

THE

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# Witness

August 4, 1949



THE STATE TEACHER COLLEGE IS ONE OF THE VITAL  
AREAS OF THE CHURCH'S COLLEGE WORK

THE CHURCH'S WORK IN UNIVERSITIES



## 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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:15 Morning Prayer; 5 Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St. Rev. Louis W. Pitt, D.D., Rector

Sundays: 9 and 11 a.m.  
Weekdays: Tues.-Thurs., Prayers-12:30. Thurs., and Holy Days, H.C.-11:45 Fri., Organ Recital-12:30.

### 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

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8 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
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Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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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 and 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

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The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### ST. LUKE'S CHURCH

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. Welles, 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

NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon

The Rev. Benjamin F. Axelroad, Jr., Ass't.

Sunday Services: 8:30, 9:30, 11 a.m. and 4:30 p.m.

Tuesday through Friday, and Holy Days: 12:10 a.m.

The Cathedral is open daily

### 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

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

Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### 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: 8:00, 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

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rev. A. Dixon

Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't

Sunday: 8, 9:30, 11 and 8

HC: Mon., Thurs. 7:30; Fri. 7:30, 10:30

Saturday and Holy Days, 10:30

### 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—

# Wyoming Chaplain Kept Busy In a Livery Stable

*Chaplain Clark Has Vital and Interesting  
Program With Little to Do With*

By PEGGY VARVANDAKIS

Student at the University of Wyoming

★ A livery stable—that's what it used to be! But now any tramping you hear around that same building belongs to a youthful group of men and women who have helped to elevate that livery stable from an unpretentious appearance to one of inviting warmth and just plain fun.

In the first place, Canterbury house isn't just an ordinary house. Anybody can see that. It's sort of square and yet not quite. It's kinda round, too, but not quite. It even looks like a greenhouse; lots of windows, floor length.

### House Is Everything

But wait. It could be an apartment house. Yes, that's what it is—on the second floor. Might even be a miniature theatre house. It's that, too. And what else? Well, everyone who knows Canterbury house and its chaplain, the Rev. Raymond H. Clark, Mrs. Clark, and their 2½ year old daughter, Sandy, can tell you what else.

Let's take the college students, for example. Sure, there are always places to go and things to do, if Joe College has spare money, but most college Joes and Bettys don't. And so, where to go? To the Canterbury house.

Formally, the club is opened

to its family of members on Wednesday morning for the corporate communion which precedes the well-attended breakfasts. And then again, every Sunday evening, the kids, as they are fondly termed by the Clarks, blow in with a gale for an excellent dinner, top-feature programs, and games or dancing.

That's when the house, a two-story building with club rooms on the second floor, is formally opened.

Informally? That's twenty-four hours a day! Incidentally, the twenty-four hours a day don't respect the chaplain's dinner hour or sleeping hour either. The cathedral clock gongs twelve midnight. The phone rings. It's a graduate student.

"Could you tell me what I could do about fever?" Somebody is burning up. The thermometer shows 101 degrees! A few words of consolation and advice and the apartment is quiet again.

### Menus Interrupt Meals

Or Mrs. Clark is thinking about the dinner party she is going to have tomorrow night. The big occasion comes. Everything is just perfect—but not quite. Midway through the dinner, the phone rings. The cook at one of the fraternity houses

is ill. Fifty hungry boys are waiting for food in any form. Would Mrs. Clark please give some suggestions pronto? She would. She sits near the phone for a session of menu-planning.

A co-ed receives a dress from home. She's thrilled. But there's only one thing wrong. It doesn't fit. Small matter. Would the chaplain's wife fix it? Naturally!

Meanwhile, Chaplain Clark is on the phone. A Canterbury Club member has a new car, but no anti-freeze, and the temperature is below zero. What to do? He calls Mr. Clark.

### Cookies Are a Must

When Mrs. Clark isn't doing dozens of other things, including care for Sandy, she's baking cookies and rolls or brewing a pot of tea or coffee. She must always have plenty of these on hand. Dozens of delicacies and pounds of tea and coffee for callers are a must in the household.

But whether an emergency or not, the place to go for something needed is the upstairs apartment of the Canterbury house. Mr. Clark, always ready for anything, doesn't even mind loaning his white shirt if you need it. Somebody did.

Only one year old; that's what the club charter shows. A birthday marked recognition of the Canterbury Club at the University of Wyoming as a member of the Association of Canterbury Clubs. That birthday also recorded a six-point program of worship, study, giving service, evangelism, and unity which has won acclaim from all professional and non-professional groups in Laramie.

At least thirty-five and up to fifty Canterbury members attend the corporate communion



and breakfast. Often, a visiting clergyman takes the service.

### Participate Actively

Participating actively, the college students have performed duties as servers, layreaders, Church school teachers and choir members. The members have unlimited opportunity to expand their interests and studies through attending Sunday evening sessions. Local, state, national, and international affairs are the core of lectures and discussions. Various aspects of the Church are included, such as history, symbolism, stained glass, the Bible, the religion of the Prayer Book, Church music, and Christian marriage. Over \$290 have been generously contributed for various drives. This helps to reflect the whole-hearted belief the young people have in the world and its peace. Benefiting from the contributions have been the Friendship Train, American Bible Society, Youth Sunday Offering, Religious Emphasis Week, missionary box to Liberia, World Student Service Fund, Bishop's Consecration Fund, National Student Lenten Offering, The Church Society for College Work, The World Student Christian Federation.

The method of raising funds? A simple one: the use of duplex envelopes and every member canvass held for university students.

### Is Growing Steadily

Canterbury has grown steadily during the past two years. Various members of the club have succeeded in introducing other students to confirmation and baptism. The record shows the chaplain has presented fifty-nine for confirmation and has baptized thirty-five. And that in only thirty months; the time he has been in Laramie.

Ten of the students are now licensed lay readers, assisting often during cathedral services, and frequently conducting services in outlying missions. Not to be stopped by the weatherman, these students have often traveled forty miles over snowbound roads to reach the missions which would otherwise be minus religious services.

Every year one of the highlights of the program is the retreat. The members go out to a ranch high in the Snowy Range, about thirty miles from Laramie. The weekend holds an evening's program of discussions, a Sunday morning holy com-

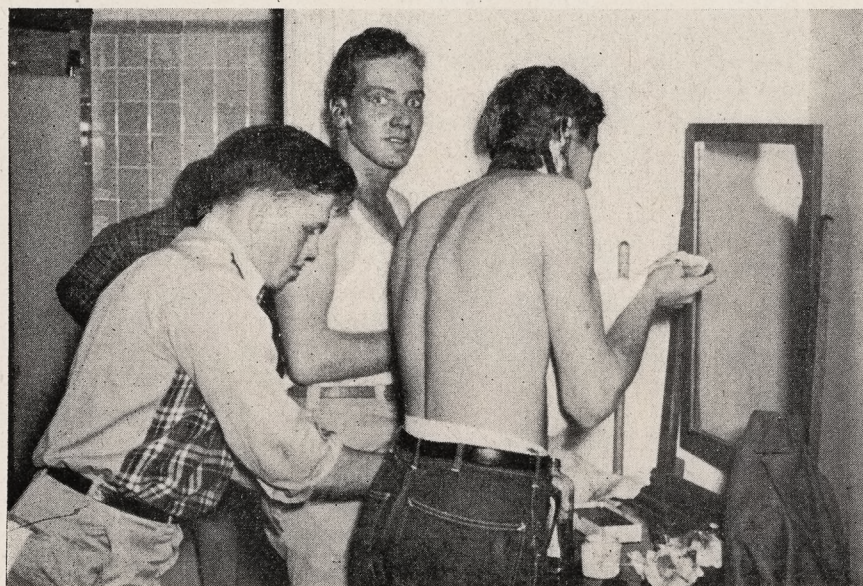
munion, and fill-ins, which include horseback riding, hiking, fishing, and weiner roasts.

Most anything that calls for service—that's the only stipulation Canterbury Club members place on their schedule. They don't respect time, either, something that Mr. Clark may have taught them. For example, during the Bishop's consecration, numerous guests were arriving by all means of transportation to Laramie. Canterburyites were there to meet the busses, trains, and planes, 'round the clock.

### Bishop Hunter Is Supporter

But a great deal of service and help has been given the club as well. There's the Rt. Rev. James Wilson Hunter, Bishop Coadjutor of Wyoming, whose support and interest in the group is known and appreciated by every single member. Recently a special breakfast served as an opportunity for members to present him with a portable altar in token of their gratitude.

Dr. and Mrs. Dean Nichols, sponsors of the club, are also top favorites among the group. Their cheerful welcome at all times radiates with patience and understanding of the members. They have done much to help make the Laramie Canterbury house a center of Christian life for students of the University, and in helping Mr. and Mrs. Clark to carry on the work.



**THE CANTERBURY CLUB** of Louisiana State recently put on a minstrel show for the benefit of the leprosarium at Carville. Here the end men are putting on their make-up

### UNION SERVICE IN WESTFIELD

★ Six Protestant churches of Westfield, Mass., joined forces for an outdoor service recently, attended by more than 850, the seating capacity of the section of a park which has been set aside for the service. Episcopalian Paul T. Schultz Jr., rector of the Atonement, was the preacher. He spoke on Christian citizenship and stressed the importance of being ever vigilant and ever active in applying Christian principles to the civic needs of the community, and he used specific problems facing Westfield to illustrate his points.



