

THE Witness

10¢ A COPY

February 17, 1949

MALE HELP WANTED

DESPERATE provable need for ordained Episcopal Clergy to fill 1,023 vacancies immediately, in Parishes and Missions, in military and school chaplaincies. In 5 years at least 2,033 more trained theological seminary graduates will be needed. For particulars read article on page twelve.

MUST THE CHURCH RETRENCH FOR WANT OF MEN

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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Rev. Louis W. Pitt, D.D., Rector
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Daily: 12:30 Tuesdays through Thursdays.
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THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

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Thursdays and Holy Days: Holy Communion, 11 a.m.

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8 a.m., Holy Communion.
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Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

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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 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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

Rev. Roeliff H. Brooks, S.T.D., Rector
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Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

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This Church is open all day and all night.

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Evensong and Benediction, 8.

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435 Peachtree Street
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, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

ST. JOHN'S CHURCH

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

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Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Wells, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11.
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 - 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.
Sunday: 8 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 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH

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

TRINITY CHURCH

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

TRINITY CATHEDRAL

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

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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.

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The Rev. Laman H. Bruner, B.D., Rector
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CHRIST CHURCH

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

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CHRIST CHURCH

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

STORY OF THE WEEK

Memorial Window Symbolizes Prank of Students

*Provide Manuscript Which Was So Well Done
That It Fooled the Authorities*

★ During the hurricane of 1938, so the story goes, Bishop Norman B. Nash, then a member of the faculty of the Episcopal Theological School, took up his position in the hope that he might be on hand to see the old rose window in the refectory reduced to splinters. His vigil, which involved no little personal risk, went unrewarded, for the old window came through unscathed.

What the hurricane was unable to do has at last been accomplished. In memory of Barrett L. Tyler, Jr., '38, killed in action in the Philippines campaign, his family have presented to the School a new rose window. The window, which tells the story of Pilgrim's Progress, is the work of Wilbur Herbert Burnham. It consists of a wheel of colored medallions, showing scenes from Bunyan's story, surrounding a large central figure of Christian as he hears the trumpets sound on the other side.

Those who knew Tyler will recognize the appropriateness of the theme of the window. They will also appreciate the touch of humor represented by one small figure which appears in the window but which is derived not from Bunyan but from an incident in which Tyler figured largely and which has become part of the history of the School.

In April, 1936, Tyler's junior

year, Nash remarked in a lecture that although no manuscript of Romans had ever been discovered in which the doxology occurred after the 13th verse of chapter 15 it was still possible that this was the position it had occupied in Paul's original writing. Tyler, with the help of Reamer Kline, set out to provide the manuscript evidence which Nash's theory lacked. They purchased a sheet of modern parchment, or vellum, and repaired with it to the third floor of Lawrence Hall. There in a brew of coffee and tea they steeped the vellum until it had acquired the necessary antique hue. They further prepared the sheet, when it had dried, by rubbing it back and forth across an old door-mat until its surface had taken on the soft patina so often observed on old parchments. Finally they ruled the sheet with a dry point, after the ancient manner. It was now ready to receive the writing.

The actual scribe was Kline. Having stirred together a mixture of such inks as the various rooms in the dormitory could provide, he procured from the library a photostatic copy of the Vatican Codex and carefully copied out in the uncial letters of that manuscript the text of Romans 15:10-18a. Between verses 13 and 14 he inserted the doxology.

The manuscript made its initial appearance before the

scholarly world a few days later when it was delivered by mail at the home of Nash. With it in the envelope was a letter written on stationery of the Hotel Essex, Boston, which read as follows:

April 27, 1936

Dear Professor Nash:

Enclosed you will find a manuscript which I bought during a recent trip in Egypt. I happened to be staying in Cairo and visited my friend Howard Lowell. While I was showing him various curios collected during the trip, he became particularly interested in this manuscript and suggested I show it to you when I came to Boston.

I called your house this morning but you were out. I am leaving for Portland on business but will stop in on my way back. I would appreciate any information you might give me concerning this manuscript as to whether it may be of value. Looking forward to meeting you, I remain very truly yours,

Wilfred J. Partridge

229 Greenwood Boulevard
Evanston, Illinois

Nash was interested. But with the caution of a man destined to become a bishop he disclaimed the ability necessary to pronounce on the genuineness of the find and turned the fragment over to Prof. Hatch. The latter was inclined to be doubtful, as was Harvard's Gulick. The Fogg Museum, however, handed down the opinion that the writing was ancient, even going so far as tentatively to identify the ink as "ox-gore." It is only fair to add in this connection that the Fogg reserved final judgment until a letter could be scraped off and the dried ink subjected to chemical analysis. Hatch and Gulick were also desirous of seeing this done but felt that they could not permit it without first consulting the supposed owner.

But Mr. Partridge did not return from Maine. Instead there came to Nash a post card, post-

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marked Cambridge, Mass., April 30, 1936, 12 m., signed by Partridge. It read:

The time has come, the Walrus said,
To think of many things,
Of manuscripts and sealing wax
And cabbages and kings.

The following day saw the complete revelation of the plot, when the forgers, now beginning to doubt the wisdom of carrying the joke too far, delegated P. M. Dawley to inform Hatch, via his wife, of the true circumstances of the manuscript's provenance. Mrs. Hatch telephoned the news to her husband, who was on a trip to Dartmouth with Dean Washburn, and the mystery of the Partridge Fragment was solved.

When the manuscript was exhibited in the library it was with the following card:

The Partridge Fragment, an uncial manuscript on vellum, dating from the 20th century.

It contains the text of Rom. 15:10-18a, with the doxology (16:25-27) between vs. 13 and 14. The page shown has the first part of the doxology, beginning on line 7 of the right-hand columns.

This is the only known manuscript with the doxology in this position.

It is probable that Greek was not the scribe's native tongue. This explains the form of a number of letters and the unique spelling of the word EUAGGELION in line 9 of the right-hand column.

On the back of the card Dr. Nash later wrote: "The manuscript was produced by Kline and Tyler, of the junior class, in April, 1936. Hatch and Gulick were suspicious of it but not certain of its non-genuineness. The students finally revealed the hoax and the manuscript was exhibited in the library, with the description on the other side of this card."

On Wednesday, November 17, at the dedication of the Tyler window, Dean Washburn, in calling attention to the one feature of the window's design which was not derived from

Bunyan, said, "Yesterday I brought my brother Arthur, who knows a good deal about stained glass, to see this window. He examined it carefully and approvingly. At length he pointed to the figure of the bird, which you see walking at Christian's feet, and said, 'Henry, I especially like the symbolism of that dove.'"

"I said, 'Arthur, don't you know the difference between a dove and a ruffed grouse? That dove, as you call it, is a partridge'."

The dean was correct. Examination of the central panel of the window discloses the presence, at Christian's feet, of an unmistakable partridge. He strides confidently along, unconcerned by the fact that he does not belong in Pilgrim's Progress at all. Informed observers, however, will discern the reason for his presence. By a string, which he holds firmly in his beak, he is carrying a small manuscript.

MISSIONARIES IN VARIED WORK

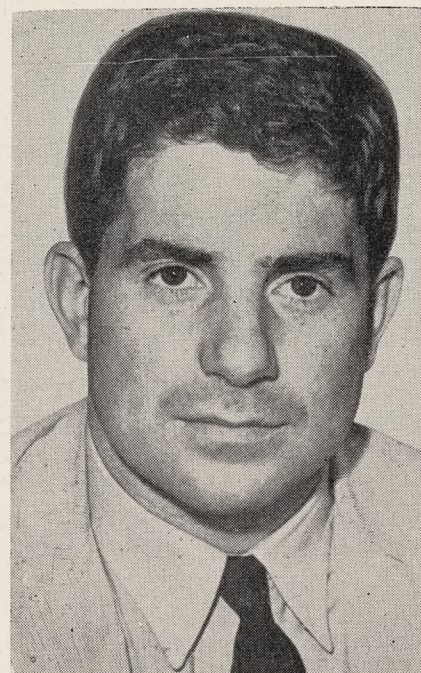
★ Among the 95 missionaries appointed from January 1946 to November 1, 1948, for overseas service, were priests, teachers, nurses, doctors, mission treasurers, parish workers, secretaries, directors of Christian education, laboratory technicians, business managers, house-mothers, clerical workers, cooks, evangelistic workers, a construction engineer, an agriculturist, a deitician, a social worker and a religious worker.

The missionaries went to the Panama Canal Zone, Costa Rica, Nicaragua, China, the Philippines, the Virgin Islands, Hawaii, Liberia, Japan, Puerto Rico, the Dominican Republic, Haiti, and Mexico. They came from forty-one dioceses and, in addition, three from the Church

of England and one from the Danish Luthrean Church. Massachusetts supplied eight, Long Island, Southern Ohio, Pennsylvania and Minnesota, five each.

