

THE

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# Witness

February 3, 1949



PHOTO BY WILLIAM BARKER

COUNSELLING YOUNG PEOPLE

An Important Function of Any Woman Worker

WOMEN'S WORK IN THE CHURCH



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4:00, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5:00 Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 8, 10, 11 a.m., and 5:00 p.m.  
Daily: 12:30 Tuesdays through Thursdays.  
Thursdays and Holy Days: 11:45 a.m.  
Holy Communion (Chantry).

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector  
8:00 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

ST. JAMES' CHURCH  
Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11:00 a.m., Morning Service and Sermon; 4:00 p.m., Evening Service and Sermon.  
Wed., 7:45 a.m., Thurs., 12 noon, Holy Communion.

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Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer. — 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION  
5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer, Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

ST. MARY THE VIRGIN  
46th Street, East of Times Square  
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The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High)  
Evensong and Benediction, 8:00.

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
NEW YORK CITY  
The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8:00; Church School, 9:30; Morning Service, 11:00; Evening Prayer, 8:00.

ST. LUKE'S CHURCH  
435 Peachtree Street  
ATLANTA, GEORGIA  
The Rev. J. Milton Richardson, Rector  
Sundays: 9 a.m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.  
Sunday: 8:00, 9:15, 11:00, 7:30.  
Wednesday: 7:00 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle, Lafayette Ave and Bidwell Parkway, BUFFALO, NEW YORK  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8:00; Church School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square, BUFFALO, NEW YORK  
Very Rev. Edward R. Welles, M.A., Dean  
Sunday Services: 8:00, 9:30 and 11:00.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11:00 — 4:30 p.m. recitals.  
Weekdays Holy Communion, Wed., 7:15, Thurs., 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8:00 and 10:10 a.m., Holy Communion; 9:30 Church School; 11 a.m. Morning Prayer; 8 p.m. Evening Prayer.  
Weekdays: Holy Communion, Mon. 12:00 Noon; Tues., Fri. and Sat. 8:00; Wed., 11; Thurs. 9:00; Wed. Noonday Service 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8:00, 9:00, 10:00 and 11:15 a.m.  
Weekdays Wednesday, 8:00 and 11:00 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8:00, 9:30 and 11:00 a.m.

### TRINITY CATHEDRAL

Military Parkway, NEWARK, N. J.  
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Weekdays: Holy Communion, Wed. and Holy Days at 12 noon;  
Intercessions: Thurs., Fri. at 12:10.  
Organ Recital: Tuesday, 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridan St. at 33rd St. INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11:00 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon; 6:00 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10:00 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET Cathedral of Democracy—Founded 1695

Rev. E. Felix Kroman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH Shady & Walnut Aves. PITTSBURGH

The Rev. William W. Lumpkin, Rector  
Sundays: 8:00, 9:30, 11:00 and 8:00.  
Holy Communion: Daily at 7:30; Fridays at 7:00 a.m.; Holy Days and Fri., 10:30.

### CHRIST CHURCH

RIDGEWOOD, NEW JERSEY  
Rev. A. J. Miller, Rector  
Sunday: 8:00 and 11:00 a.m.  
Friday and Holy Days, 9:30 a.m.



**STORY OF THE WEEK**

# The Church Training Schools Offer Real Opportunities

**Graduates Doing Exceptionally Fine Work  
In All Fields of Church Activities**

BY

**ELLEN B. GAMMACK**

Personnel Secretary of the Woman's Auxiliary

★ The question is often asked how does a woman prepare herself to do Church work. Where does she go? What schools are there? Are they basically different from one another? What courses does a girl take? Does she have the same training for college, rural and parish work, at home and overseas?

All the schools offer the same general course which prepares women to be professional women Church workers. They are ready to work in a parish, in a rural area, on a college campus, at home or in the overseas mission field.

The schools are following the general outline of training established by the National Council in September 1945 when it accepted the recommendation of the committee on the training and employment of women for work in the Church. It means a two year graduate course, including Old and New Testament, Christian doctrine, Church history, worship and Prayer Book, religious education, general education and certain other courses such as counselling and group work. Supervised field work during both the winter and summer gives the opportunity for practical training.

The experience of corporate

living means much in the growth of students in training. Remarks made by recent visitors to one of the training schools might have been made of any one of them: "I am impressed by the high quality of the students and by the wonderful relationships among the students and between them and the director." So said a non-churchman who came to the house simply to do a job.

A visiting prospective student said, "The students seem all to be on the right track. They seem to have found an inner peace. I felt the wonderful spirit as soon as I got there. And they are having such a good time."

It is this give and take; the chance to counsel formally and informally with the director; and the opportunity to meet Church leaders and other visitors that means so much in the growth of the students in training.

At the heart of the training is worship. Habits of individual and corporate worship are fostered and established. In the daily chapel services, the true perspective concerning relations with God, with each other, and with their vocation is kept before the students. The experience of leading in worship is provided. And there are oppor-

tunities for formal and informal talks on the religious life.

The schools are basically alike, leading to an M.A. degree, but each has its own and unique characteristics.

Saint Margaret's House has unbelievable beauty and charm with its unsurpassed views of San Francisco, the bay, and the Berkeley hills. Across the street is the University of California and within the block are both the Pacific School of Religion and our own Church Divinity School of the Pacific. Courses in these schools are open to the women. The required curriculum leading to the degree of Master of Arts in Christian education includes courses at the Pacific School of Religion and the Church Divinity School of the Pacific as well as those given at Saint Margaret's House. Miss Agnes Hickson, the new member of the staff this year, supervises all field work and teaches courses in religious education. There is room for 21 students at Saint Margaret's House. A number of these rooms are now occupied by University of California students.

Katharine Grammer, now in her fourth year as Dean, has brought her experiences as college worker in New England, missionary in Japan, and dean of the department of women of the Divinity School in Philadelphia. Her Church training was at Windham House and Selly Oaks in England. In addition she has had experience in clinical training.

Saint Mary's House, adjoining the campus of the Divinity School, is the center of the training program at the Divinity School in Philadelphia. Women students participate in the worship life of the Seminary, but they have also spe-



cial services and direction of their devotional life in the chapel of St. Mary's House. Many of the courses are taken with the men in the seminary, while some are arranged to meet the special needs of a woman's job, which is different from that of the priest. The courses in religious education are closely correlated with courses in child and adolescent psychology taken at the University of Pennsylvania. The practice work program includes observation in the University practice school along with Sunday observation and practice teaching in the churches. The whole program progresses along together as a unit under the direction of Maude Cutler who is director of the Department for Women.

Miss Cutler received her training at the Church Training and Deaconess House in Philadelphia, before it became a part of the Divinity School. She brings to the work a rich experience in parochial, diocesan and provincial work in the Church, having assisted in the Christian education programs of small as well as large churches.

The degree of Master of Religious Education is conferred by the Divinity School at the end of the two year course.

Windham House, which is supported by the National Council, is in New York City with its rich variety of Church life, its infinite cultural resources, and proximity to the national headquarters of the Church. One of the special assets of Windham House students is the opportunity to study with some of the great teachers and theologians of Union and General Seminaries. Union and Teachers Colleges are a dozen blocks away and the General is within a 30 minute subway ride. The students receive a certificate from General Seminary as well as their M.A. from Columbia. As in the other schools the students have the intimate life and fellowship and some

special lectures within the House.

Helen Turnbull has been developing the total Windham House program and plan during her five years as head. She has brought with her a background of Episcopal college work in New England and a wide acquaintance with Church people as well as a secular background in business and social life. She had her Church training at Windham House under Miss Ladd.

There are a few women training at the Bishop Payne Divinity School. The students live in nearby homes, and they participate in the full life of the seminary. Mrs. Nicholson, the wife of a member of the faculty, gives general supervision, and Martha Pray comes from Richmond once a week to give special courses in religious education, geared especially to their work as women.

The Church Army represents a different and unique training plan for women. They attend the Church Army training school in Cincinnati. College is not required for this special lay leadership in pioneering evangel-

istic work. The courses, mostly given by clergy, the field work, and the total religious life are under the supervision of the director, Captain Eric Kast.