# EPISCOPAL CHURCH NEWS

## TRAINING FOR RURAL CHURCH WORK

★ With the wheat standing high in rain-flooded fields and a typical Missouri sun burning down, the national town-country Church institute convened at Park College, Parkville, Mo., this summer. Thirty seminary students and religious education workers, representing all the training centers of the Church except one seminary, arrived on June 17 for a three-weeks preparation period. Following the courses on pastoral work, community study, rural sociology and religious education, the students are spending eight weeks working in the Parkville area or in such extension centers as Montana, Idaho and Eau Claire.

During the study period the students were required to take six courses: The Church in the rural community by the Rev. Richard Comfort of the University of Dubuque; the vacation church school by Miss Gloria James, adviser in rural Christian education in the diocese of Montana; the minister at work in his community by Archdeacon Norman Foote of Montana; studying the community by the Rev. William B. Spofford Jr., diocese of Michigan; and the sociology of the Parkville area by the Rev. Clifford L. Samuelson, secretary of the national division of town and country, and the Rev. Archer Torrey, field supervisor of the institute.

An important part of the training program has been the required field trips designed to give the students a deeper knowledge of the forces and institutions that have a bearing on rural people in America. Included in such a program have been trips to the Roanridge farm, a 400-acre farm which is owner by the national Church; the Kansas City stock yards; a packing company in Kansas City, and the Consumers Coop-

erative Association, which represents 300,000 farm families in the great plains area and helps to produce and distribute their goods on a cooperative basis.

Special lecturers on the program were the Rev. Rollin J. Fairbanks of the Institute of Pastoral Care, Cambridge, Mass.; D. Howard Doane of the Doane Agricultural Service, St. Louis; T. R. Schreiner of a grain company at Enid, Okla.; Prof. F. D. Farrell of Kansas State College; Mrs. Elwood B. Haines, vice-president of the Girls' Friendly Society; the Rev. Henry Randolph, director of rural unit, national board of missions, Presbyterian Church, and W. A. Cochel, churchman, editor, and manager of the Roanridge farm.

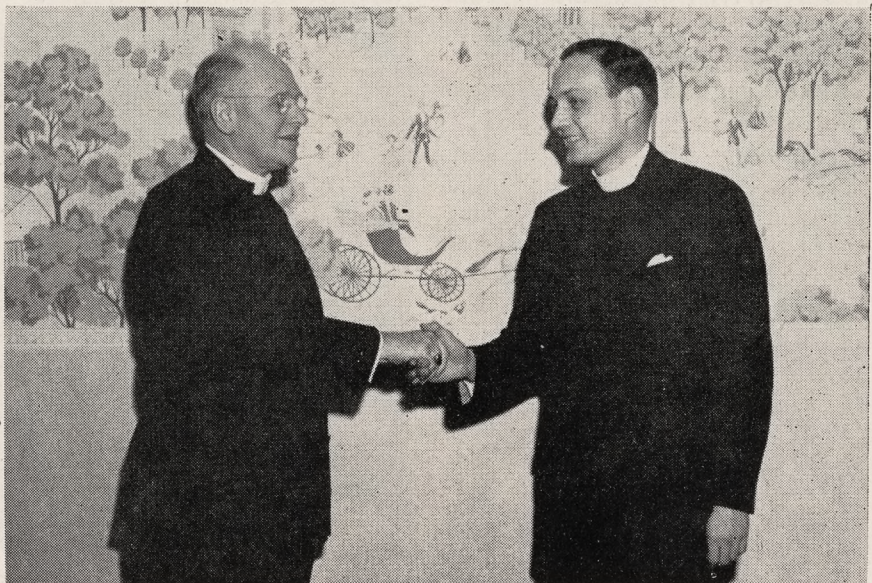
In the field work period which extends from July 8 to August 19, the students are conducting daily vacation Church schools in rural church areas, working on neighboring farms, doing pastoral calling and community survey work, and conducting services in open country churches which are supervised by the institute.

## CHURCH BUILDS AT ROCKY MOUNT

★ The rector of Trinity, at Rocky Mount, Va., the Rev. G. William Beale, turned the first spade of earth in a ceremony which marked the initial steps in the construction of a rectory and parish house on a lot beside the church. Bishop Phillips officiated. The building is to be of stone to match the church and will cost about \$50,000.

## MONASTERY BECOMES RETREAT CENTER

★ The monastery of the Community of the Good Shepherd, Orange City, Florida, is to become a retreat for the diocese of South Florida. Construction of 20 new cells is in progress to care for the annual clergy retreat in the fall. University chaplains in the area have also requested that facilities be provided for student retreats from time to time. Father David, superior, has welcomed this opportunity to make the monastery a spiritual center for diocesan life in South Florida.



CHAPLAIN HARRY B. WHITLEY of the University of Nebraska is greeted by Bishop Brinker



# EPISCOPAL CHURCH NEWS

## BISHOP GILBERT BACKS BARDEN BILL

★ Episcopalian Eleanor Roosevelt was supported in her controversy with Cardinal Spellman by Bishop Charles K. Gilbert of New York in a statement released to the press on July 26th. He said:

"I feel that it is my duty to join the large number who will deplore the bitter and unjust attack made upon Mrs. Roosevelt because of her comments on federal aid to education. It is not for me to seek to defend Mrs. Roosevelt against the unworthy charges made against her. She is recognized the world over as the dauntless champion of human rights and justices and fair dealings among men and nations.

"I have read her columns on the controversy that has been aroused by the determined effort to secure federal funds for the support of parochial schools. I have read with care the text of the Barden bill now pending before Congress. I have also read the intolerant address delivered at Fordham University. (On June 19, in a speech at Fordham, Cardinal Spellman accused Representative Graham A. Barden, North Carolina Democrat, sponsor of the Barden bill, of "bigotry.")

"As one who would uphold the constitutional provisions and the traditions upon which our freedom is based, who believes that the welfare of the Church as well as the state depends upon their complete separation, I desire to associate myself with Mrs. Roosevelt in the sentiments she has expressed, which will be shared, I am confident, by multitudes of loyal and fair-minded citizens throughout the country."

In three of her syndicated newspaper columns Mrs. Roosevelt had expressed her opposi-

tion to the use of federal funds for the support of any but public schools, a principle embodied in the Barden bill now before the House labor and education committee. Cardinal Spellman, Roman Catholic Archbishop of New York, criticized Mrs. Roosevelt as "anti-Catholic" because of her position. (See editorial, Witness, July 21)

## THE PICTURE ON THE COVER

★ One of the most important areas of the Church's college work is the state teachers college. These institutions, sending out thousands of teachers annually to urban and rural areas, constitute a highly strategic objective for the advance of college work.

A fairly typical institution of this sort is the State Teachers College at Farmville, Va. A school of some one thousand stu-

dents, it furnishes many of the primary and secondary school teachers for Virginia and the surrounding area. Our work there is under the direction of the Rev. O. Worth May. Activities follow the normal Canterbury Club pattern: Sunday evening meetings of study, discussion, worship and fellowship and participation of the members in the parish work and services in the Johns Memorial Church.

The top picture is of Canterbury Club officers meeting with Mr. May and Dr. and Mrs. Marvin Schlegel, counselors of the club. The bottom picture shows Mr. and Mrs. May entertaining at a tea.

One exceptionally interesting series of discussions dealt with the different denominations, with Roman Catholic and Jewish speakers, as well as speakers of Protestant Churches.



SUZI REICH and MARGARET McBRAYER of Winthrop College, Rock Hill, N. C., are here whipping up some pan cakes for a group of fellow Episcopalians



## COLLEGE WORK DINNER

★ The Church Society for College Work and the division of college work of the National Council are sponsoring a dinner to be held September 29 in San Francisco during the time of General Convention. The speakers selected to present the work of the Church in colleges and universities are: Bishop Stephen F. Bayne of Olympia; Bishop Norman B. Nash of Massachusetts, and Dr. Lynn White, Jr., president of Mills College, Oakland, Calif.

In addition to the dinner, the Church Society for College



**THOMAS V. BARRETT**, the chaplain at Kenyon College, is also acting director of the Division of College Work of the National Council

Work and the division are planning an exhibit in the civic auditorium which will graphically describe the Church's work in colleges and universities, the progress made over the past 25 years, and the many opportunities which exist at present for new work. The booth will be located near the main entrance, and college chaplains, women college workers and students will be in attendance to give information concerning the purposes, plans and programs of college work.

For the first time there will

be a college student convention, in conjunction with the youth convention. Student delegates are being selected by each province of the Church and other students who are able to attend General Convention, either as official delegates to the youth convention or as visitors, will be invited to attend the special meetings for students.

The dates for the youth-college conventions are September 30-October 2. The students will discuss the National Association of Canterbury Clubs and the whole student program. The many petitions for a national student organization with a more rigid structure than the Canterbury Club Association will be thoroughly considered, as well as the proposal to change the name of Canterbury Clubs. The convention will concern itself also with the relationship of our student work to that of other Churches, and to interdenominational agencies, such as the United Student Christian Council and the World's Student Christian Federation.

