

THE Witness

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STUDYING FOR THE MINISTRY

MORE ON OUR THEOLOGICAL SEMINARIES

SERVICES In Leading Churches

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Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4:00, Evening Prayer; Sermons, 11 and 4.
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For Christ and His Church

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STORY OF THE WEEK**Virginia Seminary Professor
Presents Startling Facts*****Men Entering the Ministry Remain Static
While the Church Grows Rapidly***

BY

JESSE M. TROTTER

Member of the Virginia Seminary Faculty

★ The Episcopal Church has doubled its communicant list in the last fifty years. This record of growth might have been still more striking had the clergy increased proportionately. In 1900 there were 5,000 active clergymen. In 1947 there were only 5,200. The growth of the Church has outstripped the numerically static ranks of the clergy. A comparable expansion in communicant strength during the next half century hinges upon an early and sharp increase in the supply of leaders.

Indeed, the welfare and strength of the Church in its present size is threatened by an accumulation of vacancies in Churches and missions, in military and college chaplaincies totalling 746. This figure includes actual vacancies in already established undertakings, a small number of projected undertakings for which funds are at hand, and expected losses this year from death and retirements. This is a conservative estimate reached in a recent assembly of responsible Church officials. These Church leaders sought a realistic estimate of the Church's minimum needs and assured possibilities. They were aware that the growth potential of the Episcopal Church in the United States

suggests a supply of clergy far in excess of this number. To seek merely for replacements is complacently to acquiesce in a minimum notion of the role of the Episcopal Church in the American scene. It is to acquiesce in mediocrity.

A more careful examination of the plight of the Church, issuing from its shortage of clergy, deserves the attention of all Episcopalians. In 1947 the Episcopal Church lost the services of 186 clergymen, due to death and retirements. In June, 1948, the Episcopal Church gained the services of 179 new clergymen. This figure includes all who were graduated from all Episcopal seminaries in the United States and all who came into the Episcopal ministry from other communions in a single year. The Episcopal Church looks for its supply of clergy chiefly to eleven regional seminaries across the land. Although these eleven Episcopal seminaries graduated only 117 men in 1948. One can immediately recognize that these are small scale operations by which to cope with as serious a shortage in trained leadership as the Church now faces. Clearly the Church is not meeting one of its central and crucial problems. The Church is dangerously

shorthanded and sorely undermanned. It is dangerously short-handed in terms of its present size and sorely undermanned in terms of its growth potential.

One might promptly but quite mistakenly conclude that more young men should therefore be encouraged to enter the ministry and thus solve the problem. Such encouragement of course is not without point in any period of the Church's life. At present, however, there is no shortage of applicants to the seminaries. The crippling shortage is not in available manpower but rather in available funds. The seminaries are financially unable to accept and to train as many applicants as the Church imperatively needs. The Virginia Seminary in Alexandria must say "no" to one out of every two seeking admission.

Or one might easily but quite erroneously conclude that the training of a clergyman is a vastly expensive proposition. One year of theological education costs a little over a thousand dollars per student. This cost is less than almost any other kind of professional training; less than a legal or medical education, less than a college teacher's graduate school training, much less than naval or military academy training. Far from being luxurious institutions operating on fat budgets, the seminaries of the Episcopal Church are operating on exceedingly limited and cramping budgets.

The Virginia Seminary is making plans for the future in terms of the Church's needs. By making maximum use of present buildings and by launching a building program, it has been possible almost to double the size of the student body. Married students are quartered

EPISCOPAL CHURCH NEWS

L. I. SUFFRAGAN CONSECRATED

★ Jonathan Goodhue Sherman was consecrated Suffragan Bishop of the Diocese of Long Island on January 5 in the Cathedral of the Incarnation, Garden City, L. I. Consecrators were Presiding Bishop Sherrill, Bishop DeWolfe of Long Island, Bishop Gilbert of New York. Bishop Sherman was presented by Bishop Casady of Oklahoma and Bishop Budlong of Connecticut.

CHURCH OF ENGLAND PLANS OBSERVANCE

★ Anglicans throughout the world will be observing the 400th anniversary of the Book of Common Prayer. (See page 17 of this issue, *The Witness*, for special articles to appear during Lent.) The Church of England has already announced its plans to mark the anniversary. Special convocation services in Westminster Abbey and in York Minster will be held, and on the first Sunday after Trinity, June 19, all

churches will conduct a special, authorized service. A bibliography of study for clergy and laity will be put out, two film strips will be ready by March, and a popular motion picture is in preparation. The British Broadcasting Company will carry a series of talks on the radio and an illustrated magazine on the Prayer Book will be issued in the Spring.

NAMED TO ECUMENICAL COMMITTEE

★ Mrs. Arthur Sherman, Woman's Auxiliary leader, was elected chairman of the Committee of Reference and Counsel for 1949 at the 55th annual meeting of the United Christian Missionary Society held in Buck Hill Falls, Pa.

50th ANNIVERSARY FOR "THE SIMS"

★ On January 7, Dr. and Mrs. Vladimir G. Simkhovitch were honored by several hundred friends who filled the auditorium of Greenwich House in New York City with flowers for the

couple on their fiftieth wedding anniversary. Both are busy writing books, having retired from their administrative duties. Mrs. Simkhovitch, a leading Episcopalian, was a member of the National Council's Social Service Department, and has been an officer of the Episcopal League for Social Action since the time of its organization in 1919.

VIRGINIA SEMINARY—

(Continued from Page Three)

in a neighboring housing development and the capacity for single students is increasing annually as the four new dormitories become available. One new dormitory is now in use, a second is nearing completion, and a third will be ready for the next academic year.

One of the very immediate and critical problems facing the Virginia Seminary arises from a lack of sufficient operating funds. The Episcopal Church has in recent years opened the way for all Episcopalians to assist the seminaries by providing them with more adequate operating budgets. This is the design and purpose of Theological Education Sunday. Rectors are reticent and weary of bringing before their congregations an increasing number of financial requests. This is understandable from many points of view. However, the well informed layman who knows the needs of his Church for a stronger and larger ministry will uphold the arm of his rector when he seeks to bring to the attention of his congregation this critical problem of a clergy shortage. No congregation really wants to evade or lose the opportunity to strengthen the Church to which they are devoted and of which they are an integral and indispensable part.



Arched through the gate, a landmark of Alexandria, is one of the historic buildings of the Virginia Theological Seminary.

NEWS OF THE SEMINARIES

THINGS ARE HAPPENING AT THE PACIFIC

By
RANDOLPH CRUMP MILLER
Member of the Faculty at Pacific

★ "Mommy, who is that man standing on a box and preaching at those people on the sidewalk?" asked eight year old Bob.

"It's one of the students at our seminary, Bob, at the 'Episcopal Wayside Mission'."

"Humph! I didn't know we belonged to a crack-pot religion."

But there is nothing "crack-pot" about the venture of the students at the Church Divinity School of the Pacific. Beginning over a year ago, a group of students organized themselves for a once-a-week sidewalk service in one of the poorer districts of Berkeley. Students and their wives met at the Church of the Good Shepherd, run by a seminarian under the supervision of Dean Henry H. Shires, and proceeded to the spot where the service was to be held. At first, faculty members and visiting clergy were the preachers; followed by one of the students; others led the singing and prayers.

There was no great rush of the sidewalk congregation to the Church of the Good Shepherd, but there were always listeners among the pedestrians, customers at the cocktail bar, taxi drivers, and those waiting for a bus at the nearby corner. What happened to the students and their wives was much more important, for they discovered that in seeking to reach those outside the Church there was no room for divisions among the disciples.

This year, the technique has been altered. A new location was selected on the sidewalk near the busiest corner in downtown Berkeley, where all the

buses cause all the people to congregate now that street cars are condemned to limbo. The students do all the preaching, with seven two-minute sermons being the usual service. Tracts have been prepared for those who wish them. The people have time to listen while waiting for transportation, and each sermonette is complete in itself. Students from St. Margaret's House and seminary wives are active participants.

The wives, of course, have other training than evangelism.

