

THE Witness

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May 24, 1951



CANTERBURY CLUB MEMBER

Goes to the Parish Church to Pray

Episcopal Church Work at Colleges

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

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11 a. m., Morning Service and Sermon.
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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Daily: 8:30 a. m., Holy Communion.
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The Rev. James A. Paul, Vicar
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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Thursday, 7:30 a. m.

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Sunday: 8:00, 9:25, 11 a. m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

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STORY OF THE WEEK

Hamilton College Institute Initiated a Series

**It Was So Successful That Agencies Plan
Institutes in Each Province**

BY

VIRGINIA D. HARRINGTON
Professor at Barnard College

★ The foundation for the institute in Theology for College Faculty, held at Hamilton College, Clinton, N. Y., in June 1950, was really laid in December 1947, for two days after Christmas of that year, while metropolitan and suburban New York was emerging from a two-foot blanket of snow, fourteen or fifteen college professors drawn from the eight provinces of the Church met at Seabury House. They had been brought together by the Division of College Work, because the Rev. Thomas V. Barrett, then executive secretary of the Division, and his associates were convinced that college work included work with faculty as well as with students. Out of their conference came a proposal for an organization of faculty people with a long, if not inspired, name: The National Association of Faculty Episcopalians: NAFE for short. Its purposes were to offer opportunity for fellowship, to increase the effectiveness of our witness within the academic frameworks, to provide for mutual exchange of ideas and to organize such conferences and group activities as the members might desire. Obviously the realization of these aims would be achieved through the activities of local faculty groups,

either on campuses, or in dioceses or provinces.

One such group was formed in 1948 in the second province through the enthusiasm for the idea of the provincial committee for College Work, who have sponsored an annual week-end conference for college faculty throughout the province. At the very first of these meetings Professor George Thomas of Princeton gave two stirring addresses on "Christianity and Higher Education." In the discussion which followed, as well as in private group conversations, it quickly developed that most of the faculty present recognized their responsibility, but felt that they were long on faith and short on expression, that like Sir Walter Moberly's English don in the railway carriage, they would turn purple with embarrassment if challenged to defend their faith by a militant atheist. The usual professor, they pointed out, is accustomed to lecture out of the fullness of his knowledge in a field in which he has dug around for years. His familiarity with the material enables him to meet questions with a ready selection of the relevant facts, with a recognition of the several aspects perhaps inherent in the question, and of the areas where answers are not yet provided by the present state of our knowledge.

This he cannot do in theology, because he doesn't know enough, and as a scholar he must be silent where he is ignorant. He is also uncomfortable! Sir Walter Moberly, of course, gives a different answer. He says that every college teacher should have a "minor" in theology. But how can the ordinary professor acquire this within the few hours he can salvage from a life already crowded with classes, papers, quizzes, conferences, committee meetings, outside lectures and perhaps some research, to say nothing of family obligations? Or even if the time were somehow cleared, where does he begin? For to the scholar this is a new field of learning, to be investigated with the same care, the writings in it to be approached with the same critical selectivity as any other field. Recognizing his lack of equipment to proceed in this fashion, he feels at a loss.

Summer School

It was at this point that the Rev. H. Brevoort Cannon, chaplain to Episcopal students at Princeton, suggested a summer school of theology, a week of intensive instruction, patterned after the O.S.S. schools of the late war. His suggestion was greeted with such enthusiasm that the provincial committee on College Work agreed to plan such a school for June of 1950, and so the Institute in Theology for College Faculty was born.

While the committee as a whole acted in an advisory capacity and made final decisions of policy, the real work of creating the Institute was done by Brev Cannon, who actually got together the lecturers, consulted endlessly about the content and titles of courses and raised money to subsidize it; by

Jim Rockwell who got us permission to hold the Institute at Hamilton College, and as chairman of the provincial committee, necessarily bore the brunt of the correspondence; and by Jim Pike, who was chiefly instrumental in gaining a generous subsidy from the Church Society for College Work.

From the beginning certain characteristics and requirements of the Institute were clearly indicated. First, it must be short—not more than a week; second, it must therefore be intensive, but there must be unscheduled time for recreation and conversation; third, since the natural academic community extends from New England to Virginia, we must draw in the first and third provinces; fourth, the lecturers must not only be “tops” in their fields, but they must also be accustomed to dealing with the trained but non-theological mind, and there must be plenty of opportunity for discussion; fifth, while the auspices were to be definitely Episcopalian, there should be no requirement of Church affiliation, for we hoped to attract some of our humanist friends; and finally, since college faculty notoriously receive much of their reward in intangible satisfactions, it must be as inexpensive as possible, and hence we must seek subsidies.

In retrospect, it seems that we had little difficulty in meeting these requirements. The first and third provinces were easily persuaded to join in the venture, and we were extremely fortunate in enlisting early the enthusiasm of Dr. A. T. Mollegen, of Virginia Theological Seminary, whose success as leader of lay schools of theology in Washington, D. C., marked him as just the person for this job. Dr. Mollegen gave the basic course in theology, twelve lectures entitled “The Significance of the Christian World View for Today.” The program was enriched by three lectures on “Academic Neutrality and Christian Evangelism” given by Canon T.



GEORGE MORREL, rector of Trinity, Redlands, Cal. and pastor to Episcopal students at the University of Redlands, is one of the lecturers at the Faculty Institute to meet at Prescott, Arizona

R. Milford of Lincoln Cathedral, England, and three on “The Christian Renaissance in Literature” given by the Rev. Chad Walsh of Beloit College.

Our chief problem was the need for subsidy, and yet in the end it was comfortably solved by the generosity of the Church Society for College Work, the Division of College Work of the National Council, private donors, and by contributions from each of the three provinces. When one added to this support, the indispensable services of Miss Katherine Duffield, the traveling secretary for the second province, whose salary is paid in part by the Woman’s Auxiliary of this province, and the long list of distinguished sponsors headed by the Presiding Bishop, one felt that in a sense the project had the entire Church behind it.