## EVERYTHING FINE IN SHANGHAI

★ A telephone call from Shanghai from the Mission treasurer, Charles P. Gilson, to the overseas department, reports "everything is going nicely and everybody in the mission in Shanghai is fine." Costs are extremely high. Exchange was in July one American dollar to 1,850 of the local currency. Rice for one person for less than a month cost nearly \$9,000! klm was \$9,000 a pound, and other things in proportion, including Chinese vegetables.

According to indefinite information in Shanghai, two or three months may elapse before permits will be granted for individuals to enter China. The Rev. Charles H. Long of Nanking is still in Shanghai, waiting to sail to the United States on furlough when the first ship calls, which may be within a month.

## CHURCH VOCATIONS DINNER

★ On the second evening of General Convention, at a Church Vocations Dinner, the subject of the ministry and the subject of women's work in the Church are to be presented. This dual presentation is being sponsored by the commission on theological education, the seminaries, the women's training schools, and the national executive board of the Woman's Auxiliary. Robert F. Gibson Jr., suffragan bishop-elect of Virginia and recently dean of the School of Theology at Sewanee, will speak on "Men and the Ministry." Mrs. Theodore O. Wedel, a member of the national executive board of the Auxiliary, will discuss Church work as a profession for women. Miss Frances M. Young and the Rev. Richard H. Baker of the Church of the Redeemer, Baltimore, will present a dialogue entitled "Teamwork on the Job." Bishop William F. Lewis, Nevada, will be chairman and will hold the speakers to their promise of brevity. Men from the Church Divinity School of the Pacific will sing.



**LEROY BURROUGHS**, rector of St. John's-by-the-Campus, Ames, has been the chaplain to Episcopal students at Iowa State for thirty years



## WORLD COUNCIL MEETS IN ENGLAND

After lengthy debate the central committee of the World Council of Churches, meeting at Chichester, England, issued a statement denouncing totalitarianism as a false doctrine which seeks "to set political power in God's place." The statement, drafted by a committee headed by Bishop Bell of Chichester, said further that Churches themselves "must bear no small part of blame for resentments among underprivileged masses of the world, since their efforts to realize the brotherhood of man have been so weak." The statement called upon "all men who, in every nation, seek social justice" to consider what Christians believe to be a fundamental truth, that "a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God, and between man and man. Only the recognition that man has ends and loyalties beyond the state will ensure true justice to the human person." Turning to the question of religious freedom, the document declared that such freedom "is the true condition and guardian of all true freedom."

### Protest Discrimination

Prior to the adoption of the declaration, a number of delegates protested against discrimination and repression in countries dominated by the Roman Catholic Church. The Rev. M. E. Aubrey, British Baptist, called attention to the oppression of Protestant minorities in Spain; others spoke of persecutions in South and Central America. Also the Rev. E. T. Dahlberg, Baptist of Syracuse, N. Y., spoke of violations of civil liberties in the U.S. and added: "If we take account of racial discrimination and of the denial of religious liberty behind the iron curtain then we should also take account of some of those infringements of civil liberties in

the western world. Bishop W. J. Walls of the African Zion Church, U.S.A., told the meeting that "when we remember the persecuted Christians in iron curtain countries, we must not forget the oppressed colored people in South Africa and the southern area of the United States." M. M. Thomas of the Mar Thoma Church in India, asserted that on the racial issue the world's conscience is "often far ahead of the conscience of the Churches."

The committee however shied away from a formal denunciation of Negro segregation in South Africa, in deference to suggestions contained in a memorandum from Bishop Berggrav of Norway who was unable to be present because of illness. The memorandum was presented by Kenneth G. Grubb of England who said: "In view of the fact that only two Dutch Reformed Churches in the Transvaal are members of the World Council, liberal-minded Christians in South Africa have advised us against an outside protest against racial segregation which would only make the situation more difficult to ameliorate."

### Plea for Germany

Pastor Martin Niemoeller of Berlin and Bishop Otto Dibelius, also of Berlin, used the occasion to plead the cause of Germany. Said the latter in a sermon in a church near Chichester: "Forgive me if I speak as a German, but how long shall we have to wait for our prisoners of war to be returned from Russia? How long must we wait for peace to be given to our tormented people? How long must we wait for freedom, justice, righteousness and love between our people and the world?" However the millions of dead of Kiev, Karkov, Stalingrad and the Russian country side, killed by the invading German armies, were

not present to give the Bishop an answer.

Pastor Niemoeller told the committee that "there is a process going on of dismantling all industry in western Germany" which he described as "a great crime against humanity." As a result of his plea, the committee adopted a resolution urging that the dismantling be handled in such a way as to avoid the danger of "mass misery and unemployment."

### Czechoslovakia

Another notable present was the Rev. Joseph L. Hromadka of the Church of Czech Brethren who led the more moderate delegates and who had told the Amsterdam Assembly a year ago that western Churches do not have the only brand of religious freedom. He told reporters at Chichester that Czechoslovakia "is now being educated or indoctrinated along Marxist lines" and he stated further that "revolutionary movements are on foot and their end no man can foresee."

"Generally speaking," said Hromadka, at one time a professor at Princeton University, "the political pressure from the state is much stronger than it was last year. We have complete freedom of movement within the country, but the total economic and social changes taking place bring with them some restrictions. Everybody in our country has got to be prudent and cautious. I always ask myself when I say or do anything what the repercussions will be. It is a time for self-restraint. The Communists call it a time of intensified class struggle."

Recalling that one Protestant church meeting attended by 2,500 persons was held in the assembly hall of a Communist Party organization, Dr. Hromadka declared that "if anything is done in the realm of religion

(Continued on Page Eighteen)



# EDITORIALS

## Church on the Campus

**A** RECENT survey of the eight provinces of the Church reveals that the following sums are needed to accomplish a more adequate ministry at our universities and colleges: Province I: \$20,000; II: \$18,000; III: no report; IV: \$185,000; V: \$17,500; VI: no report; VII: \$24,300; VIII: \$84,000. These estimates, in round numbers, represent money needed for salaries of college chaplains and trained women workers; for buildings and equipment; for expenses of student conferences; for promotion and to pay the costs of administration.

It seems to us imperative that the Church recognize how little has been done in this missionary enterprise to the seed-bed of the leadership of our country. For it is well for us to remember that educational reform does not begin at the bottom—in the primary school or the Church school. It must begin at the top: in the colleges, universities and graduate schools which turn out the teachers, the clergy, the members of the school boards. We can turn the curriculum of our Sunday schools upside down and spend large sums on religious education, and it will be the thimble-full of reform in the ocean of unreformedness unless more is done to Christianize education at the spot where educational policy and technique is originated. Perhaps if we maintained a more adequate ministry near Teacher's College, Columbia University, in the past forty years, we would not now find it so difficult to procure sound education at the primary and second school levels, and our striking chaos in religious education might now be much less notorious.

But lest we paint too dim a picture of the Church on the Campus, it can be said that more and more of the provinces and dioceses, in recent years, have been assuming responsibility of ministering to the students and faculties in institutions in their areas. We list the big ten—the dioceses which, according to the survey of the

Division of College Work, lead in financial support of college work by placing a sum in their budgets for it: Texas: \$20,000; Louisiana: \$15,000; North Carolina: \$13,000; Southern Ohio: \$13,000; Central New York: \$10,000; Tennessee: \$9,000; Olympia: \$8,500; Western Massachusetts: \$8,000; Minnesota: \$7,800; Virginia: \$7,300.

Other dioceses undoubtedly will soon follow their good examples. And the adequate support of college work certainly should receive the attention at General Convention in San Francisco that it deserves.

## "QUOTES"

**G**OING to college is not just fun, but a deep, wrenching, profound, sometimes harrowing experience. It is not surprising that the student, especially in his first two years, becomes anti-church, skeptical, scoffing, disinterested. For the first time in his life he is being asked to think for himself, which is good, and perhaps for the first time in his life he is immersed in a community which according to the fashion of the day is not particularly concerned with the Christian religion. During the plastic age, a man or woman has to be approached, religiously as well as in other ways, with the greatest sensitivity, understanding, imagination and skill we can achieve. A tremendous responsibility rests upon parents and pastors to be neither indifferent to the students' perplexities, nor shocked by them.

—THOMAS V. BARRETT

## A Noted Visitor

**A**LBERT Schweitzer, medical missionary, philosopher, musician, theologian, has made his first visit to this country. After a furlough he plans to return to Africa to resume the work he began there thirty-six years ago. The occasion of his visit to this country was the Goethe bicentennial. At this celebration Schweitzer was the principal lecturer. Upon arrival in this country, with characteristic humility and simplicity, he said: "After all America has done for me, I am happy to see America."