Everything from the Bible to public speaking is included in these brief courses. Liturgics, Church music, Christian education, and parish administration are given. The wives enjoy these evenings together, and always have a social gathering with good food at the end of the evening. The faculty wives would not miss one of these evenings for anything, and regret that they could not have had these courses when their husbands were in seminary.

The housing problem has



Gobbs Hall and Cloister at the Church Divinity School of the Pacific.

C.D.S.P. was the first seminary to provide seminars for wives. For many years, a few wives took the opportunity to audit some courses; and three years ago the faculty set up one evening a week for lectures and discussion on "What a Clergyman's Wife Ought to Know and Do." The teachers have been the regular faculty members, using material similar to what the husbands are receiving, but made relevant to the particular responsibilities of the wives.

been difficult this year. With over 50 students in residence, the dormitories are filled and the married students have made use of various types of accommodations. Nineteen students will graduate this June, and this will not be enough to fill the vacancies in the west.

The needs of C.D.S.P. were recognized at the synod of the province of the Pacific, when a committee of bishops, priests and laymen was appointed to support all endeavors to in-

crease the operating income and endowment of the school. The need for expansion was recognized for all the seminaries at the recent meeting of the Deans. As an accredited seminary serving the entire west, C.D.S.P. has a wonderful future.

The faculty has made itself available for speaking throughout the Church. They have had preaching engagements in various parts of the country, or led schools of prayer, or spoken at conferences.

The main task is training men for the parish ministry. Practical courses in Christian education, parish administration, pastoral counseling, the Church in town and country, clinical training, and preaching are required as part of the preparation for the ministry. The emphasis on the Bible is maintained on a high level. Straight thinking in theology is encouraged. The syllabus recently revised by the seminary Deans is the basis of the curriculum and of the content of courses. Training in the devotional life, so often taken for granted, is given by one who knows the entire field. The library of the school, supplemented by those of the Pacific School of Religion, the University of California, and other divinity schools, is adequate.

It is not possible for the lay people of the Church to take this kind of training for granted. It is expensive and thorough education, and it can be paid for only by the devoted and sacrificial giving of those who know that the leadership of the future depends on the training of today. A small endowment with low interest rates covers less than one-fourth of the cost of running this establishment. The Theological Sunday offering provides another fourth. Thus, one-half of the operating income of C.D.S.P. must come from interested lay people who will pledge to support this great western enterprise which is the concern of the whole Church.

INCREASING ACTIVITY AT CAMBRIDGE

By

T. ROBERT INGRAM

Student at Episcopal Theological School

★ The vigor and determination which went into the establishment of Episcopal Theological School by a group of laymen 81 years ago still marks its spirit and tradition. Both faculty and student body, who are the measure of any school, have been prominent locally and abroad in varied activities and have maintained the high standard of scholarship for which the School has always been known.

The 94 students enrolled this semester, the largest number ever, include a son of the Presiding Bishop and the sons of three other Bishops. One of the latter was an officer in the Japanese imperial navy during the last war, and was one of the first citizens of Japan allowed to leave that country since the war to study in the United States. Between the end of the war and the time he came here to take up his studies, he worked with occupation authorities in a program of education and information to the Japanese people.

Another son of a Bishop is a leader in the World Federalist movement who was prominent in that group's conference in Luxembourg last summer. Three other students spent all or part of the summer in Europe, two as leaders in rehabilitation camps in Germany and France, and one as staff correspondent for a Boston newspaper at the first assembly of the World Council of Churches in Amsterdam, the Lambeth Conference and other Christian conferences in Switzerland.

Seventy-five of the students are veterans of the last war, most of them with combat experience and many with decorations for valor or outstanding service. Another is a veteran of the Royal Canadian air force. Thirty-six students are married.

The large student body has made possible a new program of service to missions of the diocese of Massachusetts through the School's field work. Seven missions have been staffed by pairs of students who are assisting in building them up to the point that they can support full-time rectors. Many larger churches in the area have been able to expand and improve their programs of religious education and young people's work with aid from students.

The influence of the School is also felt through special students who include an Episcopal priest from China who is conducting special studies preparatory to pioneering work among his own people; two priests of the Armenian Church who have come to this country to begin their ministry to Armenian congregations; and representatives of the Lutheran, Congregational and Presbyterian Churches.

Of perhaps even greater weight is the influence of the 11 members of the faculty, most of whom are in charge of small parishes or missions in the diocese. The Rev. Pitt S. Willard of the class of '48, one of three new members of the faculty, was a student at the Ecumenical Institute at Bossey, Switzerland, in 1947. The Rev. Samuel M. Garrett, another new faculty member, is completing his studies for a doctorate in Church history. The Rev. Rollin J. Fairbanks, '36, chaplain of the Massachusetts General Hospital, director of the Institute of Pastoral Care, has become assistant professor of Practical Theology, and William Lawrence, director of field work.

Two of the faculty spent their sabbatical leaves overseas and returned to school this fall. The Rev. Sherman E. Johnson was annual professor at the American School of Oriental Research in Palestine until he and his family were forced by warfare to leave. The Rev. Massey Shepherd traveled and studied in Italy during the spring and summer. Prof. John-

NEWS OF THE SEMINARIES

son is now working as a member of the unity commission for the General Convention and is preparing the commentary on the Gospel according to St. Matthew for the Interpreters' Bible, now in the process of compilation. He also contributed an essay to the recent symposium, "The Study of the Bible Today and Tomorrow." Dr. Shepherd's new commentary on the Prayer Book is to be published by the Oxford University Press in the spring. He is also to write the feature articles on the Prayer Book for *The Witness* this coming Lent.

Among the important publications during 1948 was the Westminster study edition of the Bible of which the Rev. Frederick W. Dillistone, professor of systematic theology, was one of the principal editors. Prof. Dillistone has also contributed some original studies on the problem of Church reunion, and was chosen to give the T. V. Moore lectures at the San Francisco Theological Seminary and also to give a course at the Princeton Institute of Theology.

The Rev. Roy W. Battenhouse is pioneering in a field of study which has attracted scholars from Harvard University and from several of the neighboring schools of theology—religion in literature and particularly in Shakespeare. His treatise on the doctrine of man in Calvin and in Renaissance Platonism was published in the *Journal of the History of Ideas* for October, and his whole approach stands squarely in the E.T.S. tradition of bold and significant scholarship in unexplored areas of Christian culture.

One of the country's younger theologians, the Rev. William J. Wolf, is collaborating on studies in the currently acute problems of Church and the political

order. He contributed the article on Protestant-Roman Catholic relations in a recent issue of the English periodical, *The Churchman*, which was given over to a study of the American Church.

This rapid growth and resulting expansion of activities by student body and faculty has been coordinated under the Rev. Charles L. Taylor, Jr., dean, who, in his four years as head of the School has steadily improved the physical plant and has welded faculty and student body into a spirited community and strong fellowship with high morale. In addition to his administrative duties and teaching, Dean Taylor is also preparing a commentary on one of the minor prophets for the forthcoming Interpreters' Bible.

The strength and influence of the School in the community as well as in the Church as a whole has also been reflected in the speakers who have appeared at the new weekly forums for students and faculty: Bishop Nash, Professor Roger Hazleton of Andover-Newton Seminary; Harvard's Professor Arthur Schlesinger, Jr. (Age of Jackson); the Rev. Daniel Jenkins (the "Christian Frontier" in England); J. G. Magee, '11, (the mission in China), and Bishop Haines of Iowa.

SCHOOL OF THEOLOGY AT SEWANEE

By
FREDERICK A. POPE, JR.
Senior Student

★ If the University of the South, Sewanee, were to adopt an advertising slogan, it might well, with apologies to a well-known railroad, proclaim: "Sewanee serves the South." Sewanee is peculiarly southern. It is owned by twenty-two Episcopal dioceses located in thirteen southern states. Its board of trustees includes the bishops

of these dioceses, priests and representatives of the laity. Their interests are Sewanee's interests, which is a way of saying that Sewanee is devoted to the advancement of the south... culturally, economically, politically and, above all, religiously.