Large Enrollment

So on a bright Monday morning in June, the first Faculty Institute in Theology opened at Hamilton College with an enrollment of over 80 members of college faculties. Each day began with early communion, then

breakfast and Morning Prayer, attendance at all services being entirely voluntary. At 9:30 came Dr. Mollegen’s first lecture, after which we broke up into seminar groups for a discussion of the material which had been presented by any of the lecturers. Immediately at the close of this hour the seminar leaders met with the lecturers to pool the questions which had arisen and to decide which of them should be discussed in the hour following luncheon and by whom. Those question “hours” often encroached on the recreation period and practical problems also were offered for solution, such as, how do you teach geology to a Fundamentalist? What do you do when the department of religion tells students it does not matter what they believe? What is the core of belief and how do you lead people to it? We reassembled for Dr. Mollegen’s second lecture at 5:30, followed by dinner, the third hour either by Canon Milford or Chad Walsh, and ended the day with Evening Prayer.

It is more suitable that persons not involved in the planning of the Institute, whose verdict, therefore, is uncolored by any proprietary interest, testify to its impact and success. In an exceedingly able summary of the Institute published in *The Church Review*, Dr. Adelaide D. Simpson of Hunter College writes: “Dr. Mollegen’s ability to paraphrase and to rephrase traditional language, his wealth of illustration and aptness in quotation made the lectures an intellectual delight, as his steady pressure on the obligation of response and self-commitment to the claims of revelation made them a searching moral experience” . . . Canon Milford’s lectures “were at once brilliant in manner and expression and moving in devotional content.”

The following comment was made by Professor Leicester Bradner of Brown University: “The experiment was a brilliant success. The lectures were presented with liveliness and bril-

liance of thought and the discussions following the lectures gave each individual a chance to bring whatever aspects of the subject had either interested him or puzzled him. The sense of fellowship which developed in the group during the week . . . was extraordinary, something which will long be remembered by those who were there . . . people got to know each other and by the end of the week were discussing things with an intimacy and a freedom in the exchange of ideas which would have been quite impossible in a two or three day conference. This aspect of the Institute can hardly be overstressed; it was one of the most important things that happened. Finally, it is important to add that the intellectual level of the instruction was pitched just right. Faculty members were treated as men and women who were competent scholars in their own fields, people who, even if they were ignorant in theology, could be expected to apply trained minds to it. On the one hand there was no rising into the rarified atmosphere of the ivory towers of pure theology and philosophy, on the other hand no concessions were made to immature or ignorant attitudes."

Importance of Work

The importance of the Faculty Institute to the Church is not just that a certain number of good people, intellectuals perhaps, have been made more articulate about their faith. Its importance lies rather in the significance of college work as a whole to the Church and the vital relation of the college faculty to the success of college work. The democratic composition of our contemporary college student body makes it more than ever true that the leaders of tomorrow are the students of today. The recruitment of clergy and of the lay leaders of the future—both men and women—depends upon the ability of the Church to find or to create and to nourish earnest, intelligent, committed Christians among our

young people in the colleges. Nominal and perfunctory churchmen are valuable only statistically.

The college chaplain has a gigantic job and he cannot do it alone. Not alone is it physically possible for him to reach everyone; his presentation of the Christian world-view cannot possibly succeed in convincing his flock if only opposing positions are presented as truth, either directly or by implication, day in and day out in the classroom. Moreover, the professor has far more influence than the chaplain with the student who is rebelling against his family pattern, and with the student whose family pattern does not include a strong Church attachment, neither of whom would dream of darkening the chaplain's door except in extremis. It is not necessary or even desirable that the whole faculty be Christian, for this would be a false presentation of our society and an inadequate preparation for coping with that society. But it is essential that some of the faculty be Christian, that they be prepared to present its position and to point out the non-Christian, or even anti-Christian, assumptions which underlie much of our "neutral," "objective" teaching. As Canon Milford said, Christianity must out-think as well as out-live its opponents. The Faculty Institutes are important to the

Church because they help to develop such faculty members; faculty members of this sort are essential to the success of college work with students; Christian students of today are the living and growing Church of tomorrow.

KENTUCKY PLANS OWN SEMINARY

★ Bishop Moody's plan for the reactivation of the Protestant Episcopal Seminary in Kentucky received the unanimous endorsement of the convention of the diocese of Lexington. It came as a surprise to most of the delegates to learn that there had been a seminary in the state which was founded in 1832 by Bishop Smith, first bishop of Kentucky, and chartered by the legislature in 1834. The plan calls for no great building program, but rather the utilization of existing institutions in Lexington, where the University of Kentucky and Transylvania College are located. Officials of these schools were reported to be keenly interested in the undertaking. A community house for students is envisioned. Bishop Moody was led to the decision by the inability of present seminaries to take care of the qualified men seeking preparation for the ministry. He made it clear that the standards would be high and that it would not be a school for "lame ducks." Instruction will begin in the fall.



COMMUNITY SERVICE is a feature of most Canterbury Clubs

Notable Student Work At Florida College

BY

DAVID H. BROOKS

Vicar of St. Michael and All Angels,
Tallahassee

★ Florida Agricultural and Mechanical College, the only state school of higher learning provided for Negroes in the state of Florida is the site of our diocesan's latest venture in the area of college work in the deep south. The student work here is the outgrowth of a previous community work, St. Michael and All Angels mission, which had run down. The old church building had deteriorated to the extent that services within it were no longer possible. The small membership had also deteriorated, both in spirit and in membership. There were only twelve left. Due to a wise decision of our bishop, the Rt. Rev. Frank A. Juhan, it was decided to sell the old property and rebuild within close proximity to Florida A & M College. The initiation of this thinking was the beginning of our present college work. It should be said here that the college work became a reality through the combined efforts of the bishop of the diocese, the local congregation, and the department of missions. Our present heating plant is the direct result of a gift of \$1,000

from the department of missions.