Dr. Schweitzer's visit to this country should awaken in us not only a keener awareness of his multiple genius, but a deeper appreciation of his penetrating insight into the ills of our society and the cure. When Dr. Schweitzer relinquished a brilliant career in music and theology ("The Quest of the Historic Jesus" had been published) and went to Africa he in no way escaped from civilization. Rather he faced the problems of civilization in their basic form. In ministering to the native poor, wretched, and ill, he was in a position to diagnose the ills of civilization and to suggest a cure. Not from the ivory tower of the scholar, but amid the routine of hospital work, maintaining buildings, whitewashing, repairing corrugated roofing, driving piles, Albert Schweitzer found time not only to study and to think, but to write



and keep up his music. His energy, physical, mental and spiritual, is unbelievable. The diversity of his interests is staggering. But the multiplicity of the man's talents is equaled by his penetrating insight into the basic ills of our society. Consider Dr. Schweitzer's words: "Living in the modern state and facing the ideal of civilized state, we shall first of all put an end to the illusions which the former cherishes about itself. Only as the many take on a critical attitude towards it, can it come to its senses again concerning itself. The absolute incapacity of the state in its present condition to maintain itself must become the universal conviction before things can become in any way better. At the same time, through thinking on the civilized state, the perception must become common property that all merely external measures to lift and cleanse the modern state, however effective they may be in themselves, will have no really adequate results unless the spirit of the state is changed. Let us, then, undertake to drive the modern state, so far as the power of our thought reaches, into the spirituality and the morality of the civilized state, as should be in accordance with the conception of reverence for life! We demand of it that it shall become more spiritual and more ethical than any state has hitherto been called to become. Only in seeking the true ideal is there any progress."

#### Lives His Creed

That is a penetrating analysis. It is basic. Dr. Schweitzer translated this into action by his own life and work. Consider again, "Open your eyes and look for a human being or some work devoted to human welfare which needs a little time or friendliness, a little compassion, or sociability, or work. There may be a recluse . . . an invalid . . . an old man or a child. Or some good work needs volunteers who can offer a free evening, or run errands. Who shall enumerate the many ways in which that costly piece of fixed capital, a human being, may be employed! More of him is wanted everywhere! Hunt, then, for some situation in which your humanity may be used. To everyone, in whatever situation in life he may be in, the ethic of reverence for life does this: it forces him ever and again to concern himself with all the human destinies, the life destinies, which run their course in his own area of life, and to give himself as a man to the man who has need of him. It will not permit the scholar to live only for his scholarship, even though he be doing useful work. It will not permit the artist to live only for his art, even though it give something to many. Reverence for life will not permit the busy man of affairs to think that, in his profes-

sional activities, he has fulfilled every demand upon him. Of all it asks that they give a portion of their lives to other men."

That idea is the life and work and spirit of Albert Schweitzer. May his visit to this country awaken in us, not only a keen awareness of his many sided genius, but a deeper appreciation of his insight into the ills of our society—and the cure, Reverence for Life.

The words of Ghandi are appropriate— "If a single man achieves the highest kind of love it will be sufficient to neutralize the hate of millions."

## Task of Clergy

BY

GORDON KEITH CHALMERS

President of Kenyon College

IN welcoming theological students and scholars to this seat of learning I am going to describe two things among the many which are expected of you. They are demands or needs of thinking men on our continent in this century which you as dedicated candidates for the Anglican priesthood are peculiarly responsible to fulfill. You might call them needs of contemporary thought itself. One refers especially to university thinking and the intellectual life of the time; the other to the daily life of all men.

For a little over a century the university world, especially in the United States, has suffered from the absence of theology. How thorough has been the departure of theological knowledge and the theological imagination from the higher learning is illustrated in the conversation public and private of scholars and scientists everywhere outside of the Roman Catholic universities. The following sentence is typical; it comes from the famous report of twelve able scholars at Harvard published under the title, "General Education in a Free Society.": "Given the American scene with its varieties of faith and even of unfaith, we did not feel justified in proposing religious instruction as a part of the curriculum."

The aridity of much university research, its lust for technique and childish ignorance of how to go about the inquiry into value no doubt arise from many causes. Certainly all that highly intellectual triviality is abetted by the fact that in

Address to the Episcopal Interseminary Conference, Kenyon College, April 21, 1949.



the great forum of letters and ideas the voice of theology is rarely heard. Thus the learned are permitted to forget that theology is one of the important dimensions by which human experience is measured. Again, it is clear that there have been many forces responsible for the retirement of theological thought from the university. One of these forces, I am sure, is the dilution and reduction of theology itself by many of its Protestant expositors. Some of the weakest elements of secular thought of the sentimental age, beginning in France in the eighteenth century, are now most vividly expressed in Protestant pulpits on this continent.

### The Humane Tradition

**A**N exception among the Protestant thinkers, however, is a series of theologians of the Anglican tradition. Unlike their colleagues in the Roman Church at one side, and at the other, in some of the less traditional Protestant Churches, they have been able to meet, understand, and assimilate the new scientific and social ideas of the past hundred years without either bigotry or the surrender of theology in favor of mere social science and aesthetic therapy. I refer of course to the theologians of the great humane tradition.

Thus you in the seminaries bear a great responsibility to the thought of the age, for you stand in the succession of those who have made lively and viable in modern discussion both parts of the Great Commandment: love of God and love of neighbor. What the learned world needs from you is nothing short of the restoration in twentieth-century terms of theological learning and the theological imagination into the great marketplace of ideas.

Our second expectation of you refers to the way in which as a people we think about all our problems, political, social, and personal. The editorials, the articles in the magazines, and the talk wherever men and women gather for serious discussion reveal an error, a slip of reasoning, a lapse of logic, which you are peculiarly called to correct. The faulty thinking of which I speak is so common and so plausible, it slides by all but the most wary. It is illustrated by the essays, editorials and commencement speeches about the Bomb: Man has progressed in his mastery of matter faster than in his invention of the techniques of social control. At a great engineering school recently it was stated that the problems of mankind are to be met by engineering and the addition of social technology, plus a certain amount of spiritual uplift, whatever that may be. The President's commission on higher education

reports that the basic and all important consideration for university and college teaching is the improvement of social techniques.

In general when thoughtful and well-read people confront personal problems in these days they consult another kind of technique, psychology. This is what it is to live in an age of experts. The experts know how; they have mastered something which wins wars—know-how. They are so successful that the non-expert need do nothing but follow their bidding. Indeed, the worst thing you can do in a hospital or a lawyer's office or in the presence of market analysts or masters of public relations or educationists is do some intellectual work for yourself. You are the patient, and all you have to do is relax and swallow the doses prescribed.

The know-how is impressive. It is brilliant, heady, and in its right place represents the finest accomplishment of mind and hand. So shining has it been, and so successful, we have thought it applied to everything, even to the education of a child, a man and woman, even to the inmost choices of the heart. But what it has lost is an old Christian, an old Buddhist, an old Greek idea: that goodness is a prerequisite to understanding. We have lost the import of the mediaeval adage: Send a good man and say no thing. In its place we say: Write specifications and send an expert.

### The Pure in Heart

**M**OST of the university is now dedicated to sending experts—to the belief that by technique the experts can solve for us the problems of war and destruction without the hard work of inward strenuousness on our part. There are not many in the modern world dedicated to the old truth: If thine eye be single the whole body will be full of light—not many committed to the belief that the depths of human distress and the nature of our hope are visible only to the pure in heart. You are among them. You are now in the midst of a progressively exacting commitment of your thoughts and your whole lives. One purpose of that inward discipline in the seminary is to help you discover that by means of goodness you many grow in perception.

Don't be hoodwinked by those who tell you that personal and pastoral problems are better understood by the experts who have mastered a technique. You may have to master some technique yourself, but the expert, if he has accomplished in his own life no discipline, has a very limited usefulness indeed. Don't let them tell you that the mighty problems of social injustice and war are wholly matters for the technicians and that without the recognized know-how of the



trade you are unable to cope with them. The reverse is the more important truth: that technical accomplishment without goodness is a downright danger.

Your friends and contemporaries who have had about as much formal education as you will need a demonstration of this ancient truth throughout their lives and yours. Goodness is a

prerequisite to understanding. You are the ones peculiarly called to show it forth, for it is a fact of human experience which is not very convincing when argued, but recognized by all when it is seen in the life of a courageous man, to whom, no matter how our particular time has neglected this distinction, is displayed once more the essential difference between character and personality.

# Our Mission to Universities

BY

THOMAS BARRETT

Acting-Secretary, Division of College Work

SOME time ago I attended a Religion in Life Week at a large mid-western university. I overheard some students speaking in a new and wonderful jargon about "core courses," and "communication skills," and "earth science," and other matters touched with fantasy. When I asked them about this new dialect they showed me a college catalogue, proving that college catalogues can be understood only by registrars and Rosa-Crucians. "Perhaps," I said to myself, "I should entitle my speeches from henceforth, 'Core Addresses on Religion Skills and Heaven Science.'"

Then I remembered a statement of Mark Van Doren. Van Doren quotes some politician who in a burst of enthusiasm said, "We must teach our young people to think internationally." Mr. Van Doren comments: "It would be even better if we could teach them to think." This comment reassured me. I imagine some day we shall have to invite plain speaking laborers and farmer folk into our universities and churches in order to restore to us a more basic English. What is meant by "mathematics skills," or by "corporate communion," or, to quote a sweet young instructor in speech, "social conversation"? That brings me to my core address.

