

# THE Witness

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January 13, 1949

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## STUDYING FOR THE MINISTRY

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## HOW TO VITALIZE THE CHURCH



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For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, *Chairman*.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, 135 Liberty St., New York 6.

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### CHRIST CHURCH CATHEDRAL

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Friday and Holy Days, 9:30 a.m.



## —STORY OF THE WEEK—

# State of Episcopal Church During the Past Year

**A Number of Important Developments Are  
Recorded by Church Historian**

BY

WALTER H. STOWE

President of the Church Historical Society

★ The post-war momentum of the American Episcopal Church, clearly evidenced during the year 1947, showed no signs of slackening during 1948, in spite of tense times in which we live. Its international responsibilities, over and above its regular support of overseas missions in Latin America, Liberia, China and the Philippine Islands, were discharged in four important particulars: (1) the total receipts of the Reconstruction and Advance Fund, amounting to \$7,420,000, were appropriated or reserved for specific building operations, principally in one of the above mentioned areas; (2) on one Sunday, February 29, \$1,458,000 was raised throughout the Church for world relief, the second of three such annual appeals authorized by the General Convention, the Church's supreme legislative body; (3) on April 7, in Manila, three of our bishops on order of the House of Bishops consecrated three native Filipinos to the episcopate of the Philippine Independent Church, which has some two million members; and (4) during July and August, sixty-six American bishops participated in the eighth Lambeth Conference in London, which was attended by

326 bishops from all parts of the earth.

The American Episcopal Church is a self-governing body in a world-wide family of churches called the Anglican Communion. The growth of this Communion in the last 150 years has been phenomenal. In 1800 there were only 12 dioceses outside the British Isles, of which 10 were in the United States. Today (1949) there are fourteen self-governing national Churches, in 321 dioceses, led by 428 bishops, with twenty-seven million communicants, and forty million baptized members. And the golden age of this great Communion is not in the past but in the future. It is just on the threshold of its greatest growth and usefulness in mediating the saving gospel of Jesus Christ to mankind throughout the world.

Our American Church during 1948 surpassed the previous all-time record high of 1947: Church members (all baptized persons) numbered 2,436,589; and communicants, 1,650,538. Baptisms totalled 110,618—an increase of fourteen per cent over 1947; confirmations numbered 79,751—an increase of 5.93 per cent over 1947. Total confirmations for the work of

the Church in the United States and abroad were \$61,097,062—an increase of almost \$2,000,000, or 3.32 per cent over 1947.

The clergy numbered 6,506; parishes and missions, 7,864. The Church was still short-handed, due to the effects of the wartime draft in curtailing the normal number of recruits for the ministry; but theological seminaries were full to overflowing, and the number of those on the Bishops' books who desired to study for the ministry (called postulants) was 906—the largest in the Church's history.

The upward trend in Church School enrollment, which began in 1944, was continuing: 53,588 teachers, an increase of 4.75 per cent over 1947; and 462,179 scholars, an increase of 8.91 per cent over 1947.

The National Council, the Church's executive body, of which the Presiding Bishop is the head, took important steps to strengthen the department of religious education; and a unique radio program, "Great Scenes from Great Plays," seeking to reach more effectively the unchurched of America (some seventy million), was initiated, and has already proved to be highly successful, with a larger listening audience than any other broadcast sponsored by a religious group.

### THE SEMINARIES

☆ We present in this number stories and pictures from a number of our theological seminaries, hoping thereby to stimulate interest in Theological Education Sunday which is to be observed Sunday, January 23rd. Articles and pictures about the other seminaries will follow in our issue for January 20th.



# EPISCOPAL CHURCH NEWS

## EVANGELISM COMMITTEE NAMED IN NEW YORK

★ Bishop Gilbert has announced the names of a new diocesan committee which will plan and supervise the current evangelistic program. Suffragan Bishop Donegan will be chairman. The other members are Archdeacon Bratt; Frank Leeming, headmaster of St. Peter's School, Peekskill, N. Y.; Lynde May, St. Andrew's, Yonkers; James Pike, Christ Church, Poughkeepsie; Grieg Taber, Church of St. Mary the Virgin, New York; Samuel Shoemaker, Calvary Church, New York; Shelton Bishop, St. Philip's, Harlem; and the rector of All Angel's, Mr. Mulligan.

## HONOLULU MISSION GETS COMMUNITY AWARD

★ A citation for excellence in community beautification has been awarded St. Mark's Church, Honolulu, through the Lau Lima Ho'onani of the Kapahulu Community association, and signed by the Mayor of Honolulu. It is a well-deserved recognition of the transformation of the property brought about through the efforts of Mrs. Edmund L. Souder, wife of the priest in charge. The award indicated that her efforts have been appreciated in the community as well as in the parish.

## OUR CHURCH SHOWS RECORD YEAR

★ The Protestant Episcopal Church in the United States set new records in 1948 in baptisms, confirmations, membership gains and income, according to the 1949 Living Church Annual.

The yearbook noted that for the first time the number of baptisms exceeded 100,000. There were 93,251 infant baptisms during the year and 17,-

367 adult baptisms. The net percentage increase in both categories was 14.05.

Confirmations numbered 79,751, an increase of 3,464, or 5.93 per cent, over the previous year.

Contributions for all purposes attained the record figure of \$61,097,062.

On membership gains, the yearbook recorded a total baptized church membership of 2,436,589, an increase of 86,958, or 3.7 per cent above 1947.

A new high of 1,650,538 communicant, or active, members, was reached.

The annual also reported an increase in the number of candidates for holy orders. There were 363 candidates in 1948, as against 244 in 1947, representing a gain of 48.77 per cent.

Lay readers increased from 4,890 to 5,218 and church school teachers from 51,158 to 53,588.

Most notable decrease during the year was in the number of ordinations of deacons and priests. Only 143 ordinations were reported in 1948.

## URGE CHURCHES STUDY ECONOMIC LIFE

★ The National Council's Department of Christian Social Relations is urging Episcopal Church people to interest themselves in "Church and Economic Life Week" January 16-22, for which plans have been set up by the Federal Council of Churches. The Federal Council explains the plan as follows: "Think what it could mean to the life of our nation, if, in all of our local churches, a cross-section of our citizens were to sit down and consider economic problems in the light of the teachings of the New Testament. We would not all arrive at identically the same conclusions. We would, however,

go out from such discussions more determined than ever before to bring the kingdom of God to pass on earth. Such a determination on the part of management, labor, agriculture and the consumer could not help but have the effect of changing in a miraculous manner, our way of doing things."

Material for many different kinds of observance may be obtained from the Federal Council's New York offices.

Among Episcopal Church leaders on the Federal Council's department of church and economic life, which sponsors the observance, are Bishop Nash of Massachusetts; Noel G. Sargent, Boston economist; Prof. Sumner H. Schlichter of Lamont University; Jerry Voorhis, Mrs. Theodore O. Wedel and Charles P. Taft.

## FLYING PRIEST HELPS SAVE LIFE

★ The Rev. Philip B. Hawley, vicar of St. Mark's, Durango, Colorado, and a major in the CAP, was instrumental in saving the life of Mrs. May Hinkle of Cortez, Colorado. Blood transfusion equipment necessary, following an emergency operation on Mrs. Hinkle, was flown from Albuquerque to Durango by Mr. Hawley, who used a CAP plane.

## PERSONNEL NEED ACUTE IN ALASKA

★ Workers in the Alaskan field are seriously over-burdened by staff shortages. Two more nurses are needed in the overcrowded Hudson Stuck Memorial Hospital. In addition a combination mechanic-plumber-carpenter is urgently needed.

Bishop Gordon has appealed also for a priest to succeed him at Point Hope in a well-organized work of 600 baptized persons.



# NEWS OF THE SEMINARIES

## BERKELEY CARRIES ON TRADITIONS

★ "Unto those things which are beyond"—in illa quae ultra sunt—is the motto of the Berkeley Divinity School. Expressing St. Paul's prayer to press onward to his goal in Christ, it also well expresses the spirit of the great missionary and philosopher from whom Berkeley takes its name. Bishop Berkeley was not able to carry out the plan of founding a missionary and theological college for the Anglican Church in the new world for which he crossed the Atlantic in 1728. But his visit invigorated the educational and religious life of the colonies and left behind it a tradition of devotion to the gospel and sound learning which churchmen and scholars in Connecticut have loved to keep alive. His benefactions continue in the Berkeley scholarships for students of the classics at Yale University, which has recently named one of its colleges in his honor. When Bishop Williams gave his name to the school which he founded at Middletown in 1854 he was in effect carrying out the project which Bishop Berkeley had envisaged a century before—a centrally located college whose simple yet scholarly community life would at the same time be in touch with the advancing and missionary work of the Church in the new world, of which he wrote so enthusiastically in such lines as

Religion stands on tiptoe in our land,  
Ready to pass to the American strand.