The new chapel was ten months under construction, and this period gave us many anxious and trying experiences. Each Sunday found us on the move, trying to find a place to worship in. We worshipped in classrooms, dormitory basements, and homes of church members; but the work moved on. The moving church finally settled in the G. I. apartment of the chaplain.

On Easter Sunday, 1948, we entered our new chapel and held our first service. It was a great day. We readily realized that our entrance on this day had a special and spiritual meaning. It was the glad day of Easter, the commemoration of the Resurrection of our Blessed Lord—it was also the spiritual resurrection of the new St. Michael and All Angels. We have observed this dual significance every Easter service.

The new St. Michael's was erected only three blocks from Florida A & M College—the crossroad of community and campus life. We dedicated ourselves, then and there, to the

dual objective of ministering to the spiritual need of both groups—campus and community.

Canterbury Club Organized

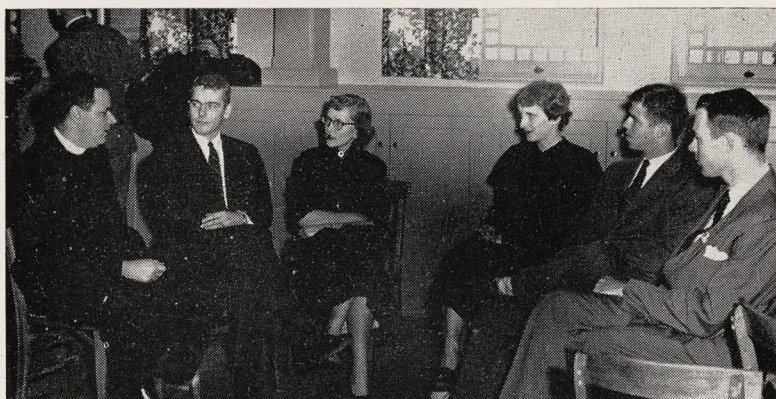
High on the agenda of our work was the organization of Episcopal students into the life and program of the Canterbury Club. The first Episcopal student survey revealed eighty-five. These were organized during the spring of 1948. Our students dedicated themselves to the total program of the Canterbury Club; including prayer, study, service, giving, evangelism, and unity. The activities of our student group, from this small beginning, are too numerous to mention. Let me cite just three:

One, church school survey—the efforts of Mrs. Vivian Brooks, wife of the chaplain, who began our church school with one pupil, were greatly augmented by a survey conducted by the Canterbury members. They made a house to house canvass of our local community to determine the number of children, church school ages, who were not attending some church school. The survey was successful, and as a result, we were able to bring in many additional children. Our church school now numbers well over 60 pupils.

Two, infant baptism—during Lent of 1950, the Canterbury Club conducted a survey of Florida A & M College to determine the number of the faculty members having infants and children needing holy baptism. As a result of this survey we baptized 25 infants and children Easter Eve of the same year.

Three, campus public relations—our Episcopal students share, as an organization, the religious and inter-club life of the college. Typical of this is taking charge of the mid-week college prayer service, at least once each semester, and inviting other campus organizations to share their social hours, seminars, and study periods.

Our student work has enjoyed a very cordial and splendid relationship with the college offi-



CANTERBURY CLUB having session with the Chaplain is a regular feature of its activities at colleges

cials. They have extended to us every possible courtesy and convenience. Due to this relationship, we have been able to carry on a limited program of activities, to have bi-monthly meetings, and periodic celebrations of the holy communion in buildings on the campus. We are extremely grateful for these, for they have made possible our work thus far. But, we realize that if the work is to grow and be permanent, some facilities must be provided by the church itself.

In this observation of the Canterbury work, may I mention two young ladies who serve as faculty sponsors—Misses Eleanor Young and Bessie Washington. They were presented for confirmation along with many others, and have served commendably in the organization and prosecution of the life and work of the Canterbury Club.

Some Early Fruits

Seven classes have been presented to the bishop for a total of 102 confirmees. Of this number, 38 were students, 46 faculty members, and 18 children. The conservation of a large percentage of these confirmees, seems to me, an encouraging sign, and points to the permanency of the work. Of the total number presented, 74 or 73% are still active and share the Christian life at St. Michael's; 16 have been transferred to other Episcopal churches. God has also blessed our efforts with 60 infants and children added to the church through holy baptism.

Of the small number of Negro postulants who will be studying in our seminaries for holy orders this fall, possibly three will be from our work here. Mr. George Hall, Jr., a postulant of this diocese and from our college work, is planning to enter General Theological Seminary; Mr. Vinzant Pottsdamner who spent one semester at Bishop Payne Divinity School before it closed, is planning to reenter the seminary this fall; we have another faculty member, recently presented for confirmation, who

is also desirous of entering the seminary this fall. We are looking forward to having all these splendid young men working in our diocese with us in the near future. These are some of our early fruits—so soon. Future prospects for priests and church work look equally encouraging.

The Well is Deep

The response of the community, and especially the college family, to our initial efforts, has been far beyond our expectations and our ability to thoroughly prosecute. We are often reminded of the work of the woman of Samaria—and they have become our litany: "Thou hast nothing to draw with, and the well is deep." Surely this is our plight here. Our facilities are not keeping pace with the people's faith; or possibilities far outstrip our program.

This is not an isolated happening, but can be multiplied an hundred fold on every college campus. All is needed are willing hands, stout hearts, and a forward program. Here at Florida A & M we know that each year will bring 400 additional students and many new faculty faces within our reach. They will be willing and asking for the spiritual guidance that our Church can give—the question

is: "Will we be able to convert that willingness—to satisfy that asking?" Again, we say—"The well is deep, but we have nothing to draw with." And so we seek the prayers and good will of the entire Church, and pray that added strength and help will be forthcoming as we struggle with our limited facilities and resources to meet the challenge and opportunity at hand.