The School of Theology is the oldest department of the University. Founded in the courage and despair of reconstruction days, its graduates have, for nearly three-quarters of a century, played leading roles in the recovery of the south from its post-bellum poverty. Today, with the New South to which it has contributed so much, Sewanee stands on the threshold of new opportunities in a region no longer poor but rich in opportunities. Sewanee's task remains the same, however: to advance as rapidly as possible the welfare of the south while conserving as fully as possible the values inherent in southern tradition. It is perhaps as a



Last year's graduating class before the chapel of the Bishop Payne Divinity School

result of this combination of holding fast to what is good in tradition while looking forward to new things and great development that accounts for one of Sewanee's most notable characteristics, and one of its major contributions to the American Church—its stability.

Although Sewanee is far from an intellectual backwater—past and present faculty have scholarly books to their credit—it has seldom, if ever, been overly taken with any of the religious fads which appear and disappear in the Church. This is in the tradition of Sewanee's late great dean, the Rev. William Porcher DuBose, the "tiny, silver saint" of Percy's "Lanterns on the Levee," whose spirit of sound learning and deep piety stamped Sewanee indelibly.

A good gauge of Sewanee's spirit of service to the South is the missionary activity of its students. It is the tradition that seminary students assist the priest-in-charge of Franklin County missions, or do other Church work in the vicinity. Students at present serve as lay-readers in fourteen churches and missions, most of which are unable to pay for the services rendered them. In one rural area, where four years ago the Church had only barely penetrated, a church is now under construction; not a very fancy building, of course, but one the funds for which have been raised by Sewanee students, whose congregation has been built up by Sewanee students, and to whose erection Sewanee students have contributed such essential labor as the putting on of its roof. If present plans materialize, another congregation, deep in the backwood of the Cumberland plateau, may soon begin erecting its first house of worship, under the guidance of a Sewanee student.

While the location of Sewanee on the Cumberland plateau in the midst of large forests and small farms, encourages rural

work, the neighboring small cities are not neglected. In one of them, a community youth club has been organized by a Sewanee student and has progressed to the point where, with the backing of local service clubs, it is considering erecting its own clubhouse.

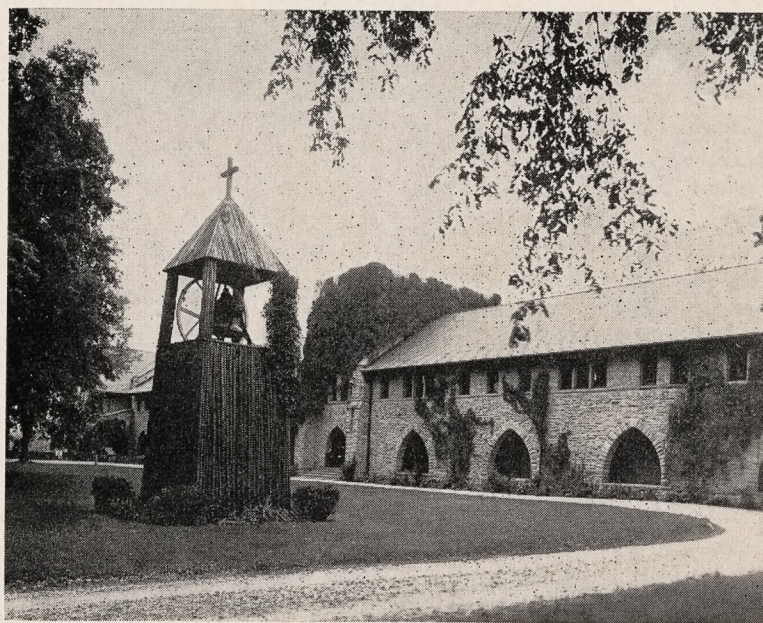
Since, despite increasing industrialization, the South is still largely a region of farms and small population centers, the sort of experience available to Sewanee students is well-suited to their goal of service to the south. If the Church is to become increasingly strong in the south, it must extend its activities in both town and country. And it is to such work that Sewanee students devote much of their non-academic time.

An influx of a large number of married students, as a result of wartime delay in beginning theological education, has meant, for Sewanee, an opportunity to broaden its program. Under the leadership of the present dean, student wives receive faculty instruction in the fundamentals of Christianity and church service, and there is a student wives' branch of the Woman's Auxiliary for

practical training. The aim of such programs is to send out from Sewanee not only men educated for the ministry but wives able to play an active and intelligent part in building up the southern Church.

It is primarily by serving the south that Sewanee serves the nation, but it is not only so. Northern students are also welcome and come. If Sewanee has not forgotten that its great theologian, Dr. DuBose, was a southern gentleman, it is not less proud that one of its graduates was, until his recent retirement, for many years Bishop of New York and that its alumni are at work throughout this country and in many foreign lands.

As the School of Theology looks forward to expansion, under Sewanee's current program designed to produce a more adequate endowment and better physical facilities, its faculty and students see the projected growth as one not so much of new buildings and better salaries but of larger opportunity to serve the region that gave Sewanee birth. In such service, to Church and nation in the South, Sewanee finds its reason for existence.



Nashotah House Cloister and Bell Tower.

NEWS OF OTHER CHURCHES

UN-AMERICAN COMMITTEE HIT BY METHODISTS

The House Committee on Un-American Activities was denounced in a 14 page, documented report which was presented to the annual convention of the Methodist Federation for Social Action, meeting at Oskaloosa, Ia., during the holidays. It states that an examination of the Un-American Committee's work over the years reveals that "it has branded as un-American any one who actively opposed Franco, Mussolini and Hitler and worked actively for peace with the Soviet Union. This parallels the position of the hierarchy and the Vatican State which made concordats and other friendly agreements with Hitler, Mussolini and Franco." The report also asserts that the "anti-Protestant propaganda" of the House Committee "has been ardently exploited by the Roman Catholic hierarchy."

"By linking Communism with Protestantism and with the defense of the public schools and the constitutional guarantee of separation of Church and state," the report says, "these twin propaganda groups clearly hope to succeed in making Protestantism, separation of Church and state and public schools as odious from the propaganda standpoint as the word 'Communism'—in short to establish complete identification of these terms."

The chairman of the committee presenting the Methodist report was Prof. Clyde R. Miller, professor at Columbia University, a recognized authority of propaganda techniques.

Another highlight at the Methodist conference was an address by Prof. Frederick Schuman of Williams College, who said that both the U. S. and U. S. S. R. must face their

failures if the world is to have peace. He said that America has failed to achieve racial and national equality and social and economic planning for human betterment; Russia has failed to achieve democracy, civil liberty and human dignity for its citizens.

MISSIONARIES STAY IN CHINA

Most missionaries have remained at their posts in China and will continue to do so, according to the Foreign Missions Conference, with headquarters in New York. In a survey of 16 groups responsible for the bulk of Protestant work in China, the Conference found that of 1,758 missionaries only 137 have withdrawn. Most of these were wives with small children or those scheduled for retirement. The majority of mission societies favor the continuance of work, irrespective of the outcome of the civil war. An exception is the societies of Lutheran Churches who are to withdraw from Communist areas or areas likely to be soon occupied by the Communists. The group with the largest number of missionaries, the China Inland Mission, has fifty per cent of their 700 workers in Communist areas, all of whom are carrying on. The report says nothing about the missionaries of the Episcopal Church.

FREETHINKERS HAVE RIGHTS

Nathan Schwarz, selling a magazine of the Freethinkers of America on the streets of New York, was arrested for disorderly conduct and for obstructing a sidewalk with merchandise. Judge Morris Ploscowe dismissed the disorderly charge by declaring that

Schwarz was engaged in a lawful activity, citing a Supreme Court decision upholding the right to sell a publication even though it be unpopular. He then said the charge of obstructing the sidewalk had no bearing on the case. Schwarz was selling a magazine devoted to criticizing tax exemption of church property.

OPPOSE DOMINANT ROLE BY MILITARY

Hope that the military will not play a dominant role in our relations with other countries was expressed in a letter to President Truman by the Congregational Christian Council for Social Action. It asked the U. S. authorities to "strive for a more Christian foreign policy, not based upon fear or expediency" and also that we could "deal in friendly firmness with Russia."

