio:—If the renaissance at Bexley Hall is indicative of the times, the coming leadership of the Church should be purposeful, energetic, and, at the same time,

truly dedicated to fundamental spiritual values. A more vigorous and serious group of seminarians has never been seen at Bexley Hall,—and only once has there been a larger group since Civil War days when students from Virginia Theological Seminary moved to Gambier to continue their studies.

The young men at Bexley are busy. "Apartment-hunting is one of our major extra-curricular activities," said one of the married students.

Housing is a grave problem when over two-thirds of the students are married, and tiny Gambier has little extra space for new families. Yet all the students reach out beyond their own personal problems, and beyond their academic interests, into their parish, their diocese, and their world for greater responsibilities and wider opportunities for growth.

It is in this wealth of wider interests that the new spirit of Bexley is most convincingly expressed. It can be seen in the earnest meetings of the Bexley Society, the student government body, which recently revised its constitution to include plans for the furtherance of the missionary work of the Church. From their own personal funds, students subscribe aid for other missions, . . . and then give liberally of their time to the mission work at hand in the countryside around Gambier.

One group has taken over deserted Bedell Chapel, a couple of miles from Gambier and in one year, an abandoned church and a neglected community have come to new life. A Bexley student has enlisted the support of one of Bedell Chapel's oldest parishioners, who was the first bride of Bedell Chapel, and her contribution has made possible new paint and numerous small repairs. Each Sunday morning a group of thirty children gathers for the Church School and a newly organized children's choir leads the music at the morning service. Bexley students play the organ, lead the services, and perform other parish duties. The Church has taken its rightful place again in this country community. It is planned to survey other nearby unchurched areas, and perhaps to establish other such rural missions.

Bexley students go farther into the missions of the Church. Last summer, one man served in the Magdalen Islands of the diocese of Quebec; another in the Whiteface mission field of Montana. Others have served in small-town mission areas of Ohio and Western Michigan. Others conduct regular services in nearby towns during the academic year.

These young men are already deeply concerned with the need of the Church for a well-trained ministry. Not only have they set high standards for their own education, but also they endeavored to help put the whole problem before the lay people of the Church. Students have gone out to churches and colleges throughout Ohio to conduct services, preach

about theological education, and discuss the seminary, its sources of support, and the tasks it must perform. These student deputations will be carried out on an even wider scale this year.

Another of the larger concerns in which Bexley students have shown marked interest is the interseminary

sociated with the classroom is the weekly meetings at the home of one of the professors, where students meet to consider the Christian implication of current problems. Articles in *THE WITNESS* often supply material for these informal talks.

Perhaps the most telling example of the spirit of Bexley men is to be



VIRGINIA SEMINARY: a group of students' wives look after their babies while their husbands relax from their studies with a game of touch football

movement. Delegations from Bexley have attended all the conferences of the central region of the Interseminary Movement, and a Bexley student is currently president of this region, which represents twelve denominational seminaries in six states. Last spring Bexley was host to a regional conference of the movement and with its central location Gambier should prove a good meeting place for future gatherings.

Another activity not directly as-

found in their attitude towards one of their number who is a deaf-mute. Almost half the students at Bexley have learned the sign language of the deaf in order to make the handicapped student feel at home. At Bexley the atmosphere is that of a religious and kindly family, rather than of an institution, a family with a highly developed sense of responsibility, and eagerness to do, not only what is expected, but also to fulfill the spirit of the second mile.

THE VIRGINIA SEMINARY

By Student W. B. Murdock

Alexandria:—Within the month the building of the first of four new dormitory units will get under way amid formal ground breaking ceremonies, it was announced this week by the Rev. William H. Kirk, speaking for the trustees in his capacity as manager of the Virginia Theological Seminary campaign fund. It is hoped that the new unit will be ready for occupancy when the fall term gets under way, and construction will be well on the way towards completion when friends and alumni gather here next June to mark the 125th anniversary of the founding of the Seminary by Bishop William Meade, the Rev. William Wilmer, Dr. Thomas Henderson, M.D. and Francis Scott Key in Alexandria in 1823.

The students themselves have been producing a local version of the national program of radio evangelism, in a series of five radio broadcasts of *Hymns of the Church* heard weekly over station WPIK, this city, each Thursday afternoon. The choral programs, with spoken narration by the Rev. Kenneth Heim, assistant professor of Church history, gave a thumb-nail sketch of the Seminary history, and were but the first of a series of events looking forward to the June anniversary date.

Beginning with the figure of the Rev. Robert Hunt, the chaplain of the Jamestown settlement, the brief program series moved on down the years to the founding of the Seminary in Alexandria and through the years since, emphasizing the evangelical heritage and the missionary zeal of the local institution. As the theme hymn of the series, alumnus Walter Russell Bowie's (V.T.S. '08) "Lord Christ, when first thou cam'st to men" was sung. The contribution of a great patriot and churchman to the cause of theological education—the emphasis of THE WITNESS articles on theological education—was recalled in the featuring of lay founder Francis Scott Key's, "Lord, with glowing heart I'd praise thee," first published the year this Seminary opened its doors. On the final broadcast, just prior to the Christmas recess, the chorus selected for top billing in a program of Christmas carols, "O little town of Bethlehem," written by Phillips Brooks (V.T.S. '59), one of this Seminary's most famous graduates and perhaps the greatest preacher the American Church has yet produced.

Looking back on nearly a century and a quarter of Christian service, the largest and second eldest of the eleven seminaries, can be pardoned perhaps if it points with pride to the way in which the Holy Spirit has used it as a mighty influence in the growth of the Church both at home and abroad. 881 living alumni and 40 living bishops have gone forth from these red brick buildings overlooking the Potomac and the nation's capital. Among them have been four who have been selected for the office of bishop within the year past. They are: the Rev. Robert Magill, V.T.S. '21, who just declined election as bishop of the diocese of Los Angeles; the Rev. J. Wilson Hunter, V.T.S. '28, Bishop Coadjutor-elect of the district of Wyoming; the Rt. Rev. George P. Gunn, V.T.S. '30, Bishop

day, with the need of the Church for an increasing number of clergy, this Seminary must be prepared to house, feed and instruct a number that can roughly be estimated to be near the 100 mark. The needs of the Church for more clergy can best be put in terms of the ratio of clergy to laity over the period for which accurate figures are available. In 1820 the ratio was one clergyman for every 90 communicants. In 1880 the ratio was one clergyman to every 101 communicants. In 1946 the ratio was one to 245. Take into the account the number of clergy on pension rolls, in administrative and teaching positions, and the actual ratio on the parish level becomes more nearly a one to 300 ratio, nor does even this figure take into consideration the large number of non-



NASHOTAH HOUSE has a beautiful campus with buildings "that make them seem to belong exactly where they are"

Coadjutor of the diocese of Southern Virginia; and the youngest Bishop in the Church—the Rev. William J. Gordon, Jr., Bishop-elect of Alaska, and a graduate in 1943.

Forth from this "Holy Hill" have gone in years past Leonidas Polk, Confederate General and the first Missionary Bishop of Arkansas; Henry Codman Potter, seventh Bishop of New York; Lucien Lee Kinsolving, first Missionary Bishop of Southern Brazil; Henry St. George Tucker, past Presiding Bishop of the Church, as well as Brooks and four of the eleven Deans of today's church seminary scene.

To the future the Seminary must look for increased support from the laity. Endowment, given largely by generations long past, may have been adequate when the enrollment was between 75 and 80, and the high cost of training men for the ministry had not been known. But to-

communicating church members that every parish serves.