What do we mean by Religion in Life Week? There is no place for religion to be except in life. It is unlikely that men can have religion in hell, and surely there is no need for it in heaven. The title is somehow meaningless. Like saying, "Let's have an eating breakfast tomorrow."

Yet the title itself is rather pathetic evidence of the fact that religion is a sort of beggar crying at the gates of the American campus; asking for a few crumbs from the masters' tables. A reli-

gion-in-life-week (or a religious emphasis week) would not have occurred to pastors and educators if the internal relationship between religion and education had been properly maintained. It is only because education and religion have manouvered themselves, somewhat unwittingly, into a divorce, that a host of parsons descend on the campus once a year like a swarm of locusts as though to say, "Hold up a minute; let's patch up this marriage, at least for a week. Let us visit the children for six days; then we shall go quietly away and cause no more trouble until next year."

There are many causes for this divorce, some quite apparent to all of us. Among the causes is the twentieth century procedure of education to concern itself almost exclusively with the measurably, quantitative aspects of the universe, as President Chalmers points out in his article in this issue. The result of these causes is a virtual freedom from religion, and the necessity of a Religion in Life Week.

## Our Responsibilities

TO the Christian this is a sorry state of affairs, which imposes upon us certain responsibilities and obligations both in thought and action.

In the first place, the Church cannot be satisfied with higher education if religion is represented completely by campus groups which nourish, so to speak, extra-curricular interest in religion. Religion is life. It includes all human enterprise, all knowledge, all reason, all emotion. The spectacle of a university in which religion is the specialized field of the Y.M.C.A., or the Church near the gates of the campus, is a spectacle that is not only ridiculous but abhorrent.

In the second place Christians cannot be sat-



ified if religion in the university is given to the department of religion to hold as its exclusive specialization. Certainly any university worthy of the name ought to have a department of religion as it has a department of history, chemistry, or Sanscrit. The department of religion ought to be in the hands of highly competent teachers; it ought to be a place where a student can learn about the objective facts of man's historical and psychological religious experience, about religious institutions, and eminent religious leaders. But the goal of the Church's college work is not to establish a department of religion in every college. That is but a step on the way to the goal. Too often a department of religion is simply one other random item in the academic menu—for people to take or leave alone. It becomes like a jelly bean stuck in the frosting of a cake, a decorative tid-bit for those with curious tastes.

The desire of a Christian, which is my third comment, is that a religious spirit—a spirit of humility before God and his universe—should permeate every aspect of university life. The desire of the Christian is that God should be the foundation stone of every intellectual enterprise, the basic assumption underlying every academic effort. Thus if the Church has a mission to the universities, it is not simply to build student-centers, or to urge the procurement of theologians for departments of religion, important as these things are. The primary mission is to convert the agnostic, to make believers of the doubting, to turn the heart of the scornful, and to confirm in the faith those who are of a wistful, searching countenance. The mission is to win men to Christ, that the leaven of the gospel may raise the academic lump to new heights of honesty, humility, and wonder in the search for truth in this created world.

This imposes, as I say, responsibilities upon Christian teachers, and college pastors. A responsibility to be loyal to the Church, giving a public witness to the Christian belief that God is author of liberty, source of truth, lover of men. A responsibility to consider, in class and out, the assumptions that underlie all disciplines of knowledge, from mathematics to social conversation—if one can mention them in the same phrase without incurring the wrath of Minerva. Both students and faculties overlook the fact that mathematics was not found growing on a tree; that all knowledge is tainted with error, and that all intellectual enterprise can only take place on primary acts of child-like faith.

Obviously upon the college pastor there are many other responsibilities to be fulfilled which arise from the very nature of his ministry.

THERE is also a responsibility upon Christian men and women in every city, village and hamlet to support and encourage this mission to the universities. Since the leaders of the Church and the nation in the days to come will be drawn for the most part from the ranks of college graduates, the vitality and extensiveness of the whole missionary work of the Church depends on the vitality and extensiveness of the college work which that Church accomplishes. This is one missionary field that cannot be overlooked without inviting deterioration in every missionary field. As the universities go—so goes the world. The university is the place where the leaders of the future are now making their decisions about the nature of man and the world, and about their own life-work in society.

It is therefore the business of the whole Church to send to the college campus a ministry which is intelligent, and bold and charitable. It is the business of the whole Church to raise up on every college hill an adequate center for Christian life and worship, a place where Christian teachers and students may come together to witness to the faith that in Christ is the freedom men desire.

It is our mission to stand for a freedom of the intellect which surpasses the fettered intellectualism of our time, that so often fences itself in by arbitrary lines and neglects consideration of the whole world and all its unplumbed mystery.

It is our mission to stand for a moral freedom which will release the academic community from its inconsistent prejudices, its fears, its moral confusion, its bondage to a kind of ethical relativity.

It is our mission to stand for a spiritual freedom which will persuade men by infection, as it were, of the joy of the Christian religion. For the university, like the world around it, needs such a witness. It needs to see a community of those who are honestly in search of truth, who have dispelled their cosmic loneliness, and their look of anxiety, and all their feelings of being lost in an alien world. It is our mission to reveal to the academic world that where the spirit of the Lord is, there is liberty. A liberty which can overcome the trouble that is indigenous to the earth, because its author is God.

This is what the Church ought to be doing around the campus.

This is our mission, our responsibility—and yours.

In order that the men of learning, by whose thoughts the paths of the earth are fashioned, may add to their knowledge such wisdom as will manifest the fact that they are also men of God.



# The Work of a College Pastor

BY

ROBERT RODENMAYER

Rector of St. John's Northampton, Mass.

A SAINT has been described as one who does the same things any ordinary person would do, but better and for an entirely different motive. A Christian student might be described as one who does the same things as an average student, but for better reasons and has a lot more fun doing it. Growth in maturity is progress from sensation to significance; within the Christian framework there are no insignificant questions of actions. The Christian student actually has more fun in living than does the pagan student. Take one instance of this truth. A Christian student group, if the adjective means anything, will be made up neither of the White Shoe Boys and the Big Women On Campus on the one hand, or the socially inept on the other, but will include all kinds and sorts simply because they are people. There are interest groups, but not exclusive groups. Not that all students in the Christian family on campus are reduced to the dead level of mediocrity, but that each of them is treated as a person.

The function of the college ministry is not so much one of machinery as it is of presenting a sample of the Christian community and being available to answer questions. Some years ago when I was new at Smith College, I used to keep a record of the questions students asked in the field of religion when they really wanted to know the answers. I stopped that after a while because they were the same questions, the same questions that have always been asked because they are the real ones. Students will ask questions more readily than their parents will since they are not embarrassed to expose the fact that they do not know the answers.

## Questions They Ask

SOME of the real questions are these. What are the reasons for believing in a personal God who is just and merciful? What are the reasons for believing that such a God, if he exists, cares about me? Who is Christ? Is he a fine person like Abraham Lincoln, or is he God's self demonstration? Isn't the Church an organization to support a group of people who could otherwise be unemployable, or if it is a supernatural organism why doesn't it act that way? What do sin, salvation,

judgment, grace mean in plain English? Why is it that I say my prayers and nothing happens?

The fact of the matter is that the average student comes to college with a religion compounded of security, authority, and respectability. She comes from a nominally Christian home where the practice of religion is a garnish rather than a necessity. She has been baptized though at the moment she would be at a loss to say exactly why. She knows scraps of prayers and bits of parables and would bog down somewhere in the middle of the creed if she were saying it alone. Christmas by and large is the time when one gets presents. Easter is the occasion for new clothes. This is not an indictment of the nominal Christian student as such, but it does produce searching of heart about the Christian home.

Such a pale, impressionable religion is quite all right so long as it is never questioned or never used. What happens in college is that it gets questioned, by faculty, by roommates, by the simple impact of new facts, but most of all by oneself. How do I know these things are true? Then comes the personal revolution and the major opportunity for the college ministry. This is where the battles are fought. This is the situation in which honest doubts and questionings may be met with honesty and the bedrock revelations of the revealed truth of God. Nothing less will do and nothing less is wanted. This is the process by which the faith is made real and useful in terms of a need.

## Town-Gown Friction

IN most college towns there is some town-gown friction, just in the nature of the case, especially when one man is combining in his person the two ministries. The one place where this tension is least evident and indeed most creative is at the parish altar, the table of the family's common life. We offer our students the facilities, the day to day life, even the problems of the local parish as if it were their own, which of course it is. They sing in the choir, they serve on the altar guild, they teach in the Church school. There is no such thing here as a special service for students. The parish altar is the parish altar. One of the weekday celebrations, on Wednesdays, is



a corporate communion for students, after which breakfast is served, but parish people are always present. There were 300 student communions at 7 A.M. on Ash Wednesday and over a period of years I should say that the Wednesday mornings at the altar are the heart of our student ministry.

Every Friday evening there is open house at the rectory, an institution founded on the belief that there should be one house in every college town to which students are free to go for no reason. Open house never has a "program." There is a fireplace and music and reading aloud and something to eat. Students feel free to bring their dates or their roommates or their parents. From time to time faculty members or people from the town are invited to read or to talk. Some of these evenings are exciting and stimulating, all of them fun, and some of them have changed lives. In seven years I have never known two of them quite the same.