TO LEAD CHURCH STUDY ON WORLD ORDER

★ Under the chairmanship of Bishop William Scarlett, Diocese of Missouri, American Protestant leaders will survey the present world crisis and "chart a realistic Christian course of action to strengthen the influence of moral judgment in international affairs" at a National study conference on the Churches and World Order to be held in Cleveland, March 8-11. The conference will be sponsored by the department of international justice and goodwill of the Federal Council of Churches. Invitations have been sent to representatives of 27 de-



The Rev. William Kirk is the executive secretary of "The Friends of the Virginia Seminary," whose president, Layman R. B. Kahle, issues a challenge to the Church in this issue.

nominations, a number of other churches, and interdenominational agencies.

Bishop Scarlet said the conference would study the failure of nations to reach agreement on major issues connected with a permanent peace settlement, and the increase of East-West tensions. It will also discuss the deadlock in negotiations to establish world control of atomic energy, the emerging Far East crises involving China and Indonesia, and the obstacles encountered by the UN in its efforts to promote world order. "These developments," Bishop Scarlett explained, "influenced the decision to call another conference at this time of representative churchmen to appraise and clarify Christian strategy in the realm of world order."

YALE SCHOOL ON ALCOHOLISM

★ Applications are now being received from persons who wish to attend the Yale School of Alcoholic Studies. Clergymen and Church workers, welfare workers, teachers and school administrators, physicians and psychologists are eligible to attend. The object of the school is to make the most recent findings of scientific research available for application to the problems of alcoholism. The total cost is about \$200 per student and scholarships are available. Clergy who have attended previous schools include the Rev. Howard P. Kellett, the Rev. Frank T. Wiel, the Rev. Henry Henry H. Wiesbauer, the Rev. William B. Spofford, Jr., the Rev. Arland C. Blage, the Rev. Sydney R. Peters, the Rev. C. Alfred Cole, the Very Rev. A. C. Barnhart, the Rev. Alfred S. Christy, the Rev. Samuel U. J. Peard and the Rev. Capers Satterlee. Their reports are unanimously enthusiastic, stating that the training has been helpful not only in dealing with the problems of alcoholism, but also in dealing with many other problems of human relations.

This year two schools are to be held: one, as usual, at Yale University, New Haven, Conn., from July 8 to August 5; and the second at Trinity University, San Antonio, Texas, from June 6-29, for students from west of the Mississippi (except Minnesota and Iowa). Although the western session is shorter than the eastern, it will have the same number of lectures and many of the same lecturers will attend both schools. Clergy and Church workers who are interested can secure additional information from the national Department of Christian Social Relations. All other interested persons may apply directly to the Summer School of Alcohol Studies, Laboratory of Applied Physiology, Yale University, 52 Hillhouse Avenue, New Haven, Conn. Application must be completed by April 1.

A CLASS TO SUIT ALMOST ANYONE

★ The Rev. Noah K. Cho, vicar of St. Luke's Korean Mission, Hawaii, and the only Korean mission in our American Church, recently presented an unusual confirmation class to his Bishop. In it were a Pres-

byterian minister, who has been a layreader at St. Luke's and student at Ilonai School; a man 78 years old; a Mormon, and a Roman Catholic. Mr. Cho certainly gets around.

ARCHBISHOP YORK TO VISIT UTAH

★ The announcement that arrangements have been completed for the Archbishop of York to speak September 23 in the Mormon Tabernacle, Salt Lake City, Utah, was a feature of Bishop Stephen C. Clark's address to the 43rd annual convocation of the missionary district of Utah. The use of the Tabernacle has been tendered by President George Albert Smith of the Mormon Church, and the nation's famous Tabernacle choir, which has sung for more than a thousand consecutive weeks over the radio, will take part in the program. A committee is being organized to arrange for invitations, hospitality and sight-seeing in this beautiful and picturesque part of the nation, and it is hoped that many deputies and officers will arrange to stop over for the occasion. A special train will be arranged to leave Salt



Bishop of Olympia, the Rt. Rev. Stephen F. Bayne (standing, left), leads group of student postulants from University of Washington in one of week-end retreats in mountains.

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Lake City in time to reach San Francisco the night before the opening of the General Convention. Those who are driving may leave the morning following the program, giving them the necessary two days for that trip.

Other features of Bishop Clark's address were the announcements of the opening of two new missions—one in the southern part of Salt Lake City and the other in East Carbon county, where the United States Steel Company is developing extensive coal mines. The missionary district of Utah has paid its entire missionary quota for the year 1948, and has promised to meet its 1949 quota which has been increased ten per cent.

The convocation met in the Church of the Good Shepherd, Ogden, January 30 and 31. In spite of the extremely bad weather, it had one of the most representative attendances in the history of the district, a number of Ute Indians travelling nearly two hundred miles to represent St. Elizabeth's Mission, Randlett. Deputies elected to the General Convention are the Rev. H. Baxter Liebler of Bluff and the Hon. James A. Howell of Ogden. Alternates are the Rev. J. Burton Salter of Ogden, and Mr. Forrest Walden of Salt Lake City.

ANNUAL CONVENTION IN MICHIGAN

★ Meeting the first week in February the annual convention of the Diocese of Michigan opened its session with a service of Holy Communion as a memorial to Bishop Frank W. Creighton, sixth bishop of Michigan, retired, and who died last December. Bishop Emrich spoke of him as "kind, loving the diocese, given to hospitality, generous, honorable, patient in adversity, probably shortening his life with the heavy load he carried when he was not young or

well." Called to order for business the delegates admitted St. Luke's, Ferndale, as a parish in union with the convention and seated its lay delegate. In Bishop Emrich's report, which followed, he noted the diocesan budget had been increased by \$20,000 over the previous year, and mentioned with gratitude an anonymous gift of \$25,000 to the "Bishop's Building Fund." The diocesan project for the year, he stated, would be raising money for the new retreat center at Parishfield, near Brighton, Michigan.

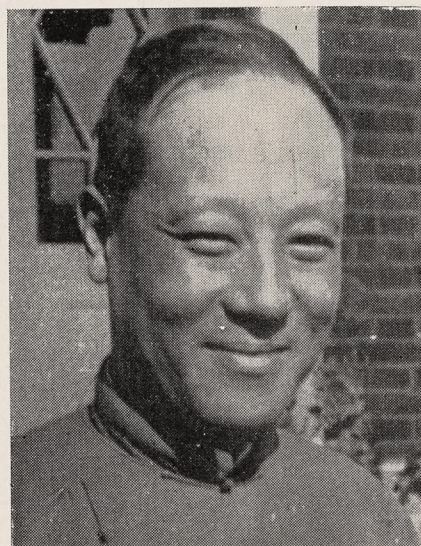
A proposal to permit women to serve on vestries was again defeated, having been introduced to the Convention for the third time. The diocesan pledge for general church work was accepted at \$65,000. A resolution memorializing the General Convention on the matter of clergy pensions was adopted.

Bishop Coadjutor Hines of Texas was the speaker at the convention dinner. He spoke of the threat of secularism to American culture as being even more deadly than the threat of communism. He said that without suspecting what is going on, we are losing our traditions in politics, education and the home; because we have failed to relate the life of the people to the teachings of the Bible and the true knowledge of God.

During the evening, Bishop Emrich presented a number of awards, including a ceramic plaque of the diocesan seal to Mr. Edward M. Swan, a vestryman of St. Cyprian's Church, Detroit, secretary of the National Association for the Advancement of Colored People, Detroit branch, who had been selected as the individual in the diocese having done the most, during the past year, to promote better race relations. The Rev. Wm. B. Sperry, chairman of the diocesan department of

Christian social relations, made the presentation speech, the Bishop giving the award. A plaque of the diocesan seal was also presented to Miss Wihla Hutson, marking 25 years' service in the diocesan office. Fifteen other laymen received the Order of the Silver Cross, an award inaugurated by the Bishop last year for outstanding service to the Church.

Deputies elected to General Convention were: Rev. Messrs. Canon Gordon Matthews, Henry Lewis, D.D., Irwin C. Johnson, G. Paul Musselman; Messrs. George Bortz, St. Paul's Cathedral, A. Fletcher Plant, St. James', Birmingham, John C. Spaulding, St. Andrew's, Detroit, Hon. G. Mennen Williams, St. Paul's Cathedral. The election of Michigan's Governor Williams as a member of the delegation to the General Convention was somewhat surprising in view of the fact that he has never been a member of the diocesan convention. However, he is a member of the diocesan department of Christian social relations, and a member of the junior vestry of St. Paul's



Bishop Robin T. S. Chen, Assistant Bishop of Wan-gan, is now acting chairman of the House of Bishops of the Church in China.

Cathedral, and became very well known in the diocese during his recent campaign for election. His courage and lack of "pose" have won him many friends among the laity.