JEWES MOURN VICTIMS OF NAZIS

Jewish people throughout the world mourned the victims of Nazi persecution on Jan. 11th. President Robert Gordis of the Synagogue Council of America pointed out that it was held that day because it was the Tenth of Tebeth in the Hebrew calendar, designated from Israel as an international day of mourning and an annual memorial day.

CATHOLICS PUBLISH MANY BOOKS

A total of 718 books were published last year for R. C. readers, including 124 dealing with spirituality; 75 with biographical subjects; 59 on history; 56 books of poetry, drama and criticism.

Twenty-five works of fiction are also included in the list.

CHURCHES OVERSEAS

PRIMATE OF HUNGARY UNDER ARREST

Cardinal Mindszenty, primate of Hungary, is under arrest on charges of "espionage, treason, and black market currency dealings," and the charges and counter-charges are now flying back and forth between the government and Vatican spokesmen throughout the world. In efforts made to arrive at agreement between the state and Church, the Churchman demanded revocation of the nationalization of Church schools; restoration of Catholic organizations that have been dissolved; permission to publish uncensored daily newspapers, with the same paper allowance given Catholic papers as to others. Spokesmen for the government however declare that it was not these unsolved problems which led to his arrest but the fact that he was an agent of western imperialism (with Cardinal Spellman of New York and other leading American Catholics in the picture); that he called for the restoration of large land holdings; that he favored, and even plotted with outside powers, for the return of the Hapsburg monarchy.

The Vatican, holding that the state under no circumstances can arrest or try one of its officials, has already used one of its most powerful political weapons: excommunication. The decree, issued by the Sacred Consistorial Congregation, was as follows: "Since it has been dared recently to lay hands sacrilegiously upon the most eminent Cardinal of the Holy Roman Church, Joseph Mindszenty, and to prevent his exercising his ecclesiastical jurisdiction, the Sacred Consistorial Congregation declares that all those who have committed the before-mentioned

crimes have incurred, under canons 2343 and 2334 of the codes of the canon law, the excommunication specially reserved to the Apostolic See, and have fallen under 'infamia juris'."

In using the term "infamia juris"—the infamy of the law—the Congregation indicated that the crime involved in laying hands on the Hungarian cardinal was on a level with rape, heresy and simony. Simony is defined as illicit traffic in sacred things.

NO AGREEMENT IS LIKELY

Any agreement between the Hungarian government and Cardinal Mindszenty is "unthinkable" Istvan Dobi, new prime minister, told parliament in Budapest. He assailed the Cardinal and "his clique" for having consistently stood in the way of an understanding between Church and state. He said the prelate had acted as an agent of western imperialism, favored capitalists, called for the restoration of large land holdings and urged the return of the Hapsburg monarchy.

YOUTH CONFERENCE IN INDIA

A Christian Youth Conference, with 300 delegates, was held at Allahabad, India, Dec. 24-28, which brought home to them the significance and challenge of their newly won political freedom and of the opportunities offered by the United Church of South India. Subjects discussed were the challenge of freedom; the challenge of communism; the challenge of Christian vocation; the challenge of social action. Highlights of the affair were the presentation of Dorothy Sayre's "The Man Born to be King" on Christmas Eve and the great

service on Christmas Day at All Saints Cathedral. Delegates were present from Burma and Ceylon as well as from India and Pakistan.

HUNGARIAN DISCUSSIONS ARE CONTINUED

In spite of the arrest of Cardinal Mindszenty, a group of Roman Catholic leaders have been meeting in Budapest with government officials to discuss Church-state relations. The announcement made Jan. 5 did not disclose the names of the churchmen but stated that the meetings were conducted "in a spirit of mutual understanding despite some controversy." Vatican officials however stated two days previously that agreement was out of the question as long as Cardinal Mindszenty remains in jail.

Meanwhile a large delegation representing all Protestant Churches in the country called upon President Arpad Szakasits to extend greetings on New Year's day. Bishop Albert Bereczky, Reformed Church, was spokesman and told the president that the Protestant Churches "do not wish to be busybodies, intervening in lay matters," but are only interested in promoting peace in the country and preserving peaceful relations with the state.

THEATRE AND RADIO IN JAPAN

Japanese political and financial leaders are backing the Roman Catholic Church in that country in opening a chain of theatres and radio stations for the "spreading of sound social idea based on Christian principles and a democratic organization of society." The first radio station will be opened in Tokyo with Aug. 15 scheduled for the opening.

EDITORIALS

Make Out That Check

RECENT letters to the bishops, answered promptly by all but a handful, have elicited the information that the Church now needs over 1,000 additional clergy. Because almost 200 retire or leave the ministry annually, the Church's requirement, spread over the next five years, will amount to about 2,000. But the eleven seminaries, now with record enrollments, have only 689 men studying for deacon's orders, and, stretched to present capacity, can find room for not more than 800. Even if no theological students fell by the wayside, since this figure must be divided by three to show the approximate annual output, we are likely to obtain from these schools few more than 260 a year or 1300 for the period in which first-hand, conservative, authentic information declares we should have 2,000.

Should the seminaries be asked to expand? Can they do so without losing the intimate fellowship which has characterized them hitherto? Seven of the eleven are in urban locations where expansion may be particularly costly. What is the relation of this expense factor to the desirability of having these schools close to university centers, opportunities for supervised clinical training in hospitals and social agencies, and intimate contact with parish life? Are the seminaries strategically placed for maximum effectiveness? Should any be moved? Should others be started, or should special efforts now be made to give all eleven such teachers, libraries, qualified students and financial support that they may meet the standard of accreditation set up by the American Association of Theological Schools?

On the whole, if judged by their recent graduates, these seminaries are doing good work. Before condemning this or that one, pay it a visit to test whether your criticism is up to date. Most of them are selecting only the pick of

abundant applications. It is the day of their opportunity. But it is also a time for the Church to face the problem of its ministry. Does it wish to have its seminaries train only 1,300 out of 2,000 clergy needed in the next five years? Who will train them if it does not? Does it wish them to be trained? Is it to stand still or fall backward in respect to its leadership, taking on no new work, content with a ministry of old men who may dream dreams but lack vision? Would a business concern tolerate this provision for its future requirements?

If you are inclined to feel frustrated by these problems, at least you can see that an offering is taken in your parish for the seminaries on January 23rd and write your personal check. It will be well used.

"QUOTES"

AT the center of the life of every parish there have been men who spoke for God and his Church; 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 have depended in very large 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.

—ANGUS DUN,
Bishop of Washington

Our Radio Hour

THE other night we listened again to the cultivated voice of Walter Hampden and the Episcopal Radio Hour. And we got the same reaction as on other occasions, namely, that this was extremely well done, a good job, and deserved a better response than it is getting from some of our own clergy. The program has been called "too secular," "worldly," "dubious," etc. And thus far, it is generally agreed, the results have been meager. We have not heard of any crowds

filling our parish churches and seeking out the local rector because they happened to hear "Great Scenes from Great Plays." Many of those writing in for the booklet, "Finding Your Way," are already members of our own Church, or the type of person who accepts any free offer.

But it is still too early, we would insist, to condemn the program on this score. It takes time to win an audience, and it will take time to make a dent on the very people for whom the broadcast is slanted. The churchless person of our generation, often thoroughly indifferent to organized religion and having dismissed it on intellectual grounds or out of sheer laziness or

perversity, is not going to be necessarily influenced by one broadcast. But there is a good chance that he will at least listen to such a program as the Episcopal Radio Hour, and perhaps one night something will be said which penetrates his armor. This, as we understand it, is the strategy of Mr. Jordan and the Department of Promotion, and they deserve high praise for the imaginativeness and the quality of the programs thus far. It is a creative missionary venture!

As for the programs being "secular," or "worldly," is it not a sound idea to take ordinary human situations and point out their spiritual implications? Does not religion relate to all of life; and certainly to those themes and affairs which the great dramatists have written about?

Let's get aboard our program and give it a real chance. Announce and publicize it widely. And give credit to those who are back of it, and appreciation for the perfection of the performances.