Middletown in his day was a center of transportation by rail and water through Connecticut; to Berkeley the founder brought not only his contacts with his diocese, but with the whole Episcopal Church and indeed the whole Anglican Communion, in which he had so prominent a position. Connecticut, the old-

est Anglican diocese outside of the British Isles, has always been both a missionary field itself and a missionary force in the life of the Church in this country. No wonder that from the beginning Berkeley men went out "unto those things which are beyond," "proclaiming at home and in heathen lands the unsearchable riches of Christ," as the rather quaint words of one of the school prayers puts it.

In illa quae ultra sunt — Berkeley is proud of its roll of

come leaders in the Church's missionary work, and who look for other Berkeley men to come and help them, stimulated by the same inspiration which they received in the past. On the shores of the Pacific, to which Bishop Berkeley looked in his dreams of the future, his name was given to a university town at the suggestion of a Berkeley man, Bishop Nichols of California; and similar ideals are preserved in Bishop Nichols' foundation, the Church Divinity School of the Pacific, which



Bishop W. Appleton Lawrence of Western Massachusetts leads a discussion at one of the Thursday "family nights" at the Berkeley Divinity School.

missionary alumni, from such men as Hachaliah Burt, who went out as a deacon to South Dakota in 1872, and ministered for 43 years without a break on Indian Reservations, to their modern successors such as the recent alumnus who went out in 1947 to help in the rebuilding of the Church in Japan. The present missionary bishops of South Dakota, Idaho and the Panama Canal Zone are among the Berkeley men who have be-

Berkeley feels entitled to claim as a daughter or at least as a grand-daughter institution.

In illa qua ultra sunt — the spirit of Berkeley demands not only devotion to the geographical spread of the gospel, but also to its extension into new areas of life, to progress into the world of thought, and to the inner progress of students and faculty in the life of prayer. So when in 1928 Dean Ladd brought Berkeley to New Haven



he was carrying out in modern adaptation the purposes of its founder and its patron. Here in the life of a modern city, and with the privileges of affiliation with a great university and its divinity school, Berkeley is able to carry out today the ideals which George Berkeley envisaged in terms of the 18th century and John Williams in terms of the 19th. The community life of classroom, chapel, refectory, and dormitory (and under present conditions, of married students' apartments) is as before the essence of Berkeley; but it is enlarged and enriched by the resources of Yale and by the experience and wisdom of visitors from New Haven itself, or from the great world which is there so easily accessible. More typical of Berkeley perhaps than any other of its customs are the Thursday evening "family nights" when after worship in the chapel and dinner the whole Berkeley community (including wives, and sometimes children as well) gathers to hear from a visiting speaker about the area of life or thought which he represents.

In illa quae ultra sunt — Berkeley is rising to the demands for expansion which the present situation puts upon our seminaries. It has more students than ever before, and happily this fall was able to occupy an adjoining house on Hillhouse Avenue which will at least for some years provide space for library and classrooms, making Williams Hall available for additional accommodation. Berkeley needs as never before the support of its friends, both through Theological Education Sunday and at other times—at best the fees charged by a divinity school amount to less than a third of the actual cost of theological education. Berkeley needs additions to its staff and new and modern facilities for its life and work. The time has come when it definitely needs a new chapel;

dear as are the associations which 20 years have built about the present chapel and Chapel Hall, with Bishop Seabury's altar among the rafters and the scene of public speaking classes and commencements downstairs, it is no longer convenient, adequate, or even safe. Students crowd the halls and ante-chapel, and make it impossible to invite the friends whom the school would like to welcome. Once more Berkeley must press on to things beyond in the most sacred and most practical aspect of its life, and transfer to a new building the liturgical life and sacred associations of the old chapel. With prayer, study, and common life devoted to the service of God in his Church, Berkeley looks forward to carrying on in the new conditions of a new day the lasting purposes for which it was founded.

#### GENERAL SEMINARY EXTENDS MISSION

★ The missionary society at General is enlarging the scope of its work in the neighborhood of the Seminary. The non-Christian secular world is most vividly present at the very doorstep of 175 Ninth Avenue, and the "Mission to Chelsea" has grown from a recognition of the Seminary's responsibility to its neighbors and from an awareness of this opportunity without parallel for a ministry by seminarians as part of their pastoral training.

At present the mission is moving into Chelsea along the path that seems most hopeful, and which offers the greatest immediate service to the people of the neighborhood: by providing recreation for their children. Opportunities for recreation for children of all ages are notably cramped in Chelsea, and the grounds of the Seminary are the one large open space available in the district. In its present phase the mission is an extension of boys' and girls'

club programs conducted in past years in the Seminary gymnasium by students. Much of the present program is centered on the released time school at St. Peter's Church on 20th St., which is run by tutors and students from the seminary.

During the summer of 1948 a team of faculty members and students worked at St. Peter's. Various means of instruction and recreation were tested. The use of Seminary facilities made possible a morning play-school for small children, supervised play in the Seminary grounds during the afternoons, a basketball club for older boys, a club for teen-age girls, and a Friday evening open house with games and dancing for adolescent children. The weekly released time instruction was maintained throughout the summer, and techniques of teaching suitable to the children of such a neighborhood were developed. Through their constant association with the children in the play-activities, the members of the team were able to gain an insight into their pattern of thought and behavior; and the curriculum of instruction at St. Peter's has been built on this foundation.

On the basis of last summer's experience Seminary students have been supplementing the regular religious instruction at the St. Peter's released time school with two afternoons each week of organized play in the Seminary grounds and gymnasium. By this means a feeling of sympathetic community between the instructors and their pupils is maintained and deepened. Friendship with the children's parents, who for the most part are not churchgoers, has been established by a system of calling by the released time instructors.

The Seminary gymnasium is used for basketball by groups of neighborhood boys on three evenings a week; these groups are coached by seminarians. Every Friday evening the gym-



nasium is open house for any teen-agers of the neighborhood who wish to come. There is a coke bar, and a phonograph and public address system have been installed to provide music for dancing. Seminary faculty and students and their wives take turns in supervising the Friday evenings and in organizing such activities as exhibition basketball games and square-dancing. The very difficult problem of curbing a tendency

intensive, in that it seeks to provide the fullest possible instruction and opportunity for recreation for the children of St. Peter's; and extensive, in that it seeks to offer as much help as possible to the other children of Chelsea in the form of supervised athletics and social gatherings. The goal of such a program is not to build a tightly-knit and exclusive group of thoroughly Episcopalian children; but rather to

gan for juniors and other entering students with a full week's program of orientation and survey. The orientation program as in the past, was carried on by the officers of the student convocation. The survey week was done by the members of the teaching staff who endeavored to set forth an over-all view of the whole curriculum for three years, its relevance to the practical work of men in the ministry and its significance for the life of the individual seminarian. This was regarded as a highly successful experiment by both students and faculty. It will be continued in future years.

Two years ago there was set up a program for juniors whereby all members of that class would be assigned for work, observation and study to a particular parish or parishes in order that new men might be given an opportunity to know a bit about the working of an ordinary parish from the inside. This supervised clinical approach is still in the state of being an experiment and is being continuously studied and modified. However as time has gone on both the participating students and the faculty of the seminary have become increasingly persuaded of the rich values of such an experience.

Members of the middle and senior classes are assigned to work in parishes and church institutions by the director of training of the seminary. Regular conferences, both individual and group, are held with such men by the training director and his assistant. In these conferences various practical problems are brought up by the individual students for group discussion and for interpretation and guidance by the conference leader. The "outside work" of students is regarded by Seabury-Western Theological Seminary as part of its training program and for which regular credit in the field of practical theology is given.



Between classes at the General Theological Seminary where there are students of the Canadian, Chinese, Japanese, Greek Orthodox, German Old Catholic, Armenian and Indian Churches.

to destructive behavior and of getting the children to cooperate in group activities reflects the great need for such a project in the Chelsea district. The mission hopes not merely to provide a healthy occasion for Friday evening recreation each week; but also, indirectly, to build up among the children who attend an improved pattern of social conduct.

The mission to Chelsea has brought into sharp focus one important problem facing any Episcopalian program in such a neighborhood. It is inevitable that many children will be attracted who are not Episcopalians and who will never become Episcopalians. The work is thus both intensive and extensive—

give healthy recreation to all children of the neighborhood, and to build in the group a growing nucleus of Episcopalians.

### CLINICAL WORK STRESSED AT SEABURY-WESTERN

★ Seabury-Western Theological Seminary has its largest enrollment on record for the present academic year. There are seventy-three undergraduates—literally from Maine to California, from the state of Washington to Florida, and from Minnesota to Texas. The student-body includes three Negroes, one Nisei, and a Philippino clergyman; as well as three men from Greece.