The New York Training School for Deaconesses and other Church Workers, commonly known as St. Faith's, has trained many of the present workers, including a large number of deaconesses. They have offered consecrated leadership in many places. St. Faith's House has recently been taken over by the trustees of the Cathedral of St. John the Divine. The trustees of the Training School, however, have been allotted space in the building and will carry on the work of the School by granting scholarships to properly qualified women to pursue studies and training consistent with that set forth in the canon on the work of deaconesses, under the guidance of a representative of the School. Deaconess training, as prescribed by the canons, can be secured at any of the Church training schools.

In each of the schools admission is granted by a committee. The procedures are



St. Margaret's House Students Neva Moore of California and Anna Hunter of Florida prepare Church School by Mail material under the direction of Beverly Mitchell, the secretary to Dean Katharine Grammer.



parallel and closely resemble those of other professional schools. They include the application and biographical data, references from bishops, priests, women, former employers, etc., physical examination, transcripts of academic record, report of extra-curricular activities, references and other material from the college vocational bureau, and objective tests. Personal interviews and visits are encouraged.

The Church training schools have now learned a great deal through considerable experience. But at the same time, they are all experimenting and trying to improve their training program, preparing their students to meet more and more adequately the difficult and wonderful tasks ahead of them in the Church.

## WORKING WITH THE NAVAJO

By DEACONESS MARIAN BROWN  
Good Shepherd Mission, Ft. Defiance, Ariz.

★ Late in the summer I was asked to help out in the Saw Mill and Blue Canyon district. I was asked to call on two families. The day my interpreter and I started out was beautiful, and among the pinion trees deep in the canyon we found a number of hogans. One was occupied by one of our friends whom we had been asked to visit. She had returned from the Ganado hospital and wanted some advice. Instead of giving the information needed, we took her to the government hospital. For the rest of the summer we visited her and her grandson and told them Bible stories through the use of the Flannel Graph.

When the corn and beans were harvested we visited the family in their winter quarters. We not only had the grandmother and her grandson, but two daughters, a little sheepherder, and two younger children. As we were ready to teach one morning, a man made himself comfortable in the ho-

gan. I said to my interpreter, "Please tell the man we are going to have a Bible story. Would he care to stay and listen?" I knew he was a medicine man and I wanted him to realize what we were doing. He did care to stay and after we had finished, he thanked us and invited us to come again.

Shortly after this experience, they asked for baptism. From then on we related our teaching to the sacrament of baptism. The day came when we were making final plans to have six persons brought into the chapel for the service. The medicine man said to my interpreter, "This white woman is always talking to the women about baptism. How about me?" I said we are glad he was thinking of being baptized. Our Lord wants him and loves him just as he wants and loves the other members of his family. He can be baptized too if he wishes.

His reply was interesting. "I want to learn all I can about the white man's Church. Teach me. And when I feel I am ready, I will let you know."

This man had learned I had helped another medicine man find his paraphernalia which had

been stolen. He said he thought the Christian Church did not like them and their practices. But if a Christian missionary was kind enough to help in a case of that nature, he was interested, and wanted to come into the Christian Church himself.

We workers among the Navajo realize the door is open. The people are coming for help of all kinds. They are holding on to the old to be sure, but they are also reaching out for the new. Our Lord is the only answer, and surely we cannot fail them or him!

We had 121 baptisms in 1948. Adults had some instruction before they came, but there is much teaching by story and example to bring to these our brothers, and they are waiting and watching with an interest that is keen.

## SUMMER FIELD WORK IS VITAL

By CLIFFORD L. SAMUELSON  
Secretary, Division of Town and Country Work

★ An essential part of training women and men for the ministry is field work under supervision. This practical as-



Helen Turnbull points out to Iris King of Virginia and Polly Telford of South Florida where graduates of Windham House are at work throughout the world.



pect of training has been well developed for women workers through the Council on Clinical Training, the Institute of Pastoral Care, and the Student Rural Field Service. The work is done in various types of hospitals and social work institutions in the clinical program and in mission work which is done in carefully selected rural communities. Whether in institutions or rural community work the emphasis is on work experience coupled with careful supervision and interpretation rather than on the academic emphasis of the school year.

Centers of the clinical program in which women have participated include: Bellevue Hospital; Massachusetts General Hospital; State Hospital, Little Rock, Arkansas.

Those who are enrolled in the Student Rural Field Service begin the summer with an intensive three weeks' orientation session. In this time the students receive instruction in daily vacation Bible school work, pastoral visiting, conducting church services, religious census and community surveys, audio-visual education, and the use of related rural social agencies. The following seven weeks are spent in active participation in these activities in local rural church missions in West Missouri, in one of the southern midwestern or western states. Intercultural experience is obtained by some at the Good Shepherd Mission, Fort Defiance, Arizona, where the field work is done among the Navajo Indians. This experience gives opportunity for future women workers and future clergy to work together. The field work training culminates in group evaluations of the total summer's work.

In the summer of 1948 seven women were enrolled in the Student Rural Field Service program. They came from Windham House, Saint Margaret's House, the Department of Wom-

en of the Divinity School in Philadelphia, and St. Faith's House.

The Student Rural Field Service is sponsored by the National Council's Division of Town and Country in cooperation with the Woman's Auxiliary, theological schools, and Church training schools.

Women who have taken part in the program of clinical training in hospitals have the opportunity of gaining a better understanding of human nature. The general work with people, and in some instances the specific help in pastoral techniques, has done much to prepare women for the pastoral side of their work.

### THE THRILLS OF THEIR JOBS

★ We present brief quotations from trained women workers of the Church:

**Janet Kedney**, college worker, University of Iowa: "College work—especially this corner of it—thrills me more and more every day."

**Virginia Gesner**, district of Idaho: "And I am so grateful

every day that I am here, that I have a real job to do and that I am really needed and wanted. What little I can give is not a circumstance to what I am getting in return."

**Mary Collett**, district of Liberia: "Life in Liberia is so many things, easy, hard, fascinating, beautiful, raining, and challenging. Of course, in a foreign country one has to do a lot of adapting, but I find that the studies, ideals, and aims which were presented to us in training are of great value. Needless to say, the wider the background, the better. I have even found my waitressing and baby-sitting experience helpful."

**Helen Wagstaff**, district of San Joaquin: "And now the field before me, full of so much to learn and do—beyond imagination; new horizons every day! Work which touches all of life, full of such variety."

**Annagrace Jorjorian**, Costa Rica, district of Panama Canal Zone: "This is no easy task which is mine but, God willing, I shall do the best of my ability and enjoy every minute of it. I do like it in spite of the constant rain, insects, long, tire-



Lucy Phillips, student counselor at the University of Texas, leads a discussion on the faith of the Church. In the gray suit is the Rev. Gray M. Blandy, director of college work and Canterbury Bible Chair Professor, and next to him, sitting on the floor, is the Rev. Henry Getz, student chaplain.



some walks, disease and poverty."

**Helen Schurbush**, college worker, Oregon State College: "The fact that I've had more opportunity for study and a backlog of working experience holds me in good stead. They do feel they can talk on many things such as vocations, marriage, beliefs, philosophy of living, etc. . . . I love the work and have never once regretted the long road of six years. Feel like I'm really living now."

**Gloria Jameson**, adviser in rural Christian education, Montana: "Montana is indeed one of the most thrilling jobs in the Church, and I am mighty happy and grateful to be able to share it with the other grand people at work in the diocese."



Deaconess Evelyn Seymour, rural worker of the diocese of Eau Claire, calls on a farmer's wife.

## MORE WORKERS ARE NEEDED

★ The Rev. Frank L. Titus, assistant secretary in the Overseas Department at 281 Fourth Avenue, New York, states: "There are more women in the overseas work of the Church, than men. Women missionaries serve as nurses, Christian educators, evangelists, teachers, secretaries, medical technicians, social service workers, matrons of homes, and other allied occupations."

Those interested in serving overseas should contact Mr. Titus.

## SERIOUS THREAT TO 1949 BUDGET

★ In a recent letter to all bishops, Presiding Bishop Sherrill said "we are faced with a serious financial problem for 1949. Apparently on the basis from returns already received from Dioceses, we shall fail to meet the minimum budget of National Council by at least \$200,000. The actual requests from the field at home and abroad were some \$300,000 more than this minimum budget." Suggesting immediate action, Bishop Sherrill asked for a reconsideration of expected giving by the dioceses, raised the possibility of a special gifts drive and offered his own services in making the appeal for additional funds. In the letter, the Presiding Bishop also said, "the vital matter is that we sustain the cause."