DIOCESE OF GEORGIA EXPANDS WORK

★ A new church opening in the near future and the announcement of a \$75,000 expansion fund show progress in the Diocese of Georgia. The congregation of St. Matthew's, Savannah, expects to use its new building on February 25. The cornerstone was laid on Thanksgiving of last year by the Rev. J. W. Nicholson, professor of pastoral theology at the Bishop Payne Divinity School, and the speaker was the Rev. Tollie Caution, National Council secretary for Negro work. Mr. Caution's brother Gustave is rector of St. Matthew's. The campaign to raise \$75,000 is the result of a survey of diocesan missionary opportunities by the Rev. Dargan Butt and the Rev. Clifford Samuelson. Last year the Woman's Auxiliary of the diocese voted to raise \$25,000 and at the annual diocesan convention delegates voted to raise the remaining \$50,000. Throughout the last week of January of this year meetings were held to plan the fund campaign. General chairmen are Ashley K. Dearing and Jack M. Jones. Campaign director is Varnadoe L. Hancock. The campaign will extend from March 6 to March 25. Bishop Barnwell stated that this will be one of the biggest and most important undertakings the diocese has yet attempted.

SCHOOL PUPILS GIVE BRAILLE BIBLE

★ Mrs. John Luxon, of St. Bartholomew's Mission, Detroit, had a wish of long standing come true on a recent Sunday, thanks to a group of children who had never seen her until

then, and whom she will probably never see.

Mrs. Luxon, in spite of blindness, teaches Bible stories and plays the piano for the nursery school of St. Bartholomew's, which is one of the youngest missions in the diocese, a parochial mission of St. Matthias', Detroit. Mrs. Luxon has long wished for a Braille Bible. The Bible stories she has been teaching the young children of St. Bartholomew's since the establishment of the nursery school last February, she learned from having them read to her. Not so long ago, the Rev. Wellington Logan, D. D., regional secretary of the American Bible Society, remarked at a church gathering that he was seeking a worthy blind person to whom a Braille Bible could be presented—a 20-volume book, the gift of church school pupils at Christ Church Cranbrook, Bloomfield Hills, who had donated the money for the Bible without any special recipient in mind. The suggestion by the Rev. Ernest E. Piper, rector of St. Matthias', that the book be given to Mrs. Luxon, was accepted promptly. The presentation was made Sunday, January 9, at the morning service, by Mr. Piper and Dr. Logan. Eight members of the Cranbrook

church school came down to meet the woman whose wish they had made come true.

MARRIAGE COURSE IN OREGON

★ "Successful Marriage and the Christian Family" is the title of a new study course introduced in churches of the Protestant Episcopal Diocese of Oregon. It is the first course of its kind in any Episcopal diocese in the United States. Inaugurated by the Rev. A. Ronald Merrix, field officer of the denomination's National Council, the course is said to pull no punches as to subject matter, and covers everything from money problems and in-laws to sex.

GETS NEW CAR FOR MISSION WORK

★ While visiting in the Diocese of Bethlehem, Suffragan Bishop Wilner of the Missionary District of the Philippine Islands met an old school friend. Casually discussing the needs of his work, Bishop Wilner mentioned a new automobile. Shortly thereafter the Bishop received a new station wagon, fully equipped, as a gift from his former schoolmate.



Church Yard of Old Swedes, Wilmington, Delaware, is older than the building itself. Here the first settlers laid out their burial ground and here Peter Stuyvesant planted guns when he laid siege to fort.

ECUMENICAL NEWS

PENNSYLVANIA COUNCIL RE-ELECTS STAMM

At its annual meeting in Harrisburg, the Pennsylvania Council of Churches re-elected Bishop John S. Stamm president for a fourth term. Bishop Stamm is also president of the Federal Council of Churches. A three-year fund raising program for \$375,000 to expand cooperative church action in the state was adopted. Nearly doubling its 1949 budget over 1948 expenditures, the Council provided for a full-time executive secretary. The delegates also went on record in opposition to proposed legislation legalizing pari-mutuel betting in the state, and expressed support of Fair Employment Practices legislation and child welfare measures now before the General Assembly.

BUSINESS LEADERS SPUR CHURCH ATTENDANCE

The Georgia Junior Chamber of Commerce is sponsoring a state-wide program aimed at promoting greater church attendance in Georgia the year round. The "Come to Church" program was started seven years back by the Chamber of Commerce in Columbus, Ga. Working with the more than 100 churches in Columbus for the past years, the Columbus group were successful in attracting large numbers of people to attend church one month a year. It is said that yearly attendance was likewise increased. This April the whole state will be covered, geographically speaking, and the program will be advertised with the theme, "Come to Church." Weekly mailings of postal cards, lapel tags, and Junior Chamber of Commerce welcoming committees in the churches will all be part of the promotion. Local chambers

will promote "family week," "youth services" and noon-day services. According to the plan announced by the state chairman, chamber members will be in complete charge of one church service during the month in many of the various cities and towns.

SUMMERTIME MEANS OPPORTUNITY

While speaking at the Nebraska Town and Country conference in Lincoln, Dr. J. O. Nelson, of the Iowa Interchurch Council said that when public school students are dismissed this summer "about 35,000,000 boys and girls will have free time on their hands" and that more than 20,000,000 of these "are without any definite religious or moral training. Therefore, he said, summer vacation time "often becomes a time for training delinquents." Dr. Nelson noted a trend towards churches owning their own ground for summer camps and developing these camps for youth recreation and educational purposes.

MONTANA COMITY GROUP CLEARS CHURCHES

The Comity Committee of the Montana Council of Churches is studying several communities, at present unserved by any Protestant church, to determine which denominations should establish churches there. The committee was established to reach agreement on which church should serve construction or mining camps too small to support more than one house of worship. Places under consideration now are Colstrip, coal mining community near Billings; Canyon Ferry, site of the new bureau of reclamation dam near Helena; and Square Butte, small community near

Lewistown. The committee recently awarded Presbyterians the right-of-way to provide worship accommodations at the Hungry Horse dam project, near Kalispell.

CHURCHES FORM STATE LEGISLATIVE GROUP

The New Hampshire Council of Churches has organized a church group, representing the major Protestant denominations which will "acquaint itself with the issues before the present Legislature" and "gather relevant material and information." Findings of the group, which does not yet have a name, will be turned over to the social action committee of the New Hampshire Council which will formulate a program for the 450 affiliated churches. "Areas of interest" mapped at the organization meeting include legislation concerning revenue and taxes, existing and proposed state services, and changes in present statutes. Dr. Whitney S. K. Yeaple, executive secretary of the council said it was the feeling of the church leaders that the "underlying principles in each of these categories should be made clear and set before the voters of the state so that intelligent and constructive action may be taken" by the group. (RNS)

AUGUSTA MINISTERS DENOUNCE KLAN

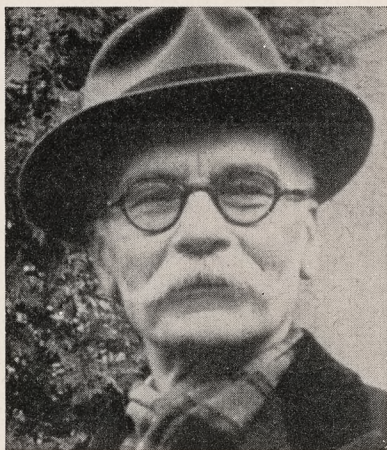
The Augusta, Ga., Ministerial Association has passed a resolution attacking the Ku Klux Klan for wearing hoods and for "desecrating the cross." The resolution did not attack all the stated principles of the KKK, but took the order to task for seeking to conceal its identity, for burning the cross at ceremonies and for frightening people. (RNS)

CHURCHES OVERSEAS

MARC BOEGNER URGES SOCIAL REFORMS

French Protestants are contacting workers throughout the country with a view to dissipating misunderstandings about Christianity which have driven them from the churches into the Communist party, Pastor Marc Boegner, president of the Federation of French Protestant Churches, said.

In an interview with Religious News Service, Pastor Boegner stressed that the ma-



President Marc Boegner of the Protestant Federation of France urges Christians to work for reforms to convince Communists of sincerity.

jority of French Communists are not really Marxists, and could be won back to the Church if Christianity were properly presented to them. Workers have turned to Communism, he said, in a revolt against social injustice.

"It is a revolt with which all Christians applying Christian principles of justice and charity must be in sympathy," Dr. Boegner, who is also a president of the World Council of Churches, declared. "We hope to give them a new idea of Christianity and prove to them that Christians are wholeheartedly with them in their struggle for economic and social justice and

not their enemies as they are so often made out to be."

Pastor Boegner emphasized the need for Christians to engage actively in social and economic reforms in order to prove the sincerity of their intentions.

"They should make themselves one with the aspirations of workers for equitable and just living conditions," he said. "This can be done without adopting the Marxist theories on questions of human liberty, and while insisting on the Christian respect for the human person, the divine origin and destiny of man which is the basis of Christian faith."

Such efforts, Dr. Boegner said, will lead back the masses to respect for and, eventually, practice of, Christianity.

PRIESTS BACK REFORMS IN HUNGARY

A group of 32 Roman Catholic priests in Hungary have signed a statement declaring that recent reforms in that country "correspond with the teachings of Jesus Christ." Also four R.C. bishops recently conferred with Premier Istvan Dobi on the trial of Cardinal Mindszenty, and are reported to have informed him that "the bench of Hungary's Roman Catholic bishops does not take up any position in the case of Joseph Mindszenty and leaves it to the discretion of the government."