The machinery for all of this activity, which involves more than a third of the student body, is as simple as possible. One upper classman is appointed in each campus house annually as our representative. Together these students form the

student chapter, the deliberative body which meets for supper once a month to shape our policy and guide our usefulness.

Because of the Church's ministry on this campus, ten young women in the last six years have been trained for professional usefulness in the Church's work at Windham House in New York. These students, far from being those who could not think of anything else to do, have been among the ablest in the college and in many fields. I feel that this is one of the significant movements of the life of the Church in our time, the fact that intelligent and consecrated women are being professionally equipped with something more than good will. Already even this small group from this place has proved its usefulness in the Church's life. Some have become directors of religious education, others have gone into Christian social service, one of them has come back to Smith to become the nerve center of our own student ministry. One more recent graduate has been accepted at Windham House and another is making application. This is an exciting venture, part of the Christian ferment. We commend the fruits of the college ministry to your thanksgivings and its ministry to your prayers.

## The Melish Case: A Challenge

BY

KENNETH FORBES

Of the Witness Editorial Board

**A**N attractively gotten-up booklet, with the title, "The Melish Case; Challenge to the Church," has recently been sent to all the clergy of the Episcopal Church and to all deputies to the General Convention which is to meet at San Francisco in September.

This is a timely pamphlet because the Melish case has been given wide publicity in the daily press, though with little clear indication of the vital issues involved in it, not for the two Brooklyn priests alone, but for all parish clergy of the Episcopal Church, and for all citizens of any Church or no Church, who are realizing more and more clearly the widespread threats today to the civil rights of American citizens. The preface to the pamphlet makes it strikingly clear that the recognition of the civil rights aspect of the Melish case is literally world-wide.

The narrative, in chapter I, of the elder Mel-

ish's career, from his days as a young curate up to the present, shows him as a pioneer, a public figure ahead of his time in social and economic thought. Causes for which he fought—labor's rights, reform of city governments, international co-operation, and because of which he was bitterly criticized by the conservatives of an earlier day—have long since become the accepted standard in America, as they have also throughout the western world. Long since also has the general criticism been stilled that it was not seemly for the clergy to concern themselves with social and economic problems having a moral basis.

Coming to the present issue in Holy Trinity Church, Brooklyn, the booklet describes, in considerable detail, the thinking of the two Melishes which led them to the conviction that the overwhelmingly important issue today was world peace and that the key to the maintenance of



such peace was mutual understanding and co-operation between the United States and Soviet Russia. The younger Melish's activities in the National Council for American-Soviet Friendship are described at considerable length, as is the development of government policy which led to the branding of the American-Soviet Friendship organization as "subversive." This organization, and Mr. Melish personally, opposed the government's foreign policy and it was this fact that finally led the vestry of Holy Trinity to demand of the rector that he discharge his son and assistant and, on his refusal, to petition the Bishop for a "dissolution of the pastoral relation." This petition the Bishop granted and declared the elder Melish to be no longer the rector of Holy Trinity parish. The rank and file of the parish meanwhile declared their whole-hearted support of their clergy by a large majority and, at the annual parish election, put in office vestrymen who represented their position in the matter, instructing them to work for the reversal of the decision and the retention of the ministers. Such, in brief are the pertinent facts and the parish situation as of today.

#### Pertinent Questions

**A**FTER a careful reading of this booklet, one is bound to ask certain pertinent questions. Since when, in a democratic country, is an expressed opposition to government foreign policy a crime and where, in the long history of the Christian Church, has it ever been considered to be unworthy for the clergy to lead in opposition to state policy? It is certainly quite in the Catholic tradition. Chrysostom, the "golden-mouth," was a terror to the secular authorities of his day. The Emperor Henry at Canossa didn't exactly declare the Bishop of Rome "subversive"! He was the suppliant, not the Bishop. And it was, we are not likely to forget, Archbishop Stephen Langton in England who led the barons against the state power and wrung the Magna Carta from a reluctant King. Those who today condemn the Melishes might perhaps admit that the Christian Church has the moral right and duty at times to oppose government foreign policy, but when prevailing opinion in the Church itself agrees with the government, has the individual priest, they ask, the right to take a contrary stand? Undoubtedly the prevailing opinion of the Church today agrees with government foreign policy. Does that oblige the individual priest to forego the right of an American citizen to political free speech? If the answer is "yes," it is a curious position for a Protestant to find himself in. Martin Luther would turn over in his grave

at the mention of such heresy! And as for Catholics—Anglo and other—the name and career of the beloved St. Francis of Assisi might well cause heart-searchings. The rank and file of Holy Trinity parish were moved by the historic Christian, as well as American, instinct when they went militantly to bat for their beleaguered clergy.

There is one curious feature among the documents in this case. In a "memorandum attached to the Bishop's judgment," the younger Melish is blamed because he had associated with "atheists, Communists, agitators of world revolution, totalitarianism and almost every article" (how does one associate with an 'article'?) "which denies the Christian doctrine of man." If the Bishop himself wrote the "memorandum," it would seem that he needs to go back to the seminary and learn more about "the Christian doctrine of man" and how our Lord and his apostles expressed that doctrine in daily life. Good men and bad men, wise men and foolish men are alike precious in the sight of God and are subject to transformation by his presence and his grace. The chosen intimates of Jesus (save Judas Iscariot) were unsophisticated and rather foolish folk,—and one of the Twelve was a revolutionist. It would seem that young Mr. Melish was more nearly in the Christian and Apostolic line in his ideals and in his behaviour than was the Bishop in the sentiments of his "memorandum." If there is any theological significance in this memorandum it is the rather crude expression of the extreme Protestant position of a former day (now happily outmoded) which regarded the Church—in the words of an American theologian—as a "graduate school of piety," as contrasted with the historic Catholic ideal of the Church as a family of sinners.

#### National Hysteria

**A**MERICA today is in the thrall of a national hysteria, deliberately whipped up by those who fear that the American democratic way of life cannot stand the competition of Soviet Russia's militant Communism. So we are seeing the sad spectacle of government agencies and individuals resorting to the methods of totalitarian states, which we condemn, in order to save the life and standards of democratic America. A denial of civil rights—in or out of the Church—will never lead us to anything but a wrecking of democracy and a bankrupting of organized religion. And the Bishop of Long Island is one of hysteria's many victims. He has lent himself to un-American and un-Christian procedures in the persecution of two unpopular prophets in the Church he was set to shepherd. The alleged reason for the



dissolution of the pastoral relation was "dissension" in the parish,—a claim which the action of the parish membership clearly proves to be false. The real reason, of course, is an unreasoning fear and hatred of Soviet Russia. The Bishop's pastoral letter, issued at the height of the Brooklyn controversy, makes this clear enough and, incidentally, places Bishop DeWolfe in the position of going counter to the resolutions of the Lambeth Conference on this subject. (These Resolutions are, quite pertinently, quoted in the booklet on the Melish case.)

To the Bishop, the Standing Committee and the Chancellor of the Diocese of Long Island we would commend, as this little booklet does, the example of our mother Church of England in her handling of similar problems of ecclesiastical and secular civil rights. She has an enviable record; and the forthright statement of her Primate on the principles involved should be required reading for every diocesan authority in America and all of us should be grateful for this brave testimony to Catholic tradition and its implementation in such a case as that of Dean Johnson of Canterbury. Jewish tradition also is at one with Christian principle in this, as the stand, long ago, of Gamaliel witnessed. St. Peter and St. John were the "subversives" in those days and Gamaliel's challenge is as applicable today as it was then: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." The late Rabbi Wise in New York was in the true prophetic line of his people in taking so vigorously the cause of the Christian Melishes. He may be mistaken, however honest his intention, but God will take care of that exigency. The Bishop of Long Island, if his words signify anything, is afraid of this freedom for prophesying and apparently doubts either God's will or God's power in the matter.

#### The Primary Issue

THE primary issue in this case, as it is described with a wealth of detail in the booklet, is a two-fold one: For the community at large it is the same challenge to defend the individual's civil rights as has been presented in scores of other cases throughout the country. Constitutional right to freedom of speech is violated. But for the Episcopal Church it is a special challenge to maintain freedom for prophesying on the part of the clergy. It is this latter aspect of the issue that should seriously concern every deputy to General Convention as he reads his copy of this little booklet. The "Melish Case" summons the Church to act decisively at the coming General

Convention, to make impossible hereafter such a travesty of justice as has taken place in the Diocese of Long Island.

The remedy lies, of course, in an amendment of canon 46. As it now stands, it is possible for a vestry alone to petition the Bishop for a dissolution of the pastoral relation, regardless of the wishes of the parish at large. Fortunately some diocesan canons are so drawn as to modify the effect of the national canon and in these dioceses only the parish membership is qualified so to petition the Bishop. This is as it should be uniformly. The Canon of the national Church should be so amended as to make the parish membership everywhere the only initiating body in the process of the dissolution of the pastoral relation. It is true that parish charters and by-laws vary widely throughout the country in the matter of defining legal parish membership. However, with very few exceptions, vestries are elected annually by the parish membership under one guise or another, so that it should be a fairly simple thing for our ecclesiastical law-makers—if they have the will to do it—so to phrase a canon that it will clearly provide that whatever group within the parish is legally competent to elect the vestry shall be declared the sole authority canonically able to petition the Bishop for a dissolution of the pastoral relation.