The opening quarter term be-



# NEWS OF THE SEMINARIES

## PRACTICAL CHRISTIANITY AT BEXLEY HALL

★ With 15 to 18 semester hours of graduate work in such knotty courses as systematic theology, early Church history, and New Testament Greek, seminarians could be excused if they took it easy in their free hours. However, in spite of the fact that they are preparing for the ministry under an exacting group of scholars, the students of Bexley Hall are finding more and more problems in practical Christianity which they are unwilling to overlook.

One student and his wife have established a mission on Gambier's River Road where they found about 16 families unchurched and more or less ignored by the rest of the community.

"Many of the people looked at us a little suspiciously last spring when we first went into the community to suggest the establishment of a Sunday school. Their previous religious experience had been with other churches and they knew nothing about the Episcopal Church," says Charles Priebe, the Bexley student in charge of the mission. "We decided to begin with the children and hope that in time the adults would become interested in the project."

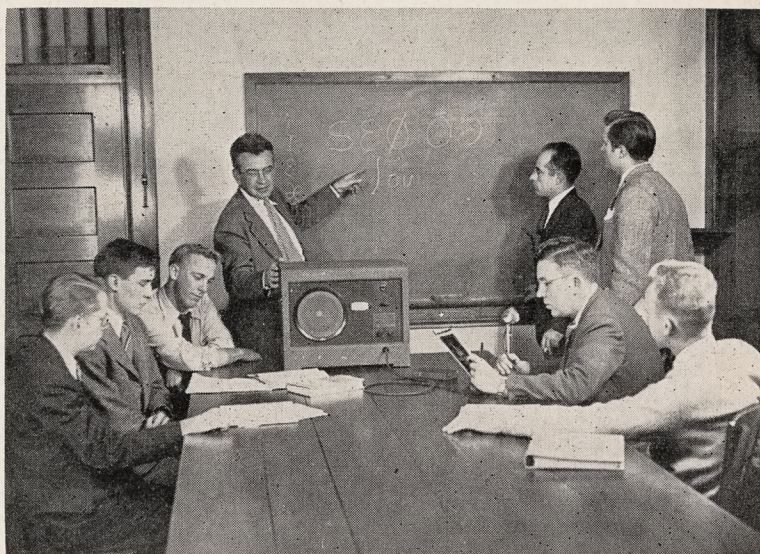
The River Road community consists of persons displaced by the housing shortage. The dwellings are unbelievably crowded and without modern conveniences. Often in the spring, the whole area is flooded.

"From the first, one family made us welcome, the Priebees say. Mr. and Mrs. Daniel Brady, during the relatively short time they have lived there, had become acquainted with the other youngsters of the neighborhood through their own two

children. Mrs. Brady has made her bright sunny little house a center of activity where every child is always welcome. She had been concerned about the lack of religious education in the community and had often read them Bible stories. Since there is no building available for services, the Sunday school meets in the Brady's home. There is no piano, so the singing is a capella and not always precisely on pitch, but it is whole-hearted. After the service, the group divides into three sections for lessons. One group, taught by Mr. Priebe, goes upstairs to the bedroom; one

ice teaching the children first the elements of worship, the Creed. All the children have learned the simple service by now, and to celebrate their accomplishment they had a party with ice cream and cookies. The parties which the Priebees and the Bradys have been able to arrange have been a huge success. Parents' fatigue and the lack of space have meant little social life for these children, and their response to a little guidance in their recreation has been sincere delight.

The diocese of Ohio, which has recognized the Priebees' work and given it canonical



At Bexley Hall a course in speech is part of the practical theology curriculum. Here, Prof. John Black supervises a student's practice with the mirrophone, a recorder which plays back immediately. The class and the professor check diction, voice quality and reading speed.

group adjourns to the kitchen, and the older girls, taught by Mrs. Brady, keep the living room. Mrs. Priebe, whose kitchen group includes the preschool children, is an elementary school teacher Mondays through Fridays, so that her Sunday mornings are a real postman's holiday.

Mr. Priebe has worked out a modified morning prayer serv-

status as the Good Shepherd's Mission, has appropriated \$100 which the Sunday School is using for lesson sheets, maps, and pictures. The children include in their prayers their desire for a small building of their own which they could use as a Sunday school and as a center of community activities.

Another project for which Bexley students manage to



make time is their weekly service at Avalon Sanatorium. Avalon is a hospital for pulmonary tuberculosis patients, with 52 men and 28 women in residence. Most do not have the strength for recreational or occupational activities and many are completely bed-ridden. Dr. J. C. Woodland, director of the sanatorium, felt very strongly the patients' need for some religious expression. He approached Bexley Hall with the problem and the students responded with immediate interest. Among the 80 patients at Avalon, there is not a single Episcopalian, but almost everyone who is able joins in the modified worship service in the makeshift chapel which Bexley students arrange in a wide corridor. Bed patients listen from their rooms; doctors and nurses stand in the background and join in the responses and the hymns. Bexley students take turns reading the lesson, leading the worship, and preaching the short sermon. A small choir and a pianist provide music, since most of the patients are forbidden the exertion of singing. They follow the words in hymnals which the Bexley students have salvaged and mended from the Seminary's stack of old books.

"Religion is a real and meaningful part of Avalon's life," says Lester B. Thomas, Jr., who is in charge of the project. "We feel we are there because the patients want us."

Dr. Woodland recently wrote to Dean Corwin C. Roach of Bexley: "It occurred to me that perhaps you would be interested in knowing just how our religious program is working out, here at Avalon Sanatorium. Through your much appreciated cooperation and the enthusiasm of the young men from Bexley Hall, the plan is rapidly developing into a fine service, far exceeding our fondest hopes and expectations. We have been much impressed with the quiet dignity and the sincerity of those participating in the pro-

gram. Knowing that this work is wholly voluntary and extra-curricular in nature, causes us to appreciate their time and effort even more. I would like to single out some of those who have contributed so much to the success of this venture, but hesitate to do so for fear that I may neglect to name someone equally deserving. Our patients are most grateful to you and your students for this opportunity to worship, and they now look forward with pleasant anticipation to the meetings. Please accept the sincere thanks of all of us here at Avalon for your splendid cooperation in this matter."

The third new project of the year is the Bexley radio program over carrier current station WKGG which is a student enterprise of the Kenyon College undergraduates. Bexley students are planning to use it as a medium of interchange between the collegiate and graduate students on the Hill. They plan to devote the first part of their half-hour program to the production of a play concerned with an ethical or religious question. The remaining time will be given to a round table discussion by undergraduates and seminarians, with a faculty member as moderator. Although the program sounds ambitious, Bexley students are confident of its success as it is under the direction of Thomas W. Murray who is studying for the ministry after 14 years' experience in commercial radio.

Bedell Chapel, the church staffed by Bexley students in the rural countryside near Gambier, is still carrying on. Two students are conducting services in nearby Mount Vernon, and one is supplying in Cleveland.

Dean Roach, commenting on the activities of the present Bexley student body, remarks, "Bexley students in the 20th century have caught the spirit which animated Bishop Chase a century and a quarter ago when he founded the Seminary

to meet the demands of his infant diocese. Along with deep consecration for the cause of Christ and love for people must go rigorous training and thorough preparation for the ministry. The vision of Bishop Chase 125 years ago is being increasingly realized today. The pastoral concerns of the students do not interfere with their academic work. Rather it is the best stimulus and incentive for their theological studies. Working under close faculty supervision they are made to see the relevancy of their work in the classroom to the needs of the communities where they serve."

## PHILADELPHIA OFFERS MANY ADVANTAGES

★ The annual matriculation service at the Philadelphia Divinity School was held in December when eighteen students signed the richly illuminated book which has been used for almost ninety years. Dean Frank D. Gifford presided, and was assisted by the Vice Dean, the Rev. Vincent Fowler Pottle and by the registrar, the Rev. Charles M. Coldren. The preacher was the Bishop of New Jersey, the Rt. Rev. Wallace J. Gardner, who delivered an inspiring message on practical aspects of the ministry and Christian life.

The number of students receiving regular instruction in various departments of the Divinity School is seventy, and there are a few others not so enrolled. The graduate department, whose chairman is the Rev. Nelson W. Rightmyer has an enrollment of 27 clergymen. This is believed to be the largest number of graduate students in any of our Church theological schools. In one graduate class, in addition to the clergy of our Church, there are ministers of the Presbyterian, Reformed and United Brethren Churches. Among the new undergraduates there are men with such diverse backgrounds as a former architect, a former



actor, a licensed mortician and a former Methodist minister.

St. Mary's House for women students, located on 42nd St., near the city block occupied by the school, was dedicated by the Bishop of Pennsylvania in November. The Dean serves as Warden of the Church Training and Deaconess House and Miss Maude Cutler is director of the department of women and St. Mary's House, as well as instructor in religious education. Philadelphia Divinity School is the only theological school of the Episcopal Church that admits women as students and awards them the degree of master of religious education.