## SIXTH PROVINCE SETS POLICY ON CLERGY

★ Meeting in private session, the bishops of the Sixth Province made the following statement on clergy "calls," with the Executive Council later concurring. (1) The Bishops agreed

that they would not extend a final call to any priest of the Canadian Church without first communicating with the Bishop of his diocese. (2) The Bishops also agreed that they would not approach any priest in this province without first consulting his Bishop, unless said priest has been in his present position at least three years.

It was also urged that fullest publicity be given this agreement in the hope that such actions may influence the Church generally.

## SPEAKS ON INTERRACE MARRIAGE

★ Mrs. Harper Sibley, leading churchwoman of Rochester, N. Y., is urging removal of sociological obstacles to interracial marriage. Speaking before the Home Missions Council of North America she said: "I do not believe that there is anything unethical or immoral in two people of different races who love each other deeply being married." While admitting the existence of many difficulties to successful interracial marriages, Mrs. Sibley said it was the obligation of Christians to work toward



Cooperative living is the rule at all the centers for the training of women workers for the Church.



changing the public's view on the matter. She said she had been taught that interracial marriage breeds the worst characteristics of both races, but, she added, recent scientific studies have proved her original views false. "I find no basis for our present point of view," she said.

Her remarks drew the editorial fire of the Virginia Methodist Advocate, the paper declaring that it is necessary "at all costs" to preserve the "integrity" of each race and asserted that the races should not be "scrambled" together.

### ST. FRANCIS' HOME GETS REPORT

★ St. Francis' Boys' Homes, Ellsworth and Salina, Kansas, achieved the purchase of its Ellsworth property (previously leased) for \$15,150 at a "sealed bid" sale Jan. 10. The property, including a spacious home, farm buildings and 70 acres of land, was previously owned by Ellsworth County and had been the site of the county old people's home. Rival bidders at the last minute caused the Home to raise its bid from \$10,000 to \$15,150. The Home at Ellsworth opened in September, 1945. The County Commissioners had given the Home an option for purchasing the property at \$10,000 but later found such an option was not legal. The Salina property was purchased in 1947 and opened in 1948. The Homes' special interest is delinquent boys.

### TEACHING MISSIONS IN SOUTH FLORIDA

★ The Rev. Roland F. Palmer, SSJE, of the Canadian House of the Cowley Fathers, will hold a series of teaching missions in the diocese of South Florida, beginning in February. Each mission will commence on Sunday and continue through the following Friday. In each place Mr. Palmer will give a children's mission in the afternoon.

They will be held in St. Paul's Church, New Smyrna Beach, February 27-March 4; All Saints' Church, March 6-11; Holy Trinity Church, Melbourne, March 20-25; and the Cathedral, Orlando, March 27-April 1.

Mr. Palmer is a noted missionary. Educated at Trinity College, University of Toronto and ordained in 1916, he spent ten years in the Boston and San Francisco Houses of the Society of St. John the Evangelist. In 1927 he founded the Canadian House at Bracebridge, Ontario, and that field has increased to include thirty flourishing mission congregations. In 1946 he went to British Columbia where a new house has been started.

He is a member of the General Synod of the Church of England in Canada (corresponding to our General Convention) and is on the Commission working on a revision of the Canadian Prayer Book. He is the author of several books, among which are "Good News," "Come and Worship" and "Rural Evangelism." He has given several courses at the College of Preachers in Washington and his services are constantly in demand throughout the country for teaching missions.

### VIRGINIA CLERGY OPPOSE MERCY KILLING

★ Twenty Richmond Episcopal clergymen have signed a statement condemning "mercy killings" as "contrary to the will of God as we understand it." A majority of a group of ministers polled by a local newspaper also expressed opposition to euthanasia, and one Catholic priest, in a radio address, quoted several incurably ill persons as saying they are opposed to it. The statement signed by the Episcopal clergymen said: "We, the undersigned clergy of the Episcopal Church, condemn the proposal to legalize mercy killings for the incurably ill who request it. It is a practice characteristic of a pagan society and is revolting to the Christian

conscience. It is contrary to our belief in the sacredness of human life; contrary to the common good and contrary to the will of God as we understand it." This was issued after the announcement that several hundred New York Protestant and Jewish clergymen had petitioned the Legislature to legalize mercy killings of incurably ill patients.

### CHURCHES FEDERATE IN BOSTON

The Baker-Maverick Congregational Church and St. Andrew's Episcopal Church in East Boston, Mass., have united into a federated church. A Congregationalist clergyman, Roger P. Cleveland, formerly of North Grafton, Mass., will serve as minister of the federated church. He will conduct worship services which will combine elements of both Congregational-Christian and Episcopalian ritual. The Sunday schools of both denominations will be held jointly. An article of agreement, drawn up by leaders of the two churches, was unanimously approved by the membership of both. Episcopalian members of the federated church will continue to hold an early communion service each month. This service will be conducted by an Episcopalian priest.

### NEW YORK UNIFIES ADULT STUDIES

★ To unify the adult education program of the Diocese of New York, a study guide for 1949 has been prepared by the board of religious education, the commission on Christian social relations and the Woman's Auxiliary. The guide presents the studies suggested by the three divisions of the diocese.

Bishop Gilbert wrote the foreword, and the Rev. J. Willard Yoder, director of religious education and youth work, wrote the suggestions on programming.



## CHURCHMEN DECRY HOUSE COMMITTEE

★ Bishops, priests and laymen of the Episcopal Church are joining in the fight to abolish the House Committee on Un-American Activities. Among the bishops on the Committee of One Thousand, which has petitioned the 81st Congress to disband the House body, are Bishops Nash, Hobson, Emrich and Moulton. They are signers, with others, of an open letter to Congress which says in part: "In all our history no agency of Government has shown such flagrant disregard of American traditions of fair play, of our principle of due process, and of those unalienable rights of man which are written in our Constitution. Men who have distinguished themselves in the public service have been slandered or "smeared" by the method of the newspaper headline, or the "leak" to the press. A Dr. Edward U. Condon is accused but receives no public hearing. Can we forget the moving words of the late Harry Dexter White, who, while reaffirming his democratic faith almost with the last breath of life exposed the false Americanism of the Thomas Committee?"

"The last presidential election shows that the American people do not want to be "managed" by men who pretend to know in advance how Americans should think or how they should vote. To fail to repudiate a committee which has so consistently ignored the recognized rules of conduct is incompatible with this decision of the American voters.

"We urge the members of the 81st Congress to abolish immediately the House Committee on Un-American Activities."

Other clergy listed in the petitioning group are the Rev. Charles B. Ackley, New York; Robert C. Denton, Connecticut; Joseph Fletcher, Massachusetts; Perry M. Gilfillan, Iowa; Kenneth deP. Hughes, Massachusetts; Fleming James, Connecti-

cut; Warren H. McKenna, Massachusetts; George L. Paine, Massachusetts; J. Francis Sant, Missouri; William B. Spofford, Jr., Michigan; Sidney E. Sweet, Missouri; Charles L. Taylor, Jr., Massachusetts. Other leading laymen are Professor William E. Hocking, Massachusetts, and Mrs. Mary K. Simkhovitch, New York.

## WASHINGTON CATHEDRAL IN VISUAL AIDS

★ The Curator of Washington Cathedral has announced that the cathedral has available a thirty minute 16 mm. color and sound film entitled "The Story of Washington Cathedral." The picture has been shown before many church school classes studying the symbols of Christianity as expressed through the arts, architecture, music and liturgy of the Church, and is also popular for use on auxiliary or other church guild programs. No charge is made for the film, but bookings should be made through the Curator's office well in advance of the showing date. For a shorter program, lasting about twenty minutes, the cathedral has a set of colored 2" x 2" slides showing the various chapels, stained glass, carvings, views of the close and Bishop's Garden. A descriptive commentary is supplied for the use of the person showing the slides. As in the case of the motion picture, no charge, save mailing costs, is made for the use of the slide set.