ANGLICAN CLERGY GO SOUTH

It happens in England too. Well-to-do parishes in southern England are drawing so many clergy from the north that parishes in the industrial areas are being vacated. The Archbishop of York attributes the trek southward to higher pay and milder climate.

EXCHANGE OF PULPITS IN BELFAST

A Church of Ireland ban on clergy of other denominations preaching in its churches was raised here when Presbyterian and Methodist pastors preached in various Anglican churches and Anglican clergy "returned the compliment." Special interest was centered in services at St. Anne's Cathedral where the preacher was the Rev. Gordon D. Erskine, of Rosemary Presbyterian church. St. Anne's is the cathedral church of Bishop Charles King-Irwin of the Connor diocese, who created a stir a few years ago when he refused to permit an interchange of pulpits. Hailing the new Church of Ireland policy, leading clergymen of all Protestant churches agreed that at no time has there been a more fraternal feeling between the denominations. Some asserted that church unity is not far off.

URGES SUPPORT OF GOVERNMENT

Full support of the government of Czechoslovakia was urged by Frantisek Kovar, patriarch of the Czechoslovak Church in addressing 450 delegates attending a general synod in Prague. He declared that "only a classless society is in accord with religion" and he scored other Churches for using their pulpits to denounce Communism. The Church was organized in 1918 when large numbers of Roman Catholics seceded from that Church.

CHINESE STUDENTS IN MANILA

The president of the Philippines, Elpidio Quirino, has approved a request by Cardinal Spellman of New York which will permit 97 Roman Catholic seminary students of China to enter a seminary in Manila.

NEWS OF OTHER CHURCHES

ASKED TO REFUSE KLAN MONEY

Hugh A. Brimm, head of social service of the Southern Baptists, has asked pastors to refuse "bribe money" offered by the Ku Klux Klan. He has the following suggestions to make if the Klan shows up at a church: (1) "Keep cool—no one should be afraid of cowards who won't show their faces. (2) Remember that superficial piety is hypocrisy before God and man. These men cannot wash the blood stains of lynched victims from their skirts by merely walking into a church with 'blood money'. (3) Refuse any gifts and invite them to stay only if they remove their masks. If they refuse to unhood themselves, then dismiss the service with a prayer for them that they might see the light of God's love for all men and themselves come to love all men."

Methodists, clergy and laity of the Decatur-Oxford, Ga., district, also have unanimously recommended that pastors refuse to allow any group of masked persons to attend or support their services.

URGE NO AID TO DUTCH

The Council for Social Action of the Congregational Christian Church has asked the government to discontinue Marshall Plan aid to the Netherlands. The statement also urged the U.S. to press the UN Security Council for immediate withdrawal of troops from Indonesia.

BAPTISTS REJECT FEDERATION

Members of the First Baptist Church in West Springfield, Mass., rejected 71 to 11 a proposal to federate with the First Congregational Church. Under the proposal physical identities

of both churches would have been retained but officers and boards would have been combined. The pastors of both churches were for the plan, but the Baptists, the smaller of the two churches, are said to have feared they would lose their identity.

A PROGRAM FOR THE AGED

Religious and welfare leaders of Cleveland held a conference to consider the problems of the aged. The program seeks to give older people a sense of social responsibility in the community; provide them with healthful recreation at a central meeting place; encourage them to take up home crafts that will supplement their old age pensions and other income; provide them with part-time employment.

SEMINARY STUDENTS STUDY RACE

Problems of race segregation and discrimination in church and community was studied by students at the Western Theological Seminary in Pittsburgh on February 9. It was sponsored by the institute on racial and cultural relations of the Presbyterian Church. Appeals were made to the students to make the church an inclusive group in which all barriers of race and class are removed.

PASTORS OPPOSE AFFIDAVITS

The Indiana Pastors' conference opposed the passage of a state law which would make it compulsory for school teachers to make out affidavits swearing that they are not communists. The resolution stated that it would be unfair to single out teachers to sign such documents.

RELIGIOUS MOVEMENT UNDER WAY

A new religious movement is under way according to Prof. D. Elton Trueblood of Earlham College. In addressing the annual Ohio Pastor's convention, recently meeting in Columbus, he presented the following as "proofs": (1) a new fellowship of all denominations; (2) a feeling here and in Europe that the hour is late and that spiritual reconstruction is the only hope; (3) growth everywhere of the movement among lay people to take over responsibility of Christian work; (4) new emphasis on the Bible; (5) organization of small fellowship groups within churches and on campuses.

LAY PEOPLE DO THE VISITING

Men and women of Kenmore Methodist Church in Buffalo, N. Y., lighten the burden of their ministers by doing most of the visiting. For more than two years several hundred couples have made personal calls. Other members do volunteer work in the church office. Since the program started 650 persons have joined the church which today has a membership of 2,200.

METHODISTS VALUE THE PRESS

The official organ of the Methodist Church, the Advocate, published two million copies of this week's issue, devoted to the "Advance for Christ and His Church" campaign. It is a 52-page number, in color, requiring over a half million pounds of paper and 7,500 pounds of ink. It required 12 freight cars to transport the paper to their printing plant and 100 trucks to take the copies to the post office.

EDITORIALS

Bricks Without Straw

LAST Spring a number of laymen met at the Virginia Seminary to consider the problems of that School. "The Friends of the Virginia Seminary" was organized, with Mr. R. B. Kahle, president of an oil company with headquarters in Houston, elected chairman of an executive committee consisting of five laymen and one clergyman. These men, leaders in business affairs, moved rapidly in their thinking from the needs of this one Seminary to what they now consider the most pressing problem of the Episcopal Church—the inadequate supply of trained clergymen to man our posts. They asked a simple question: "What are the man-power needs of the Church?" Nobody apparently knew. A survey was therefore made so that today, for the first time as near as we can discover, accurate figures are available for the guidance of bishops, deans, trustees and Church people generally, in facing the problem.

That the eleven Seminaries are doing an inadequate job is potently revealed by Mr. Kahle's article that is featured in this number. That it is the fault of the entire Church, not merely the authorities of the Schools, is also made clear by this article. Parishes and missions made contributions amounting to over sixty million dollars in 1947. Yet in this same year the combined budgets of the eleven Seminaries, charged with the responsibility of training men to administer this sixty million dollar enterprise, was about three-quarters of a million. For decades the Seminaries have been expected to make bricks without straw.

An enterprising businessman, shocked because leaders of the Church have so long neglected this problem of personnel, has issued his challenge, backed with facts. He calls for contributions for the emergency financing of all our Seminaries. More important, he calls for a long range financial program to pay for educating the clergy of the

Church, stating that it is a problem that should be resolved at the General Convention in September.

May the challenge of Mr. Kahle and his fellow committeemen be heeded.

Don't Miss These

THE Witness each year features a series of articles which are always widely used in parishes, with discussion groups and otherwise. It also has been our experience that many wait until the last minute before sending in their order, failing to realize that it takes time for us to handle the mechanics of the business. Stencils have to be cut and filed by postoffice routes; labels and wrappers have to be prepared and they have to be in the printing plant some days before the date of issue.

We earnestly urge therefore that any who are attracted by the articles that we are to feature this Lent (see page 17) send in their order immediately, using the form that will be found there. If you are some distance from New York add an extra three cents and send the order by air mail.

Also there are those receiving this number who do not receive The Witness at their home every week. May

we urge that you enter a trial subscription for a ten week period, starting with the number containing the first of the featured articles? We can report that a very high percentage of those who have entered trial subscriptions have promptly extended them for a year at the end of the trial period. We think you will do likewise, if you gamble one dollar by sending in your order.

The word "exciting" you may not consider just the proper one to use in describing articles on the Prayer Book. But we can assure you that these articles by Professor Massey H. Shepherd of the Cambridge Seminary and Bishop Parsons of California are just that. As for the four ar-

★ "QUOTES"

I BELIEVE that the greatest heresy that hinders the Church today is the belief that it is an organization to save men's souls from perdition. The Church never taught this, and I do not believe that individuals could consciously make such an assertion. But there is fixed too definitely in the minds of the unthinking that the only use they have for the Church and for the faith of a Christian is to serve them as an insurance against the suffering which they know they deserve.

ARTHUR SELDON LLOYD
Late Suffragan of New York



ticles by the Rev. Leigh R. Urban, he is described by Bishop Lawrence as "a man of rare spiritual sensitiveness and definite prophetic ability" who in these featured articles "gives some of the philosophy which comes out of a life lived close to nature and sensitive to the creative powers of God."

We can put it all another way: the eight ar-

ticles by Prof. Shepherd and Bishop Parsons, if put between covers in a book, would cost you at least \$2. You get them for \$1 by entering a trial subscription and in addition the articles by Mr. Urban, plus the news of the Church at home and abroad, and other features.

If it strikes you as a bargain, hurry the order along so it may be entered in time for the issue of next week.

Must the Church Retrench For Want of Men?