Through the generosity of Dr. Herbert J. Tily, one of Philadelphia's leading organists and composers, St. Andrew's Collegiate Chapel has received a pipe organ, which is now being installed.

New members of the faculty now in residence include the Rev. Thomas A. M. Barnett, instructor in Hebrew and Biblical studies, who took first class honors in Oriental languages at University College, Toronto, and was awarded a fellowship at Yale; the Rev. Joseph H. Hall, instructor in history and theology, a graduate of General Seminary and the University of Pennsylvania. Both of these men are working on their theses for the doctor's degree.

A clinical training course in pastoral theology is being given to the seniors throughout the years by the Rev. Maurice Rising, chaplain at the Norristown State Hospital, who serves on the board of the Council for Clinical Training, Inc. In addition to lectures at the School the seniors visit at the Philadelphia General Hospital and the Norristown Hospital, sitting in the medical staff meetings and hearing lectures by the psychiatrists.

A series of lectures by members of the faculty is being given for the "present and future wives of the clergy." These

are planned to acquaint wives and fiancées with the studies and work of their husbands and to give a better understanding of parish life.

The Rev. Wm. Manross, librarian of the Church Historical Society, is now busy in the rooms of the Society, located at the Divinity School. Because of the archives of the Historical Society and the facilities of the William Bacon Stevens Library and the Yarnall Library of St. Clement's Church, the library building of the Divinity School is used by many scholars for research and study. Regular book reviews are held. Speakers at the last session included the Rev. Franklin Joiner, of St. Clement's Church, and the Rev. D. Wilmot Gateson, of Church of the Saviour.

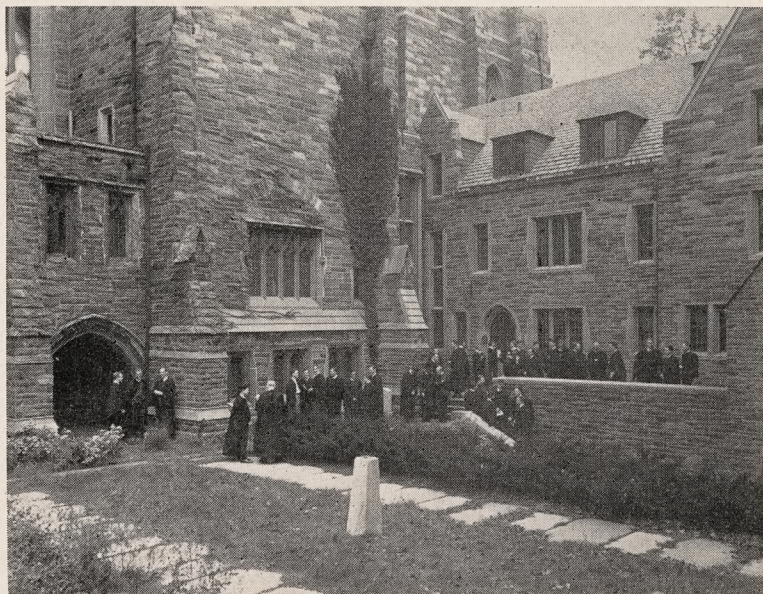
Lecturers at the School during October and November have been: Dean E. B. Mowers, '35, of Holy Trinity Cathedral, Havana; the Rev. Gabriel Hebert; Canon T. C. Hammond, principal of Moore Theological College, Sydney, Australia; Canon Edward N. West, Cathedral of St. John the Divine, New York; and General John C. H. Lee, executive secretary of the Brotherhood of St. Andrew.

The great need of the School

at present is for a new building to increase the class room facilities, to provide rooms for students (many of whom now live at a distance), and to relieve overcrowded conditions in the library. The Dean's office is now used for classes six hours on one day. A fund has now been started to provide such a new building as a memorial to the late Thomas S. Gates and others.

In addition to the fundamental courses required in the four fields of theological training, the Philadelphia Divinity School offers a number of special advantages. The course for seniors in clinical pastoral training is for all seniors unless dispensed by their bishops. Because of the association with the departments of psychiatry at the University of Pennsylvania, Philadelphia General Hospital and Norristown State Hospital, unusual opportunities are afforded.

Because of the large number of parishes, missions and Church institutions in the vicinity of the School, ample opportunities are given to all students to gain experience and to earn money. Men are assigned to such work by the Dean and changes are made so that a variety of experience is gained.



Waiting for the Chapel bell at the Philadelphia Divinity School.



# EDITORIALS

## Who Is Responsible?

FROM all our seminaries comes the word: largest student group in many years. If this continues, our Church will be filled to overflowing. This is good for there is a great shortage of clergy; there are more vacancies in parishes and missions now than at any time during the war.

But as welcome as men are to the seminaries the increased enrollment means increased costs. Even now in one theological school the yearly cost of educating one man for the ministry is \$2200. The student is required to pay \$550 of this amount, the seminary is responsible for the remaining \$1700. The seminary is responsible! That is exactly where the Church has been satisfied to let the responsibility rest. We have had seminaries in this country for about one hundred and thirty years. During all that time they have depended on gifts and bequests from a few individuals; the Church, in effect, told the seminaries to forage for themselves. Now we do have Theological Education Sunday and the people of our parishes are urged each year to contribute to the support of the seminaries. In the past few years this offering has been substantial.

Theological Education Sunday is a good device. It is not only a means of getting some financial support from Church people, but each year more Episcopalians learn what seminaries are, what goes on inside their walls, and how essential they are to the Church. But we're very late getting to this and what has been done so far is only a beginning. The support the Church gives to theological education even now, the support of interest, prayers and money is very meager. We have talked about this to several lay people and they were all surprised and shocked to learn that the seminaries are not Church supported; they assumed they were.

Adequate support for the seminaries is of strategic importance; inadequate support means,

necessarily, inadequately trained men. The Church does not need more clergy, just an increase in numbers. The Church needs men of high ability and thorough training. As the Presiding Bishop said recently, in the seminaries "it is largely determined whether we are to have for clergy little men of small vision who can perform conventional acts or men of intellectual and spiritual capacity and depth who in the name of Christ can meet effectively the needs of our time."

Every parish should have an offering for one of the seminaries — the one attended by the

rector is the usual practice. Sunday, January 23rd has been set aside by the Presiding Bishop for this purpose. If this day is not convenient, then choose another. Also if the weather is so bad that people are prevented from getting to Church, which was the case in most parts of the country last year, then take some means of seeing that every member of the parish has an opportunity to make his seminary offering. A letter from the rector, with an offering envelope is one effective way to do it.

## See and Follow The Star

THE Epiphany season has long been an occasion for stressing, in our thought and

prayer, the vital and strategic importance of Christian missions. And rightly so, for without the missionary drive, any organization, religious or secular, ceases to be a going concern and begins to decline. The Church must be continuously the Church militant or forfeit the right to claim our Lord's promise that "the gates of Hell shall not prevail against it."

This Epiphany-tide, however, we should like to point out another implication of the Wise Men's visit to the infant, Jesus. The Magi were the antithesis of the humble, unlettered shepherds. They were evidently the sophisticates, the knowledgeable folk of their day and country—

### ★ "QUOTES"

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 in 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.

★



wherever that may have been. They were men of property and privilege and the day of the Epiphany finds them humbling themselves before an alien baby, putting their wealth and their knowledge at his disposal—the three sample tokens being the symbols of what they possessed—to do with as he willed.

We will do well, we Christians, to remember that the Epiphany, like Christmas and Good Friday and Easter Day, is not merely a point in history, however notable, but is a continuous fact and process in the life of God in whom is no past, present or future, but only the eternal now. So the Christ-Child is in our world today, waiting for the wise men to offer him their wisdom and wealth, such as it is, to work his will with. And so far, in our little time-and-space world, these modern Magi are conspicuous by their absence. The sophisticated and well-to-do-merchants, industrialists, bankers, diplomatists, generals, politicians—are satisfied that they have the answers to the world's grief, poverty and terror. These answers of theirs consist of armaments piled up, of threats to all alien ways of life, of fear for the future and a continuous scramble to acquire more and more of the world's resources and wealth.

The common people of all countries want peace and a strong sense of security from the fear of war and from the waste of their nation's resources in war preparations. They haven't much

in the way of material wealth or in worldly wisdom to offer the Christ-Child, for him to use in making effective his divine will for peace. So it is easier for them, than for the men of property and privilege, our modern Magi, to offer their all to work Christ's will. We have our Lord's own word for that: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

We believe that the supreme challenge of Epiphany-tide is to our rulers and governors, that they shall dare risk everything for peace; risk our national pride that we know better than our nations what is good for them; risk trusting our potential enemies, instead of ringing them round with war bases and the threat of atomic bombs; risk our immense resources in feeding and clothing the needy, regardless of their social theories and practices; risk making the world's resources available equally to all people, instead of seeking a controlling share of them for ourselves. These rulers and governors of ours have already been gambling a-plenty, but it has been a gamble on the chance of a victorious cold or hot war. The Christ-Child, now as always, is calling for a gamble on himself for the peace and fellowship of his world. And today's Herod, like the Herod in old Jerusalem, is seeking desperately to delude our modern Magi. But the Star still shines over Bethlehem and our Epiphany prayer is that they may see and follow it.