YOUTH AGENCY MEETS AT SEABURY HOUSE

★ Nearly 9,000 girls and boys received counsel and held during the past year through the diocesan societies of the Episcopal Service for Youth, it was reported at the annual meeting held at Seabury House, May 9-11. A new relationship between the agency and the National Council was voted whereby ESY, while retaining its identity and incorporation, becomes a unit of the Council's social relations department.

UNITY COMMISSIONS HAVE MEETING

★ Unity commission of the Episcopal and Methodist Churches met last week in an off-the-record session held at Kenyon College. It is the second meeting this year, with a third planned for fall.



MINISTRY to college students is essential if the Church is to have strong leadership. Here a group at the University of Michigan meets with the chaplain

EPISCOPAL CHURCH NEWS

C. JARED INGERSOLL MADE DIRECTOR

★ C. Jared Ingersoll, industrialist of Philadelphia, has been elected a director of the Episcopal Church Foundation, organized to seek gifts and bequests to enable the Church to enter new and broadening fields over that provided by the budget. Pierpont V. Davis, president of Harriman, Ripley & Co. is president; William B. Given Jr., chairman of the board of the American Brake Shoe Co. is chairman of the executive committee; George Whitney, chairman of the board of J. P. Morgan & Co. is treasurer; Edwin S. S. Sunderland of Davis, Polk, Sunderland, Wardwell & Kiendl, is secretary.

Mr. Ingersoll, in addition to being president of Muskogee Co. and chairman of the board of its subsidiaries, is director of the Pennsylvania Railroad, the Atlantic Refining Co., Phelps Dodge Corp., the Insurance Company of North America, and R. G. Tourneau, Inc. He is also manager of the Girard Trust Co. and of the Western Saving Fund Society of Philadelphia, and a

trustee of the Mutual Assurance Co. and of the Central Hanover Bank and Trust Co. of New York.

The announcement was made by Bishop Sherrill, the Presiding Bishop, who is also the chairman of the board of the Foundation.

MASSACHUSETTS HAS CONVENTION

★ Resolution urging support of the mid-century White House conference on children and youth, to be held in Washington in December, was passed at the convention of Massachusetts, meeting in Boston May 2. Other resolutions urged wheat for India; calling for a citizens' commission to investigate crime in the state, similar to the Senate's commission; urging Congress to "vastly increase" appropriations for the point four program and urging that the program be worked out with the UN. The resolutions were a direct sequence of the convention address by Bishop Nash.

WASHINGTON DEALS WITH SALARIES

★ It was reported at the convention of the diocese of Washington, meeting at Trinity, May 7, that the median cash salary in the diocese for clergy is \$3,600, placing it tenth among the 74 dioceses reporting to the commission to study the subject of the General Convention. Salaries, disregarding small allowances for autos and with houses provided in all but a few instances, range from below \$3,000 (16 in number) to \$6,000 and over (9 in number). Thirty parishes pay their rector \$3,000 to \$4,000; eleven from \$4,000 to \$5,000 and seven from \$5,000 to \$6,000. Bishop Dun, after saying that men did not go into the ministry for "motives of financial gain," nevertheless has a right to expect "compensation which will set them as free as

may be to do the work they are called to do without undue anxiety and without asking excessive sacrifices of their wives and children."

The Rev. Alfred B. Starrett, a professor at Central China College where he lived for six years under the Communist regime, told the delegates that the revolution was not so much pro-Communist as it was anti-Kuo-mintang with its corruption and graft. These revolution forces will not be stopped, he said, by bombing or by landing on the mainland a "man they consider a traitor."

CONVENTIONS DEAL WITH GAMBLING

★ If there is a diocesan convention that has not passed a resolution this year condemning gambling, generally following reference to the evil in the bishop's address, we have not yet run across one. So we will let this brief item cover the field—the Episcopal Church does not approve of gambling in general or bingo and other games of chance as a means of raising funds for churches.

WOMEN APPROVED BY NEWARK

★ The convention of Newark voted to amend its canons to permit women to serve as delegates. It stipulated however that at least 50% of the delegates from a parish or mission must be men. It was the second reading of the amendments, the convention last year having taken similar action. The vote this year was 87 to 34 by the clergy and 64-28 by the laity. Both Bishop Washburn and Bishop Ludlow favored it.

Bishop Washburn strongly urged that \$3,300 and a rectory be considered the minimum salary for a married priest, and stressed that vestries should not allow the minimum to become a maximum.



INTERFAITH Chapel being built at Cornell has revolving altar

EDITORIALS

College Work

PREACHING the gospel of Jesus Christ on the campuses of colleges and universities is the most imperative missionary opportunity and responsibility that the Episcopal Church has during the second half of the twentieth century.

This is the conviction of hundreds of clergy and women college workers who minister to students and faculty and work with them in reaching thousands of the unchurched and dechurched on our campuses.

This is the conviction of the three agencies of the Episcopal Church which are directly concerned with the evangelization of the campus: the National Council's Division of College Work, the National Commission on College Work and the Church Society for College Work.

The division, composed of three members of the National Council: The Rev. Matthew Warren, who serves as chairman of the division, Dr. Clark Kuebler, president of Ripon College, and Mrs. Roger Kingsland; a representative of the Woman's Auxiliary, Mrs. Francis O. Clarkson, and three coopted members: the Rev. Jesse Trotter and Captain Leslie Richardson of the Church Society and the Rev. Robert Rodenmayer, chairman of the national commission, are responsible to the Council. Meetings are held at the time of National Council sessions.

The Church Society for College Work is recognized by the National Council as an independent self-governing body responsible for promoting college work within the Episcopal Church, raising funds to initiate new work and recruiting for the ministry. Throughout the years it has done a magnificent job of awakening the Church to its missionary opportunity and responsibility on the campus and of raising funds to help get the task done. The Rev. Jesse Trotter is president of the CSCW and Captain Leslie Richardson is its executive director.