In terms of budget figures, our present budget has more than doubled its pre-war size. The increase has largely come from the G.I. Bill support, which will all too soon become a fond memory, and the generous help from the parishes on Theological Education Sunday, which is now an official item in our budget.

In giving to this Seminary we believe your money is well invested. This Seminary is, and for some time past has been, the largest producing unit of clergy in the Church. Virginia led all seminaries in the number of graduates produced in the period 1940-45, and in the number of candidates presently enrolled in Seminary for the '47-'48 year. A wide geographical representation has been achieved in today's student enrollment of 116. Forty-one domestic

dioceses and four overseas fields are represented. From the area south of the Potomac come 52 men, from the area north of that river, 51 — and from the far West, 7. Overseas districts and other denominations account for six. The Seminary invites your thoughts, your prayers and your gifts on Theological Sunday next.

NASHOTAH HOUSE IN WISCONSIN

By Dean William H. Nes

Nashotah, Wis.:—Nashotah House was born of the missionary enterprise of intrepid priests in whom the spirit of adventure ran high. To this day, more than a century later, what is known to its alumni as "The House" is still called "The Mission" in the surrounding country side. The faith of its founders has continuously informed the teaching and life of this Seminary which is dedicated to the maintenance of Catholic orthodoxy and seeks above all the preparation of men's souls as well as their minds for the priestly life.

What must first impress the newcomer is the beauty of the place. The buildings are of a style that makes them seem to belong exactly where they are. Repairs and improvements have recently been carried out to make them more comfortable in a climate which is rigorous and yet lets you see the seasons, if one may say so, as they are meant to be, each in its typical dress and savor.

In this large domain of forest, field and lake, a man may learn how it is that nature can only truly speak of God to one who already knows him in the Incarnation of his Son; and here, in this community set apart in the wide country, a man can learn the discipline of charity.

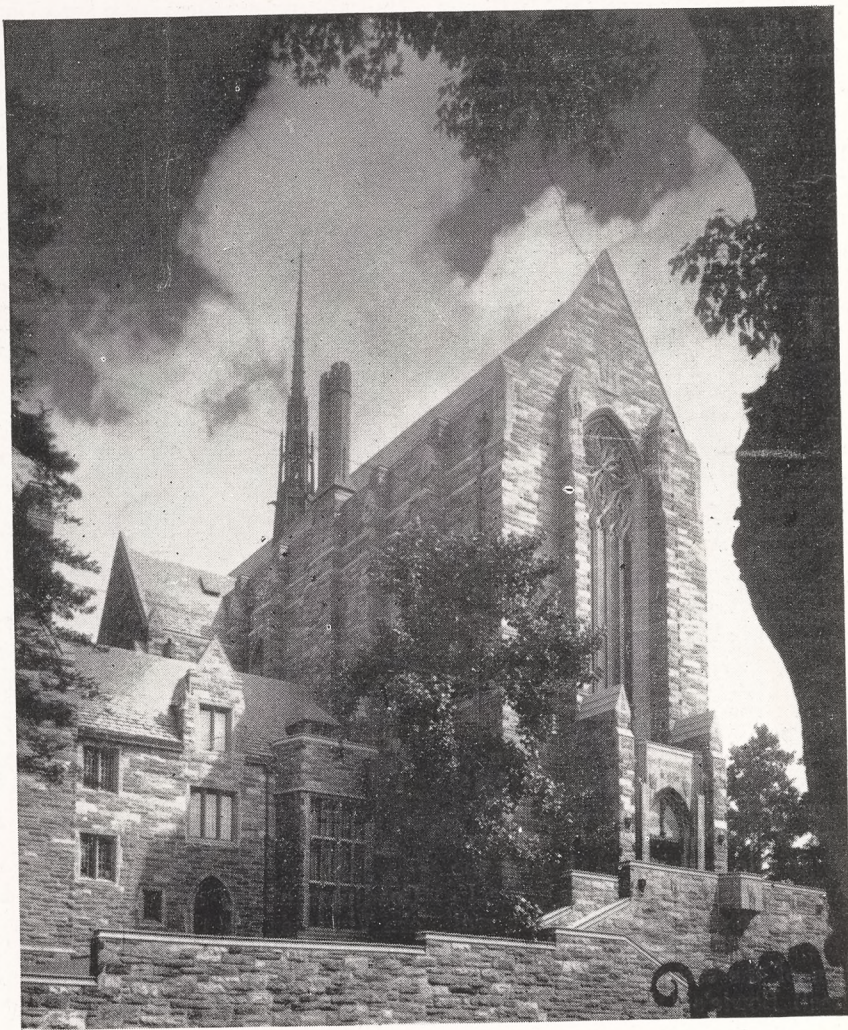
One has heard tales, here and there, that picture Nashotah House as an abode of ritual preoccupation and even hint of strange doings with the Prayer Book. The fact is that the Prayer Book is constantly used in accordance with its own directions, and that it is used every day for the whole House as a matter of obligation for attendance on the part of all. Morning Prayer is said every morning, followed by the Eucharist, and Evensong is sung every evening, with sermons on Thursdays; and the Litany is used in Advent and Lent. I do not see how in any Seminary the Prayer Book could be more faithfully used or more intimately known.

The curriculum seeks to lead to the line of the canons governing ordi-

nation. The Bible, history, theology, liturgics are the elements of a professional education for the clergy; and since these can only be done satisfactorily by the reading of documentary sources, a reading knowledge of Latin and Greek is required for the degree. There are, at the same time, certain techniques and skills which a man can learn and ought to learn in seminary, and Nashotah House is now exploring

THE PICTURE ON THE COVER

New York:—In eleven theological seminaries of the Episcopal Church are hundreds of young men preparing for the ministry. The Presiding Bishop has designated January 25 as Theological Education Sunday when offerings will be taken in parishes throughout the country to help these seminaries carry forward their vital work. THE WITNESS with this num-



THE DIVINITY SCHOOL IN PHILADELPHIA has St. Andrew's Collegiate Chapel which is a superb example of Gothic architecture

the development of a program of clinical pastorals. What must be avoided, however, whenever this is done, is the under valuation and even the displacement of those studies which, though academic, properly belong to a professional school. A medical school is not an internship, and a theological seminary is not a parish. The life of prayer and sound learning have in this place nourished so many men of scholarship and saintly lives that we have confidence that our program will continue to bear fruit. What is needed is money

(Continued on Page 14)

ber, and with our issue of January 15, devotes most of its space to these Seminaries with the hope that we may stimulate generous giving. Stories and pictures of a number of our Seminaries are presented this week; others will follow next week.

The men pictured on the cover, typical of the men in our seminaries, are all from Arkansas and are all at the School of Theology of the University of the South—William J. Fitzhugh, David B. Collins, William C. Johnson, Robert B. Hall. The picture was taken by Bland Mitchell, the son of the Bishop of Arkansas.

Support the Seminaries

IT IS reported that the United States, with six per cent of the world's population, is now producing 94 per cent of the world's manufactured goods. (What Russia is producing is only a guess; but a fairly safe guess is not impossible.) This is very commendable, we all agree. Of course we could produce even more, if we wanted to—we have the materials and the skill and the machines. And the whole world needs our goods—so we ought to follow up our immense manufacturing output with a vast expansion of trade, a foreign trade big enough to match our domestic. In order to do that, we must encourage other nations to produce goods too, since at the bottom all trade is exchange of goods, not of dollars (and the rest of the world is now short on dollars). That is why the Marshall Plan is being urged upon Europe. We don't want, and we can't afford, a permanent dole to our cousins overseas. It would be as disgraceful for us as for them, to require them to live in a state of permanent economic dependence upon the United States.