## How to Vitalize the Church

BY

LEROY S. BURROUGHS

Rector of St. John's, Ames, Iowa

**T**HE heart of the Church is the seminary and the heart's blood is the stream of laymen who enter the seminary and the stream of priests who leave it. The function of the heart is to pump the impure and devitalized blood through the lungs where it is purified and strengthened and to send it out in a powerful stream to the farthest extremities of the body. The blood carries the health-giving qualities. So the priesthood conveys God's grace and strength to the people. The stream must be pure, vital, and strong.

In mediaeval times, the life of the monasteries was a very accurate barometer of the spiritual life of the whole Church. When monastic life was vigorous and pure, the Church life was strong;

but when the monasteries relaxed their discipline and became effete, the life of the whole Church was affected.

If we should desire to vitalize the whole Church in the shortest possible time, the way to do it would be to set to work at the very heart of the problem and to fill several generations of seminarians with an intense love of God and of their fellowmen. They should be charged with an earnest zeal that would make them burning torches to illuminate the whole world with the light of the gospel.

Not all that enters the heart in the blood stream is sent out into the arteries and to the extremities of the body. Much that is impure must be refined. So also in the seminaries: not



everyone that comes in, is allowed to be sent out as a priest. Some find themselves unworthy or unable to do Christ's work.

Not all who go out, go out exactly as they came in. They must be refined, purified, vitalized, spiritualized, and sent out throbbing with one great purpose, the giving of spiritual life to the body of the Church. There is no place for selfishness, self-aggrandizement, or self-ease in the thin little stream of blood that has such a tremendous task to perform.

To be a good priest means to be a man, a gentleman, and God's gentleman. The task is too great for anything less than that ideal. We assume that none but real men get into a seminary, or stay there if they do get in. Then, in the process of education, the seminary seeks to make these men into gentlemen, men of culture, refinement, and broad human interests and sympathies.

When that is done, the next step must also be taken, namely the making of gentlemen into God's gentlemen. The spiritual life is learned through discipline and the regular routine of services and private devotional life. All this must be accomplished in addition to the regular work of the class room lectures and the prescribed outside reading and study.

#### A Difficult Task

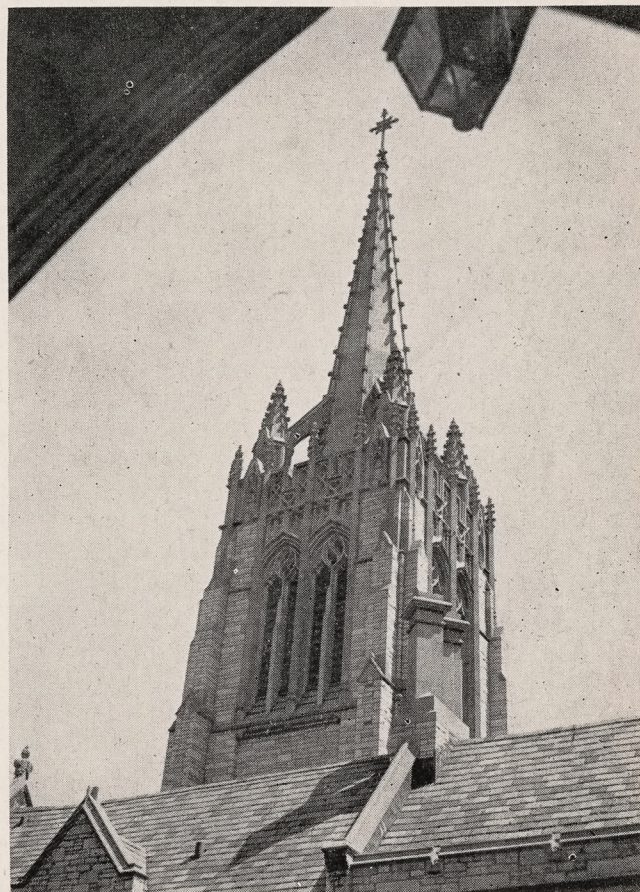
**T**HE task of the seminary is most difficult, for it must prepare a man for living in two worlds, this one and the eternal world of the spirit. It is quite possible for a man to do excellent work in all his academic studies, and yet not to be a suitable priest. The aim of a seminary is not to train little theologians but great souls, men with an overpowering love of God and of their fellowmen.

The work of a priest today is a very complicated one. He must be able to take the services of public worship in a dignified and helpful manner; he must be a reasonably good preacher; must know men and books and must have some knowledge of the latest developments in the educational field so that he may direct his Church school and teach his adults. He must be able to meet men, women and children well and be able to help them in their numerous difficulties of body, mind, and spirit. He must be big enough to work with the ministers of other churches in bringing about a community that works together harmoniously. He must have some knowledge of social problems and their cure. He must be a wise counsellor in private and public affairs. He must know what his people are doing and thinking so that he may help and guide them.

He must be a diplomat so that he can keep his parish in concord and religious zeal. He must be able to persuade people to work in the church for Christ's sake. Think how much church work has to be done by volunteers. Then realize how wise a man must be to secure and keep working, the right sort of leaders. He must have a reasonable knowledge of finance, for he will have to supervise the business management of a parish. He must have good judgment in realizing what are the real and immediate needs of his parish, how large his buildings should be, how to use them wisely, and how to eliminate non-essentials—no matter how attractive they may seem.

He must know how to choose the music and musical leaders who will contribute their skill to the beautifying of public worship. He must have good taste in directing the selection of appointments and ornaments for the church, so that all will be in harmony and such as will promote worship and fellowship.

A priest must also be a good recreational director, especially for the young people of his congregation. He must be a visitor of the sick who will bring them comfort, peace, and—when



The Chapel of the Seabury-Western Seminary is one of the most beautiful in the country.



possible—health. He must be a careful purchasing agent for a sizable organization. He must have a fair knowledge of the feeding of the minds and bodies of men as well as their souls, for much good comes from properly managed and informal meals and from an awareness of the best in modern thought.

All these things, in a greater or less degree, are necessary. Three years in a seminary must accomplish at least this much: show the seminarians the whole, diverse field of their work, show them where to find help in answering the various needs of their people, must inspire them to a great zeal in advancing God's work in the world, and—above all else—must make them consecrated men.

The seminaries are the heart of the Church. To make a strong body, we must keep the heart sound so that it will constantly supply a good pure stream of life-giving blood. This blood is purified and strengthened in the seminaries. As loyal laymen, we dare not be disinterested in seminary education, for there lies the future success or failure of the whole Church.

# New Year Litany

BY

ANDREW VAN DYKE

Rector of St. Clement's, Hawthorne, N. J.

THE Christian Church opens its year with the note of the season of Advent, "Repent Ye." In the Jewish Rosh Hashanah, or new year, and during the ten days following culminating in the Day of Atonement, there is the same note of repentance. One suspects that for many, in this age, the civil new year begins with only a very simple repentance of saying "never again," to the accompaniment of "little men with hammers beating inside the head."

We would like to suggest that there ought to be a season of penitence for this nation at the beginning of the new year. As the horns blow welcoming 1949, they might well be for us as the shofar, or trumpet of Rosh Hashanah, calling us to repentance, and whose sound will reach God, crying out to him for mercy and forgiveness, and for newness of life. This year, such an observance is so necessary. By January fifth, much of what is going to happen to this nation and its people has been decided. The United States Congress has met, and what it does in its organization will largely determine the legislation which will be enacted or rejected.

A litany for the new year might be something like this:

God, we call to remembrance the slums of our nation, and how these housing conditions retard the growth of many in becoming thy sons. We are deeply penitent that a small group of men in the rules committee of the House of Representatives has been able to block laws which seek to relieve this condition, and that we, as a nation, have not been strong enough in our vision to force a change.

Lord, have mercy upon us, forgive us, and grant us grace for strengthened vision and work.

God, we call to remembrance the voteless and economically disinherited Colored peoples of our land. We are deeply penitent that a small group of men using a filibuster in our Senate has been able repeatedly to block laws which seek to relieve this condition, and that we, as a nation, have not been strong enough in our vision to force a change.

Lord, have mercy upon us, forgive us, and grant us grace for strengthened vision and work.

God, we call to remembrance the slander, and utter disregard of man's freedom of conscience and speech, perpetrated by a small group of men called the Un-American Activities Committee. We are deeply penitent that this body has been allowed to exist, and that we, as a nation, have not been strong enough in our vision to force a change.