It may be permitted to hope that every deputy-elect to General Convention will read and digest this "**Melish Case; Challenge to the Church**" and feel his own obligation and privilege to play an important part in America's defense of civil rights and of the freedom of the pulpit, by working to accomplish the amendment of Canon 46, so that not again shall the Episcopal Church have a "Melish Case" as a blot on its escutcheon.

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#### GENERAL CONVENTION

will be covered by

#### THE WITNESS

by a competent staff of reporters. The September 22 number will be a Pre-Convention Number, presenting the issues to be debated and interesting facts about San Francisco. Subsequent issues will carry the day-by-day reports, with a summing-up number following the Convention.

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#### THE WITNESS

TUNKHANNOCK, PENNSYLVANIA

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## WORLD COUNCIL MEETS

(Continued from page eight)

—even an open-air meeting—it is suspected.” He added that “all education in our schools is now based on Marxist ideology, and we are the only group permitted to carry on other teaching.”

“It is true that the Jews also continue to preach,” he added, “but we have so few Jews in Czechoslovakia.”

He said he did not think he was too optimistic in thinking that the Czech Protestants will be allowed to maintain their own orphanages, poor people’s homes, rest homes, and homes for the crippled. “If anyone tries to interfere in what I consider the deepest of my beliefs,” Dr. Hromadka told his interviewers, “I would resist and I would go to prison.” He said that some Catholic priests and two Protestant pastors were sent to prison, but on purely political grounds. Once, he added, a Protestant pastor was wrongfully suspected and imprisoned, “but

we intervened and he was released with apologies.”

### Other Action

Other highlights of the conference were the decision to make a three-year study of the political and historical differences that keep Protestants and Eastern Orthodox Churches apart, and the decision to make religious liberty and the race question, with special reference to South Africa, the major theme of the committee’s 1950 meeting which will be held in Toronto, Canada.

A message of encouragement was also sent to Christian leaders in China expressing “our loving concern for your welfare, trusting your judgment in any necessary decisions that you may be led to take concerning the Church’s welfare, and praying that you may be given wisdom, hope and courage as you face the great opportunities for witness in the coming days.” The message also reaffirmed the position taken at Amsterdam

last summer not to compromise the Christian cause with any of the secular ideologies.

## VAN METER HEADS LABOR BOARD

★ Oregon’s new fair employment practices act went into effect with an Episcopal minister designated as administrator. He is the Rev. William Van Meter, 36, former army chaplain and current secretary of the social relations department of the Oregon diocese. Mr. Van Meter heads a seven-member advisory board appointed by Gov. Douglas McKay. The board includes Mrs. J. H. Thomas, prominent in Church and WCTU activities; David Robinson, an attorney who is a leader in Northwest Jewish activities; Ulysses Plummer, Oregon’s only Negro attorney; and Francis Kern, lumber manufacturer and prominent Roman Catholic layman.

Van Meter is a graduate of Asbury College and of Nashotah House with a masters degree.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**A Kierkegaard Anthology.** Ed. by Robert Bretall. Princeton University Press. \$5.00.

It seems that you either idolize Kierkegaard or execrate him—there is no middle ground! Certainly the Princeton University Press has done its share to provide you with material for making up your mind; and now comes this excellent, handsomely bound Anthology. For our part, we do not idolize him: he was not, as some Roman Catholics hold, the Protestant par excellence, in whom were met all the virtues and vices of the sects. Nor was he a religious genius comparable with St. Augustine, as some others hold. He was a sadly burdened, unhappy soul; too introspective; too self-centered; and there was nothing he needed more than a good hard job which required him to use his hands as well as his head, and to “put his back into it.” He was brilliant, but he ran away from life. He could all but weep over two blind street violinists and their little girl guide—shivering and blue with cold—and not lift his hand to help them! Instead he thanks them (diary style) for the joy they gave him! (p. 34).

**The Adventure of Prayer.** By Donald J. Campbell. Abingdon-Cokesbury. \$1.25.

“Under God, the aim and purpose of this book is to deepen the prayer life of those already praying and to inspire the beginning, or perhaps the resuming, of the prayer life of those who are not” (p. 34). With a joyful reverence and a sense of trust, love, and obligation, the author reminds us that prayer is a daily necessity for the vitality of faith. This compact handbook may serve as a guide to all Christians and will be particularly helpful to parents wishing to find answers to their own as well as to their children’s questions on the subject.—S.F.T.

**Young Christians at Work.** By T. Otto Nall and Bert H. Davis. Association Press. \$1.75.

This book is intended as a follow-up of Alexander Miller’s “The Christian Faith and My Job.” It does this by recording in biographical sketches exactly how an average Christian layman—salesman, school teacher, nurse, bank clerk, factory dispatcher—apply their faith to their daily jobs. At the end of each chapter is a set of questions which raise profound and relevant issues. Indeed, the questions raised are perhaps more important

than the material of the biography—particularly for those who counsel young adults on problems of their vocations. Perhaps the noteworthy feature of the book is the total lack of an attempt to make Christianity a cheap success story. There are no “rags to riches” stories, but rather simple and direct pictures of how Christianity can make an apparently dull routine job into a creative and meaningful one.—William A. Spurrier.

**The Life Everlasting.** By Cyril Alington. Macmillan. \$2.25.

A beautiful little book by the Dean of Durham. It contains many fine quotations on the subject of immortality, and insists that the “Johannine” view is the characteristically Christian one. Eternal life must begin now, as the “new” life in Christ. As George Macdonald asked (in the question on the title page), “When a man is one with God, what should he do but live forever?”

**Highlights of Church History.** By Richard G. Salomon (Vol. I, Early and Mediaeval) and Powel Mills Dawley (Vol. II, The Reformation). Church Historical Society. 50c each.

These two pamphlets contain in brief compass a sketch of Church History through the English Reformation, are easy to read, and deserve wide distribution.

**The Authority of the Scriptures.** By J. W. C. Wand. Morehouse-Gorham. \$1.75.

A very useful little book setting forth in “popular” terms the generally held views of modern scholars on the origin, the inspiration, and the authority of Holy Scripture, including the Apocrypha. There are a few points on which scholars would disagree with the Bp. of London—but not many.

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# NEWS OF OTHER CHURCHES

## CZECH GOVERNMENT MOVES TO CONTROL CHURCH

A law is being drafted that will give the government of Czechoslovakia virtually complete control of the Roman Catholic Church, is was announced on July 18 by the official news agency. Regarded as certain of adoption, the projected new law will make all church appointments, from archbishops down, subject to government approval and gives the government the right to reject any candidate. Under the law the state will pay a fixed annual salary to priests as civil servants and grant them overtime pay, paid vacations and pensions. No priest will be eligible to hold office if he has been convicted by a civil court or if he is not "nationally reliable." The measure stipulates that the R.C. Church must inventory all its property and may not sell or dispose of it without state approval. The law, when passed, will apply to all other Churches as well.

## RELIGIOUS EDUCATION IN AUSTRIA

The Austrian parliament, by unanimous vote, passed a bill which re-establishes compulsory religious instruction for children. Parents however are permitted to decide whether children will attend the religious classes. Teachers in the public schools giving religious instruction will be paid by the state. The vote is said to be indicative of a change in the opinion of Socialist members of parliament who now recognize the value of religious instruction.

## ARCHBISHOP DENOUNCES DOCK STRIKERS

The Archbishop of Canterbury appealed to dock workers to return to their jobs and assailed Communist influences in the stoppage as motivated by "a spirit of anarchy." He called for "political good sense and good Christianity on the part of British citizens" and said that "political Communism is, in its roots and fruits, destructive of the Christian sanctities of human life and is hostile to the Christian faith."

## LONDON'S OLDEST CHURCH IS REOPENED

Attended by four Yeoman Wardens in full ceremonial dress of scarlet, gold and blue, Queen Mary was present at the reopening of the north aisle of All Hallows by the Tower, London's oldest parish church, which was destroyed by a bomb during the blitz. Bishop Wand of London was

met at the church by Lord Wavell, constable of the Tower. The Bishop and his chaplain travelled to the church by boat along the Thames and were met at Tower pier by an escort of clergy. Two representatives of the Episcopal Church were present at the service: Bishop Pardue of Pittsburgh and Bishop Donegan, Suffragan of New York. The church has many connections in the U.S. William Penn was born in the parish and baptized in the church and President John Quincy Adams was married there.

## TAYLOR SEEKS COOPERATION AGAINST COMMUNISM

Myron C. Taylor, the President's representative at the Vatican, went to Istanbul in June to confer with Patriarch Athenagoras on the possibility of cooperation between the Greek and Roman Churches against Communism. While in Istanbul he conferred also with the R.C. apostolic delegate to Turkey. The Patriarch is said to have reminded Taylor that he has expressed a willingness to join forces against Communism at the time of his enthronement early this year. At that time he and his party were flown to Istanbul in the "Sacred Cow," once the private plane of the President of the U.S. and later of the Secretary of State.