## TWO CONFERENCES ON COLLEGE WORK

★ Two important conferences on college work have been scheduled, according to an announcement by Miss Katherine Duffield, secretary of the committee on college work of the province of New York and New Jersey. This week, members of the faculties of colleges and universities in the Province will meet at Alumnae House, Vassar College, Poughkeepsie, N. Y., to discuss the religious problem in

educational institutions, and to study the forces at the disposal of Christian educators. The conference will be led by Dr. George F. Thomas, chairman of the department of religion at Princeton university, who will speak Saturday evening, February 5, and continue his thesis Sunday morning, the general theme being "Christianity in Higher Education."

The second conference is an inter-collegiate Canterbury Club conference to be held February 18 and 19 at St. George's Church, Schenectady, N. Y., for the colleges and universities in the capitol district, diocese of Albany. The Rt. Rev. Frederick L. Barry, Coadjutor of Albany, will be the principal speaker. The students will come from Union College (host college of the conference), New York State College for Teachers, Rensselaer Polytechnic Institute, Russel Sage College, Skidmore College, Albany Business College, Nurses Training School of the Albany Hospital. The Rev. Darwin Kirby, Jr., of Schenectady and Miss Duffield will take part in the program.

## YOUTH SERVICE GROUP TO MEET

★ Youth Consultation Service of the Diocese of New York, Inc., will hold its 38th annual meeting Tuesday, February 15, at 3:30 o'clock at St. Bartholomew's Community House, 109 East 50th street. The Rev. Otis R. Rice, chaplain of St. Luke's hospital, will make the address. Mr. Norman F. Lovett is chairman of the committee on arrangements. Serving with him are Mrs. Charles Sperry Andrews and the Rev. F. Gray Garten.

## BISHOP HARRIS RETURNS TO LIBERIA

★ Bishop Bravid W. Harris, before returning to Liberia, wrote the National Council that "there is no doubt about our being able to open Cuttington College Feb. 15 as planned."



# EDITORIALS

## The Essential Ministry of Women

**T**HE Church of Christ, according to the Anglican tradition, does not center in the hierarchy. Rather it is a God-centered dynamic fellowship. It requires the ministry of both priest and layman. This is in line with the thinking of the early Church. Saint Paul made no hard and fast distinction between clerical and lay duties. This concept is essential to the integrity of the body of Christ. "For just as there are many parts united in our human bodies, and the parts do not all have the same function, so, many as we are, we form one body through union with Christ, and we are individually parts one of another. We have gifts that differ with the favor that God has shown us, . . . ."

The Episcopal Church has accepted this principle in theory but our practice leaves much to be desired. Laymen generally have assumed enlarged responsibility in recent years; but we have been hesitant in availing ourselves of the specialized ministry of women. True, the training of woman workers has not always been geared to the essential needs of the parish. On the other hand, the average parish has not defined its program to provide for the services of professionally trained woman workers. Too often the woman worker has been regarded as a parish "handy-man." Frequently salaries have been so inadequate as to discourage top-flight talent. The question of professional security has been ignored. On our failure to enlist and use professionally trained women on the parish level there has followed a serious shortage of competent workers on the institutional, diocesan and national level. If the Church is to survive the crucial tests presented by a highly secularized society with its totalitarian trends, our policy regarding the ministry of professionally trained woman workers must be revised

radically—and soon.

The following types of ministry are essential to a vital parish program today: (1) Rector's assistants for small parishes; (2) Parish visitors with skills in counselling; (3) Directors of Christian Education and Youth Work. Beyond the parish there are crying needs for diocesan directors, missionaries, rural workers, teachers for released time, for parish and church schools, and college workers. To meet these needs the Church must institute an adequate program to provide for the comprehensive training and the professional status of woman workers—but more

important, we must find the women. This responsibility should weigh on the conscience of the clergy equally with recruiting for the priesthood. Competent young women should be confronted with the question: "How can my own special talents be made most fruitful to the mission of the Church and to the service of humanity?" With an adequate response the Church militant would move a step nearer to the status of "a colony of heaven."

## You'll Like Them

**W**E don't have to do any introducing of Bishop Parsons or Massey Shepherd. The former is a recognized authority on the Prayer Book and Massey Shepherd of the Cambridge Seminary

is known through the Church for his Witness column "The Living Liturgy" and for his book by the same title. Since this year the Anglican Church throughout the world is celebrating the 400th anniversary of the first Book of Common Prayer, the editors decided that we could not do better for a series for Lent than one on the Prayer Book. We therefore turned to these fellow-editors for their ideas and suggestions. Dr. Shepherd replied that the paper "ought to do something constructive and not just a lot about our 'incomparable liturgy' of which we shall doubtless hear plenty this year. It has occurred to me that we might have a series studying the

### ★ "QUOTES"

**I**T is about time that the Church began to take seriously the possibilities inherent in the ministry of full time women workers. They have proved themselves in the mission field, in the institutional and educational work of the Church, and in parish life. To recognize and stimulate vocations among young women, and to provide sound professional training and basic theological education for them, is one way to meet some of our most insistent problems.

—LAWRENCE ROSE  
Dean of General Seminary

★



relation of our Prayer Book's content and teaching to the principle issues in our American life. I think some real study of what we have and what we need in our common prayer to give it contact with our present day world would be a fruitful project."

Of course when we got that sort of advice we immediately wrote one of those "OK, how about you doing the series?" letters and after a bit of persuading he agreed to do it, in spite of the fact that he was up to his ears writing a new book. His subjects are listed in the advertisement, with the order form attached for your convenience, that you will find elsewhere in this number.

Bishop Parsons also agreed to write two articles, one dealing with a personality at the beginning of the history of the English Prayer Book, Archbishop Cranmer, and the other the only important single figure in the latest development of the Prayer Book here in America, William R. Huntington, whom Bishop Parsons knew intimately. So we are sure you can look forward this Lent to a topnotch series on a subject being widely studied—The Prayer Book. And we hope, naturally, that many parishes will use these articles with study groups, either by themselves or to supplement the material issued by the National Council on the subject.

In addition we are to present four articles

called "Garden Religion" by the Rev. Leigh R. Urban, until recently the pastor at Longmeadow, Mass. It was our good fortune to receive these from Bishop Lawrence of Western Massachusetts who was enthusiastic about them when they were read to a clericus in his diocese. We cannot do better than to present Bishop Lawrence's letter about the author and his articles: "The Rev. Leigh R. Urban is a brother of all the other Urbans, a man of rare spiritual sensitiveness and definite prophetic ability. He was one of the best preachers in the diocese, and a very helpful and able man on our board of examining chaplains. He is a man with a keen sense of pastoral responsibility. In recent years he developed a garden hobby and in these articles he gives some of the philosophy which comes out of a life lived close to nature and sensitive to the creative powers of God. He has had the capacity to translate and interpret his philosophy into suggestions for others, from which I think those who heard these papers read, felt we could all benefit. They were written for a local group, but had such cordial and enthusiastic response that I felt they ought to have a wider reading. All I can say is that they have to be read to be appreciated, but if read, will be appreciated."

All of which adds up, we think, to eight excellent numbers for Lent, the first of which will be February 24 for the benefit of those who plan study groups the following week.

## The Woman in Christian Education

BY

FRANCES YOUNG

Advisor in Christian Education, the Redeemer, Baltimore

**F**IFTEEN years ago a young clergyman remarked, "Things have come to a pretty pass when the Church has to pay someone to run the Sunday School!" Today the heads of our Training Schools and all workers in the field of Christian education are besieged with requests to recommend someone for a variety of jobs in the Church. To be sure, the requirements usually set up by those who are looking for a director of Christian education would call for the Angel Gabriel instead of a mere mortal, but let's rejoice that the standards are high. All they want is someone who is attractive, intelligent, charming, religious, consecrated, healthy, imaginative, well-trained, and with a good background of experience. Well, let's all be looking for those young

women in our parishes, so that our Training Schools will be overflowing with just that type.

Now what is it that these women, regardless of their talents, do in the field of Christian education? Is there some core of work, some basic principle, some pattern that runs through their work, whether it is in a parish or a diocese, on a college campus, in a rural mission, or in an overseas mission station? Attend any conference of women Church workers and you will find that they speak the same language, suffer the same disappointments, rejoice in the same successes, struggle with the same difficulties, hope for the same achievements. The reasons are many.