By R. B. KAHLE

EDITOR'S NOTE: Mr. R. B. Kahle, an active layman in his Parish and Diocese, takes a business executive's approach to the critical problem of theological education. He is President of Eastern States Petroleum Company with headquarters in Houston, Texas. Last Spring Mr. Kahle was elected President of "The Friends of the Virginia Seminary." The purpose of this newly formed organization is to increase support for the whole cause of theological education and the Virginia Seminary in particular.

DO we have a bankrupt Church? We have not enlisted or educated in the United States in the last 13 years enough Clergy to fill the pulpits which were occupied 13 years ago. Were it not for the fact that we had drawn 165 Clergy from foreign countries into the United States, 165 more Episcopal Churches in our nation would now be closed. Ordained Clergy have come from China, England, Japan, Canada, and other countries to man the Episcopal Church in the U. S. Is the Episcopal Church in the U. S. a missionary area which looks to other nations to provide the Church with Clergy?

Facts

1. 2,377 Clergy have terminated their active services for reasons of retirement, death, deposition, and transfer to other denominations during this same period.
2. There have been 2,407 Clergy additions to the Episcopal Church from all sources in these same 13 years.
 - a. 1,720 from the 11 Episcopal Seminaries.
 - b. 522 transfers from other communions and men prepared in non-Episcopal schools, etc.
 - c. 165 Clergy from foreign countries.

3. Therefore there are only 30 more Clergy on the active list of ministers in the entire Episcopal Church in the United States than there were 13 years ago.

These facts along with many others, equally as startling, were brought to the attention of a group of laymen last spring when we attended a conference on the problem of the Virginia Seminary. The Seminary was in a very critical condition. We were informed that the Seminary needed at least three quarters of a million dollars for the physical plant itself. Four new dormitory units and a new refectory must be constructed if the student body are to live on the campus; also thousands of dollars must be spent on essential repairs. This situation existed at a time when the Episcopal Church was facing its most acute Clergy manpower shortage in history. Here was one theological school with a student body of 125 which had to turn down an equal number of qualified students because it did not have the physical facilities or the necessary faculty to instruct additional men.

The Manpower Shortage of Clergy

This condition will become progressively worse in the years ahead. All the Episcopal Theological Schools in the United States are turning out each year substantially fewer graduates than the number of Clergy who are withdrawing from the active ministry. There has been an insufficient number of graduates each year to fill even the existing vacancies not to mention the need for men to open new parishes in growing areas. We were amazed to discover that in the years 1940 to 1947 there were 1,123 Clergy who had died or retired and that only 807 new Clergy were grad-

uated from all 11 of the Episcopal Seminaries. Here was a net difference of 316 Clergy in 7 years.

Something had to be done to reverse this trend. No enterprise can long maintain itself successfully without being seriously concerned with the securing and training of its leaders. Personnel is one of the chief concerns of any going business. The Church had apparently forgotten this fact since for many years only scant provision had been made for the recruiting and educating of men for the ministry.

No Church for Your Grandchildren

If you want a church for your grandchildren whose leaders are trained in schools in the tradition and spirit which you think important, you personally must do something.

If you want the Episcopal Church in the United States to become more than "An archaic institution in history", you personally must do something about it.

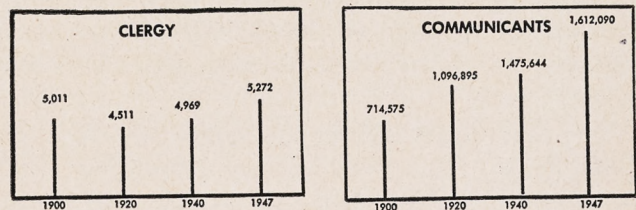
The Church of tomorrow depends upon the leaders you are training today. This problem of leadership will be solved if a sufficiently large number of laymen challenge their Vestries, their Clergy, their Executive Boards, and their Bishops to recognize this critical problem. They should be challenged to develop and execute a plan to solve this condition. The old Spanish proverb comes to mind, "It is later than we think."

Confronted with these self-evident facts we realized that the problem of theological education to which we had been exposed, namely: the need for more and better physical facilities, additional faculty, a larger operating budget and more theological students was not an issue for the Virginia Seminary alone, but a serious crisis of the entire Episcopal Church in the U. S.

As a result of these meetings "The Friends of the Virginia Seminary" was organized and the writer was elected President. An executive committee was formed consisting of 5 laymen and 1 clergyman. The developed plan was two-fold: First, to awaken people to the issues of theological education today, especially the manpower shortage of Clergy. Second, through membership dues to meet the deficit in the present expanding operating budget of the Virginia Seminary. "The Friends of the Virginia Seminary" believed that a broad base of support from many thousands throughout the nation, even though the annual dues be small, would be far more healthy and constructive than if the budget of the Virginia Seminary were to be subsidized by generous contributions of a small group.

When the figures and facts reflect the strength

or weakness of something so important as the Church we must study them carefully. Perhaps you, too, will be surprised to find that since the year 1900 the number of Communicants in the Episcopal Church has more than doubled and the number of active Clergy has remained practically the same. We found, also, that there were almost 600 fewer Episcopal Churches in 1947 than there were in 1932.



A Minimum Provable Need

The Deans of all the Episcopal Theological Seminaries recently sent a questionnaire to the Bishops of the Episcopal Church in the United States. They wanted an accurate record of the actual need for men at the present time for which funds were available for salaries. Also the Deans wished to determine exactly what the Church's manpower needs would be in the next five years. The resultant report, based upon replies from 80 out of 87 Dioceses, was studied by them for two days in January. This survey indicates that right now there is a minimum provable need for at least 1,023 Clergy. Furthermore, Bishops and Vestries have money in hand to pay salaries if men could be found. The Deans' survey also revealed that the Church would need at least 2,141 more Clergy within the next 5 years.

This year all the Episcopal Church Seminaries are training men to the limit of what they believe to be their capacity. The total number of graduates this year will be 190. Let us not be too encouraged by this new crop of graduates because the Church Pension Fund estimates 187 Clergy will be withdrawn from active service in 1949 because of death and retirement. Here is a net gain of only 3 theological school graduates for 1949 and, yet, there are 1,023 positions to be filled. The Deans are realistic in estimating that they can only expect an average of 200 graduates a year for the next 5 years unless additional facilities are provided. They feel that the Seminaries must graduate 50 to 100 more students each year to meet the demand. With their small budgets and limited facilities this is impossible. Every business man knows that growth and expansion require money.

It is, of course, a fact that the Episcopal

Church ordains many Clergy from other Com-munions each year in addition to those graduat-ing from our Theological Schools. While I am of the opinion that we should educate our own Cler-gy in Episcopal Theological Schools I would like to call your attention to the fact that in the past 13 years the number of ordained Clergy from all sources, including theological school gradu-ates, transfers and the 165 Clergy additions from foreign countries, there is a net gain of only 30 Clergy after we deduct the number of Clergy whose active services have been discontinued for reasons of retirement, health, deposition, and death.

In other words during the years 1935 through 1947 all the Episcopal Dioceses produced 2,242 ordained Clergymen from all sources within the U. S. This means that each of the 87 Dioceses of the Episcopal Church made an average annual contribution to the ordained Clergy of the Church of only 1.9 Clergy per year.

In 13 years there have been:

2,377 clergy retired or died

2,242 clergy trained and ordained in the U.S.

135 net loss

Where would the Episcopal Church in the U. S. be today were it not for 165 clergy from foreign countries!

The Christian Church is fast losing influence in a period when Christian values are sorely needed in the world. The truth of the matter is that the Church cannot even "hold the line" in a period in which it is being threatened by forces of modern paganism such as Communism, Mate-rialism, and Facism, unless a plan is worked out to recruit and train more leaders in the Church. Such a program will involve more plant facilities, larger faculties and more money to meet rising costs of education.

The operating budgets of theological schools are now being aided by three main sources: The annual Theological Sunday offering which each Rector sends to his Seminary; contributions from the budgets of individual Parishes; and the an-nual dues from such Seminary organizations like "The Friends of Virginia Seminary" and "The Friends of St. John's, Cambridge, Mass.", etc. However, this program of carrying out emer-gency deficit financing is not only unsatisfactory and inadequate, but it is fundamentally unsound.

Comprehensive Plans Needed

In my opinion the leaders of the Church, name-ly the Bishops and the Clergy, must set up ap-propriate, long range, comprehensive plans in-

volving the financing of all the Church Theo-logical Seminaries. One possible solution would be for each Diocese to pay \$1,000 for each stu-dent which that Diocese sends to one of the Church Seminaries. This money would be in ad-dition to the student's own tuition fee. Another possible solution would be that each Parish be taxed by the General Church \$1.00 per year for each Communicant. This theological education tax might go into a special trust fund adminis-tered by the General Church. A National Board of Trustees might be responsible for administer-ing all Church Theological Schools.

The problem of educating the Clergy of the Church, in the final analysis, rests with the Bishops and the Clergy, and the Boards of Trustees of the various schools. Laymen can give their money and their counsel concerning the physical equipment of theological schools, but the overall planning and administration must be car-ried out by the Bishops of the Church.