Preparation For The Ministry

BY

FREDERICK C. GRANT

PREPARATION for any career in life is determined by the career itself. Preparation for engineering is not the same as for medicine or for law or teaching. The science of engineering determines the kind of preparation the student must make—and so on, with all the different vocations open to youth. In the case of the sacred ministry the preparation must be as broad and thorough as the work of the ministry requires. We do not now speak of "study" for the ministry, as people used to do; study is primary and paramount, but study is not everything.

The servant of God must be "furnished for all good works," as well as possess a vast fund of accurate knowledge. To begin with, he must be a person—before he can become a parson. He must have a sound, wholesome, "adjusted" personality, as we say. A narrow, twisted, self-centered, hopelessly introspective personality makes a poor channel for the mediation of the Christian graces to other lives. Courage, faith, idealism, kindness, consolation, charity—all these must find free room for growth in the man himself if he is to help others to grow in grace. No one would deny that the man who lacks these, but whose face is toward the light, belongs in the Christian church—the "hospital for sinners, not a club for saints," as Bishop Johnson used to say. But you don't call on the patients to diagnose cases or perform operations! Even though, once in a while, a wearily struggling, depressed saint-in-the-making can be of immense help to his brethren, you do not (as a rule) find in him the kind of leadership the Church needs.

For another thing, the candidate ought to be a person genuinely interested in religion; one for whom the life of faith and of spiritual discipline seems perfectly natural; one who loves the Church and its ways, the services of worship, the Bible and the Prayer Book; one who is capable of sensing the reality of the life in grace of other persons—men, women, and children; one whose social sympathies, as a Christian, are as wide as the world, and who thinks instinctively of all races, groups, and individuals as brothers; one who possesses an innate and unhesitating respect, even reverence, for human personality on whatever level. The making of a Christian priest ought to begin at an early age, and long before he enters the seminary. I think, sometimes, that their mothers and fathers have done more to prepare the candidates than all their teachers in college or seminary. But this does not mean that anyone with a good disposition, and devoted parents, and an esthetic liking for public worship, especially on its ceremonial side, is sufficiently prepared. It only means that this kind of a man has a great advantage—religion is as natural to him as breathing. And we also recognize that a man can acquire this, even without the initial advantages of birth and early training in a Christian home, or the possession of a "soul naturally Christian."

Seminaries Indispensable

FOR this reason the discipline of the mind and soul, i. e. of the will and affections, is indispensable—even for the religious "natural." And for this reason, furthermore, theological seminaries are indispensable. Quite conceivably,

one might gather up the learning he needs from books, from lectures at the university: history of religions, church history, Bible, history of Christian thought, ethics, liturgics, the techniques of social work, the use of the voice, the art of public speaking, church music, and so on. But, indispensable as such knowledge is, it is not enough. Preparation for the priesthood includes the discipline or training of the whole man, and his theological learning must be related to Christian practice, attitudes, and the total spiritual outlook of one who is to serve Christ in his Church.

One wonders why Episcopalians so often fail to recognize this! Our men and women of great wealth are always in the first rank of supporters of all good causes—that is excellent. Very often, they are reported in the newspapers as donors of huge funds for secular colleges and universities. That is excellent too. But why are not the Church's seminaries supported adequately? Why are they so rarely the recipients of large gifts? It is not so in other Churches, many of whose divinity schools have in recent years received magnificent gifts from generous supporters.

Perhaps the explanation lies in a misconception of the nature and purpose of theological education. For almost a century, now, there has been a rising tide of secularism throughout the western world. Science has come to dominate the major areas of education and influences everyone's thinking. By contrast, theology seems to many persons a dim, antique hole-in-a-corner where a few queer old-fashioned people gather to talk about "creeds and dogmas" and salvation in the world to come.

In a completely secularized world, theology would probably fare badly. But theology is no antiquarian patter. It deals with the whole problem of human life, on every level. It has to do with the nature of existence (God made the world, and us), with the goal of human life (God sets that goal; we do not select it by popular acclaim); with the conditions upon which genuine success in life is possible (that is what ethics is all about); with the salvage and redemption of human life (Christ "redeemed me, and all mankind," as the Catechism says); with the lifting up and ennobling and finally the consecration of all human life in the service of God ("sanctified" by the Holy Spirit; see the Catechism). Without such attention to the ultimate nature of human existence, under God, and to its ultimate goals, the purpose for which God made us,—where are we? With all the science in the world, we may only end up as a final

universal Bikini. Materialism may conceivably triumph, and not only Western man but all men everywhere be either annihilated or lapse into barbarism or savagery. Science is good, as far as it goes; but it cannot go the whole way. Science cannot take over theology—in fact, it doesn't wish to do so. Neither can theology take over science—nor does it wish to do so. But without theology, without religion, without the life in grace, we are only half-men, fumbling around blindly in a power-house of a universe where any switch may turn on a million volts and destroy us.

Church Faces Crisis

BUT there are signs, some of us believe, that the tide has turned. Omnipotent secularism, with its exclusive creed of science, its scorn for the humanities, for history and philosophy, for art, literature, and religion, has gone its own unrestrained way for long enough. Science is good, and the more of it the better; but not



Chapel of St. John at the Episcopal Theological School, Cambridge, where Phillips Brooks preached once a month while he was rector of Trinity, Boston. Henry W. Longfellow, who lived next door, wrote an ode to the Chapel inspired by this view from the west.

when prostituted to secularism. This is the situation today. Religion must regain the vast territory lost since the 1850's. Theology must out-think the ideologies which would turn man into a beast, nations into warring hordes of savages, and universities into laboratories for the perfecting of lethal weapons. Christianity stands for a totally new and different kind of life than any achieved hitherto, on a large scale, in human history.

The Church faces a crisis—has faced it for nearly a century—since the rise of modern secularism. The Christian "idea" is the only remaining ideology that can outbid the secular. The Church's ministers and other leaders must

be equipped to meet this crisis—all the more since there are signs that secularism is beginning to crack up. They must, as the late T. R. Glover said of the early Church confronted with paganism, "out-think it, out-live it, out-die it." In this situation, the theological seminaries are the training camps for the great war. Will they be supported as they ought to be? Or will Episcopalians still go on supporting every good cause except the one most vital to the progress and advance of the Church, the defeat of secularism, and the thinking-out of the Christian ideology in terms of the present situation? This is no longer 1870 or 1900! Fellow Episcopalians, let's get up to date!

The Task of Ministers

BY

STEPHEN F. BAYNE, JR.

The Bishop of Olympia

MAN lives forever in the ante-room of reality, tormented by a world he never knew and yet knows too well; by a perfection he has never experienced, yet feels to be the most certain and exacting of all things. He is the master of the physical universe; he has unlocked door after door. Yet in his heart he knows that knowledge alone leads nowhere except to destruction. The more that there is in subjection to him, the less confident he feels that anything is really in subjection to him at all. He wonders whether he may not indeed be a kind of luxury in the world, which tolerates him so long as he is docile and careful, but which will destroy him by his own servants.

Man's salvation lies, as the Epistle to the Hebrews tells us, in the saving sight of Jesus. It is this which sets the meaning and tone for the training of priests. Above all things, it must be said of them "but they see Jesus." And their task, above all things, is to help men and women to see him. To do this means the ability to understand and deal with three varied problems.

One is the problem of the Church itself. Wheat and Tares growing side by side there have always been. In our own time there is a different parallelism, often seen, between the clergy and laity; with the clergy growing more professional and more technical, and the laity less and less certain that they know what the meaning of the Church really is.

There is something quite frightening about

the double standard in the Church, with the person talking conventional theology from the pulpit and the layman regarding the same theology simply as a necessary evil, an occupational disease of the clergy. The layman often does not understand it: if he does, he fails to see the relevance of it. He believes in "Christian principles"; he regards the Church as a bulwark of the American way of life; and he is for it. But he has not "seen Jesus," and it has not occurred to him that he must. Whose fault is this? It is the fault of the clergy, because we do not work hard enough to interpret in words of one syllable the meaning of the Church.