Lord, have mercy upon us, forgive us, and grant us grace for strengthened vision and work.

God, we call to remembrance the sorrow of thy children in all lands. We are deeply penitent that we have given lip service to the ideal of one world in the United Nations, and then acted apart from that organization in many matters which we conceive to be in our own best interest, and that we have not, as a nation, been strong enough in our vision to force a change.

Lord, have mercy upon us, forgive us, and grant us grace for strengthened vision and work.

God, we call to remembrance the incessant following of the thoughts and practices of the world by thy Church. We are deeply penitent that thy Church is not only in the world but of the world, and that we, as a people, have not been strong enough in our vision to force a change.

Lord, have mercy upon us, forgive us, and grant us grace for strengthened vision and work.

"Blow the trumpet in Sion, sanctify a solemn fast."



# Honor Roll for 1948

**W**ITNESS editors, with the assistance of readers who made nominations, take pleasure in presenting the Honor Roll of 1948—Episcopalians who have given outstanding service to Christ and his Church this past year or the years that preceded. In doing so we remind our readers that it is our policy not to list those who have been on previous rolls, which eliminated a number who were again nominated.

**Dillard H. Brown, Jr.**, who as rector of St. Luke's, Washington, D. C., has made it one of the most vital parishes of the Church and has worked unsparingly for social justice in all areas of life.

**Allan Rohan Crite**, layman of Boston, a young Negro artist whose work in religious art has won national recognition.

**Kenneth Forbes**, retired priest of Philadelphia, who has won a leading place among the progressive forces of that city for his championing of civil liberties and his opposition to all repressive legislation, both local and national.

**Mrs. G. Russell Hargate** of Elyria, Ohio, for her various activities over a period of years in religious and civic organizations, local, state and nation.

**Miss Louise Hartshorne** who, for over half a century, has served as treasurer of Christ Church, Middletown, N. J., and over all the years has been one of the most loyal and active workers in the diocese of New Jersey.

**Robert Jordan**, director of the Promotion Department of the National Council, for developing imaginative approaches in this field and particularly through radio.

**Melishes** of Brooklyn, father and son, who have battled courageously to maintain a free pulpit at the Church of the Holy Trinity.

**Norman B. Nash** for his capable administration of the affairs of the diocese of Massachusetts, and for his forthright stands on vital issues concerning the commonwealth and the nation.

**Lawrence Rose** for the fine leadership he has given as Dean of General Theological Seminary.

**Clifford Samuelson** for bringing the rural work of the Church to the place it deserves in the work of the Church.

**John Nevin Sayre**, priest, founder of the Fel-

lowship of Reconciliation and of the Episcopal Pacifist Fellowship and now chairman of the International F. O. R., who seeks the peace of the world and spreads the peace of God by his implicit faith in the redemptive power of Jesus Christ.

**William E. Sprenger**, priest, who as head of the City Mission Society in New York, has worked quietly, patiently, and successfully under often trying circumstances.

**Mrs. Robert K. Vickery**, Berkeley, Calif., who through the Woman's Auxiliary and countless other religious and civic organizations, has let her light shine without neglecting an ideal Christian home—the first home in the city to take in a young Nisei couple at the end of the war.

## Is Jesus Alive?

BY PHILIP H. STEINMETZ  
Rector of the Ashfield Churches

**I** can't exactly define "life." Can you? Suppose we be content with the practical tests and say that what is alive takes in foreign matter and makes it part of itself while eliminating waste, and thus grows. Then it reproduces itself in the next generation. Let's call these the signs of life.

By these signs Jesus is alive today. He is the central, moving spirit of a living body of which we are members. He takes us into the body (eats us you might say) and we lose something of ourselves in surrendering to his will. Plainly this body is growing and reproducing itself.

Of course this is a larger life than that of Jesus the carpenter and traveling teacher in Palestine. But it is a life in this world extending past death. And it is a fact that each real member of his body is aware of his presence as head and of his direction and power ruling us and saving us from our own unreliable selfishness. The church is his body, not ours.

The great news which we have to pass along in the world is this news that he is alive and that the way of sharing in his life is open to everyone. For the fact is that God created us in order that we might find our place in this living body, and until we do so we are lost souls, whether we realize it or not.



# As Others See Us

THE London Economist described our summer spy investigation as "a congressional attempt to divert attention from economics to spy thrillers. Communists are safer game than rising prices. They make better headlines." The Toronto Globe and Mail, Canada's New York Times, said editorially: "The Washington procedure of trial by politicians and newspapers seems as 'un-American' as anything the Committee is investigating. Canada's own spy scare in 1946 was bad enough. It was marked by flagrant breaches of the rights guaranteed by Magna Charta and the common law. Yet it was not quite the indiscriminate witch hunt being conducted in Washington." And again: "If the day should come when a man may be arrested and arraigned for being a Communist on information supplied by any disgruntled citizen and committed to jail after examination by any bigoted inquisitor, we shall have resurrected an ugly terror which we had thought buried since the day when witches could be burned."

## Life Without God

BY RICHARD BEASLEY

Rector of St. John's, Roanoke, Virginia

IT is a stern but unerring law that leaving God out of your life, something indispensable goes out of our life. It is like going through life without the proper food or neglecting the proper vitamins. God is the ultimate soul's food. To banish him from our life is to bring suffering on ourselves or on those we love. Our life cannot exile God with impunity. Always certain things happen.

It may not cause us much suffering but it will catch up with our children. How many times can one trace back to the parents the delinquencies of the child! In that instance the judgment comes to the second generation.

Again, it manifests itself in the emptiness of our lives in old age. Take religion out of life at autumn time and what areas of loneliness and frustration and emptiness are opened up! And what greater tragedy than an old man or woman, family gone, career gone, endlessly dreary days one after the other and over it all no sense of God! We may grow up without God, but we cannot grow old without God. He should be the

looming fact, the greatest comfort, the all-embracing purpose "when evening comes."

Or, this neglect of God brings upon ourselves the sentence of petty and useless living. We go through our day and no one is any different for it. Our life is no more significant than the rise and fall of a wave at sea. And this all because we have nothing behind us to lure and challenge and reveal—nothing that enables us to lose ourselves in something bigger than ourselves. Everything we do, if we should stop and measure it, is done for a selfish, temporary motive. And life is dreary, melancholy, elusive. So we become critical of others; we are quick to regard ourselves neglected or mistreated. This is not true of those who have a tangible, solid sense of God. That verse of the Psalm is a steady, profitable principle: "O God, thou art my God, early will I seek Thee," and ever afterwards do the same.

### DON'T FORGET . . .

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"GREAT SCENES FROM GREAT PLAYS"

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## The WITNESS

is proud to announce a series of eight articles for Lent, 1949, when Anglicans throughout the world will celebrate the 400th Anniversary of the first

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TWO WILL BE BY

The Rt. Rev. Edward L. Parsons  
Retired Bishop of California

1. *The Contribution of Archbishop Cranmer*
2. *The Contribution of William R. Huntington*

Further announcement of feature articles for Lent will appear in forthcoming numbers. We urge however this early that plans be made in parishes for study groups on the Prayer Book in Lent, using these Witness articles as source material.



# Theological Education Sunday

## JANUARY 23, 1949

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after Epiphany, January 23, 1949, 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 an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Seminaries are of supreme importance to the Church—never more so than in these critical days. As a result of the war years we suffer from a great shortage of clergy. It is essential that our ministry be replenished with the best trained men. Today we may rejoice that our Seminaries are overcrowded. But this places a great strain upon teaching staffs already too small and facilities which are inadequate. Increased financial support is imperative.

I hope that there will be a generous response.

HENRY K. SHERRILL,  
Presiding Bishop.



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# THE PRESS

**ONE OUT OF FOURTEEN:** Since beginning the (Boy Scout) God and Country Award several years ago the Catholic Church has given out some fourteen thousand of them. Out of these winners, one thousand have entered the priesthood! The burden of promoting the program is left with the church. Either the Scout must ask his Pastor for help on it, or far better, the Pastor should urge his Scouts to take part in the program. It would be worth the labor to get one out of fourteen such young men for the ministry, and when one considers that the other thirteen will in all likelihood be strong lay leaders, the plan is one that we cannot afford to ignore.—Union Herald (Pres.)

**HUGE JACKPOTS:** The American radio has become increasingly an instrument for the propagation of gambling in the United States. Its get-rich-quick programs have multiplied in number and intensity until they probably attract more hearers than any other productions. Huge jackpots mounting up into thousands of dollars are awarded of all things, on Sunday evenings and numberless schemes for achieving a certain measure of wealth by lucky guesses of one sort or another are battling for space on the air waves. No doubt a certain amount of chance adds variety and spice to life, but there is a point beyond which neither reason nor ethics can be invoked for approval. The essential viciousness of gambling consists of its reputation of science and reason in the interest of magic. Humanity has climbed up from primitive levels to its present precarious stage of civilization by means of increasing reliance upon reason rather than blind chance or luck.—Christian Evangelist (Bapt.)