In my business I do not look to the laborers in my plant to tell me necessary financial policies, sales policies, and manufacturing programs for my company. I think that such planning and ac-tion is my duty as an administrative official of my company. I think that my own duty, and that of the officials of my company, is to do this plan-ning and furnish the initiative and drive to see that the program is carried out effectively.

I am confident that if the leaders of the Church presented this problem to the people in their Dioceses they could secure the necessary support for this basic operation of the Church. Either to-day, tomorrow, this year, or 5 years from now the leaders of the Church will have to answer these problems. They can answer them now or they can wait until Churches by the hundreds must be closed. However, sooner or later the leaders must act.

What You Can Do

We believe in the wisdom of a long range finan-cial program to pay for educating the Clergy of the Church. However, we must meet the present situation by doing a job of emergency financing. The budgets of our Episcopal Theological Schools are already facing deficits under their present expanding operations.

We have already found that when individuals are informed of the critical situation of our theo-logical schools that they will give generously of their money.

After writing Bishop Lloyd R. Craighill in Shanghai, China, telling him about "The Friends of the Virginia Seminary" and the present theo-logical education problem in our country, we re-

ceived an air mail letter on the returning China clipper. No more inspiring letter has come into the office than Bishop Craighill's letter. I want to quote some portions of his letter: "Your letter concerning 'The Friends of the Virginia Seminary' finds here a very ready response. . . . With the approach of the Communist armies I have transferred my usual base from Wuhu to Ming-hong where I have a better chance to keep open the lines of communication with the Diocese of Anking. You can appreciate it would be difficult to get others to contribute in this chaotic, stricken area, but you can count on my personal aid. It is impossible for me to build a dormitory, however I will be very happy to buy a few bricks for some new building. For the future work of the Church in America and in its mission fields there are no more important institutions than the Theological Schools of America. . . . Though there is no appeal for funds in your letter I take pleasure in enclosing my small check for \$10.00 to further this worthy cause."

If you believe our theological schools should receive your financial support we suggest that you write out your check immediately and send it to the Building Fund of the theological school of your choice; and that you also become a sustaining member, even though your annual dues are not large.

This crisis confronting the entire Episcopal Church is the most important issue for the General Convention to resolve this coming September. If you believe that this is true will you take it upon yourself to speak to the delegates who are representing your Diocese at the Convention? You have elected your delegates to represent you concerning the vital issues of the Church. Give them a job.

EDITOR'S NOTE: In the event that you would like additional copies of this article you may obtain any number free by writing the Executive Secretary of "The Friends of the Virginia Seminary", Alexandria, Virginia.

The Purpose of Education

By
THOMAS V. BARRETT
Chaplain at Kenyon College

IF there is any truth in the diagnosis I attempted in my previous article to make regarding American education, namely that there has been a great loss of faith in the wholeness of God, and truth and man himself, then two things are needed in our approach as defenders of the faith to collegiate students and teachers.

The first is in a sense a negative one. It is necessary to consider publicly the present assumptions underlying specific disciplines of knowledge, and the academic enterprise itself. We know there is no way to "prove" by exact scientific method Christianity is THE religion. But there are many unconsidered axioms and hypotheses lying about the classrooms of the colleges which can be critically examined. Some of these unconsidered hypotheses can be demonstrated by the scientific method to be a false or inadequate support for the structure they are supposed to hold up. What is overlooked by many is that scientific research, philosophic discourse and all other intellectual activities can only take place and find meaning on the basis of prior acts of child-like faith. No discipline of knowledge is purely a matter of cold, logical

reasoning. All involve flights of imaginative abstraction; all are filled with assumptions, probabilities, speculation, and plain guesswork. All involve faith in the reasonableness and essential orderliness of the universe. It is a part of our task to point out boldly these various assumptions, that students may see more clearly that not only religion but all human enterprises begin with certain leaps of human faith. Without that faith knowledge can neither be born, nor mature into wisdom.

The second matter concerning our approach is a positive one. We must publicly consider the given capacity of man to perceive and interpret the fundamental shape of the world. Thinking is a valid and inevitable activity of man. It is certainly important. But it is not the only one. And it should be apparent that, along with man's capacity for theoretical knowledge, is the capacity to see. Man ought to look at the world before he tries to explain it. In fact, this seeing is often the primary response of the whole man to the world that confronts him. Such perception is not simply the result of cultivation in any measureable way. It is a given characteristic

of man. Not equally given but shared to some extent by all, with or without extensive academic training in logical and abstract reasoning. Taxicab drivers have it, foremen of construction gangs, farmers, little children, sometimes clergymen, though too many allow it to be beaten down under a hail-storm of dogmatic theology.

Though we realize this with the top of our minds we are in an era which does not trust man's given capacity to perceive truth imaginatively, instinctively. It is not that we have given too much consideration to scientific thought, or theoretical knowledge, but that we have considered too little the whole complex, concrete nature of man in all his activities. We distrust the perception of the painter or musician because his method seems "non-theoretically conceived." We have a kind of tacit distrust of Amos or Isaiah because we know they did not have our academic training and the battery of test tubes, measuring rods, and logical systems which we have come to think are essential for any progress toward truth.

This lack of faith in man's capacity to perceive something of the nature of man and the world is made evident in many incidents in our daily lives. I notice all of us seem to doubt the validity of our perceptions about one another, and turn increasingly to different kinds of "scientific" tests for a correct analysis of the behaviour of our friends. We forget the tests themselves are fashioned by fallible men who relied in part upon their own intuitive perceptions of man; that such tests can be trustworthy only in an approximate kind of way because they must, being scientific, minimize the fact of particularity, of individuation. We forget that love has in it a redemptive quality. We mistrust the perception of a "lover" judging from some of the ornate but amusing questionnaires I have seen regarding love, marriage, and the family. We expect a man to pick a wife on a completely rational, theoretical basis. We overlook the fact that any human is to some extent unpredictable; that though the leopard may not change his spots, a man often does. And the fact that he does, even once, is one distinction between a man and a leopard.

Gift of Perception

THE point of this is not that we should refuse such aids as scientific and theoretical knowledge can give us, but that we should remember that man has a given capacity to know something about his neighbor, and the shape of the world in which he lives, through the gift of that which we call imagination, or perception. The novelist who wrote the story of Adam and Eve

may have had no formal education according to our standards. But he was able to strike off a profound interpretation of man surrounded by the world, the flesh, and the devil. No textbook, few works of art have probed deeper into human psychology, or seen more clearly the unmeasurable and dualistic nature of man. The danger in our present tendency to ignore these intuitive powers is that we come to regard as unreal the mystery of the universe, the intractable stuff; the complexity of man and earth. In limited success with our powers of reason we assume it is man's world to fashion, undo, rebuild, or annihilate as he pleases. In spite of the true humility of most scholars—in spite of the childlikeness of great men of art and science, there is an unmistakable smugness around the academic scene which is as silly as it is obnoxious, since it assumes the secrets of the universe are laid bare only to those who have earned their doctor's degrees. A man of intellectual training can see far with a telescope. The peasant may not know what to do with such an instrument. But it often happens that he sees farther into the wholeness of the universe with a naked eye.

We have neglected consideration of "the world as apprehended" and rather ignored the amazing fact of our knowing it, to quote William Temple. "That there should emerge in the cosmic process a capacity to apprehend, even in a measure to comprehend that process is the most remarkable characteristic of the process itself."

What we have forgotten is the importance of such perception as E. M. Forster so well remembers. In the "Celestial Omnibus" the small boy who has journeyed to some fabulous heaven returns to earth and on his next trip in the omnibus takes along with him Mr. Bons, the classical scholar, that he, too, may enjoy the vision. The boy is assured that Mr. Bons, because of his vast erudition, will not only feel himself completely at home among the splendors of the place, but will be received with honor by the galaxy of noble inhabitants. But, suddenly, when they arrive in some further range of heaven, the boy finds the scholar falling from the heavenly peaks. He cries out to the man, "Where have you fallen to, Mr. Bons? Here is a procession arriving to honour you with music and torches. Here come the men and women whose names you know. The mountain is awake, the river is awake, over the race course the sea is awaking those dolphins, and it is all for you. They want you." There was a touch of fresh leaves on his forehead. Someone had crowned him.

What we have forgotten is the perception of the poet. For the poet remembers that truth and

beauty come from a thousand dense, tangled, obscure underbrush of sources. The shape of the world is not just "thought out." It is given to those who have imagination as well as to those who have added to imagination skill and rational knowledge. It is a shape felt, sometimes clearly apprehended by a glimpse, a smell, a touch, a sound, as well as by exact analytical thought.

Robert Frost has a poem about two men looking through a telescope one night. Finally the poet says, "We've looked and looked but after all where are we?

Do we know any better where we are
Or how it stands between the night to-night
And a man with a smoky lantern chimney.
How different from the way it ever stood?"

It is the purpose of an educated person, certainly of a Christian, to learn the shape of the world. But it cannot be well learnt without that simple, child-like perception which discerns a misty, shadowy, sunlit, and sordid world in its wholeness, recognizing in the vision the unknown as well as the known, and the limitations of academic learning, and human knowledge itself.