The World Outside

A SECOND problem is the life of man in the world outside the Church. It is a world given over almost entirely to abstractions, which are the patent medicines of our times: "Freedom," "Democracy," "Science," and the like. Man is overwhelmed by abstractions; they grind and crush away all meaning from him as a person. He cannot get hold of life anywhere; it is too vast and anonymous, because it is impersonal. The Church can save him; but not by more abstractions. "Grace" is not a thing; it is the love of a Person for a person. The prime message of the gospel is that this is a world of persons; the story of Christ is a story of a personal world and a personal universe. And if we shut off the saving knowledge of the Person by presenting

the gospel in terms of abstractions, then we have defeated our ministry at the beginning.

Effect of Impersonality

THE last consideration is of the moral effect of impersonality on the life of man in the world. The cancerous enigma of sexual morality in our generation is an illustration of this. It is so persuasive to plead in the name of freedom and intelligence a standard of sexual relationship which is really not personal at all. "Lust" is the name we use when a man uses a woman as if she were a thing and not a person at all. And how many men and women there are who never find the personal relationship in love and marriage. What Christ teaches is a closed book to them because they have never seen farther than the price-tag of a happy marriage. They have never seen the priceless ingredients of fidelity and self-giving and personal loyalty of person to person which are the necessary disciplines of a happy marriage. It is always for them man against a shadow, not person and person. As in marriage, so in all man's attempts to make sense

out of life: he cannot, so long as he, the individual, is the center of the universe. He must learn to live in a community.

The ministry of Christ is to raise men from the level of power and things to the level of people and love. We cannot promise to the world that we have an easy answer or a royal road to peace. There is no magic way to bring nature and knowledge into subjection to man. It is a hard way, and it is no kindness to men to hint that it is easy. But it is the only way: to bring them to see Jesus, and themselves in him, and their brother in him; to see him at the heart of the Church; and, far more, at the heart of all life. Christ is not a myth; he is not the sponsor of a political philosophy; he is not a clergyman. Christ is a terrible and a wonderful person, who continually confronts us with our own true selves. And if we clergy can keep out of his way, he will make persons out of us all. And only then the world will come into subjection to man, as God intended that it should, when the saving sight of Jesus has been given to us all.

More Is Required

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

WE met a colleague on a bus one day, who asked where we came from. Shrinking down in a corner of the seat, we whispered "281." The Reverend looked at us with a fine discrimination and said, "Oh yes, I remember; you're in youth work, aren't you?" We admitted we were in youth work and wondered how to explain the difference between youth work and college work. Thinking of the youth group we once had in a parish, we saw in our mind thirty odd high school children in various stages of immaturity; young saplings swaying in the passing breezes; or in the words of a songster of old, "gardens shut up and fountains sealed."

Then we remembered a fraternity house at "Ole Miss" during what is somewhat romantically called Religious Emphasis Week. We had stood in front of a huge fireplace while forty "youths" threw questions at us. "How do you know the ethical standard is not a matter of relativity? Why do we need God in order to be useful citizens? What is the difference between Christianity and Mohammedanism? What is wrong

with a positivist philosophy? Can a state ever be Christian? What is the advantage of a liberal education?" Most of these "youths" had passed through the Valley of Baca.

We recalled the time when a history major at California gave us a lecture on the rationalizations of the Church, and then pushed us back into the wall with the statement, "How can you maintain that the Church is a necessity, or even a good? It has been the most divisive institution in history, the cause of more wars, bloodshed, violence, superstition than any other single institution."

We looked out of the window and remembered a pleasant conference at Kanuga Lake. It brought to mind a senior from Sewanee (with one of the most inquisitive minds we ever knew) who wouldn't let us make any bald generalizations, and kept asking us for more complete interpretations of the Incarnation, the meaning of faith, the answer of naturalism, the possibility of progress for mankind. He was headed for the seminary, we rejoiced to remember. One thing

led to another in our reminiscence, and before the eyes of our mind we saw a thousand students, perplexed, questioning, skeptical, curious, striving to be honest, and to wrench some meaning from the mysterious universe. They weren't at all like the youth in our parish who were still in high school. They weren't quite men—not many of them; but they had reached that stage of intellectual and moral determination which could properly be called crucial. They had more freedom than the high school youths, and they were trying out various types of behaviour to find out what freedom was good for.

Various Types

THERE was Joe, brought up in a Christian home which never saw as much as a wine bottle. He had listened to weekly lectures on the curses of liquor. Joe was tight every weekend for a whole semester. There was Mike who got canned out of the country-clubbish eastern college for smuggling a girl into the dormitory just at dawning. There was Bill, with the sensitivity of a poet, and the appetite of a Falstaff, who wavered for a year between chaos and creation. The whole faculty breathed a sigh of gratitude (perhaps even a prayer to the Lord) when Bill published his first book of verse, married, and became a man.

We thought of all these students and others; of all the "bull-sessions" in the crowded little studies at midnight; of the discussions at the edge of the football field, the confessions, formal or informal, in church, coffee shop, or the rectory.

"It is true," we remarked, still looking out of the window of the bus, "that youth work and college work are alike in many ways. Both deal with human beings; the work often coincides. But there is a wonderful difference. The college youth has reached the days of decision, and because he is in college, has an intellectual and moral freedom which has both its dangers and its blessings. He is just at the point where the sapling turns into a tree and becomes fixed in its essential characteristics and directions. He is a young human being making an intellectual quest, and the man who properly ministers to him must be one who is ready to probe the secret places of man and the universe to find the truth. To all these college chaplains we know, that is why college work is so important. And so very worthwhile."

We looked toward our colleague only to find that he had got off the bus. We hope he reads this. Or something better than this. No "Reverend" ought to go through life thinking youth work and college work are identical.

Blind Alley Parishes

BY PHILIP H. STEINMETZ

A blind alley or dead-end street has some real advantages. It is usually quieter than a through street, and the traffic moves more slowly. When you live there you are not disturbed very much or very often. Besides, it is very easy to block the entrance and have it all to yourself.

Many people prefer a blind alley parish. They do not wish controversial matters of real life jostling their minds.

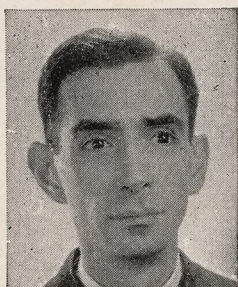
If we insist upon having the undisturbed conditions of a blind alley, we must be reconciled to losing contact with God. It is natural and human to be attracted by comfortable, unchanging and familiar ways. It is supernatural and sublime to follow where the spirit leads at whatever cost to comforts and customs.



Professor John Marshall of the University of the South (standing) and Professor George Meyers of the University's School of Theology before the portrait of Dr. William P. DuBose, late Dean and noted theologian of the School at Sewanee, look over an original DuBose manuscript which was presented to the School by one of the learned Doctor's pupils, William Thomas Manning, the retired Bishop of New York.

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THE PRESS

WITHOUT THE COMEDIANS: We are not prepared to challenge the conclusion of the radio chains that there are more people who want to hear Jack Benny defending himself against charges of parsimony than would like to hear Toscanini conduct a symphony orchestra on Sunday evenings. That is probably the case; the Hopper poll can hardly be as wrong about radio audiences as it was about the election. The public that dials in Charlie McCarthy or Walter Winchell is undoubtedly radio's largest public. We concede that. But we believe that there is another public, and one by no means negligible in size. It is a public that would prefer Sunday evening programs of another sort . . . we believe that some surprising Hooper-ratings might be recorded if Toscanini, for example, were brought out of the dusky hour where he is now hidden away on Saturday afternoons and given a chance to recruit a Sunday evening following. Such an evening could find someone to do the sort of thing Alexander Woolcott used to do, and possibly do it better. It could provide responsible comment on world events, seen from the week-end perspective, on the order of the old Raymond Swing broadcasts. It could use the Westminster Choir or organizations of similar ability to provide glorious choral music. (There need be no return to the corn of the Seth Parker program.) Great plays are available. Such a man as Dr. Fosdick could share the wisdom of his experience, and not by sermonizing. There is great literature, including the Bible, to be read and discussed.—Christian Century (Unden.)