But what does this vast dislocation and disproportion between us and the rest of the world threaten to do—to *us*? Are we to become the world's leading gadgeteers, not only the richest nation on earth but a nation of manufacturers and traders, with no interests beyond merely making things, selling them, and then making more—and selling more? Always getting richer, and busier, and concerned in the end with nothing but wealth, profits, and material things? "Soul, thou hast much goods, stored up for many years! . . . Thou fool, this night shall thy soul be required of thee!"

There are many good motives which may lead a young man to prepare for the sacred ministry, and they are all worth careful consideration. But here is one which I think does not get considered often enough: Why not give your life to evening up this dangerous imbalance with which our present-day material civilization threatens to destroy us? Why not throw your weight on the other side, and do something to get society back onto an even keel? I believe there are lots of young men today who see the danger, and would like to do something about it. They are in no mood of retreat or of defeat—far from it! They would like to advance upon the chaos of our time and do something constructive. Why not the ministry? Where can a man find a better place to take hold and do something worth while? Of course he will minister to individuals; but *they* need to be reassured, lifted up, brought once more in touch

with God, and strengthened by divine grace. And yet at the same time a clergyman can do something (often a great deal), either through individuals or in association with others, to lessen the ghastly inequalities and injustices of economic, industrial, and social life. He has his heart set upon a kind of life that is not really impossible for people to live here on this earth—a fellowship in which men will care for each other, and throw bridges across the gulfs that separate them, the strong helping the weak, the rich helping the poor, the poor giving back to the rich something their money can never buy. In fact, such a society really could, by divine grace, become universal upon this earth—and race tensions, industrial conflicts, wars between nations, and hatred between men be buried and forgotten. But how will it ever come about unless we begin, somewhere? And where better can a man begin than in the Christian Church?

THIS is a motive, I believe, that appeals to many more young men today than most of us realize. And what are we older men and women, parents, uncles and aunts, and friends—yes, clergymen as well as laymen—doing about it? Sometimes all we do is discourage them! A father will say to his son, "Yes, John, I appreciate your idealism; but you see I've built up a good business, and I expect you to carry it on." Or, "That's fine, of course; but you can't expect to live on a clergyman's salary." On the other hand, I can match all this out of my own experience with the joy and pride many fathers and mothers take in helping on their sons—one of the proudest moments of their lives is the day of their son John's ordination, or the first time they have received their communion from Henry's hands, or the unforgettable day when Charles preached his first sermon. I have heard fathers say, "If I had my life to live over, I would be up there with him, in surplice and stole!"

We all know that our seminaries ought to be better supported than they are. Some of the smaller denominations put us to open shame, when it comes to supporting Church colleges and seminaries! We Episcopalians are a bit queer: We are always generous, to every good cause but our own! Wherever you go, churchmen and churchwomen are always found in the front rank of supporters of community-chests, Red Cross, civic betterment associations, charities—name any good cause you can think of. But colleges and seminaries? There we fall down. And why? The plain reason, I believe, is that education hasn't caught our imagination with enough driving force—

hasn't caught it at all, in many cases. That is why I think we ought to stress the *motive* behind preparation for the ministry. Once we get a fair idea of the motive, we will begin to do something about it. For if a young man—it may be one of our own boys—has decided to give his life to the Church, will we not do everything we can to see that his preparation is the best obtainable? Even so, he is giving more than we can give—for he

is giving "all he's got," his very life. What we are asked for is merely money—and backing, and understanding sympathy, and encouragement. It would be a sad day if America produced everything the world needs *except* faith and good will and such a belief in God and his righteousness as can begin to make this earth a decent place for human beings to live on!

—FREDERICK C. GRANT

Of Theological Seminaries

by **Kenneth C. M. Sills**

President of Bowdoin College

NOT long ago, in talking with a friend of mine who has had a great deal to do with the raising of funds on a national scale, he remarked that wherever there had been in any community failure to make the quota desired there had always been one explanation, and only one explanation, lack of organization. It may be a far cry to carry this analogy to the Church, yet in a day when so many seem to emphasize the cause of unorganized religion it may be well to assert boldly that religion will not get very far without that organization which is included in the word *Church*.

In the organization of the Church the clergy are the essential leaders; on their leadership depends the success or the failure not merely of the Church but of religion. If we can look on the question in this light, we can see the importance of the seminaries. For in these critical days untrained and weak leadership is unthinkable. It is thoughts like these that need to be called to the attention of the laity who know too little and consequently care too little about theological seminaries. In reality they are power houses of the Church, and unless we can support them adequately we cannot expect them to furnish the leaders that the Church so desperately needs, and leaders of the right sort cannot come from our seminaries unless candidates of the right sort are sent to the seminaries. And right here there is one encouraging factor. It is well to keep in mind that in each one of our seminaries there are none better than the best of previous years. But reports indicate that the average is distinctly on the move upward. In other words, the quality of the men in the seminaries who are preparing for the ministry is better than it ever has been; but in all probability it is still below the quality of men entering other professions. Brethren, this ought not so to be.

One important function of the theological seminary is often overlooked, that of providing scholars for the Church; I do not mean that every parson

should be a scholar, far from it, though it is sad that by and large in so many communities the clergy has lost the intellectual leadership that it used to supply. But if the Church is to be kept abreast of the times and able to contend on equal terms with its opponents as well as to furnish stimulating opinions to its friends, it must produce more scholars than it is now doing. It is, I am told, difficult to fill vacancies in the teaching staff of our seminaries. We have very few scholars in the ranks of bishops, priests and deacons. Consequently we have often as a Church been obliged to turn to England for scholarly articles and works dealing with the Anglican communion. If our seminaries were better supported so that their faculties could give more time to research and writing scholarly articles, not only their students but the Church at large would gain.

IN dealing for some years with youth of college age I am more and more convinced that many are looking to the clergy in charge of college parishes for much more definite teaching about the Church and religion than has been given them in late years. There is more interest in theology than has been evident for a long time. Vague and sentimental liberalism is on the way out. It needs to be replaced by a much more clear and really liberal program that will show the proper relationship between heart and mind and knowledge and love. The seminaries need to emphasize theology more, for after all theology is the queen of all the services; and a revival of religion and a suitable evangelical program must be based on intelligence as well as on emotion.

As president of Bowdoin I have often called attention to the fact that the college cannot do its best work unless it has the interest and support not only of its alumni and friends but of the public at large. The same truth holds in regard to our seminaries. Those in charge of them cannot set forth policies and requirements unless they are constantly aware of what the parishes and missions need.

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Nor can they do their best work if they feel that the laity in general are ignorant or indifferent. One of the happy features of theological Sunday is that at least once a year congregations have called to their attention the importance of our seminaries, and the imperative need of sending to them the very best possible candidates. The awakened interest in religion among the youth of the land is very promising. But if youth is led to believe by the comments or actions of their elders that the ministry is not one of the noblest of the professions, that interest will wane.

If the Church is to be strong to meet the challenges of days forever changing it must see to it that the clergy are well selected and well trained

as well as having the individual qualifications and the special "calling" necessary. These are no times for weaklings nor defeatists. In earlier days the challenge was to go out into frontiers and far-flung fields and preach the gospel there. Today on every side pagan attitudes are rife, and the Church needs courageous and competent leadership, and if both in the episcopate and in the presbytery we could have a few real scholars, the gain would be even greater. If the laity could get over prejudice against theology and against scholarship both interpreted along liberal lines, the American Church would be much more able to meet the future than it is today. In a word, that is the problem of our seminaries.