## BISHOP BACKS THE WOMEN

Bishop Warner of Edinburgh told an assembly of the Episcopal Church of Scotland that women should have a more active role in Church affairs. He complained of "the vague way in which women are employed, without proper regulation, stipend or pension." A committee has been established to study the matter.

## CATHOLICS INTERESTED IN UNITY

Bishop Stephen C. Neill, assistant bishop of Canterbury and a secretary of the World Council of Churches, told a group of clergy and seminary students meeting at Bristol, England, that there is "a real, living interest" among Roman Catholics in the Church unity movement. As evidence of it he cited "meetings in Germany of Roman Catholic and Protestant theologians to discuss dogmatic questions."

## FAVOR WOMEN BUT NOT NOW

A committee of the Church of England in Canada reported to the synod of Toronto that they accept the principle that women should serve as delegates, but ruled that this is not the time for making the innovation. The request that women be admitted came from the vestry of St. Alban the Martyr.

## CONTROL OF THE HOLY PLACES IN JERUSALEM

Formation of an inter-faith committee to control Christian and Moslem holy places in Jerusalem has been proposed by Isaac H. Herzog, Chief Rabbi of Israel. He declared he favored all Jerusalem remaining in Jewish hands and said that he made his proposal on the basis of talks he had with religious leaders in the U.S.

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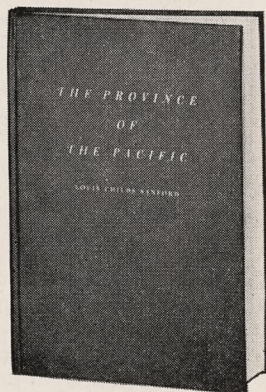
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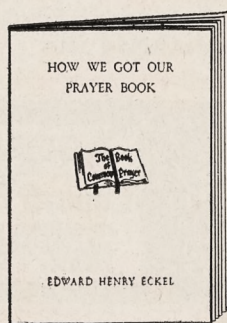
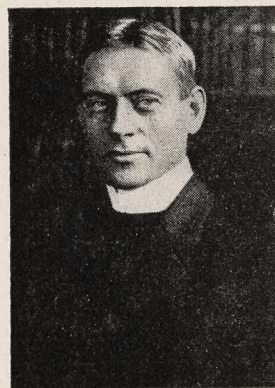
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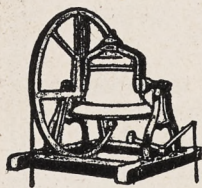
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## PEOPLE

#### ORDINATIONS:

PAUL B. MILLER was ordained deacon on June 27 by Bishop Peabody at St. Paul's, Watertown, N. Y. He is in charge of St. Matthew's, Liverpool, N. Y., the first time this mission has had a full time minister.

DON H. GROSS and GILBERT M. WATT were ordained deacons June 15 by Bishop Pardue at St. Thomas's Oakmont, Pa. The former is in charge of the church at Rochester, Pa.; the latter at Barnesboro, Pa.

EVANS D. SCROGGIE was ordained priest and DAVID L. SOLTAU was ordained deacon by Bishop Bloy on July 12 at Trinity Church, Redlands, Cal. The former is in charge of the Transfiguration, Arcadia, Cal., and the latter, who is a professor at the University of Redlands, will be vicar of St. Paul's, San Jacinto, in addition to his teaching position.

HOWARD B. SCHOLTEN was ordained priest by Bishop Block on July 10 at Trinity, San Jose, Cal., where he is assistant.

FRED L. PICKETT was ordained deacon on June 29 by Bishop Atwill at All Saints', Valley City, N. D., where he is in charge, with charge also of adjacent missions.

#### CLERGY CHANGES:

GIBSON WINTER, formerly rector of St. Mark's, Foxborough, Mass., has joined the Parishfield Community of the diocese of Michigan.

SEWARD H. BEAN, rector of St. Andrew's, Detroit, became rector of Our Saviour, North Platte, Neb., on August 1st.

T. VINCENT HARRIS, vicar of St. Mary's Augusta, Ga., became rector of St. Luke's, Houston, Texas, August 1st.

J. PERRY AUSTIN has resigned as rector of St. Paul's, Watertown, Wis., to become an assistant professor at Canterbury College.

WILLIAM S. CHALMERS, headmaster of Kent School, has accepted the headmastership of Harvard School, boys school of the diocese of Los Angeles. He succeeds Bishop Gooden who retired as head of the school in June.

#### DEATHS:

CHARLES L. PARDEE, 85, died July 23 after a brief illness. He was secretary of the Church Building Fund, 1915-46, and secretary of the House of Bishops, 1922-40. A graduate of Berkeley Divinity School, he was ordained deacon in 1887 and priest a year later.

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H. J. MAINWARING  
Layman of Wollaston, Mass.

Mr. William C. Turpin in a recent Witness asserts that Protestant ministers are "valid ministers of the gospel," and that "the sacraments of other Churches are as real as ours." What does he mean by valid? The only valid ministers of the gospel and the only real sacraments are those of the Catholic Church of the Creeds. If Mr. Turpin is right, his Church is wrong.

If Mr. Turpin is right, then he, I, or any layman, in or out of the Church and any Protestant woman, can celebrate or administer any sacrament of the Church. But no part of the Church has ever recognized any such right on the part of anyone not ordained to the ministry which has from the Apostles been the ministry of bishops, priests, and deacons, (emergency baptisms excepted). Neither has any part of the Church ever recognized separatists, lay or ministerial, as authorized ministers of the gospel. That they are authorized ministers of their sects, none would deny, but when they wish to serve the Church as ministers the Church insists on their loyalty to her, and on their confirmation by an apostolic bishop and their ordination to the ancient, valid ministry.

If Protestant ministers are ministers of the Church, who made them such? The separatist groups to which they belong have all rejected the authority of the Church, and they do not recognize it even now. Where, then, did they get any authority to make ministers equally valid with those of the Church? They could not get any authority other than residing in the individuals making up their congregations, and those congregations have no such authority. That is not to say that Protestant ministrations are without effect, but it is to say that they lack authority derived from the Church. For instance, the couple married recently by a five-year-old Protestant minister were undoubtedly married by a minister having the authority of his sect, but would Mr. Turpin claim that that authority was the authority of the Apostolic Church and that that minister was the equivalent of a priest in the Church of God?

Mr. Turpin, as an ordinary citizen, could presume to take over the duties of a traffic officer and no doubt might be an effective performer in such an

office, but his acts, however effective, would be invalid because lacking true authority.

The Church knows that God is not confining his grace to her entirely, but hers alone is the charter of salvation. It is not necessary to sneer at any "high-church liturgy" or any "little group of men" in the Church. For the Church's position is clearly set forth in the ordinal. It is not the position of any little group of men, it is not the lone position of the Episcopal Church, but it is the position of the entire Church of God down through all the centuries and the position of the vast majority of Christians today.

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# Significant Statistics

. . . *with comments*

## NATIONAL BUDGET FOR COLLEGE WORKERS

| Year |          | College work during these years was a part of the Dept. of Religious Education. The amounts listed were grants toward salaries of college workers. |   |   |   |
|------|----------|--|---|---|---|
| 1932 | \$28,000 | The total budget for College work and Youth work was \$23,000.   |   |   |   |
| 1934 | 18,000   |  |   |   |   |
| 1937 | 9,000    |  |   |   |   |
| 1939 | 12,000   | Total College Work Budget  |   |   |   |
| 1943 | 22,000   |  |   |   |   |
| 1944 | 27,000   |  |   |   |   |
| 1946 | 26,000   |  |   |   |   |
| 1947 | 29,000   |  |   |   |   |
| 1948 | 31,000   |  |   |   |   |
| 1949 | 31,000   |  |   |   |   |
| 1950 | ?        | ?  | ? | ? | ? |

Although this table shows some gain over the financial resources available for college work eighteen years ago, for which we are grateful, it does not reveal the inadequacy of the gain in comparison to the growth of the colleges.

For example the increase in the budget from 1944 to 1949 is an increase of \$7,000 which to some persons may sound notable. . . . But—

## DURING THIS PERIOD THE UNIVERSITIES ALMOST DOUBLED THEIR SIZE.

To accomplish a worthy post-war job on the campus crowded as it was with veterans, and their families, the national budget for college work should have expanded to at least \$100,000.

Though the veterans are now in the minority on the campus indications are that the total enrollment in the Universities will continue to be gigantic compared to pre-war standards, and may even increase in the years ahead, so that a student enrollment of 5,000,000 by 1960 is by no means fantastic. (The present enrollment is approximately 2,500,000.

This tremendous growth has far reaching social and cultural significance. Yet there is little sign that our Church has taken cognizance of it. We must procure more resources to meet this new opportunity.

## DIVISION OF COLLEGE WORK, NATIONAL COUNCIL

281 Fourth Avenue, New York 10, N. Y.

## CHURCH SOCIETY FOR COLLEGE WORK

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