First of all, the purpose of all who work in



Christian education is the one purpose of the Church—to extend Christ's Kingdom. There have been many definitions of Christian education, but one of Adelaide Case's (quoted in Dora Chaplin's "Children and Religion") is particularly good: "Christian education is the effort to make available for our generation—children, young people, and adults—the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man." This definition reminds us that Christian education is not the church, but the handmaiden of the Church. We can relax when we realize that God's redemptive work goes on whether or not we have one hundred people in attendance at a meeting. God is working his purpose out, and we are part of that purpose. The purpose is so much bigger than we are. The sense of belonging to the fellowship of the Church is both uplifting and humbling, and it unites all Christian education workers. Always under the direction of a clergyman, the worker may be a Deaconess canonically recognized, a Church Army Sister, a member of a Sisterhood, or just a lay person.

### Types of Work

**S**ECOND, no matter where these women work, there are certain types of work which they all do. For example, they all engage in teaching, counselling, supervising, speaking, discovering resources, studying, organizing, administering, planning, trying to see the needs of the whole parish or mission or campus, training leaders, discovering weaknesses, meeting new needs.

Third, they may work with people, all ages and sizes, all sorts and conditions, the sick and the well, the happy and the neurotic, the enthusiastic and the lethargic. The worker in Christian education has to be sympathetic and understanding with them all. She sometimes has to beg someone to accept a job she knows he can do; on the other hand she occasionally has to direct some over-exuberant person so that the energies go in the right channels. She is overjoyed when someone comes for help or for books to read; on the other hand she uses all kinds of devices to get people to read books or come to discussion groups or classes. She works with individuals, calls in homes or schools or dormitories, wears out the telephone. She works with organizations, with planning committees, with program committees, with community organizations. She attends teas, goes on picnics, plays games, climbs mountains. Her work with people is both individual and social!

Fourth, regardless of her location, the Christian educator works in the area of worship. In her own personal religious life she realizes the need for a disciplined life. Only as the worker herself grows in an understanding of the life of prayer and worship can she help others along that road. Much of her time is spent in planning services, or working with teachers who want to help their classes in worship, or training young people and others to lead in worship, or helping with a play or pageant which is to be an act of worship. Teaching confirmation classes or other groups about the meaning of the sacraments is often an assignment which takes much time and thought and study in preparation.

### The Faith in Society

**A**NOTHER important area in which they all work is in "Expressing the Faith in Society" as the report on women's work describes it. This means helping those in the parish to see that the work of the Church must go into the community, the nation, the world. It may be done on a small scale by taking a class of children to entertain a group in an old ladies' home, or it may mean joining forces with the Council of Churches to improve housing conditions, or it may mean sending a station wagon to a missionary bishop.

There are other common bonds among women workers in Christian education—these are the things that might mark them as "The noble army of martyrs"—too many records to keep, letters to write, mimeographing to grind out, rooms to arrange, meals to plan, supplies to order. Those are the routine things which must be done, and which could so easily be done by volunteers, if there were only time to ask them!

Those routine jobs, however, are so over-balanced by the thrills of the other kinds of work,



Lulu Harris, center, worker at Voorhees Norman and Industrial School, talks things over with a group of students.



the more creative work, that we shouldn't complain. There is the excitement that a good discussion can engender, or a well-planned meeting, or a new way of tackling an old problem, or an aroused interest on the part of an individual or a group, or the discovery of new resources and materials which answer a specific need—these are causes for rejoicing.

"But your work is fun!" said a high school senior to me one day when I was mildly complaining that everyone but Church workers were having a holiday. She startled me. Of course it meant that she had obviously not seen me after I had been turned down by fourteen people in a row when I had asked them to teach in the Church school, or after a meeting when no spark seemed to catch fire, or when I had been tired,

or cross, or depressed. But I was glad that she thought my job was fun. I began to think of the many women I knew in the field of Christian education—parish and diocesan directors of Christian education, college workers, deaconesses, members of religious orders, rural workers, missionaries in this country and overseas. Yes, they are a happy crowd. Their income tax will never wipe out the national debt, nor can they look forward to being elected a bishop, but they are thoroughly enjoying their work for the Lord and his church.

Our Training Schools are ready to train many more young women. Let us find and send them recruits. Their lives will be enriched, and they will enrich many other lives by their service in the Church.

# My Job in Christian Education

## In a Parish

By MARY J. PYBURN

Advisor on Religious Education, the Ascension, Lakewood, Ohio

**M**Y life in Christian education in our parish is very much more than a job. For I find it is not only planning and executing programs, sending out publicity, recruiting people for jobs to be done, or devising ways to get better participation and support for the parish program. It is working, playing and living with the parish family in a dynamic, around-the-clock experience like that of living in an intimate family unit.

Ideally, Christian education is supposed to provide an opportunity for every member of the parish to develop, to give and to receive in an integrated, worthwhile program of Christian worship, learning, service and fun. We all know how far short most Christian education comes of that ideal. But in spite of the inadequacies wonderful things happen. Anyone can see, if he will, the work of the Holy Spirit.

Come with me and enjoy the happy greetings of the youngsters on Sunday morning in their classes; know the thrill of learning of the advent of a new baby; help to ease a distressed mind just by listening; sit with a group of young people planning messages of cheer for a member in the hospital; work with a group of women as they solve knotty situations arising in the work of a large organization; talk with earnest and devoted parents concerned with the religious growth of their children; council with loyal and sincere teachers about their work; hear a busy

young mother offer to help in the week-day program for girls; sense the enthusiasm of the volunteer leaders in a vacation school as they give children something more than entertainment; appreciate all it means when the college kids come in to say "Hello."

In this work one is aware of the unique opportunity, challenge and responsibility to work with people for the kingdom. He is awed by that knowledge, but is always comforted and sustained by the rich rewards, for life in Christian education in a parish is the sharing of the joy of doing the Lord's work together.

\* \* \* \*

## On a College Campus

By LOUISE GEHAN

College Worker, Calvary Church, Columbia, Missouri

**A**SKED the boy while we were clearing the kitchen after a supper: "How can any intelligent person stand up in church and read the Bible as if he meant it? What does he do when he reads about a miracle or that Jesus was the son of God?" Complete astonishment was the result when I convinced him that the rector really believed in what he was saying. For the students so often think that Christianity is mainly concerned with ethical and moral principles. They are not sure what the Church is teaching and they are less certain about what the Church is accomplishing.

And how and what kind of Christian education



are we using to re-educate these students from Stephens and Christian Colleges and the University of Missouri?

First, we are at the parish house from early morning until late at night. We think that the old phrase "a home away from home" is acquiring new significance, a realization that the Church is a family and that there is a real concern for each person here.

Then, as in any work in the Church, we serve as advisors to the officers and leaders of the Canterbury Club. The process of advising is slow. The danger of the program's becoming more important than the persons involved is always present, we know.

Lastly, but most important, is the counselling with students and faculty: questions of morals, of money matters, or despair and faith, of marriage, of personality adjustment or even of "How to stay out of jail!"; these and countless sessions go on here.

We wonder what impression the Church is making on the students who come in and out of here. Just the fact that chaplains and college workers are sent to them is one major impression. The Church must have something to give them; what is it? And we keep plugging away to answer them!

## In a Rural Area

By LETITIA CROOM

Rural Worker in West Missouri

**M**Y work is that of rural worker in the Roanridge rural field which is the local field for students enrolled in the National Town-Country Church institute in the diocese of West Missouri. Even though I am definitely in the country, my work is quite similar to that of a director of Christian education in a city parish. But rather than working in one large parish, I work in four small churches and in another neighborhood where as yet there is no building. And rather than there being the hundreds of children as in the cities, our numbers are small.

And, strange as it may seem, it is this latter that we in rural work find the greatest satisfaction. Our small communities mean that we are able to reach every family in the community and to build community life around the Church. We become a family in our daily living through our corporate worship. The important thing I've learned in my first year of rural Church work is that numbers aren't important. But how thrilling it is to see the change that takes place in people and neighborhoods to which the Church has never before brought the Christian message.

## The Trained Woman Worker

BY

ARTHUR W. HARGATE

Rector, Trinity Church, Toledo, Ohio

**W**E are a downtown parish in the midst of the business district of a city of 300,000 population. The residential areas long ago moved three to five miles away. Our neighbors are the hotels, movies and department stores.