**INCLUDING OUR OWN:** When is the Christian Church going to suit its action to its words in this matter of segregation? At its first post-war session, at Columbus, Ohio, in 1945, the Federal Council called upon its member Churches to abandon the whole pattern of segregation on racial lines. The World Council of Churches at Amsterdam sounded the same note on a world-wide scale. And now the Federal Council, in the name of its member Churches, is giving advice to the nation on the same subject. But we are unaware that any member Church, including our own, has made any genuine progress in this respect in the past three years. The children of the world are proving themselves wiser than the children of light in this respect. The south round-

ly defeated the "Dixiecrats," except in states in which the election machinery had been rigged in their favor. A fraternity has elected a Negro member at Amherst, and stuck to its guns despite its ostracism by the national organization. Yale has picked a Negro as its football captain and Harvard has chosen one as manager for the coming year, succeeding a Japanese-American.—Living Church (P.E.)


**OEPQO:** You can join the OEPQO if you have the strength of character to say the password at the right times. And what is OEPQO? It is an Organization to Encourage People to Quit Organizations. Its password is "No." The OEPQO has no officers, no dues, no meetings, no activities, no projects. Its motto: "Be a Quitter." It was first proposed by Howard W. Stone, pastor of the First Presbyterian Church, Franklin, Indiana. His purpose was to help members save time for family life. Says Mr. Stone: "If more people learn to say no when asked to join another organization or become an officer of this or that group, they would be able to spend an occasional evening at home with their families. While most organizations are worthwhile, too many people are doing too many things in too many of them. It's time to begin reversing the process." How do you feel about it?—Union Herald (Presb.)

**THE COLLAR QUESTION:** When the Church Times, Presbyterian weekly, recently published an editorial urging ministers to wear clerical collars, a good many clergymen of the church were stirred into making comments. "I feel that clerical clothes add something to a minister's own inner sense of being a minister, as well as pointing him out as such to those with whom he associates," writes the Rev. Sydney A. Walker. But the Rev. Dwight E. Allen believes preachers tend to be too thoroughly professional in manner even in business suits, and for them to wear professional garb would

scarcely remove that defect. The Rev. John Lewis states that when entering upon a new pastorate he went visiting the home of a woman listed as a member of his congregation. He was met at the door by a six-foot two-inch soldier in uniform who replied to his inquiry about Mrs. X by demanding ferociously, "What do you want with my wife?" since that time the Rev. Mr. Lewis has worn a clerical collar.—Progressive Pastor (Unden.)

**WE DO ADVANCE:** Truly, the path upward is painful, fraught with dangers known and unknown; now and again we slip back, yet, despite all the wars and the Cassandras, despite hate and fears and all set-backs, we do advance. With the triumphs of atomic and nuclear physics we are at a cross-roads. The decision rests with us. Shall we use these tremendous forces for war or constructively for peace and the healing of the nations? Let us think well on which side we shall cast our lot. The fate of all mankind rests in man's own hands. —Churchman (P. E.)

**SUNDAY SCHOOL STUFF:** Wana-maker, "The Merchant Prince of America," would not accept a place in the cabinet of the president of the United States until he was assured that he could return to superintend his Sunday School each weekend. Duke gave away one hundred million dollars. When asked for an explanation, he said, "I once had a Sunday School teacher." An eminent American banker has not missed Sunday School one Sunday in thirty-two years. Kraft, the world's largest producer of cheese, is a Sunday School superintendent. —Watchman Examiner (Bapt.)



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## CHURCH AND DRAMATIC ARTS

BY WM. B. SPOFFORD, JR.

**F**ROM time to time, whenever I begin to believe my hobby of going to the movies is a waste of time and money, Hollywood produces a picture which proves that there is something greater out there than blood, thunder, false values and overbearing sex. Recently, we saw a picture which, in its tenderness and true sympathy for an over-whelming contemporary problem, is a real sermon. The film, "The Search," dealing with the plight of the surviving victims of the Nazi concentration camps, is a manly, but at the same time tenderly feminine, attempt to show exactly what a sorrowful thing man has made of man and what real potentialities for greatness he possesses.

The story is simple. A little D.P. flees from the hands of an U. N. R. R. A. team because they transport him in a Red Cross wagon reminding him too forcefully of the gas wagons of his past. Shortly after he escapes with a comrade, his mother, having walked from Auschwitz, arrives on a search for her only surviving child. The boy meanwhile is picked up and tutored by a lowly

member of the A. M. G. who, for the rest of the picture, fights the boy's hostility, the top brass and complicated red tape to see that one boy of many might have a chance. At the end the mother and child are reunited and, frankly, we were never so relieved to see a happy ending in our life.

Acting in the film are Montgomery Clift, the new idol of the bobby-sox corps; Jarmila Novotna, the Metropolitan Opera star, who plays the mother; and Aline McMahon, an old-timer who plays the captain of the U. N. R. R. A. team with unglamorous reserve and greatness. Basic to the film, however, are the authentic backgrounds of post-war Germany—crumpled cathedrals, gutted apartments and blistered streets. Against the awe that they inspire—awe born of evil—the simple tale of human fellowship and love is, perhaps, the best thing produced in Hollywood this year.

Three or four years ago, the National Council, in the interests of raising money for world relief, sponsored "Marie Louise" throughout the

country. Since the Church World Service is still a major effort of our denomination, I could do worse than suggest that the powers-that-be give the same type of sponsorship to "The Search."

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Channing Day by Day.** By Jose Chapiro. Beacon Press. \$5.

This is a book which will appeal to others as well as to Unitarians. Channing was a great American, and the type of liberalism he advocated is one of the major streams that have flowed into American thought as a whole—political as well as religious. There was an unfortunate limitation in his view of the historic Church, indeed of historic Christianity; he was moreover limited by the outlook of his own time. But there were great passages in his writings. For example: "The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, an unwillingness to be oppressed ourselves, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wrong and trampled under foot."—F. C. G.

**William Temple, Archbishop of Canterbury: His Life and Letters.** By F. A. Iremonger. Oxford Univ. Press. \$6.50.

The "definitive" life of the late Archbishop Temple, well proportioned and well illustrated. The author was his chaplain, and accompanied him on his last visit to the U.S. and so was in a position to write an intimate life. Those who have read the excellent Penguin volume of selections from Temple's writings, with the interesting sketch it contains, will be eager for this more detailed volume of Life and Letters. Miss Dorothy Emmet writes the chapter on Temple the Philosopher. There are theologians in America who maintain that Temple will still be read 500 years from now. Perhaps more Episcopalians in America might read him, if they realized this!—F. C. G.

**Early Theological Writings.** By G. W. F. Hegel. Tr. by T. M. Knox. Int. by Richard Kroner. Univ. of Chicago Press. \$5.

A book designed to make the study of Hegel easier for English-speaking students. There is a fine historical introduction by Professor Kroner, who is one of our greatest authorities on Hegel. He recommends "The Spirit of Christianity" as the proper treatise with which to begin the study. It does introduce the budding philosopher, no doubt, but its presuppositions and method are wholly antiquated: Kantian rationality, breaking down before the surging advance of romanticism; age-old ignorant prejudices about first-century Judaism; an

utterly uncritical treatment of the Bible text; all these make the book a dead fossil. But one can see how Hegel was developing! It would be well if the present-day student bore in mind the severe handicaps under which the philosopher was laboring.—F. C. G.

**Behind That Wall.** By E. Allison Peers. Morehouse-Gorham. \$2.50.

Any book which includes in its scope such a range of historic personages as St. Augustine, Ramon Lull, St. Bernard of Clairvaux, St. Teresa of Jesus, St. John of the Cross, Henry Vaughan, Jeremy Taylor and others, with a discussion of the classic contribution of each to an understanding of the "interior life," or life "behind that wall," is an exception. In these pages, journeying from one individual life to another, from one classic to another, one runs "the

whole gamut of religious experience." The practical bearing of such a book upon present everyday life is extraordinary. There is comfort here for many a troubled soul. Many readers will lay this book aside as simply interesting, rather than helpful. Others will cherish it as a stimulus towards exploring the deeper meaning of life. The latter will gather from it a "spiritual nose-gay" for their devotion—B. G. L.

**Saints Courageous.** By Edna Eastwood. Morehouse-Gorham. \$2.75.

Simply told stories of some of the great Christian saints—like Ss. Alban, George, Martin, Leo, Boniface, the Venerable Bede—there are ten men, followed by ten women, beginning with St. Anne and ending with St. Margaret of Scotland. The choice is strictly impartial, and is for both boys and girls alike. An excellent book, showing Christianity in action, in human life.