The division and the Church Society work as

one in their common task of evangelization through representation on the national commission on college work.

The national commission on college work, a body of seventeen men and women who are in close touch with all aspects of college work, was created by the division and given the responsibility for policy, program and allocation of grants-in-aid toward the salaries of college clergy and women college workers. This body meets once a year but has an executive committee which meets four times a year.

The members of the national commission are: the Rev. Thomas Barrett, the Rt. Rev. Stephen F. Bayne Jr., the Rev. Roger Blanchard, the Rev. Tollie Caution, the Rev. John Coburn, Mrs. Irwin T. Hyatt, Mr. Scott Jones, the Very Rev. Alden Drew Kelley, the Rev. Knud Larsen, Mr. John Morris, the Rev. Arnold Nash, the Rev. Matthew Warren, Captain Leslie E. Richardson, the Rev. Robert Rodenmayer, the Rev. Russell Staines, the Rev. James Stirling, the Rev. Jesse Trotter, Miss Helen Turnbull.

Another important arm in the organization of college work is found in the provincial secretaries for College Work. Provinces II and III have full-time secretaries, the others part-time. Working with the 651 clergy who combine college work with parish work, and with the 90 full-

time college clergy and women college workers, these secretaries bear a large part of the burden of visitation, counselling, and planning for conferences of students and faculty.

They are: the Rev. Jonathan Mitchell, province I; Miss Katharine Duffield, province II; Miss Hazel King, province III; the Rev. Arnold Nash, province IV; the Rev. Almus Thorp, province V; the Rev. LeRoy Burroughs, province VI; the Rev. Gray M. Blandy, province VII; the Rev. Samuel Garrett, province VIII—south; and the Rev. David R. Cochran, province VIII—north.

Two emphases have dominated the policy of Episcopal college work. First, we have insisted

"QUOTES"

ALMIGHTY GOD, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look upon thee, who art the fountain of all wisdom; through Jesus Christ our Lord. Amen.

—The Prayer Book

that our mission is to the total university community: students, faculty and administrators. It is college work and not just student work. Second, we are a division in the home department, rather than, as is the case in many churches, within the department of Christian education.

College work, we feel, is unique among the mission fields of the Church. Into the front firing line of a secular society we send our best trained and equipped men and women. In classroom, laboratory and dormitory young adults and teachers alike are challenged by the demands of Christ. For it is our conviction that God has created the university and will use it to serve his purpose.

Notes and Comments

THE Church lost one of its most distinguished laymen, and The Witness one of its staunchest supporters, in the death of Courtenay Barber of Chicago. Through his long membership in the Church he is said to have sponsored more candidates for the ministry than any layman. He was one of the founders of the Brotherhood of St. Andrew which he served for a time as president and for the past ten years as vice-president, with particular interest in its work in Japan. Mr. Barber's support of The Witness was expressed chiefly in two ways: he never failed to write us

letters of encouragement and endorsement when we were criticized for supporting unpopular causes. We further venture the guess that there are more gift subscriptions in our files which came from him than from any other person.

ONE way to defeat a good resolution is to offer a better one. Whether this was the purpose of the Congregational clergyman who caused to be tabled one condemning minstrel shows by proposing "a much stronger one" we do not know. In any case we agree with the tabled resolution that "Minstrels present an exaggerated and derogatory stereotype of the American Negro minority, offend the sensibilities of most Negroes and others who believe in interracial understanding, mis-educate non-Negro youth, confuse Negro youth, and defeat, in a sense, the intent of the Church to work for Christian democracy."

GEORGE J. REHRING, Roman Catholic bishop of Toledo, told women of his Church recently that he could not understand why some people consider his Church an enemy of democracy. The answer is that we know at least something of conditions in Spain, Mexico, Latin America, to say nothing of certain sections of the United States. As for the good bishop's remark that "the hierarchy does not meddle in politics," the lie is given to that almost daily in the columns of any newspaper published in a city of 100,000 or more.

Why Church Work at Colleges?

BY

PHIL ROBB

Senior at Princeton University

EPISCOPAL parents are deluding themselves if they think that their offspring are going to be strengthened in the faith while at college. Their sons and daughters actually have about one chance in ten of being at a college where there are well-organized activities directed especially at them as Episcopal students. Only 25,000 of the 250,000 college Episcopal students in the country are effectively reached by the Church, mostly at the large state universities and at the older private colleges.

The chief job of the National Canterbury Association is to plant and encourage new student groups on campuses where they do not now exist. The 25,000 students who are now members of Canterbury Clubs are beginning to contact Episcopal students on near-by college campuses, as

well as the apathetic on their own campuses, in one of the most vital and necessary missionary movements in the Church today.

Students Challenged

WHY get excited? The reason is plain. The atmosphere on most college campuses today militates against the Christian student. Entering college with a Sunday School conception of what Christianity is all about, the student is challenged to think for perhaps the first time in his life, and among other things his immature religious beliefs are blasted. Without aggressive guidance on the part of the Church, the chances are great that instead of reformulating his thinking along intelligent and mature Christian lines, he will be weaned away from true Christianity and will

adopt in its stead a sort of pseudo-Christian humanism.

The process is slow and easy. A psychologist teaches him that man is perfectible, and the student comes to think that sin is simply the result of an unfortunate childhood. An anthropologist teaches him that all values are relative, and the student sees missionaries as being harmful to other cultures. A historian teaches him that through the centuries man has made considerable progress, and the student feels that human nature is improving. By the time his college career is over, the former Episcopalian is likely to look upon Christianity and the Church as something for the weak, and tolerantly concedes that it's all right for those who need it. He says that he will follow the teachings of Jesus because they are helpful in human relationships, but he can get along quite well by solving his problems rationally without the props of Church or the supernatural. This process is clearly visible on every college campus, and its results are evident in the Episcopal Church as a whole.