LIVE DOGS - DEAD LIONS: Science has assumed a position of such domination in our civilization that to challenge its assumptions or to question its validity is to run the risk of being dubbed all sorts of unpleasant things, the mildest of which is "obscurantist" or "reactionary." But to suffer hard names is a less evil fate than to suffer destruction or damnation. Unless our world can revise its attitude toward science, we shall finally reach a condition beyond car-

ing what we are called. Just as a live dog is better than a dead lion, so a live obscurantist or reactionary will be better than a dead progressivist. It is better to be old-fashioned and alive than to be up to date and dead. It is exactly towards total destruction that science combined with complete trust in science is leading civilization. Science in itself is a method of knowledge and is morally neutral. But belief in the capacity of science to solve all the problems of human existence—scientism in short—is a dead delusion and involves the utter destruction of civilization, as is now becoming apparent to scientists themselves.—The Record (C. E.)

ONLY A MATTER OF TIME: Our Presiding Bishop is not called an Archbishop because he is not one; he has no ordinary jurisdiction in any diocese or over any other bishop. Even the list of clergy belonging to no diocese have been taken from him and given to the secretary of the House of Bishops. The Presiding Bishop started out in 1789 as "President" of the General Convention but when a separated House of Bishops to be President of the Convention and Bishop Seabury became "President of the House of Bishops" in accordance with a rule of seniority. In 1792 Bishop Provoost became "President of the House of Bishops" under a rule rotating the office among the dioceses. In 1795 Bishop White, under the above rule became "President of the House of Bishops" and for the first time the title "Presiding Bishop" appears in the signing of the minutes of that House. Since that time the Presiding Bishop's duties have been growing more extended and important until in our present constitution he is known as the "Presiding Bishop of the Church" and must resign his diocese upon ac-

cepting that office. The time will come when he is an Archbishop in fact, but I do not think that the growth will be complete in our lifetime.—Living Church (P. E.)

PRAISE FOR PECUSA: Now that we have had a revival (led by the Rev. Bryan Green) in the Cathedral of St. John the Divine, an Episcopalian masterpiece, perhaps we shall soon have a revival in the Riverside Church, New York City, a Baptist edifice of like national fame. What could be better than within its vaulted walls the way of salvation should be made plain to the thousands who nightly throng into its magnificent hall. But we must not stop there. Every church throughout the land ought to rediscover its mission in this respect. The masses are ignorant of the gospel and are confused concerning Christianity. Why not go back again to the simple elements of the gospel and make them plain to the common people? Why should not every church in the land, whether it be a glorious pile of stone and wonderful architecture or simply a crossroads wooden building, become a center in which the preachers will endeavor to make the gospel so plain that the wayfaring man, though a fool, need not err as to what it means and what he should do about it?—Watchman Examiner (Bapt.)

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We Were Thinking . . .

By
DONALD OAKES

Student at Episcopal Theological School

WE were thinking about that most terrifying of all ecclesiastical Christmas customs, the midnight service. In the past two years, we have attended services in two different churches, and by the time we overcame our exhaustion, our reactions to both were the same: they must go! Perhaps there is an ulterior motive in this stand, for as members of the congregation, we envisioned, with dread, the days when we would someday be wandering about the chancel in the wee hours of the morning. But, beyond these personal reactions, there are other factors to be considered.

Consider first the aim of worship. In the ideal service, we have priest and parishioner alertly uniting their hearts, souls, and minds in the worship of Almighty God. Does this happen? In the service two years ago "the house lights were dimmed" so that we couldn't even read the Prayer Book. So deadening was the effect, that the man next to us had to be awakened three times in the course of the service. We felt pity as we saw sweet old ladies, whose

bed-times were nearer nine than one, groping their way toward the communion rail. If this was worship, then we need some re-thinking.

Consider next the layman. Here's a young couple who finally tuck their excited children in bed on Christmas Eve, bring the tree in from the garage, the decorations from the attic, the presents from their hiding places and then get down to work. They finish just in time to make the midnight service and attempt to worship with the knowledge that at five o'clock the next morning the thumping of little feet will shake the foundations of their house and that with three or four hours of sleep they are supposed to welcome the birth of our Lord. Worship? Think again.

Finally, consider the poor clergyman. The Christmas season has been one rush of Church school parties, meetings and services for him. In view of this, our vicious civilization offers him the crowning joy of being able to stay up until well past midnight (one of our services didn't end until 1:30, and we left the other at 12:50 with a good bit yet to do) in

the knowledge that there is another service due within a few short hours. We dare say, despite Dom Gregory Dix, that at that hour of the morning, the liturgy has no shape.

Consider further whether we worship God in our midnight services, or whether the worship of God serves as a backdrop for the organist and choir. Both of the services we attended were scheduled to begin at 11:00, but didn't begin until 11:45 when the organists, choirs, soloists and violinists had finished their offerings. Now really, we love the musical side of our worship, but not at 11:30. There is great justification for services that worship God through music—but at some other time; there is perhaps (although we doubt it) a justification for a communion at midnight, but to combine the two defeats the purpose of each.

To paraphrase Al Smith, what this Church needs is a good, early Christmas Eve service.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Road to Survival. By William Vogt. William Sloane Assoc., New York. \$3.50.

Professor Vogt, a student of natural resources and their relationship to human welfare, presents a sinister and frightening jeremiad, from a scientific point-of-view, about man's future. He contends that even if man manages to harness atomic energy for human welfare the whole problem of an increasing number of humans confronted by decreasing natural resources and depleted land will still have to be solved. The ghost of Malthus, at present a cleric who was dishonored as an economist, once again stalks on the scene. Ecologist Vogt quotes statistics in a "chapter and verse" manner and presents a picture of God's creation, and the moral implications of the methods of meeting this problem, involving over-all birth control, less emphasis on preventive medicine, elimination of many of the seemingly beneficial portions of the T. V. A., etc., are enough to cause any Christian to seriously wrestle with this book.—W. B. S., Jr.

Tales of the Hasidim. Vol. II. **The Later Masters.** By Martin Buber. Schocken. \$3.75.

When Vol. I appeared, we pointed out the importance of the modern Jewish movement known as Hasidism. It is a movement of spirituality, of piety, of intense religious reality. But it has its human side—very, very human. Popular misunderstanding to the contrary notwithstanding, Judaism is anything but religion of form and ceremony. It even mixes humor with its religion—a very fine quality. Of stern fanatical zeal it has some examples; but the majority are far more human and endearing. We

gather that the later masters were not quite up to the level of the earlier; but that is the way of all movements, religious, political, artistic, philosophical and other. Yet these later masters were still vital and interesting.—F. C. G.

Doors Into Life. By Douglas V. Steere. Harper. \$2.00.

Five beautiful chapters on five classics of devotion: The Imitation of Christ, St. Francis de Sales' Introduction to the Devout Life, John

Woolman's Journal, Kierkegaard's Purity of Heart, and Baron von Hugel's Selected Letters. Dr. Steere is a very sympathetic interpreter. The book would be most useful for reading in Lent, along with the classics it describes.

The Common Ventures of Life. By Elton Trueblood. Harper. \$1.

Professor Trueblood's aim is to get men and women back to normalcy in a world which has gone wild. He deals with the great themes, Marriage, Birth, Death, and he makes us realize that religion has to do with the ultimate and unchanging things which still confront us, however "modern" or "emancipated" or "sophisticated" we may deem ourselves to be.

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PEOPLE

CLERGY CHANGES:

Henry Mattocks, formerly of the Philippines, is now rector of St. Andrew's, Groton, Mass.

George Dempsie, formerly of Japan, is now in charge of All Saints, West, Newbury, Mass.

John H. Philbrick, rector of St. John's, Duxbury, Mass., becomes assistant at the Holy Spirit, Orleans, Mass., on Feb. 1.

Daniel A. Bennett, formerly rector of St. Paul's, Malden, Mass., is now rector of St. John's, Sodus, N. Y.

Norman T. Slater, assistant at St. John's, Roanoke, Va., has accepted the rectorship of the Good Shepherd, Norfolk, Va., effective in February.

George C. Guinness, formerly rector of St. James', West Hartford, Conn., has retired from the active ministry.

Reginald E. Moore, formerly assistant at the Chapel of the Incarnation, New York City, is now rector of St. Paul's, Ossining, N. Y.