Appraisal of the Marshall Plan

by William Scarlett

The Bishop of Missouri

THERE can be little doubt that the decision at which we arrive with regard to the Marshall plan and the control of our own domestic economy will be recorded by history as one of the most momentous in the life of this nation.

That Europe desperately needs our assistance is, as Secretary Marshall says, "no longer a matter of debate." The unimaginable devastation of the war, the destruction of industrial plants and of communications; the severing of commercial ties, the loss of records, the draining away of overseas credits in order to pay the cost of the war; the aging of machinery to the point of obsolescence, the retardation of production, the lack of fertilizers, the shortage of food, the widespread malnutrition; the long delay in writing treaties of peace; the frightful suffering of multitudes, the lack of homes, the loss of confidence, the frustration of the hopes and ambitions of millions of people, the uncertainty as to the future—all this adds up to an ominous picture.

Without outside help the further deterioration of the European situation is inevitable. This will entail even greater misery among the people. If this process continues, totalitarianism of one kind or another will take deep root in such soil, and the thing we Americans want least will come to pass.

From the point of view of religion the answer is, in this case, fairly simple and uncomplicated. We are a great, rich, and powerful people, immensely favored in the past by our geographical position and our natural resources, by our industrial genius and our practical ability. We have been spared the kind of devastation in war which

other countries suffered. But over against us is an impoverished world, needing our assistance if it is to reconstruct its domestic life.

Therefore, this nation now stands under the judgment of God. "Whoso hath of this world's goods and seeth his brother in need and shuteth up his compassion from him, how dwelleth the love of God in him?" To give Europe the assistance she needs, up to the point consistent with our own economic health, is a plain moral duty.

The parable of Dives and Lazarus comes to mind. Failure to measure up to the full level of our present opportunity and responsibility would be to play Dives on an immense scale. But the parable is instructive as to what this would mean to us. For in the parable the final reversal of roles, whereby Dives becomes the petitioner, is worth pondering as one of the ways God finally works his will in human history.

Not only religion, but also sheer self interest, urges us to the fullest possible assistance to our brethren. We have been exporting goods to Europe on a vast scale, thereby maintaining the level of our own production and a high rate of employment at home. But the present gap between what we export and what Europe, through imports or other means, can pay for, amounts, I think, to some five or six billion dollars. In some way that gap must be closed.

WE COULD cut the amount of our exports to Europe, which would have two results: we would be giving Europe a powerful push toward increasing chaos, and we would also at the same time cripple our own economy. For in that case American industries which depend on export will

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suffer, our own unemployment will mount and we shall find ourselves in another economic crisis.

This is precisely what the Communists expect and want. And it is the kind of crisis which Zhdanov a short time ago at the Polish meeting of the resurrected Comintern urged the Communist leaders of different countries to endeavor to bring about.

On the other hand, if our exports are to be kept at a high level, sufficient to meet European needs for reconstruction and to maintain our own economy, the present gap between exports and imports will have to be financed one way or another by this country. So sheer self-interest stands side by side with religion in urging adequate assistance to other countries.

Furthermore, we have all received a pretty severe education in the past 33 years in the fact that our world is now one. If our Christian tradition had not informed us long ago that we are members one of another and if one member suffers sooner or later all the members will suffer with it, history at any rate has so informed us in the terrible events of the last generation.

We ought to know now that whatever happens anywhere in this world is bound to affect us sooner or later. If western Europe and England sink further into misery and the police state takes over, the cost to this country will be infinitely greater than the cost of financing Europe now.

To retreat into isolationism or into irresponsibility would be evidence that we have learned nothing by the bitter experience of the last 33 years. We would indeed be "the blind leading the blind," and eminently deserve the ditch, the bottomless ditch, into which we would all surely plunge.

Heine once said, "We learn from history that we do not learn from history." If we again prove him right, we shall be lost. For there is no leisure now for committing such blunders in this kind of world. And, brethren, the time is short.

Or, to make our aid to Europe or to England depend on the kind of economy they adopt would certainly fan the profound resentment of the peoples of these lands and open us justly to the Russian charge of dictation. If England, through her properly elected representatives, wishes to nationalize some of her industries, that really is England's business and none of ours. But it is terribly important to us that England recover.

The plain fact we have to accept is that while we all live in one world, two entirely different systems are in competition. We can accept this fact without having to believe that thereby war becomes inevitable. For it is not a matter of war. The question is simply which of the two systems can do the better job of re-building the world. That is the challenge which history puts before

us at the present moment. I believe we can do the better job. And the Marshall plan, or process of arriving at a plan, is the beginning, and our great opportunity.

If at this moment of history this great nation, now at the summit of the world, lives up to the full level of its present opportunity and responsibility, not for ourselves alone but for all men in all lands, then we shall nobly respond to the present challenge which history places on our doorstep, and a brighter day will dawn on history.

It will not be easy. It will demand continuing sacrifices, but sacrifices in the cause of peace. We cannot hope for lower taxes, for a lessening of effort. Quite the opposite. As Justice Holmes once said, "The way by which the inevitable comes to pass is effort."

I hope, therefore, that our people will write personally to their Congressmen and to our Senators, urging adequate assistance for world stabilization. Each one of us can play a part in this momentous decision.

An appraisal of the Marshall Plan, which was critical, appeared in THE WITNESS for November 27, written by Professor Paul M. Sweezy of Harvard. We announced at the time that an article favorable to the Plan would appear in a later number. This article is the fulfillment of that promise.

Too Much and Too Often

By

G. I. HILLER

Rector of Trinity Church, Miami

THE many appeals in editorials and mail which reach us for the help from the Church, have gotten to be an impossible burden. Even the National Church has allowed itself to become enmeshed in this multiplicity of calls. I do not for a minute question that most of them are worthy and that the response which Christian people should make to them is positive. However, if we did even half of the things that are requested of us we would never have time for the things which are our first duty—



and imperative.

There are many good causes in the world and the agencies for accomplishing these worthy objects are too numerous to mention,—each of them seems to think that they have but to call on the Church to appeal to its following to get the help they seek. Will you preach on such a subject? Will you ask for support of such an organization? Will you present the needs of this and that? The appeals are endless. I figured carefully that if I answered every appeal which reached my desk, I would never have one opportunity to preach on

personal religion—missionary effort—sacramental worship — repentance — forgiveness — relationship to God — salvation — redemption — life eternal, or anything else.

I could be wrong, but I do not think so. If, as a priest of the Church, I do a good job, the Christian religion and the Holy Spirit will take care of the rest of it. The more I am able to lead my people into thinking of Christ and as Christ, the more I will accomplish for the redemption of the world. This with, or without, the agencies so well organized.

The fact is, the Christian Church has, through the ages, been the mother of all these agencies. Not by virtue of organization, but by virtue of the power and spirit of the religion of Jesus Christ.

That is our task to make Christians—they will do. The regular worshipper at the altar is the best possible material for the propagation of the various ideals in the world.

When it comes to leadership in national, diocesan or parochial activities, unless they are regular worshippers at the holy communion—I wonder as to the motive.

At any rate too much is asked of me too often—I have a task—I will preach Christ and him only and I am sure the rest will take care of itself.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

"THE SHORTER PRAYER BOOK"

THROUGH the kindness of the Oxford University Press I have received recently a copy of *The Shorter Prayer Book According to the Use of the Church of England* (1946). This little pocket edition of the Prayer Book was authorized in 1943 by the Archbishops and Bishops of the Provinces of Canterbury and York. It is intended not only for private use, but for congregational worship. Only the most commonly used services of the Prayer Book, including the Psalter, are printed. Rubrics are simplified and reduced to a minimum. Some material from the Proposed Book of 1928, which was turned down by Parliament, has been introduced. In place of the elaborate tables which make up the prefatory material of the Prayer Book two pages have been inserted, giving a simple and concise explanation of the Christian Year. The Archbishop of Canterbury has given his official imprimatur to this shorter



edition by writing a commendatory Preface.