It may be old fashioned but we cling to the 9:30 hour for Church school. Surprisingly enough, despite distance, downtown location, and the traditional hour, we are at present enjoying a thriving and an effective Church school attendance and program. (An enrollment of 325 and attendance of 250 odd each Sunday.)

The success of our Church school program can be attributed to parish interest certainly, but more particularly it is to be found in the person of a Church trained director of Christian education.

A woman worker, personable, well trained, and devoting full time to the children and Church school families of the parish, with a carefully prepared curriculum and other activities, creates in the parish family the desire of parents to support and enroll their children. This has been our experience.

A director of Christian education approaches her work with consecration and with the sense of a profession. She is qualified, knows available material, selects and works with the faculty, visits in the homes of the Church school constituency, and brings Church school instruction to a higher level educationally.

This qualified worker gives thought and attention to the Sunday by Sunday services of the Church school, so that variety is present and a



wider knowledge of the prayer book for children is possible. With her full time interest junior ushers, training choirs, student councils, and all the rest, are not only dreams but actually come into being and function. These have their place for they give to young children the feeling that the church belongs to them. This sense of "belongingness" and "possession" aids in bringing embryonic churchmen to the fully developed duty and responsibility of churchmanship.

The influence and contribution of a director of Christian education goes beyond the Church school program and touches the organizational life of the parish. Because of her background and training she is able to assist other organizations in program planning and execution. The women's organizations profit greatly from their acquaintance and work with one who comes to do a specific task as a part of the total ministry of a parish.

It has been our experience that this influence reaches beyond the parish to the community. It is a real source of satisfaction to have a worker trained by the Church represented and consulted in the council of social service activities, day nursery programs, family life education groups, and making her presence and her ministry felt in Council of Churches work for the community. These have been our experiences.

In my experience a woman worker on the staff of a parish recognizes that she is expected to assist and work with the clergy. She is not brought in, told her responsibility, and then forgotten about. The fruits and rewards are gained only by the delegation of responsibility and then close cooperation of the clergy and the worker in planning, and discussion of aims and purposes



Martha Pray, director of religious education in Virginia, goes over material with Dorothy Jackson of Washington, Lennie Frisby of Louisiana and Lelia Brown of Richmond, students at the Bishop Payne Divinity School.

and knowing about those mechanical (little) details without which so many fine plans and programs go awry.

A Church trained woman worker on the staff of our parish has meant everything to us. Her success is not gauged by the number of new students, nor increased attendance, nor the multitude of activities that naturally arise. Her contribution is measured by the quality of Christian life and experience, and the spirit which we see developing in the lives of our Church school students. Let us hope that the number of Church trained women workers will increase more and more and that young women from out of our parishes the country over will have a desire and willingness and a talent to serve their church.

## My Job as a Secretary

By BEATRICE M. HAMILTON

Office Secretary, Dept. of Christian Education, Massachusetts

A WELL-KNOWN food company advertises "57 varieties." My job as a secretary contains at least that many varieties of work which means that life never gets dull or monotonous! Each day presents new opportunities along with the regular day by day routine. However, the knowledge that even the routine work is necessary in advancing the Church's program makes it more interesting than if it were being done for some secular organization. Being a secretary for a parish or a diocesan department means far more than the taking of dictation and doing the necessary bookkeeping, mimeographing, mailing, filing, et cetera, important as that aspect of the work is.

It means attending meetings and taking minutes, in some cases acting as a librarian, answering all sorts of questions on the telephone from "What is the date of Easter?" to "What school do you recommend for my child?" Probably the most interesting part of it is the meeting of the many people who come to the office daily for one kind of help or another—to use the facilities of the library, to look over curriculum materials, to register for a leadership training school and plan their courses, to arrange a series of lectures for their parishes, or just talk over their problems.

Church secretarial work presents a challenge not found in secular work and while the financial compensation in most cases does not compare with that in business organizations, the many other compensations make up for it: the office atmosphere and the happy associations with one's fellow-workers all add to the joy of Church work.

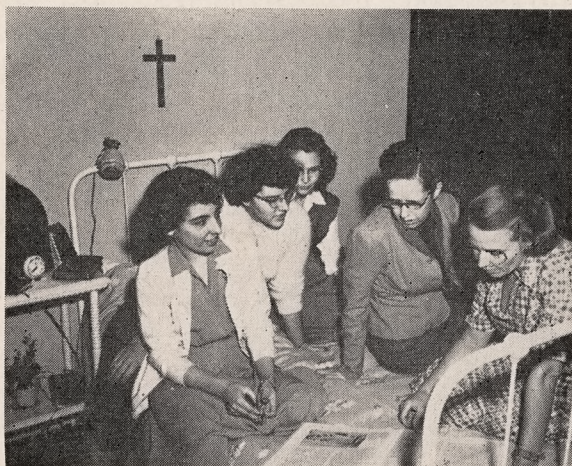


# A Neophyte in Haiti

By KATHRYN E. BRYAN

Director of Religious Education, District of Haiti

I'm a neophyte. This is my first year in the mission field and my goal set for this year is to learn French, learn Creole, learn the country, its habits, customs, ways of thinking, problems of living and its needs as they impinge upon the task of religious education. It's almost like being in school again, but this time a laboratory school in which one works and lives and attempts to draw conclusions from experiences. I have no work that is totally my responsibility, but rather have taken part in the work as it is already established. My activities include teaching religious education in the Seminary, working with the Woman's Auxiliaries of the Cathedral and Epiphany Chapel, working with the young people's group of the Cathedral, teaching in the American Sunday school, teaching physical education, teaching Braille and lip reading at the Creche for handicapped children and giving a helping hand in whatever other work I can. Besides these activities I take French lessons. This is of utmost importance since most of the work is done in French. The work is fascinating and demands study and adaptation; ingenuity and creativeness; prayer and meditation.



Keen interest in their studies results in many an informal discussion at the Philadelphia Divinity School that has its Department of Women. Pictured here are Jennie Frazell of Florida, Esther Ganaros of Connecticut, Elizabeth Metcalfe of West Virginia, Constance Stone of Pennsylvania and Helen Voerge of Florida.

Sixteen

# ... Or No World

BY ROBERT COOK

FOR over three years now we have listened to those who luridly and fearfully picture the destruction of the world. We have talked of it ourselves.

By what right does anyone speak thus? Is this not God's creation in which man is to serve him? Any loose statements about the world's disastrous fate smacks of a terrific pride. God feared Adam's living forever and begrudged him the knowledge of good and evil. Men now suggest closing a chapter in God's drama of creation. Temple speaks of the "demoralizing influence of a terrorism which stereotypes self-centeredness by undue excitation of fear." (Nature, Man & God: p. 472)

On the same page he says that Christian doctrine of life and death is more full of the exigencies of religion than of its comforts. It is only when one's basic doctrine is reverence for life and when his motivating desire is to see all life creative that he can justly talk of no world.

## The Sculptor

Close gently, hands  
Upon this bit of earth;  
God's holy work lies hallowed here.  
Mold softly, oh my hands;  
This shapen mass bespeaks the love of God.

Walk lightly, soul  
With tiptoe step;  
God gives thee loving work to do.  
Stead'ly look, oh my soul  
Upon the visioned Spirit here.

Breathe slowly, breath  
Thy spirit here will lie  
Encompassed in an earthen shape.  
Breathe lightly, oh my breath;  
His Spirit breathes within.

Know quiet, mind  
And hark thee well,  
God speaks in loving limits here.  
Think deeply, oh my mind;  
Within His mind creation lies.

Softly move and gently  
Oh my hands  
In prayer to Him  
Who gave thee loving touch of earth.  
Mold strongly, oh my hands,  
In His great strength thy work is done.

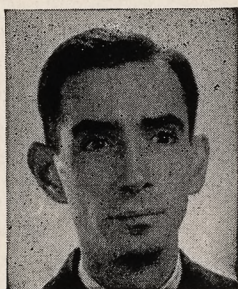
— MARGOT FLETCHER  
College Worker in Berkeley, Calif.