United

BY PHILIP H. STEINMETZ
Rector of the Ashfield Churches

IN a union everything depends upon the basis of the union. It may be that self-interest is the basis, as in many cases of political pressure groups and in some marriages. It may be external force which effects the union, as in the segregation of one racial group or the combination of forces in the face of a common enemy. Or it may be a common devotion, as in real marriage and in true Christian fellowship.

It is the union based on common devotion which is most permanent. But such a union is rare because it involved a surrender of sovereignty; you give up having your own way for part of the time at least out of devotion to a person or cause.

In the U.S.A. there has to be that common devotion on the part of the states which surrender sovereignty to the federal government if we are to have a real union. That was the real issue in the Civil War. When we have a really United Nations it will involve similar surrender.

Examine the people and groups with which you are united in family, Grange, Legion, Church, and probe honestly till you find the basis of your union. Then you will know the strength of your membership, and whether you are indeed one flesh, one brotherhood, one body in Christ.

Articles for Lent

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6. The Prayer Book and Art in America



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Man's Disorder and God's Design.

Harper. \$5.

This volume contains all four of the Amsterdam Assembly Series, prepared under the auspices of the First Assembly of the World Council of Churches, including the official findings of the four sections. It is therefore the indispensable record of papers read and actions taken, for all who are interested in Amsterdam or the Ecumenical Movement. It is certainly most significant that the general subject was not ecclesiastical or ecclesiological, but the church's relation to the world's needs. The most compelling motive for the reunion of the Church is not economy, or the desirability of doctrinal harmony — but to meet the tragic situation in which the whole world stands today. In that, it reminds us of our Lord's prayer in St. John: "For their sakes," not for my own, "I sanctify myself."

The separate volumes included here are: The Universal Church in God's Design, The Church's Witness to God's Design, The Church and the Disorder of Society, The Church and International Disorder. The papers emphasize not only the theological aspects of the subjects but also the practical—and describe the work of the Church in many far-flung corners of the earth, under conditions that are (outwardly) anything but favorable. Much publicity has been given to Professor Hromadka's paper on Our Responsibility in the Post-War World, which contains a thoughtful appraisal of the Soviet problem — and of the Church's problem as raised by Sovietism. It gives one views of one who lives in a satellite country, and ought to be carefully pondered, especially by those who wish to damn the Soviet system without understanding it. You can still condemn it, after understanding it; but you ought to understand it first. (See Vol. III, pp. 73-142, papers by John Foster Dulles and Joseph Hromadka.)

The Fourth Gospel as History.

By A. C. Headlam, Macmillan. \$2.25.

When the late Bishop of Gloucester retired, at the age of eighty, he returned with renewed zest to his New Testament studies, which had been

interrupted but never entirely superseded by administrative duties. (p. xxxv). But it is clear that the world had moved a long way from the point at which he had given up research for administration. He did not even understand the problems faced by the new generation. Hence his latest, now posthumous book is an attempt to defend convictions at which he had arrived in the nineties. He has only scorn for Formgeschichte, and sees only disbelief or skepticism in the views of those with whom he disagrees. The book seems not to have been proof-read, and most of the Greek quotations are simply hash.

Religious Liberty.

By Cecil Northcott. Macmillan. \$2.

Dr. Northcott is the Home Secretary of the London Missionary Society and has given us a thorough, if brief, study of the problem of religious liberty as it has arisen in modern times. Although religious liberty was one of the "Four Freedoms," the

victory over Germany has by no means resulted in its establishment throughout the world. The book ends with a "plan for liberty," in which it is insisted that it must not only be included in a universal Bill of Rights, but must also be energetically supported by the Christian church.

Venture of Faith.

By James W. Kennedy. Morehouse-Gorham. Paper, \$1.00.

The "popular" account of Amsterdam and the birth of the World Council of Churches is just the thing for anyone who wants a brief, straightforward story—not a big book, but something more than the magazine articles. Dr. Kennedy is rector of Christ Church, Lexington, Kentucky, and was an on-the-spot reporter. Henry Smith Leiper writes the Foreword.

Encyclopedia of Bible Life.

By M. S. and J. L. Miller. Harper. \$4.95.

A vast compilation of facts about Bible life, customs, costume, food, geography, etc., with 100 pages of illustrations. The pictures alone are worth the price of the book. In spite of some inaccuracies and a frequent lack of proportion, the book ought to be in every church school library.

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WE WERE THINKING

By DONALD OAKES
Student at Episcopal Theological School

WE were thinking about a little note we saw in the paper the other day. The P.G.A. (a golfer's association) was starting a scholarship fund to enable more cadets to go through college. At the same time, we sat down to write a sermon for Theological Education Sunday, and a curious thought struck us.

We little realize, when we plead for more harvesters to enter the Lord's service, that the ministry is a middle or upper class profession today. On a rough estimate, it took between six and seven thousand dollars to put us through college and seminary, and at that we worked for meals, ran laundry agencies, sold papers, etc. We preached on Theological Education Sunday in a church in one of the poorer sections of Boston. It is a good church, composed of fine, active, devoted people, but they have one handicap—they don't have a lot of money. Now, in that parish there are at least three young people who have talked either to the rector or myself concerning the possibility of their entering the ministry

and, although we have encouraged them and pray that something will turn up, we know that they will never be able to rustle up between six and seven thousand dollars to get themselves through school. Why, they're YPF age, and work every afternoon after school, not because they want to, but because they have to. We know that we are not unique in this situation. What will we say to them in speaking on the ministry? Oh, sure, they can give us a contribution and we can speak on stewardship, but that isn't what we want: we want men! And they can't help us, because they're not rich enough.

Now, golfers are sending their cad-dies to school, and we were thinking that it was about time that churchmen started to send prospective clergy to school also. We wonder why the Roman church outnumbers us at home and abroad and perhaps the answer resides in the fact that they start their teaching machine going ten to fifteen years before we do. We want to evangelize; perhaps part of the battle is to be fought in train-

ing more evangelists.

Maybe funds for such purposes exist and we just don't know about it. If they don't, then where is the money coming from? We don't have a good answer to that one, but we would mention that in the past two weeks enough money has been left to wealthy churches to give such a fund a booming start; also, our covetous eyes can't help gazing lustfully on the "Great Scenes" barrel-full. But then, that's another story.



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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

YOUTH work is a specialized field. No one undertakes it advisedly, without preparing himself to ride at reckless speed, with many sudden stops, an occasional crash, and very few moments of smooth sailing.

Within the area of youth work in the Church there is one field in particular where "more is required"; this is the Youth Consultation Service, formerly the Church Mission of Help. Here is a rapidly developing specialty providing social, vocational and family adjustments for youth in the name of the Christian Church. Its wise and devoted Christian social consultants have within them the seed to plant real hope in young people. The problems created by economic pressure; emotional and intellectual bewilderment are their daily concern. Most significant of the facts they have discovered, I feel sure, is that personal problems, baffling intellectual quests, and philosophies of right and wrong do not wait for the eighteenth birthday. Particularly, their consulting rooms are not visited by a super abundance of college students.

The Rev. Thomas Barrett had a recent article on college youth in the Witness entitled "More is Required." He gave us the impression that only college young people have probing minds, and a spirit of moral abandon. The "Rev." to whom he addressed his piece was instructed that college students are not young people, and that "more is required" than "youth work."

Is there a clergyman, sincere about his youth work, who has not dealt with the deepest recesses of a young person who has an unhappy home, who is a foster child, or who has a bitter hate for a step parent? What "Reverend" alert to youth needs has not had bull sessions way into the night; infiltrated the community gang; and been stuck to the ceiling by questions from the town "delinquents" who want to be understood? It takes a special kind of juggling to toss off the social order when Ed can't go swimming with the white fellows.

"Didn't your hair stand on end, 'Reverend,' when that kid told you what she really thought of the Church? And what about those who revealed to you unbelievable patterns of dishonesty, total ignorance of the simplest Christian practices, and escapades mother and dad never heard about? Wasn't it a joy to have George sail into the rotten class situation in your suburb?"

Now, of course, if we are going to

classify the young people of the Church in a nice little organization which has a dance to buy a gadget for the parish house, which arranges a series of speakers and sound movies to obviate its thinking, or which puts on the annual candlelight service because it is so beautiful—if we call this youth work—then almost any other youth situation is more significant, distinctive, and adventurous.

Tom Barrett recalls leaving behind him in some parish just such a group of thirty naive, high school "saplings." No doubt they had one of those well coordinated entertaining Sunday evening programs which did not tax Mr. Barrett's mental ability, or spiritual

capacity. These groups seldom do, unless the clergyman does. It is a fine thing that Tom is now in college work and writes so well for the Witness.

For the record it should be understood that there are thousands of youth of college age who are not in college, and that to treat them as though less is required would be really naive. Youth work is a broader term than can be applied to a high school student. Nationally and internationally official youth work encompasses persons 15 to 25 years of age. It was older youth, and college students who had much leadership to give at the Oslo and Amsterdam world conferences of young people. If youth work has a bad sound to Chaplain Barrett let it be said that college work too has often been known to have had the taint of unrealism in not meeting youth needs, and failing to be adventurous for Christ.