It is much to be desired that something of a similar sort be issued by our own Church. During the war, of course, we put forth a much-reduced, pocket Prayer Book for members of the armed forces. But we need something more extensive than this; yet a book sufficiently limited in scope so that the print is readable and the contents readily found. I am thinking particularly in terms of a small, simplified edition of the Prayer Book which would be as easy for a non-Episcopalian to find his way in it as for a veteran of the 'faith once for all delivered.' This could be done without bowdlerizing the essential material of the Prayer Book and without tampering with the artistic form and structure of its services.

In these days when we are thinking seriously about methods and means of evangelism, we should not forget that the Prayer Book is, after all, our chief asset. Many faithful souls have found their way into the fellowship of our Church by way of the Prayer Book, oftentimes through the mere chance of acquiring a copy of it. The most notable example of this is perhaps the conversion of our first missionary bishop, Philander Chase.

Modern men and women are, for good or for ill, less patient with reading matter full of fine print. It is discouraging to them to pick up a book which begins with forty pages of complicated tables and rubrical directions. They will likely cast it aside before they are even introduced to the heart of it all. Even if they manage to persevere until they arrive at Morning Prayer, they will have difficulty in grasping the structural logic of the service. For example, there are no captions to mark off the chief portions of the service. The lessons, which form the main substance of the office, are referred to only in rubrics. And however traditionalists may mourn the fact, it is true that Latin captions to canticles and psalms serve only as barriers, not as helps, to the average mind. The blessed word *Magnificat* arouses a delicate inner glow among the initiate, but the outsider will probably be attracted more nearly to similar feelings of affection and reverence by a simple title such as, "Song of Mary, Mother of the Lord Jesus Christ."

One of the most significant trends in recent American culture is the popularity of paper-bound, pocket books sold at all newsstands and dime stores. Selling for not more than a quarter, these volumes embrace not only cheap mystery thrillers and comic serials, but many standard classics of literature and works of reference. If the New Testament and Webster's Dictionary can win their way through this popular medium, why should not also a simplified edition of the Book of Common Prayer?

Dissolve the Peace Commission Headed by J. F. Dulles

*The Department of International Justice
And Goodwill Revived to Take Its Place*

Edited by Sara Dill

New York:—The Commission on a Just and Durable Peace of the Federal Council of Churches, headed by John Foster Dulles, has been dissolved, and an enlarged department of International Justice and Goodwill, which has existed on paper only since the former commission was established in 1940, has been revived. THE WITNESS reported last Spring that a considerable number on the commission considered it an embarrassment to have Mr. Dulles as its head. It was their opinion that under his direction the commission had strayed far from the principles arrived at by the delegates who attended the Delaware Conference. They also stated that it was a mistake to have for a chairman a man who is so closely identified with one political party and who has also been widely criticized as a cartelizer and who has even been charged with being closely identified with post-war Nazis and with Franco Spain. Several members of the commission, as well as staff officers, at that time were of the opinion that the best way to handle a delicate situation would be to dissolve Mr. Dulles' commission and to revive the department of International Justice. It will be recalled by WITNESS readers that this magazine. (Jan. 30, '47) called for the resignation of Mr. Dulles in an editorial which was widely quoted and caused considerable pro and con comment.

The present change was made effective January 1 when a call was issued by Walter W. Van Kirk, secretary of the department, for a special meeting which is being held this week in Philadelphia. It is being attended by about 100 Protestant leaders who, according to Mr. Van Kirk, "will undertake to formulate a statement for the guidance of churches with regard to the European recovery program."

"An attempt will also be made," he added, "to analyze the international situation in the light of the breakdown of the council of foreign ministers in London and to determine what the churches might appropriately say about the resulting situation."

Mr. Van Kirk termed the dissolution of the commission headed by Dulles as "a natural and normal development, now that the war is over and the United Nations has been established."

Elmore McKee Case

New York:—Newspapers here carried a two-column story December 31 stating that Elmore M. McKee, formerly the rector of St. George's, had renounced the ministry. In an interview with the press Mr. McKee stated that he "asked to be released from the priesthood of the Church in order that I might give the rest of my life to broader social work of a prominent nature." The stories then went on to describe the relief work in Germany of the American Friends Service Committee, with which Mr. McKee has been connected since June, 1946.

Since the newspapers give the impression that the Episcopal Church is unable to offer Mr. McKee a sufficiently wide field for his social work, we think it well to state that the action of the ecclesiastical authorities of the diocese of New York was under the last part of Section One of Canon Sixty. This states "where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of Deposition save with the consent of the Standing Committee or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such Removal or Deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon Sixty-four, Sec. 3 (b)."

This section of Canon Sixty-four states "In the case of renunciation of the Ministry as provided in Canon Sixty . . . sentence of deposition shall be pronounced and notice thereof given as in said Canons respectively provided."

We call attention to the fact that the usual clause "for causes which do not affect his moral character" was not in the notice of deposition which was sent out by the Bishop's office as required by the Canons.

New President

New York:—The Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, was elected president of the Church Society for College Work at a meeting of the board of directors held here. He succeeds the Rev. C. Leslie Glenn, rector of St. John's, Washington, whose term expired January 1. It was also announced that Mr. Donald M. Wright has resigned as executive secretary to take a teaching position and that the society is now looking for a clergyman or layman to be executive vice president. The business office of the society remains in Washington.

Hits Discrimination

Portland, Ore.:—Bishop Dagwell of Oregon, in a Christmas address to a group of local businessmen, declared that the sound of Christmas carols on the streets and the setting up of Bethlehem manger scenes is only a mockery as long as there is no room in Portland hotels for Negroes, "even those of distinction and culture." He was referring to the fact that Carol Brice, in the city to sing with the Portland symphony orchestra, was refused service in two upper-class restaurants. Also refused service were her two brothers, Jonathan, her accompanist, and Eugene, a singer with DePaur's infantry chorus.

Bishop Dagwell said that he wondered "if the hotel and restaurant men's associations think there is no similarity between the case of the Jewish mother who could find no room at the inn and their action in barring Negroes from their establishments. Christ is not honored by a fur coat for mother or an electric train for junior or a turkey on the

LAMBETH IN LENT

***Devoting a large part of our space this week to our Seminaries prevents us from running a news story about the series of articles to be featured this coming Lent. We believe however that the announcement on page fifteen speaks for itself. All of the authors are Bishops and of course known to all our readers, including Bishop Oxnham of the Methodist Church who is a leading authority on the Relation of the State to Education and Freedom. The subjects are all taken from the Agenda of the Lambeth Conference in which there is worldwide interest—interest which will increase as the time for the world conclave approaches. We hope that the articles may be widely used in parish discussion groups and otherwise distributed in parishes. We urge that orders be placed early to assure the delivery of the February 5th number when the series starts. Please use the form on page fifteen.

table; nor is it enough to drop a dollar bill into every Santa Claus kettle in town and send a check to your church. Our giving must be of such magnitude that it changes our lives, our communities and the attitude of our whole nation to the rest of the world."

He went on to criticize the Marshall plan as an American attempt to substitute "the rule of gold for the Golden Rule." American policy on aiding the Europeans, he said, is one of agreeing "to feed them and clothe them if they will vote our way."