THE WITNESS—February 3, 1949



# Witness Articles for Lent

When Anglicans throughout the World will Celebrate  
the 400th Anniversary of the first PRAYER BOOK



BY  
THE REV. PROFESSOR MASSEY H. SHEPHERD, JR.  
Episcopal Theological School

1. The Prayer Book in American Life
2. The Prayer Book and American Politics
3. The Prayer Book and American Education
4. The Prayer Book and American Rural Society
5. The Prayer Book and the Labor Movement
6. The Prayer Book and Art in America

BY  
THE RIGHT REV. EDWARD L. PARSONS  
Retired Bishop of California

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



In addition to these Eight Timely Articles on the Book of Common Prayer, we will present  
FOUR ARTICLES ENTITLED . . .

## GARDEN RELIGION

BY  
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## THE PRESS

**IN A HEAVENLY BREEZE:** Our Baptist churches have seen the initiation of great and noble causes. Seventy-five years ago, a group of women started a crusade against liquor by invading a local tavern at Fredonia, N. Y., and praying with the proprietor. Shortly afterwards, in the Fredonia Baptist church, they organized what became the first chapter of the Woman's Christian Temperance Union. From this humble beginning was developed a mighty army of "white ribboners" who marched against liquor traffic with prayers and militant steps. They went out to make the country safe for decent motherhood. God was with them. The Christian Churches throughout the land were inspired to moral reform. The onward march did not stop until prohibition was achieved. We regret that it did not seem to stop then. When the WCTU declined to take up the issued raised when the cigarette companies made their attack upon American girlhood some twenty odd years ago, they not only eclipsed their moral suasion, but they laid the foundation for a like attack upon American womanhood in our day — particularly American girls — by the brewing industry, which is endeavoring to enslave the future mothers of the land in the alcohol habit. But the "white ribbon" still flutters in a heavenly breeze, and its ideals are still the greatest challenge to American womanhood. — Watchman-Examiner (Bapt.)

**AN ERA THAT IS PAST:** The main contention (of the book in review, "Can Protestantism Win America," by Charles Clayton Morrison) may be briefly summarized: Protestantism, formerly the ascendant faith of the American people and the dominant force in American culture, is no longer so. It confronts two mighty competitors — a Roman Catholicism, expanding rapidly, disavowing its previous acquiescence in minority status, reaching out for control over every area of American life, and a secularism which already dominates five powerful factors in national culture — public education, science, commercialized entertainment, organized labor and the state. "Protestantism, when seen in relation to the vast and dynamic magnitudes of secular interest and to the regimented power system of the Roman Catholic Church, looks to the outsider like a survival of an era that is past." It is so regarded by politicians, educators, labor leaders, journalists and the financial tycoons who control the agencies of

the mass entertainment. Its symbol is Trinity Church in New York dwarfed by the towering architectural immensities of Broadway and Wall Street. — Christian Century (un-den.)

**STRICTLY PRACTICAL:** Civilizations are not murdered; they commit suicide. This assertion A. J. Toynbee and Pitirim Sorokin have backed up with monumental documentation. It is extremely doubtful whether a people can be destroyed or subjugated so long as they deeply believe in the way of life they profess. One concrete instance of a gaping hole in our armor is our failure to practice the racial equality involved in our profession of democratic and Christian faith. Whatever else may be said in criticism of Communism, in this field Communist practice is more democratic and Christian than our own. The result is that the masses of colored peoples who constitute the majority of mankind no longer look as they once did to the United States as the symbol of justice and liberation for the downtrodden, but tend to look to Russia and Communism. Anglo-Saxon observers both at Oslo in 1947 and at Amsterdam last year noted this. The colored peoples do not want to take sides in a coming

war and will avoid it if at all possible. But in no case will they side with the United States in such a war. Let the reader reflect on what is happening in China in spite of all the money, goods and military advice the United States has poured into that country. If we practiced racial equality, we would have the friendship and moral backing of these vast peoples. On strictly practical grounds that would be much surer and more powerful defense than all the atomic bombs in the world. — Fellowship of Reconciliation (un-den.)

**ENCROACHING ON ETERNITY:** A long-winded lawyer had been talking for so long that the magistrate eventually made no attempt to conceal a yawn. With some sarcasm, the lawyer said: "I sincerely trust that I am not unduly trespassing on the time of the court." "There is some difference," came the reply, "between trespassing on time and encroaching on eternity." — Watchman Examiner (Baptist).

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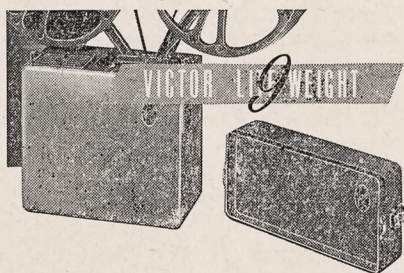
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**ANOTHER GOOD IDEA:** Members of St. Gabriel's, a mission in Detroit, found that their plans for a new church involved too much expense so they decided to build it themselves. Walls and roof are of "skintype" panels, with fiber glass insulation, glued inside with a new chemical which makes it possible to glue metal to wood, and to make wood or paper as strong as metal. The panel is an adaptation of the principle by which

mosquito bombers were built during the war. The volunteers assembled the building and did the interior work. A contractor laid the floor and installed radiant heating. By using their own labor a plant consisting of church, parish house, three Church school rooms, two offices, kitchen, furnace room, toilets and choir locker room, together with the purchase of an additional lot, is but \$24,500.

**LEND-LEASE:** A clergyman who has recently taken charge of two old parishes is organizing young people's choirs in both places. He is anxious to get second-hand cassocks and cottas for all sizes of boys and girls. He also needs altar linens.


A rector asks if there is a parish with 30 or more copies of the 1936 Parish Choir hymnal they would either give or sell at a modest price.

A clergyman has an old family Bible of lectern size which is in good condition. Its family record pages have not been used. It has two metal hinges but they could be removed or turned back permanently. He will be glad to send it to a church, prepaid, with his compliments.

Another clergyman also has a lectern Bible. It is good size, the binding is in good condition. He will be glad to give it to a church in need of one.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

## Education for Professional Responsibility. Pittsburgh: Carnegie Press.

Papers read at a conference held at Buckhill Falls, Penna. Divinity was represented by Dr. Ernest Johnson of Columbia and by President Van Dusen of Union. Professor Theodore Greene had an extraordinarily fine paper on "Philosophy and Professional Responsibility." The whole conference, headed by many of the leading educators in this country and dealing not only with theological and philosophical education, but also with medical, legal and engineering, marks, we trust, a turn in the tide. Too many of our men of ability have been content in the past to accept the best education this country affords and then to use their education in anti-social ways.

## Christian Humanism and the Modern World. By Lynn Harold Hough. Ryerson Press, Toronto. \$1.50.

These are Dean Hough's Chancellor's Lectures, delivered at Queen's University in Kingston. They provide a forceful summing up of the author's "Christian Humanism," upon which he has written several books. The lectures are entitled: "The Religion of the Incarnation," "Athens and Jerusalem," "Humanism and Science," "Humanism and the Beloved Community," "We live at a time when Christian humanism is challenged on many sides, when, in fact, the whole higher life of man is in jeopardy. Traditional art, music, literature, and philosophy, as well as traditional religion, are called in question or left at one side. Among the champions of sanity and a wholesome conservatism, Dean Hough is one of the most outspoken and persuasive.

## Mass Man and Religion. By E. G. Lee. Harper. \$2.50.

The Absolute State has taken the place of the Absolute God in the minds of vast numbers of our fellow human beings. Nationalism is the new religion (really a very old one) of the twentieth century. Mr. Lee's book is a penetrating critique of the inadequacy of traditional Christianity faced with this situation and an attempt to find within Christianity (the religion of the early church, p. 135) something more satisfying. It is a book to make one think—if not to make one's hair stand on end. We are just beginning to realize what may happen to us if some of the movements in our world, which got underway about 1914, eventually succeed.

## Christian Science and Philosophy. By Henry W. Steiger. Philosophical Library. \$3.75.

This is an objective inquiry into the philosophy underlying Christian Science. Part I deals with it as a metaphysical system. Part II deals with it as a science. Although Christian Science is almost "dated," on both these sides, the serious student of this movement will find in Dr. Steiger's volume an excellent guide to the subject.