Frederick J. Warnecke, rector of St. Mark's, Richmond, Va., has been elected dean of Trinity Cathedral, Newark, N. J.

Arthur L. Parcels, formerly in charge of St. Philip's, Rochester, Mich., is now locum tenens of All Saints, Brooklyn, Mich.

James O. Carson, formerly rector of Trinity, St. Clair Shores, Mich., is now rector of St. Andrew's, St. Johnsbury, Vt.

John A. Alford, formerly rector of Grace and St. John's, Bay City, Mich., is now rector of St. Paul's, Marquette, Mich.

Charles M. Seymour, rector of St. Thaddeus, Aiken, S. C., is to be the rector of Trinity, St. Augustine, Fla.

Norman Stockett, Jr., formerly in charge of the Innis field, Louisiana, is now in charge of Trinity, DeRidder, and the Memorial Church, Leesville, La.

Martin T. Lord, formerly of the Church of Ireland, is now rector of St. Matthew's, Bogalusa, La.

Henry Heaton, formerly of Stafford, Va., is now in charge of churches at Wheatland (residence), Glendo and Hartville, Wyoming.

Stanley Guille, formerly of the Canadian Church, takes charge of churches at Powell (residence), Lovell and Basin, Wyo., on Feb. 27.

HONORS:

Edward T. Adkins, rector of St. Paul's, Overland, Mo., has been elected president of the ministers' committee of the St. Louis County Family Service Society.

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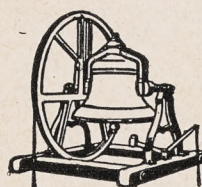
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PEOPLE

ORDINATIONS:

Philip C. Douglas, Zaferis A. Jellrey, Ward McCabe and Frederick W. Phinney were ordained priests by Bishop Nash on Dec. 17 at the Cathedral Church of St. Paul, Boston.

J. Roberts Nicholas, vicar of Church work in Price Valley, Utah, was ordained priest on Dec. 3 by Bishop Clark at St. Mark's Cathedral, Salt Lake City.

Harry W. Vere was ordained priest by Bishop Scaife on Dec. 21 at St. John's, Buffalo, N. Y., where he is curate.

Earl S. Estabrook was ordained deacon by Bishop Habson on Dec. 13 at St. Matthew's, Cincinnati, where he is in charge. Formerly director of Church Army, Mr. Estabrook is also chaplain of Children's Hospital.

Haig J. Nargesian, curate at Trinity, Princeton, N. J., was ordained priest on Dec. 23 by Bishop Gardner at Trinity Cathedral, Trenton.

Henry C. Beck, executive secretary of the field and publicity dept. of the diocese of New Jersey, was ordained priest by Bishop Gardner on Dec. 23 at Trinity Cathedral, Trenton. He took charge of Calvary, Flemington, N. J., Jan. 1, in addition to his work for the diocese.

Francis H. Glazebrook, Jr., student at General Seminary, was ordained deacon at St. George's, Rumson, N. J., by Bishop Gardner on Dec. 26. Formerly a Presbyterian minister, he is now curate at St. Peter's, Morristown, N. J.

Paul Stadius was ordained priest on Dec. 21 by Bishop Hunter at Trinity, Thermopolis, Wyo., where he is in charge.

LAY WORKERS:

Mrs. Jean R. Greenleaf, social worker, is the new executive secretary of the Church Service to Youth in the diocese of Western New York.

Mrs. J. Allen Johnson has resigned as organist at St. Anne's, Middletown, Del., after forty years' service.

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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.

WARD McCABE

Asst. at St. Andrews, Wellesley, Mass.

One of the most important things in our lives as Christians is surely to face facts—to look upon our world with all its troubles and try to solve them rather than ignoring them. Therefore I agree with the thesis of the article by Mr. Simpson (Dec. 23) most heartily. But then: is there anything more tragic than accepting every report one reads as this "essential realism"? I have studied for the ministry since the war; I was in the war in every sense of the word. I served overseas two years in a dozen spots and with several different units, many of them in combat at length and under pressure. Since returning nothing has impressed me more than that everything written about the war should be automatically accepted as true and as therefore necessary to our education.

Some of these books mentioned by Mr. Simpson are enlightening and some are frauds; some of the most morbid are true and some are twenty-three carat fakes. I have read "The Crusaders" for example, which is very near the truth. And "The Naked and the Dead" which to my mind is the shoddiest piece of juvenile tripe foisted on the public since the war. Why, oh why, do people leave its truth or untruth unexamined? You could scour the army and find those men, sure; it is a lie to suggest as his book does that the whole of the American army was that cynical, shallow and negative. I saw men in Burma who were in guerilla camps behind the lines for ten times as long as his mythical platoon; they didn't break like that; they weren't like that to begin with either. Let us face sin, yes; but is not Arthur Mailer setting up some unusual clay pigeons? If so, why? Because as a juvenile mind he is shocked into an incredible and morbid exaggeration, perhaps? What purpose does he serve besides his own checkbook.

Now before you dismiss my objection I feel I should mention that this does not spring from dislike of the number of four letter words his characters use. I just think he is a cheap liar. I worked for seven years with the FBI before the war so I am not easily shocked in that sense. But I dislike sham and fake and I dislike it most when it claims to be crusading. This white knight is tattle-tale grey. This Mailer may possibly be convinced of his "message" but if he is the critics should have the

guts and intelligence to see through it.

Answer: I agree with Mr. McCabe that the novelists have not presented the whole nature of the recent war, nor the men that were in it. Mailer and the rest must have been shocked, yes, and they have exaggerated the effect of war on fighting men. But we must figure out why so many of the novelists of this war generation have come up with the same morbidity, the same preoccupation with sex, the same irreligious (not anti-religious) ethics. Irwin Shaw, during the war in his New Yorker stories, did not fit this frame but his most recent best-seller, "The Young Lions," certainly does. So does Thomas Heggen's "Mister Roberts," to add but two books to my original four reviews. As yet, I haven't read Stefan Heym's "The Crusaders." The Church, however, has to analyze these books, as I'm sure Mr. McCabe will agree, because they are the ones that are presenting the war and the men who fought it to all people—and, if you look at the best selling lists, they all rate pretty high. "Mr. Roberts," of course, is already a hit on Broadway; Lillian Hellman is adapting "The Naked and the Dead" for stage production this year and they are making a musical comedy out of "Takes of the South Pacific" so that there is a prospect of even wider dispersion of their truths or untruths, as the case may be.—Douglas Simpson.

A. S. EDWARDS

Layman of New York City

If the report on the visit of the Dean of Canterbury is accurate, then we have a clearer picture of what is the matter with the Episcopal Church. It is utterly disgraceful that such a large number of clerical misleaders cooperated in meetings at which such a notorious Red was the chief speaker. One would never find leaders of the Roman Catholic Church doing such a thing.

MISS EFFIE LESLIE

Laywoman of Philadelphia

I attended the meeting in Philadelphia at which the Dean of Canterbury was the speaker and I was tremendously impressed by his sincerity, charm, and above all with the facts he presented. It is a great comfort to me to learn through The Witness that so many leaders of our Church helped to make his meetings everywhere successful.

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Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

Rev. Robert L. Curry, Headmaster
Lenox, Massachusetts

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.



BERKELEY DIVINITY SCHOOL,
New Haven, Conn.

BEXLEY HALL,
Gambier, Ohio

BISHOP PAYNE DIVINITY SCHOOL,
Petersburg, Va.

CHURCH DIVINITY SCHOOL
OF THE PACIFIC
Berkeley, Calif.

EPISCOPAL THEOLOGICAL SCHOOL,
Cambridge, Mass.

THE GENERAL THEOLOGICAL SEMINARY,
New York City

DIVINITY SCHOOL OF THE PROTESTANT
EPISCOPAL CHURCH
in Philadelphia

NASHOTAH HOUSE,
Nashotah, Wis.

SCHOOL OF THEOLOGY OF THE UNIVER-
SITY OF THE SOUTH,
Sewanee, Tenn.

SEABURY-WESTERN THEOLOGICAL
SEMINARY,
Evanston, Ill.

VIRGINIA THEOLOGICAL SEMINARY,
Alexandria, Va.