Raises Large Sum

Williamsport, Pa.:—Christ Church here has completed a campaign for money to modernize the church, parish house and rectory. The sum of \$60,000 was sought and \$61,500 was raised. The work will be done over a period of four years as labor and materials are available, according to the Rev. G. Francis Burrill, rector of the parish.

Service for Congress

Washington:—A service asking divine guidance upon the deliberations of the 80th Congress will be held at Washington Cathedral next Sunday. The sermon will be by Layman Clark G. Kuebler, president of Ripon College.

Help Planned

Boston:—Each parish in the diocese of Massachusetts is being asked to aid a parish in England by the social service department, headed by the Rev. Howard P. Kellett. The names of fifty parishes have been supplied by ten English bishops, for a starter. Food and clothing will be sent, together with an interchange of letters so that friendship between the parishes may be cemented.

College Celebrates

Raleigh, N. C.:—Judge Hubert T. Delany of the court of domestic relations in New York, a graduate of the class of 1919, is to be the chief speaker at the celebration of the 30th anniversary of the opening of St. Augustine's College, January 9-10. Another on the program is the Rev. George A. Wieland, director of the home department of the National Council.

The selection of Judge Delany is peculiarly appropriate since his family has been connected with the college for more than sixty years. His father, the late Bishop Delany, was both a graduate and on the staff of the institution before being made a bishop. His mother, Mrs. Nannie

Delany, spent fifty years at the college as a student and a staff member. And all ten of the children of Bishop and Mrs. Delany were born at and attended St. Augustine's and several of their grand-children as well.

St. Augustine's was chartered in 1867 and opened its doors on January 13, 1868, with the Rev. J. Brinton Smith as principal. There were two other staff members and four students on opening day. After a long and useful career as an academy and normal school, it became a college and conferred its first degree in 1931. It is now rated Class A by the Southern Association of Colleges. Harold L. Trigg is now president, the first Negro to hold the position.

Orthodox Academy

New York:—The first Russian Orthodox Academy in America to train priests at the university level was announced on December 17 at a meeting held at Union Theological Seminary. Plans for close co-operation between the academy and Union and Columbia University were announced. Prof. Boris Bakhmeteff of Columbia, former Russian ambassador of the Kerensky government to the U.S., emphasized that the academy will make it possible for "the sons and daughters of former Russian immigrants" to be served "by churchmen with an American background and with an American education on a level equal to the ministers of other denominations."

Bishop John, who is the dean of St. Vladimir's Orthodox Seminary, located in Brooklyn, stated that "the union of anti-Christian forces rouses us Christians to unite in a purer spirit and on a world-wide scale."

Heads Brotherhood

Baltimore:—Lieutenant General John C. H. Lee, former American Commander in Italy, has accepted the position of general secretary of the Brotherhood of St. Andrew, it was announced here on December 26th. Mr. Samuel S. Schmidt, president of the organization, said that General Lee will for a time devote himself to the organization of groups of men for co-operation with the campaign of evangelism recently launched by the National Council. His retirement from the army became effective January 1st.

Stress on Children

Seattle, Wash.:—Epiphany Church here is a parish which is not satisfied to "get Christmas over with" by having a service at midnight for adults only. The children are taught

that Christmas is a religious festival beginning with worship in the church. They receive no gifts or similar bribes, but they come nevertheless in droves with their parents and grandparents. The festival started Christmas Eve afternoon with a carol service and story for the nursery and kindergarten children at 4 o'clock. At 5:15 a similar service was held for grades one to four, which was broadcast; at 10:30 there was a carol service and address for young people and adults, with choral communion and sermon at midnight. The Rev. Elmer B. Christie is the rector.

New Chancellor

Washington:—G. Bowdoin Craighill, Sr., has been appointed chancellor of the diocese of Washington by Bishop Dun, subject to the ratification of the diocesan convention in May. A partner in a Washington law firm, Mr. Craighill is a communicant of Christ Church, Georgetown, and has served as counsel for the Washington Cathedral for many years.

Oppose Conscription

Denver (RNS):—Universal military training was denounced as disastrous to the nation's educational system in a resolution adopted here by the social action committee of the Council of Churches. The resolution said UMT would divert energies and resources which should be devoted to Europe's economic recovery and would defeat the achievement of universal disarmament. Church leaders were urged to do everything in their power to help the people face the issue of universal military training "intelligently and in terms of the principles of goals of Christian social action."

Chapel Anniversary

New York:—The word "chapel" signifies a tiny congregation to most people. But in some cities the word means a congregation that is related to a mother parish where a large and important work is carried on. Such is the case with St. Thomas Chapel here, located on the east side and doing a vital work with a membership of over 600 communicants. The Chapel celebrated the 75th anniversary of the consecration of the chapel buildings during Christmas week, with Bishop Gilbert being the preacher at a special service on the 21st.

An industrial school, clinic and diet kitchen is centered in St. Thomas House; a day nursery is operated in another building and is a place where those who are finding it hard to

meet the ordinary problems of growing up in a normal fashion may have such psychiatric treatment and guidance as shall enable them to develop properly. For many years the Chapel has also operated a summer house for boys and girls.

In 1926 the congregation undertook to restore the interior of the chapel so that now it is a house of worship done in pure Gothic and bright with the myriad colors of notable stained glass, polychromy and tile. The Rev. Roeliff H. Brooks, rector of St. Thomas Church on Fifth Avenue, is also rector of the Chapel and the vicar, in charge of the work at the Chapel, is the Rev. Paul C. Armstrong.

Myers Takes Job

New York: — The Rev. James Myers, for many years the industrial secretary of the Federal Council of Churches, has joined the staff of the National Child Labor Committee, as assistant in charge of membership. He resigned from his post with the Federal Council two years ago because of illness. He has always been a staunch defender of organized labor and supported the Wagner Labor Relations Act.

Oppose Union

London (RNS): — An estimated 25,000 Anglicans in Nandyal have refused to enter the new Church of South India, according to a report received here from the joint commission recently set up to deal with the problem of "continuing Anglicans." The Church of South India, made up of four Anglican dioceses, the South India Provincial Synod of the Methodist Church, and the South India United Church, was formally inaugurated last September.

The commission, which is headed by the Rev. E. Sambayya, vicar general in the Nandyal area, and includes three representatives of the Church of India, Burma and Ceylon and three from the Church of South India, disclosed that four Anglican clergymen refused to sign the declaration of assent to the new united Church, while thirteen who originally signed subsequently withdrew.

The commissioners reported that the Anglican movement "seems to be chiefly a lay one, led by men of some education, in which the clergy have joined."

It was stated that no permanent settlement of the situation in the Nandyal area will be made until the next General Council of the (An-

glican) Church of India, Burma and Ceylon.

NASHOTAH HOUSE

(Continued from Page 6)

enough to do justice to the faculty now here and to allow its expansion.

Something should be said of the collegiate department, which is a unique feature of this Seminary. Under this plan, men come into residence here and are taken daily to Carroll College for a four year course leading to the bachelor's degree. For a few men, adapted to the conditions of such a life, the plan provides for a college course which they would be unable otherwise to secure. These men should be capable of doing "B" work in college, and they must have serious vocation for the ministry.

One of our new projects is to provide living quarters for married students. One of our houses on Lower Nashotah Lake is now ready for this use next semester, and if the number of such applicants warrants it, at least one other house can be made available for apartments.