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PEOPLE

ORDINATIONS:

Lewis B. Sheen, assistant at St. Andrew's Cathedral, Honolulu, was ordained priest recently by Bishop Kennedy.

William L. Gadling, Jr., and **Bruce W. LeFebre**, seniors at Virginia Seminary, were ordained deacons at the Epiphany, Washington, D. C., January 29, by Bishop Gesner of South Dakota.

FELLOW:

Richard R. Beasley, rector of St. John's, Roanoke, Va., was granted a leave for January-February in order to be a fellow at the College of Preachers, Washington.

DEGREE:

William P. Barnds, rector of St. Matthew's, Lincoln, Nebr., received the degree of doctor of philosophy, in course, on January 29 from the University of Nebraska. He is a frequent contributor to *The Witness*.

ENGAGED:

The engagement of **Joan Critchlow** of Dover Plains, N. J., to **Edwin deF. Bennett**, senior at the Episcopal Theological School, has been announced.

LAY WORKERS:

William W. Yardley has been elected rector of Chatham Hall effective July 1, 1949.

Mrs. Leslie Eldridge has resigned as superintendent of St. Mary's Children's Home, Honolulu. **Sister Lucy** and **Sister Virginia**, of the Community of the Transfiguration, until recently stationed at Wuhu, China, are temporarily in charge.

Mrs. Richard Corry, wife of the vicar of St. Mary's, district of Honolulu, is in Providence, R. I., for a year's study in psychiatry. The Corrys were recently evacuated from China.

J. Seymour Flinn of Trinity, Wilmington, who graduated from Princeton last week, is on his way to Liberia by plane where he is to teach in one of the schools of the district of Liberia.

CLERGY CHANGES:

Edmund J. Lee is to retire as the rector of Chatham Hall on July 1, 1949.

Henri Pickens, formerly stationed at Anking, China, is now in charge of St. Paul's, Kekaha, Kauai, Hawaii.

Kenneth D. Perkins, navy chaplain, is now stationed at Pearl Harbor.



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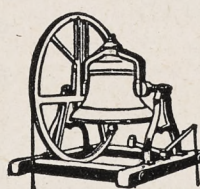
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PEOPLE

John J. Morrett, formerly of Anking, China, is now stationed at the Aina Haina area in Hawaii.

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

Robin T. S. Chen, assistant bishop of Wan-gan, China, has accepted appointment as acting chairman of the Chinese House of Bishops during the continued absence of Bishop P. L. Tsen, who was stricken with a heart attack in the U.S. last fall on his way to China from the Lambeth Conference.

Cyril B. Russell, formerly rector of St. Paul's, Warsaw, Illinois, and vicar at Carthage, is now vicar of St. Thomas', Bushnell, and in charge of churches at Macomb and Rushville, diocese of Quincy, with residence at Bushnell.

Edward R. A. Green, formerly rector of St. James', Saulte Ste. Marie, Michigan, is now canon pastor of St. Paul's Cathedral, Detroit.

Robert Clarke, rector of St. Mark's, Fort Dodge, Iowa, becomes rector of St. John's, Mt. Rainier, Maryland, on March 1.

Carl W. Bothe, formerly rector at Bimini, Nassau, is now in charge of St. Matthias', Athens, Texas.

Victor M. Regan, formerly rector of Trinity, Portland, Maine, is now rector of St. Mark's, Augusta, Maine.

W. Edmund Nixon, formerly vicar of All Saints, Lockport, N. Y., is now resident chaplain of the Episcopal Church Home, Buffalo, N. Y.

Philip T. Soderstrom, formerly rector of St. Andrew's, Los Angeles, is now canon of St. Paul's Cathedral, Los Angeles.

INAUGURATION:

Harold L. Trigg was inaugurated sixth president of St. Augustine's College, Raleigh, N. C., on January 14. Bishop Penick of North Carolina, president of the board of trustees, presided and the ceremonies were attended by representatives of 84 colleges extending from New England to California.

DEATHS:

Harold W. Winfield, 59, died of a heart attack January 20. He was senior warden of Grace Church, Sheboygan, Wisconsin, and was for a number of years the chairman of laymen's work in the diocese of Fond du Lac.

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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. **LESLIE L. FAIRFIELD**
St. Luke's, Tucson, Arizona

First I should like to make it plain that I am not an apologist for the Kuomintang. I've had a little experience in keeping out and getting out Nationalist troops from mission property. I am also not trying to whitewash the mistakes in policy or program of our China mission, past or present. There have been mistakes. But the way to improve is by correction, not by cessation of support of our Church's missionary effort, which I submit will be the inclination of readers of Miss Tesdell's criticism. "If empty steeples against North China skies are the total results of 100 years of our missionary effort isn't it about time to pull out?" is a fair question after seeing her article. But you know that isn't the whole story and to counteract the unfortunate effect of your article you should make known equally clearly some of the "deep roots." Introduce your readers to "results" like Dr. Francis C. M. Wei; Dr. E. S. Tyau, dean of St. John's Medical School; or Chang P'eng-yu, principal of Mahan School, Yangchow, a modern agnostic who became a Christian some ten years ago because he knew a missionary willing to go and pray with a condemned criminal about to be beheaded. Or even Kimber Den who, I hope, will get a steeple with the \$5,000 you are trying to get for him.

Incidentally, it would be well also to inform your readers that the Episcopal Church has no work in North China.

Answer: We certainly never have advocated that our missionaries withdraw from China. We have, in articles and editorials, urged them to stay and to identify themselves with the people in their struggle for a better life. We know that Miss Tesdell also wants them to stay, irrespective of the nature of government.

EDWARD N. PERKINS
Layman of New York City

I enclose a cutting from your malicious publication, calling The Rev. Roland F. Palmer, S.S.J.E., "Mr. Palmer," an absurdity prompted by your malice. You ought to know that while the secular priests are not entitled to any such designation as "Father," so that it is no impropriety to call them "Mr.", the priests who belong to one of the religious communities are entitled as of right to the designation "Father." I suppose

you do know it, and I suppose that whoever reads it will recognize the malice for which you are so distinguished.

Answer: It was an absurdity but it was not due to malice. The rule of the Witness has always been to refer to priests of religious communities as "Father" and failure to do so in this instance was an error. Our admiration for the work being done by the Cowley Fathers of Canada was stated in two illustrated articles, including cover pictures, that appeared in the Witness some time ago.

CHARLES E. L. STEELE
Layman of Romulus, N. Y.

If I had a man studying for the ministry who referred or considered our present as a "vicious civilization," and apparently spent his time and thought during what most people consider an inspiring service in assuming that they would be better off in bed, I would do him up in moth balls and send him back home to seek some other vocation in life. It would seem to me that he has a wrong slant on life to go forth on his present calling. Most assuredly this man's mind was not on his work. He was thinking of comfort for his body and with no higher thoughts how could he get anything from the service? I am referring to "We Were Thinking" by Donald Oakes in the Jan. 20 number.

E. WALTER CHATER
Rector at Fayetteville, N. Y.

The issue on "Women's Work in the Church" was excellent. Field reports and action pictures make a good combination. The largest professional field for women you did not mention. A large proportion of churches employ or use women as organists or choir directors or singers. What about that? I'd like to see an issue devoted to music in the church.

MRS. LAURA D. FLOWER
Churchwoman of San Diego, Calif.

I have recently passed my 84th birthday and have had to curtail my reading on account of old eyes, but the Witness is read from cover to cover every week. I am so grateful for the beautiful printing which makes it so easy to do that. I am requested to pass it on in our parish, and I find it so difficult to part with it that I am sure I "acquire merit" in doing so.

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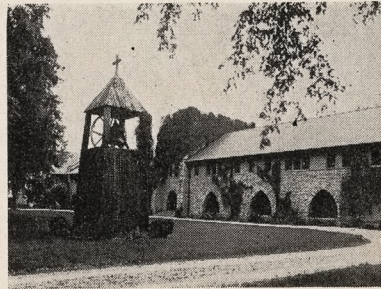
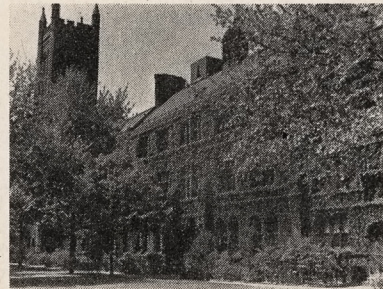
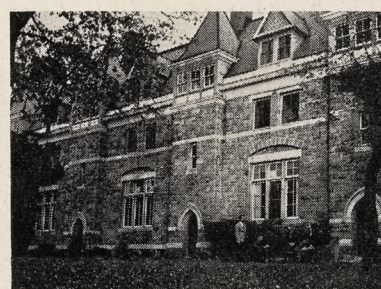
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Must the Church RETRENCH for Want of Men?

See Article on Page Twelve