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## PEOPLE

### CLERGY CHANGES:

**William T. Holt, Jr.**, rector of Christ Church, South Pittsburg, Tenn., is now instructor in Old Testament at the Seminary, University of the South, Sewanee, Tenn.

**James P. DeWolfe, Jr.**, formerly rector of Grace Church, Carthage, Mo., becomes rector of All Saints, Fort Worth, Texas, Jan. 15.

**Harry L. Chowins**, formerly on the staff of St. Francis' Boys' Home, Ellsworth, Kansas, is now on the staff of St. Andrew's, Kansas City, Mo.

**R. H. Thomas** of Toronto, Canada, is now the acting rector of Christ Church, Pittsburgh, Pa.

**Denmere J. King**, in charge of Saint Mark's, Omaha, Nebr., is also to be chaplain of Clarkson Hospital by appointment of Bishop Brinker.

**Francis J. Proyer 3rd**, formerly rector of Our Saviour, North Platte, Nebr., became dean of Calvary Cathedral, Sioux Falls, S. D., on Jan. 1st.

**Charles Holding**, retired, is now adviser in Christian education at the Advent, Birmingham, Ala.

**Richard C. Patton**, formerly rector at Darlington, S. C., is now rector of the Advent, Enfield, N. C., and St. Mark's, Halifax.

**Robert C. Baird, Jr.**, formerly rector of St. Thomas', Sanford, N. C., is now rector of St. Paul's, Bennettsville, S. C., and in charge of St. Barnabas', Dillon.

**Ralph H. Hayden**, rector of St. Stephen's, Pittsfield, Mass., has accepted the rectorship of St. Saviour's, Bar Harbor, Me., Feb. 1.

**Frederick A. McDonald**, associate director of the Presiding Bishop's committee on laymen's work is to become rector of St. Clement's, Honolulu, Feb. 9.

### APPOINTMENTS:

**James H. Morris**, in charge of St. Martin's, Detroit, has been appointed Protestant chaplain at the Boy Republic, correctional institution at Farmington, Mich.

**Joseph F. Fletcher**, professor of pastoral theology at Episcopal Theological School, has been appointed associate editor of The Journal of Pastoral Care, edited by Rollin J. Fairbanks.

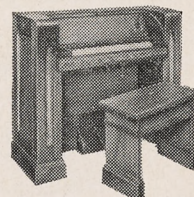
### CONSECRATION:

**Donald J. Campbell** will be consecrated Suffragan Bishop of Los Angeles at St. Paul's Cathedral, L. A., January 25.

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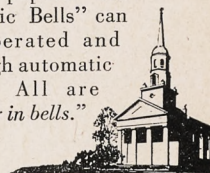
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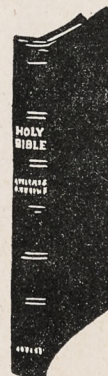
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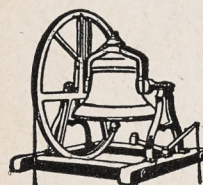
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## PEOPLE

### ORDINATIONS:

**Kenneth L. Rice**, vicar of St. Christopher's, Ysleta, Texas, and of St. Paul's, Hot Springs, N. M., was ordained priest Dec. 12 by Bishop Stoney at St. Clement's, El Paso.

**Paul D. Emenheiser**, formerly a minister of the Evangelical United Brethren Church, was ordained deacon by Bishop Heistand on Dec. 20 at Trinity, Renovo, Pa., where he is now vicar.

**David Loegler**, director of Christian social relations in the diocese of Ohio, was ordained priest by Bishop Tucker at Christ Church, Shaker Heights, Dec. 18.

**Arthur Pierpont** was ordained deacon at Grace Church, Colorado Springs by Bishop Ingley on Dec. 20. He is in charge of youth work at Grace Church.

**Walter K. Malone** was ordained deacon in the bishop's chapel, Church House, Philadelphia, by Bishop Hart on Dec. 17. He is vicar of Trinity, Solebury, and St. Philip's, New Hope, Pa.

**Walter R. Strickland** was ordained priest by Bishop Lawrence on Dec. 19 at All Saints, Whalom, Mass., where he is vicar.

**Harry T. Frownfelter** was ordained priest by Bishop Heistand on Dec. 17 at St. Paul's, Wellsboro, Pa., where he is now rector.

### DEATHS:

**Bishop Frank W. Creighton**, retired, of Michigan, died in Washington, D. C., Thursday, Dec. 23. Services were held Monday, Dec. 27, at St. John's, Bethesda, Md., where his son is rector. The body was to be cremated and later interred in the crypt of St. Paul's Cathedral, Detroit. Before becoming bishop of the diocese of Michigan, Bishop Creighton was bishop of Mexico and later an executive officer of the National Council. **George V. Higgins**, 42, priest of the diocese of Nebraska, died at his mother's home in Niles, Mich., on Dec. 23.

**Mary I. Potter**, 82, deaconess who has served in various fields at home and abroad died recently. A requiem was celebrated for her on Dec. 18 by Bishop Bloy at St. Paul's Cathedral, Los Angeles.

### DEACONESS:

**Ruth Johnson**, formerly head deaconess of the N. Y. Training School for Deaconesses, is now executive secretary of the National Conference of Deaconesses with headquarters at St. Faint's House, New York.

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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.

R. H. DAVIS

Layman of Harrisburg, Pa.

It has been my intention to congratulate you on the "new look," even though I cannot say as much for some of the contents—entirely too anti-Roman Catholic and too pro-Communist. Personally I can't consider some of these articles by these "Bleeding Hearts" are strictly in line with Christian Teachings. I am not an Economic Royalist but just an old, worried and God Loving College Professor. It has been brought to my realization that someone has to tell our Rectors just how some of us Laity really are thinking these days. I know that they will not Like It and I expect some real Hot Arguments in return, so here goes—I will come out of my corner fighting and swinging from the floor (hope that is the correct terminology Spofford you know more of sports than I do.

As a side allow me to say that three times I have been on the Committee of the Vestry to select a new rector to suggest to our Bishop so I believe that I am not entirely foreign to the subject that I am presenting—and that is that I constantly in my travels among intelligent and thinking men have the question put to me What is the matter with the Church and its Leadership in the present World situation and might also add that I have this question thrown to me by our College students. It seems to be the opinion that the Church is faced with a God Given Opportunity in asserting its Leadership and Christian Principles and they are fumbling the Ball. One hears it on all sides—from the Press—especially from a very well written editorial written in the Godless New York Mirror recently—it was a better Sermon than I even heard in one of our churches—it said in brief that the world has tried everything else and that we were at the end of our resources with nothing left to do but to get down on our knees and Pray—imagine getting that from the Mirror. I sent this editorial to one of the Rectors of a large and influential church in our Diocese—sometime afterwards I asked him if he ever used it and his only remark was that it was too much Bill Sunday Stuff.

My usual answers to this question is—that we do not have any more in the Church enough God Fearing Leaders who are not willing to go out in the Front Lines and Fight and Lead. You know in my travels I see a lot of our Clergy and the more I

see and hear from them the more I long for a Billy Sunday in our communion who would not be afraid to get up in his Pulpit and really tell us what a miserable bunch we all are—or a high grade teacher such as Fort Newton and Dr. Salmon in Philadelphia who really Teach and Lead everytime they get in the Pulpit. One never hears from them any of these so-called over the head Ethical Discourses that our Clergy are so prone to give us today and that goes for the Bishops as well as some of those discourses that they hand out on their annual visitations and quite frankly they are "the Bunk."

No wonder we are trailing when we have such Leadership as we get from 281—and by the way who was the smart "Cookie" who thought up this Radio Program? Must have been a clever salesman behind that fool idea. And who thought out that idea of the presiding bishop to send out telegrams to our leading Parishes to be ready for the Rush—see what I mean by Leadership? Some Foggy Thinking at 281. The Roman Catholics and the Lutherans have their Hour—what do they do? Give a nice play—no a thousand times no they are not ashamed to come out militantly and Preach CHRIST. One would think I do not like the radio—well believe me I do and never miss one of the Plays and I enjoy them until I hear the kind of invitation at the end to please come to church—and then my Blood Pressure mounts to alarming Proportions.

Some of these times I am really going to sit down and do an article on the Clergy (and Spofford I'll bet you will never publish it)—as it is going to be Red Hot in condemnation of the opportunities missed and some of the things that the Clergy should know as to what we think of their feeble and useless efforts. Something about Poor Leadership—oh yes I know the answers before hand—blame it on the Laity—God knows the Laity are miserable enough but they would respond to proper Leadership and that leadership must come from the Top. The Clergy.

**Answer:** Prof. Davis certainly came out fighting and swinging from the floor, and as is usually the case under such circumstances, knocked himself out in the first round. Rather than an article about the clergy we think one on the leadership given youth by God Loving College Professors would be more profitable.

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