What of the life here? Today the skaters are on the lake which in the spring will be full of swimmers and dotted with boats. There was football in the autumn and in May there will be baseball. With our new bus we have made a beginning on trips to Wisconsin's beauty spots. There is a camera-club, a good deal of interest in music, and most recently a group has been forming for reading plays. The campus is kept lively by six children and three dogs,— and altogether I think this is a place some young man you know would like to come to.

THE DIVINITY SCHOOL IN PHILADELPHIA

By Dean Frank D. Gifford

Philadelphia: — From the enrollment of the first students in Philadelphia in 1857 The Divinity School has laid emphasis on fundamentals, on sound learning in matters of faith and practice, with particular emphasis on Prayer Book teaching. No one party or school of thought has dominated the faculty and the student body has been representative of the whole Church to a notable degree. Located near the Mason and Dixon Line, the School has been neither northern nor southern. Though a majority of students today come from northern dioceses, yet there are four men from Texas and the president of the student body

is from Oklahoma. No race or color lines are drawn, and the School is proud of having among the alumni three Chinese bishops and such Ne-



NAVE WINDOW

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The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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THE WITNESS — January 8, 1948

LAMBETH IN LENT

THE WITNESS Articles for Lent are based upon the Agenda of the Lambeth Conference which brings together the Anglican Bishops throughout the world this coming summer in London. As in former years we hope the articles will be widely distributed in parishes and used in discussion groups. The series will start in our issue of February 5th with all presented in the eight numbers of Lent.

AUTHORS AND SUBJECTS

BISHOP STEPHEN BAYNE

The Christian Doctrine of Man 2/5

BISHOP G. BROMLEY OXNAM

Relation of the State to Education 3/25

BISHOP SUMNER WALTERS

Relations Between the Anglican Church and other Episcopal Churches 2/19

BISHOP EDWARD L. PARSONS

Relations Between the Anglican Church and non-Episcopal Churches 2/26

BISHOP WALTER GRAY

A Conference Midway Between Lambeth Conferences 2/12

BISHOP EVERETT JONES

Ideals and Forms of Worship of the Anglican Church 3/4

BISHOP WALTER MITCHELL

A Program of Development for the Anglican Church 2/26

BISHOP-ELECT CHARLES HALL

Problems Concerning Sex Behaviour 3/11

BISHOP LANE BARTON

Discipline in Marriage Questions 3/4

BISHOP KARL BLOCK

The Church's Duty of Witness 3/25

BISHOP W. A. LAWRENCE

The Relations of the State to Personal and Communal Problems 4/1

BISHOP JOHN WALKER

The Social Responsibility of the Church 2/12

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gro leaders as the Rev. Edgar Young and the Rev. Tollie Caution.

In planning the curriculum the emphasis has again been upon fundamentals, upon preparation for canonical examinations, upon the training for effective work in the ministry. Although Philadelphia affords a wide variety of studies, yet The Divinity School requires more hours on systematic theology and on preaching and pastoral care than most other schools. Every regular student must take Greek and know his New Testament in the original language. Every member of the faculty has had years of experience in parish life and one is a former navy chaplain. As a result of this emphasis on fundamentals, recent graduates have made the highest records on taking their canonical examinations.

St. Andrew's Collegiate Chapel is a superb example of Gothic architecture, noble in proportions and richly embellished with carving of wood and stone, with gold leaf, color and stained glass. Here is centered the devotional life of the School, with the three daily services in which the students take an active part. Since the number of students is now limited to fifty undergraduates, there are frequent opportunities to serve at the Holy Communion, and to read the lessons at the daily offices. Choral services give men experience in singing and special training is given in the use of the voice. Quiet days are conducted at intervals throughout the year to deepen the spiritual life of the students. Many visitors remark on the intimate fellowship between faculty and students.

The Divinity School is strategically located in the residential section of West Philadelphia near the University of Pennsylvania. On a city block are located the Chapel, St. Paul's House with the refectory, common room, offices, and rooms for students and a professor; the library building with reading room and class rooms; and the houses for the dean and vice-dean. St. Mary's House for women students and three other houses are owned by the School in the neighborhood.

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twenty-five men are working for higher degrees. In the library are housed the William Bacon Stevens Library of more than fifty thousand books and pamphlets and also the large and valuable collections of rare books and manuscripts belonging to the Yarnall library of theology of St. Clement's Church. Together with the collection of historical documents of the Church Historical Society (also located in the School) these libraries form a great center for theological study and research. Every student is placed in religious work, not only to add to his income, but to gain valuable experience. Men are moved from one kind of work to another. Clinical training is given by summer courses at the Episcopal Hospital, the Norristown State Hospital and other institutions.

The department of women is a unique feature of The Divinity School. No other seminary of the Church admits women as regular students and awards them degrees. Miss Maude Cutler serves as instructor in religious education and as director of the department of women. A two year course is now being given and college graduates may receive the degree of master of religious education.

Another feature of school life at Philadelphia is found in the frequent conferences with vestrymen. By invitation of the dean many rectors bring their vestries to the School to worship at Evening Prayer, to dine with the students, and to hold conferences with members of the faculty and students. More than two hundred vestrymen visited the School during 1947.

Persons of scholarly interest have highly commended the School for holding regular "Book Reviews" in the library. Recent speakers at these have included Rev. Wm. H. Dunphy, the Rev. Donald Parsons, Rev. Ralph Coonrad, Rev. G. Hall Todd

(Presbyterian), Rev. L. M. Wallick, (Lutheran).

The dean serves as professor of pastoral theology and homiletics. He has had experience in the foreign missionary field as acting president of St. Paul's University, Tokyo, and has been rector of parishes in the country, the city and the suburbs. His diocesan experience has included leadership in religious education, examining chaplain and president of the standing committee in New York. He holds the Ph.D. degree in American history and is the author of several books of sermons. Under his direction the students receive a very full training in preaching with ample opportunity to speak frequently before the dean and their fellows and receive constructive suggestions. The dean is assisted in this field of pastoral work by a large number of special lecturers, including the following: The Rt. Rev. William P. Remington, the Rev. Albert F. Fischer, the Rev. Charles H. Long, the Rev. E. Frank Salmon, the Rev. John W. Smith, the Rev. S. Tagart Steele, the Rev. John K. Shryock, the Rev. John M. Weber. Special lecturers in homiletics this past autumn have included Dean Hubert S. Wood of Garden City, the Rev. W. Hamilton Aulenbach of Philadelphia and the Rev. James C. Crosson of Pelham, N. Y.

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ing lecturer in dogmatic theology for 1948 will be the Rev. Cyril E. Hudson, canon of St. Alban's, England, director of clerical studies and senior examining chaplain. He is a proctor in convocation and secretary of the committee to inspect theological colleges. Canon Hudson is the author of *Preface to a Christian Sociology*, *A Manual of Pastoral Psychology*, and *Christian Morals*. He will be in residence in Philadelphia from January 20 to April 5, with a number of engagements in other cities.

SCHOOL OF THEOLOGY AT SEWANEE

By Student Hugh C. McKee, Jr.

Sewanee, Tenn.:—Few seminaries boast a larger number of students married than single, but the University of the South, here, through a far-sighted housing policy that endeavors to meet the needs of men with families, concedes them a 23-to-22 margin in its School of Theology enrollment figures. Increasing numbers of these students are being cared for at rates below the rent levels of most urban areas. The housing consists of government-built apartments sponsored by the veterans' administration, plus other accommodations provided by the Uni-

versity.

A realistic program designed to meet changing conditions of the post-war period is being developed by the School's new dean, the Very Rev. Robert F. Gibson, formerly charged with the task of re-organizing theological education for the Church in Mexico under the auspices of the National Council. Also appointed to teach theology is the Rev. D. A. McGregor, who was executive secretary of the department of religious education of the National Council from 1933 to 1947. Thus rounding out a faculty of six, Dean Gibson has begun to lay the ground-work for additional faculty and an enlarged student body with emphasis to be placed on a program of practical training.