Class Church

ANOTHER reason for getting excited is that, with most Church activity concentrated at the large state universities and the older private colleges, the Church is for the most part reaching those students in the higher social and economic classes, while ignoring students at state teachers' colleges and the smaller and younger and less-expensive private colleges. This present policy could perhaps unintentionally lead to a further concentration of Church membership in the upper socio-economic classes, which almost everyone would agree to be an unhealthy state of affairs if the Episcopal Church is to be truly catholic.

Why push hard with college students anyway? The answer to this question is that the college years are among the most impressionable in a person's life. It is often at college that an individual thinks seriously about the questions, "What am I? Why am I here? Where am I going?" The philosophy of life that he formulates, and the occupational choices that he makes, set the course of his life. If the Church is an active force in the college student's life, these decisions and thoughts can be guided into Christian channels, and his life dedicated to our Lord.

Why Canterbury Clubs

WHY Canterbury Clubs? Why must college students be organized into groups? The answer to this is that the college student has his faith challenged and contradicted constantly in the classroom and lecture hall, and he needs an opportunity to talk out the doubts and uncertainties that are raised by his secularly-oriented profes-

sors. Most Episcopal students do not know beans about Christianity or the Church, and without the opportunity for discussion and study of the problems, many of them intellectual, some of them personal and social, which are somewhat unique to the student in the college atmosphere, he is not likely to be able to grow in the faith as well as if he had a chance to talk out these problems with other students in the same boat. There is great encouragement in the close fellowship with other Christian students that is found in most Canterbury Clubs. It is much easier to stem the secular tide in league with other Christian students than it is to try to buck it alone.

In addition, a Canterbury Club gives an opportunity for corporate worship, for service to the Church and to the community, and for all-around good times.

What Is Being Done?

AT the present time, college Episcopal students on campuses where Canterbury Clubs already exist, are contacting Episcopalians on campuses where there is no organized life among student Churchmen. In one state, for example, where there are twenty-four colleges, during the past several months students from the four already-existing clubs have gone to the campuses where there are no clubs, and have so far helped establish three new clubs. Student missionaries who are convinced from their own experience of the great value of Canterbury Clubs are most effective in convincing other students to get the ball rolling.

Already-established Canterbury Clubs are not kidding themselves into thinking that they can ignore the missionary opportunities among the apathetic Episcopalians on their own campuses. In addition to offering the opportunity for a full range of church activities through the Canterbury Clubs, convinced Episcopal students call on all freshmen during orientation week in the fall, sponsor preaching missions to the campus, and in their contacts in the dorms and in all campus activities, make personal witnesses to the faith in an effort to spread the gospel to their fellow-students.

There is a tremendous opportunity for members of the National Canterbury Association to make it possible for thousands of other supposedly Episcopal students to have the same opportunities for learning and living in a Christian fellowship on the campus. Bringing the gospel into another person's life is the greatest thing that you can do for him. Many nominally Episcopal students are today groping for meaning in life, and are ripe for conversion. They can be won for our Lord if we will but exert the effort.

Church Work at Cornell

BY

RICHARD B. STOTT

Chaplain to Episcopal Students

FOR more than sixty years Cornell University has benefited from one of the strongest interfaith programs in American college life. John R. Mott, then a student, was one of the first at the university to see the importance of trying to develop a workable program in cooperative religion for the college campus. His efforts and those of his successors eventually led to the founding of Cornell United Religious Work, a pioneer organization with an objective of developing understanding and respect among the eleven denominations and faiths that constitute its membership.

The close and genuine cooperation fostered by CURW between Episcopalians, Jews, Roman Catholics, Unitarians and other denominations sometimes amazes students. Cornell's interfaith program seems to be successful because of CURW's basic philosophy of not trying to reduce all religions to one "denomination," but by trying to increase and strengthen the effectiveness of each individual group. There is no attempt to create an artificial interfaith program on every level of religious activity, but to join together on such naturally cooperative activities as work with freshmen, inquiry groups, public affairs, fellowship and social service on the campus and in the community.

The significance of the successful CURW program so impressed itself upon Myron C. Taylor that he came forward two years ago with funds to erect the new interfaith building now under construction on the campus. The \$1,940,000 building, named Anabel Taylor Hall in honor of Mr. Taylor's wife, will have quarters for interfaith

religious work which would be difficult to duplicate in convenience and beauty.

In addition to cooperating on an interfaith level, each Church group in CURW carries on its own program geared especially to the needs of its own students. The Episcopal Church and eight other groups support such programs and maintain full-time chaplains on the campus. Even before Jim, the typical Episcopal student, arrives on the campus, he has an opportunity to meet the Episcopal chaplain, the Rev. Richard B. Scott, and other members of the CURW staff at "Freshmen Camp." Each year, under the sponsorship of the interfaith program, six hundred freshmen spend four days in an informal camp setting where the staff and upperclassmen try to help them prepare for some of the problems they are bound to meet in college life. Such topics as "men's-women's relations," "academic integrity," and "the place of religion in college life" are presented by student panels and then discussed by the freshmen in bull sessions in their cabins.

Students Visit

AFTER Jim and the other new Episcopal students are on the campus, they are visited by upperclass members of the Canterbury Club, the official Episcopal student campus organization, and welcomed into the Episcopal Church at Cornell. On the first Wednesday night of the school year, Jim and 175 of his classmates are guests at a reception for new Episcopal students at St. John's Church in downtown Ithaca where the Rev. Reginald Charles is the rector. At this informal party Jim has a chance to meet some of the other 1000 Episcopal students on the campus and hear about their program at Cornell.

Most of the student activities are centered in the Canterbury Club, headed by a student vestry with a senior and junior warden. On Sunday night, Jim goes to the meeting of the Canterbury Club, where supper is prepared by the students, and later he takes his turn cooking, serving or washing dishes. After the dishes are cleared away, a guest speaker or the chaplain opens the meeting with a talk leading up to a student discussion. Some of the recent topics have been: "why pray?," "Christian marriage," "is active participation in war contrary to Christian principles?" and "Christmas in music." A few weeks ago the Rev. George Gallos celebrated the divine



Girls at Freshman Camp

liturgy of the Greek Orthodox Church at St. John's Church and was assisted by a choir of forty voices from the Greek Orthodox Church in Rochester. Some of the students stay after the meetings for dancing and recreation or just to sit around and talk.