## Be Glad You're a Protestant! By Harry C. Munro. Bethany Press. \$1.50.

The author is eager to help Protestants to discover why they are not Catholics, and why, in spite of much agreement with the Catholic Church upon fundamentals, it is still necessary to protest. The book will probably be most useful where it can be interpreted and corrected by a skillful and competent teacher.

## The Stimulus of Christ. By G. Bromley Oxnam. Revell. \$1.50.

A little book of sermons and meditations by one of the most widely beloved and influential Christian leaders in America. The very titles are suggestive: for example, The Aim of Christian Discipline, The Unanswered Prayers of Jesus, Scars That Speak, There is No Unknown Soldier.

## Peloubet's Select Notes, 1949. By Wilbur M. Smith. Wilde. \$2.75.

For those who still use the International Bible Lessons, this will be a useful commentary—though the materials are very old, and, in some cases, quite antiquated. However, some of the older writings had the gist of the matter in them.

## Understanding Adults. By Donald R. Gorham. Judson Press.

A book based upon many years of experience in training teachers. Some of the interesting questions have to do with How People Differ, Who is Grown Up?, and Religion and Mental Health.

## The Best of Studdert Kennedy. Harper. \$2.00.

In his generation, that of the First World War and the dark years that followed, "Woodbine Willie" was one of the most widely welcomed preachers of the Christian religion. His books are still worth reading—and especially his poems. This good selection would make an excellent book for Lenten reading.

## Worship and Life. By Wallace E. Conkling. Morehouse-Gorham.

Devotional addresses on "The Building of the New Community," emphasizing the importance of eucharistic worship.

## By the Anking Pagoda. By Alice H. Gregg. Diocesan Headquarters, 138 Wentworth St., Charleston, S. C. \$1.00.

Fascinating recollections and insights by a missionary who went out to Anking in 1916, and who has recently returned there after taking a Ph.D. on her sabbatical leave. The characters sketched in the book, notably Lao Wang, the rickshaw man, are quite unforgettable.

## Labor and Management Center Publications. Yale University. \$.25.

A list of publications of the labor and management center conducted by E. W. Bakke, which is making a thoroughly scientific and comprehensive study of the questions which vex modern industry in these areas.

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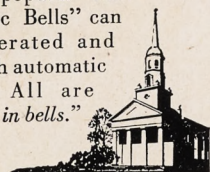
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## PEOPLE

### CLERGY CHANGES:

**Waldo I. Peterson**, formerly in charge of All Saints, Loveland, Colo., is now rector of St. Andrew's, Manitou Springs, Colo.

**William A. Chamberlain, Jr.**, formerly vicar of the Valley Missions, diocese of Erie, is now assistant at Trinity, Warren, Pa., and vicar of the newly organized Warren County mission field.

**Francis B. Creamer** has resigned as rector of Christ Church, Grosse Pointe, Michigan, a parish of over 1,500 communicants.

**J. Philip Beauchamp**, formerly rector of St. Paul's, Portsmouth, R. I., is now rector of St. Philip's, Crompton, R. I.

**Herbert J. Dowling**, formerly rector of the Good Shepherd, Pawtucket, R. I., is now rector of St. Matthew's, Jamestown, R. I.

**C. Clark Kennedy** has resigned as rector of Christ Church, New Haven, because of illness.

**Floyd S. Kenyon**, for nearly 40 years the rector of Christ Church, West Haven, Conn., has resigned because of illness.

**Edward N. Maxwell**, formerly a Presbyterian minister, is now rector of St. Bernard's, Bernardsville, N. J.

**Claude F. Stent**, formerly rector of St. Margaret's, Bronx, New York City, is now rector of Trinity, Garnerville, N. Y.

**Ernest M. Hoyt**, formerly assistant at St. James', Fordham, New York City, is now in charge of St. Mary's, Dyersburg, Tenn.

**Samuel J. Hutton**, formerly rector of St. John's, Matthews, Va., is now rector of St. John's, Glasgow, Va., and in charge of churches at Buena Vista and Buchanan.

**Chandler McCarthy**, formerly assistant at Grace Church, Amherst, Mass., is now rector of Christ Church, Hyde Park, Mass.

### ORGANISTS:

**Ralph A. Harris**, instructor in organ at the University of Miami, is the new organist at Holy Comforter Church, Miami, Fla.

**Mrs. Earl Spencer**, for 20 years the organist at Ascension and Holy Trinity, Pueblo, Colo., has resigned and is succeeded by Melborn C. Hosp.

### DEACONESSSES:

**Amelia Brereton** and **Edith A. Booth**, deaconesses, become workers at St. Paul's Mission, Amherst, Va., February 15.

## Timely Tracts

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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.

**THE REV. HAROLD H. KELLEY**  
Assistant at St. Mark's, Berkeley, Cal.

Congratulations on the fine Seminary numbers of the Witness, and particularly the most excellent account of Berkeley Divinity School. But you will welcome, I know, attention to a minor inaccuracy.

Berkeley can justly be proud of the late Bishop Nichols as an alumnus, as am I, confirmed and ordained by him. He would be the first, however, to disavow the special star the article adds to his already richly studded crown, as suggestor of "Berkeley" as the name of this seat of the University of California. Only in 1890 did Bishop Nichols come to California, whereas this community has been "Berkeley" since 1873, when pioneer educators selected a hillside site for what proved to be the seed of the University. Grouped at what is now known as Founders' Rock, these westerners gazed westward over San Francisco and further westward through the Golden Gate to the Pacific Ocean, then remembered "Westward the course of empire takes its way." Its prophetic author's name, therefore, educator, philosopher and bishop, was there and then selected for the new community, Berkeley.

Bishop Nichols of course knew of this and rejoiced, as witness his many references to Bishop Berkeley from sundry Berkeley pulpits. As a good Berkeley alumnus, he would want the records correct.

**THE VEN. W. F. BULKLEY**  
The Archdeacon of Utah

The Witness (Jan. 13) has Clifford Samuelson on the honor roll "for bringing the Church's rural work to a place it deserves in the work of the Church." I want to congratulate you on recognizing the fine work of a most able and devoted, hard working man. Yet I hope you are realizing that the success he has had is simply the result of his hard and consecrated work carried on upon the foundations so firmly built by the devotion and far-sightedness of others. Dean Lathrop, Archdeacon Foreman, Val Sessions, Dr. Kolb, Dr. Colbert, Bishop Goodwin, to mention but a few, gave years of hard, devoted work laying foundations and setting ideals. Even as far back as the General Convention it was seen that we could not really gain the place in the Church's program rural work deserved unless we had adequate financing as well as planning.

The present acceptance of the vitality of the rural field is the result of around thirty years of continuous plugging and teaching. We all love Clifford and admire his steadfast and continuous work, but we know how many have served and worked and given of time and effort to awaken the Church to the importance of this work and built foundations and opinions upon which Samuelson has so successfully built.

Rejoicing in the fact that you have at last recognized in Clifford Samuelson the place rural work holds in our Church life, I also want to extend recognition to the host of rural minded men who through the years have served and planned.

**LT. COL. PAUL RUSCH**  
Churchman of Tokyo, Japan

The issue of December 2 devoted to Rural Church work came and I want to get one copy into the hands of the ten Bishops and the fifteen members of the rural commission of the Nippon Seikokwai. The issue is practically a handbook for rural workers and as we of the Japanese Brotherhood of St. Andrew are trying to spearhead the Church's development in the untouched rural areas of Japan, I want to spread wide the work being carried on at home. I hope you can send me 30 copies.

**PETER LANGENDORFF**  
Rector Emeritus, Hammond, Indiana

I think your paper splendid in its present arrangements. Your answer to the criticism of Prof. Davis (Jan. 13) is in its brevity and pointedness simply precious.

**MISS SUE ALLEN**  
Churchwoman of New York

The Witness editors certainly are to be congratulated on the fine series of articles offered for Lent. I have missed Massey Shepherd's column "The Living Liturgy" very much indeed, and I look forward eagerly to his six on the Prayer Book. Bishop Parsons too of course is known to us all as a great scholar so I am sure these eight articles will be eagerly read and studied throughout the Church this coming Lent.

May I add that I am delighted with the "new" Witness, both in content and format, and particularly for your news coverage with its various departments.

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