A three year course for the wives of theological students, instituted as a concession to married life on the campus, was the object of recent widespread attention in the secular press. This attempt to instruct the other half of the ministerial team in the duties and responsibilities of the clergyman's wife is adding a new chapter to the study of practical theology.

In addition to the regular courses, arrangements have been completed to

continue the summer graduate school under the direction of the Rev. M. Bowyer Stewart, New York, who succeeds the Rev. R. K. Yerkes. The latter resigned after the last regular meeting of the school in August. Dr. Stewart is professor of theology at the General Theological Seminary.

Established in 1878 as a constituent college of the University of the South, the School of Theology is known to students and alumni as St. Luke's, after St. Luke's Hall which contains the lecture rooms, the Library, the common-room and quarters for single students.

Formerly the capacity of the seminary was thirty-six students, but the recent acquisition of Van Ness Hall



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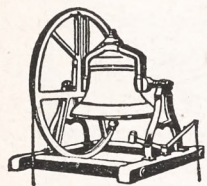
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and the Woodland Apartments has provided for a larger enrollment in the post-war period. Next fall the enrollment is expected to total fifty-five or sixty. As the University is owned by twenty-two dioceses of the Church, candidates from these southern dioceses still predominate, but increasingly students are being accepted from other areas of the country.

St. Luke's is the only Episcopal seminary in the United States that operates as a school of the university system, though others are associated with universities. There are no overlapping professorships, but the facilities of the entire university are available to theological students. This results in a schedule of varied activities and study that offers additions to the usual atmosphere of seminary life.

The Sewanee mission circuit of churches and chapels lying within Franklin County, Tennessee, enables the students to gain practical experience outside of classroom work. Each student is assigned to one of the missions for week-end services, working under the supervision of the dean and local rectors. At least two of the chapels owe their existence to student initiative, one new building being under construction at the present time. Both mountain residents and valley farmers are thus served by St. Luke's.

The daily offices are read in St. Luke's Chapel, a memorial to the Rev. Telfair Hodgson, former vice-chancellor of the University and dean of the Theological School. This and other buildings in the seminary group occupy the highest ground on the campus at the eastern edge of Manigault Park, which constitutes several acres of scenic woodland, part of the ten thousand in the great University domain.

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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.

MR. RICHARD EVANS
Layman of Deerfield, Illinois

I have just finished reading Vida D. Scudder's seventh article on "Social Re-birth."—"The Growing Demand for Change." It is to her credit that she, in the tenth paragraph, quotes: "Obviously, we are not going to be able to persuade our nation to take the path of crucifixion when even Christian leaders and Churches will not take that path."

This is equivalent to saying our Churches are Antichrist and, therefore, had better hurry to make a change. Why beat about the bush? She ends her article by quoting Shelton Bishop who said, "The Church is the protagonist of redemptive love—etc."

However, because the Church fails to take the path of crucifixion and transformation, it is the protagonist of enslaving love—the antagonist of redemptive love. It worships the Destroyer—not the Savior.

Is the Church ushering in the un-possessive or Godly way of life Jesus taught? No! It perpetuates the possessive or Satanic way of life he condemned.

RT. REV. WILLIAM F. LEWIS
The Bishop of Nevada

On or about November 23, 1947, the American Weekly, a Sunday supplement of the Hearst newspapers, carried an account of the Rev. Gareth Hughes' work in Nevada. If read carefully, the account is correct, but the implications are entirely incorrect.

The Rev. Mr. Hughes was not ordained in the Episcopal Church and is not ministering in any capacity under my direction. He was ordained in Los Angeles by the authorities of the Apostolic Episcopal Church which, I believe, has no connection with the Protestant Episcopal Church in America.

No little confusion has been created by this article, and I should like to make clear that Mr. Hughes is not connected with the Missionary District of Nevada in any way.

REV. CHARLES M. JOHNSON
Rector of Holy Trinity, Nashville, Tenn.

Mr. Hiram G. Carver of Washington in Backfire of Dec. 18 is wide open from several angles in the "race question." Nevertheless in view of the offensive position of his article there are three recommendations I would like to make to him. One, that he pray harder. Two, that he read and study the New Testament thoroughly. Three, that he do what Jesus told Nicodemus to do—"Be Born Again."

MISS ROSE PHELPS
Churchwoman of Orlando, Florida

It shook me to read (Dec. 11, p. 13) that the National Council is giving certificates of appreciation to veterans, complete with bishops' signatures and "crossed flags of Church and country."

Like every other church-going Episcopalian, you have heard in church services, "Thou shalt not kill" and "We are all members one of another" and "... that they may be one, as we are." If the Church has so little faith that it dare not trust the Holy Spirit to find a better

way of settling differences than by recourse to the atom bomb and its kin, need it emphasize its apostasy with crossed flags?

Could not the Church delight to honor the saints who have stuck it out in all weathers: missionaries less publicized but no less faithful than Albert Schweitzer; conscientious objectors whose loyalty to Christ has led them through scorn and long imprisonment; clergy and layfolk who so "declare the glory of God" that "the wayfaring men ... may not err therein"?

Let the Church praise those who excel in Christian faith, hope and charity—veterans included if they rate—rather than toss sop to Cerberus.

MR. PAGE TREADWAY JR.
Layman of Great Notch, N. J.

I have no nominations to make for your Honor Roll. Should you decide to proceed in reverse however by the elimination method, I nominate as the first of our million and a half communicants to be eliminated, your correspondent, Hiram J. Carver, churchman of Washington (Backfire, Dec. 18). Let it never be said that THE WITNESS doesn't lean over backwards in opening its columns to views directly opposite to its own. I think you leaned almost too far that time.

VERY REV. HEWLETT JOHNSON
The Dean of Canterbury

I want to thank you cordially for the valiant work THE WITNESS and its editors are doing. I am most grateful and encouraged.

RT. REV. JOHN E. HINES
Bishop Coadjutor of Texas

I feel that your work is of tremendous importance to our Church. You have my best wishes and are being remembered in my prayers for "men at work."

Clergy Notes

(Continued from Page 2)

RIVERS, BURKE, rector of All Saints, Johnson City, N. Y., becomes rector of St. Stephen's, Wilkes-Barre, Pa., on January 15.
ROBERT, FRANK W., formerly assistant at St. Matthew's, San Mateo, Cal., is now vicar of St. Andrew's, Lomita Park, Cal.
SHREVE, CHARLES A., formerly canon at Grace Cathedral, San Francisco, is now rector of St. Edmund's, San Marino, Cal.
TALBOT, DAVID M., assistant at Our Saviour, Akron, O., was ordained priest on Dec. 22 by Bishop Tucker of Ohio at Trinity Cathedral, Cleveland.
VOSE, SAMUEL W., formerly rector of Christ Church, River Forest, Ill., was instituted rector of Trinity, Aurora, Ill., on December 30.
WEEKS, WILLIAM P., formerly assistant at St. Andrew's, Fort Worth, Texas, is now in charge of St. Peter's, Pasadena, Texas.
WILLIAMSON, Harold C., formerly of Paris, Ky., is now in charge of St. John's, Hollywood, Fla.

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Theological Education Sunday

At the request of the Joint Commission on Theological Education, I have designated Septuagesima Sunday, January 25th, 1948, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our Parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

HENRY K. SHERRILL
Presiding Bishop

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