Many Church Activities

DURING the week, Jim may work with the service committee in redecorating an old Episcopal Church or painting a room in one of Ithaca's community houses or join the interfaith service program and spend his time at the hospital, the "Y" or with the Boy Scouts. If he has a flare for journalism, he is welcome to help in publishing the Canterbury Club monthly paper.

Every Tuesday afternoon there is an open house at the chaplain's new home on the edge of the campus, and Jim knows that he's always welcome. He also feels free to drop in at any other time to talk about some of the problems that are bothering him or just to say "hello" or have a cup of coffee. The chaplain's office in Barnes Hall is also one of the hang-outs for the Episcopal students. Jim may be one of the many who come up to the office to talk with the chaplain about such problems as: "I'm busting out of Cornell," "I've lost my faith," "I'm in love with a Roman Catholic," "I'm having trouble at home," "I can't pray any more," or "What's the purpose of it all?"

Several times a year Jim and some of his friends get away from their studies and relax for awhile at Mt. Pleasant, the university cabin a few miles from the campus. At these weekends the students cook their own meals, plan their own discussions and usually have a square dance on Saturday night.

Beliefs Challenged

AS an outcome of bull sessions and even classroom lectures, Jim may learn that his beliefs are challenged for the first time, he's on the defensive, and his knowledge of Christianity and the Episcopal Church are inadequate. No credit courses in religion are given at Cornell, but if Jim really wants to find out more about his own Church or even about other denominations or faiths, he can attend some of the lectures and discussions led by members of the interfaith staff in Barnes Hall. Each term the Episcopal chaplain teaches a volunteer course on the "doctrine, discipline and worship of the Episcopal Church." The Canterbury Club, at its Sunday night meetings, also tries to gear its lectures and discussions to subjects that will increase the student's knowledge and faith in his religion. Each Lent a three-day mission is held on the campus with such lead-

ers as Rev. Samuel Shoemaker and Rev. Herbert Hawkins, OHC.

Contrary to popular belief, many college students and faculty members do attend church. On Sunday morning, Sage Chapel, the university interdenominational chapel, with a seating capacity of 1000, is always filled. In addition to this, many of the students attend the twelve churches in downtown Ithaca. Jim may prefer to go to one of the Sunday services at St. John's Church and then meet other students and faculty at the coffee hour after the 11 o'clock service. If it happens that Jim is up early on Sunday morning, he can go to the holy communion service celebrated by the Episcopal chaplain at the Lutheran Church at the edge of the campus. Mid-week services are held in the Barnes Hall Chapel, and last year during Lent, and exclusive of Sundays, approximately 700 communions were made at the 7:15 morning service.

Religion Makes Sense

TEN to twenty years ago it was often true that the student who got up and went to church was ridiculed by the other students in his living unit. Today, if Jim goes to church, he may still be laughed at by some, but many more seem to look at him and say, "He's got a hold of something." This increase in church attendance does not mean that 90% of the student body is caught up in a religious revival. However, it does seem to indicate that many students, because of various reasons, are beginning to think that perhaps, after all, religion is the missing link that can make sense out of life.

As Jim moves on through Cornell, he finds the Episcopal Church in many of his activities. One of his professors may be the junior warden at St. John's or a member of the Episcopal faculty committee working with the chaplain and the Canterbury Club. In his fraternity or dorm he may find himself in one of the many discussion



Informal Discussion at Barnes Hall

groups led by the Episcopal chaplain. One of the seniors recently said, "It's a great help to know that my Church cares so much about me that it has moved on the college campus, and personally, it means a lot to me to know that my Church is on the spot when I need it."

Since Jim usually doesn't have much spending money, the Church expects little financial support from him. The work of the Episcopal Church at Cornell is supported mainly by the diocese of Central New York with help from the Church Society for College Work, the Woman's Auxiliary, St. John's Church of Ithaca and the parents of our students. Last year the students bought a new set of communion vessels for the church on the campus, and next year they are going to try to raise \$1500 to furnish their offices in Anabel Taylor Hall.

Jim and the rest of us at Cornell are looking forward to our new building because, as Myron C. Taylor put it: "Religion is the greatest force in the world today. Anabel Taylor Hall, as an interfaith center, will be built on the simple conception that we are all believers in God and human liberty, and that we must stand together to resist evil. Nothing being done at Cornell today is more important than the program to revitalize and strengthen that idea, which is the inspiration for this memorial."

Further Adventures Of Mr. Entwhistle

THE COMMITTEE SEEKS A RECTOR

BY

THOMAS V. BARRETT

"THERE'S a committee here to see you, Samuel," said Isabel Entwhistle one Sunday afternoon after dinner. "I think they're from St. Enthusia. Aren't they looking for a rector?"

"Tell them I'll be right down," Samuel mumbled as he struggled into a clean shirt. He was not in a particularly jocund mood. He felt reasonably confident that so far as the morning service was concerned, homiletically speaking, he had laid a large, ignoble egg. He wanted two hours of rest to recuperate from the ravages of failure. If there was anything he wanted nothing to do with that Sunday afternoon it was a committee; even one looking for a rector. But as he adjusted his collar and lifted the muscles of his face into a not unfriendly grimace he toyed with the idea of entertaining a "call" to St. Enthusia. To be sure it was not as large a parish as the Church of the

Tribulation but since it numbered among its followers of the cross a goodly number of blue-bloods, there was a chance that it constituted what the bishop might call a "glorious opportunity."

"Not that I'm unhappy here," Samuel told himself as he went down stairs, "but a change might be good for my people."

The committee was made up of five middle-aged gentlemen and two mature members of the Ladies Aid.

"My name is Jepson," said one of the gentlemen who looked like a retired automobile salesman. "Sorry to bother you on a Sunday afternoon. We're from St. Enthusia's parish." He introduced his subordinates. "We just dropped in for a bit of advice."

Samuel Entwhistle smiled competently.

"You see," Mr. Jepson went on, "we're looking for a rector."

Mr. Entwhistle wet his lips, arranged his face in what Isabel called his "EinFeste Burg" look, and tried to find a natural and dignified position for his feet.

"We've been over to St. Stability this morning visiting Father Goodwear," announced Mr. Jepson. (Mr. Entwhistle decided it wasn't going to matter where he put his feet, and let them turn toward each other in mutual resignation). "We wondered if you could give us your . . . well . . . your frank and honest opinion of Father Goodwear as a possible rector for St. Enthusia. Entirely confidential of course."

"After all," Mr. Entwhistle whispered to himself, "the Tribulation probably has a larger budget."

"I think," he said out loud and with confidence, "that Goodwear is one of the best men in the diocese. He has fine judgment, he's a good preacher, an excellent pastor, and while not dynamic he would quickly win a place in the hearts of your people. You would all learn to love and respect him."

"We attended church at St. Stability, as I say," Mr. Jepson went on. "We found the service very well done. The sermon was helpful. We all liked Father Goodwear. We did wonder, however, whether he is perhaps well . . . a little . . . well . . . too old for the work in our parish."

"Old?" Samuel asked vacantly as he remembered that Goodwear was two years younger than he was.

"He seems energetic of course," put in an elderly member of the committee who looked to Samuel like a semi-retired dictator, "but we think we have an up-and-coming parish and we do need

someone to work well with our young people. We understand Father Goodwear is about forty or so."

"Old." Samuel repeated, leering stupidly at the committee. "He's only forty-two."

"We do need a man to appeal to our youth," Mr. Jepson added. "I think that youth is so important, and they seem to be slipping away from the Church don't they?"

Samuel threw out his chest slowly trying to look more robust than he felt on a Sunday afternoon.

"I would hate to think I was too old for St. Enthusia," he said rather icily. "It is your opinion that a man is incompetent after forty?" The members of the committee hurried frantically to make up for lost ground.

"Well of course . . ."

"We didn't expect . . . to aspire to a man of your calibre . . ."

"We just felt we needed to be sure we got a man who would attract our young people . . ."

"The 'teen agers never took to Father Squidge."

"Father Goodwear is capable I'm sure . . . it's just that we wondered . . ."

"You see," Mr. Jepson broke in, "we're in a growing community, as you know. Lots of new people; young married people moving in. We need a minister with energy—you know . . . someone to get out, and hustle and get these new people. Sell them on the Church. It's a challenge . . . for the right man." Mr. Jepson's tone and implications began to annoy Samuel. After all what was there to lose?

"How old are you?," he asked bluntly.

"I?," Mr. Jepson asked, pushed back on his sacroiliac. "Well . . . well, I'm fifty-eight. Why?"

"You're a salesman, did you tell me?," pursued Samuel.

"Well, no . . . I mean I don't think I told you. But I am. Buicks."

"Do you consider yourself too old for energetic work?," asked Samuel relentlessly.

"Who me? Of course not. I'm . . . I consider myself in my prime. Sold more cars last year than ever before . . ."

"And you sir," said Samuel turning to the semi-retired dictator, "what is your business may I ask?"

"I'm a lawyer."

"Mr. Bunce," put in another humble member of the committee, "is head of the law firm of Bunce, Doodle, O'Malley, Oppenheimer and Bunce. You must have heard of them?"

"Do you feel you are getting a little elderly

for law work?" Samuel asked leaning forward solicitously. It was apparent that the senior member of Bunce, Doodle, O'Malley, Oppenheimer and Bunce would not be willing to allow very much equity. Samuel smiled jovially and raised a hand in good-natured benediction. "Just being facetious," he said. "My point is that clergy as well as lawyers, and salesmen, doctors, and industrialists—even major generals—sometimes still function well after . . . well . . . even forty-five."

"Of course we realize that," purred Mr. Jepson with an eye to the offended plumage of Mr. Bunce. "It's just that we old folks feel we can take care of ourselves. It's our youth we are worried about . . . perhaps Father Goodwear would be the man for us."

"I am sure he is one of our finest priests," said Samuel.

"Do you know anything of his political views?" asked Mr. Bunce.

"Well, I would say he is a progressive socially, and perhaps politically . . . on the liberal side."

"You mean he's communistic?" Mr. Bunce began to turn back his feathers again.

"Not at all . . . not at all," soothed Samuel. "He's a public spirited citizen with the welfare of . . . well of the youth in mind. Democratic I believe."

"I'm not sure that would suit us very well," Mr. Bunce said. "We're mostly Republicans at St. Enthusia."

"Do you think he would be co-operative with our Ladies Aid, and the other women's organizations of the parish?" asked a frail member of the committee.

"Undoubtedly," Samuel said, beginning to get ruffled again. "I feel quite sure he has no antagonism against women or their organizations." He smiled sweetly. "Anyway, you said you could take care of yourselves while he attended to the youth of the parish."

"Of course," Mr. Jepson warned. "We oldsters would want some attention, wouldn't we Clara? Ha! Ha!" "It seems to me," Samuel said, anxious to get on with his two hour rest period. "A parish needs above all else a mature man, of good judgment. If you get sick and need help, if somebody in your parish has some serious spiritual problem you want a man with experience don't you?"

"Yes, of course," Mr. Jepson agreed reluctantly. "Still, we think we need a young man with energy. St. Comforts over at Youngstown just got a new man. He's about thirty. Fine young fellow. He certainly is making things hum. Makes thirty-five calls a day they tell me. That's what I call good salesmanship."

Samuel decided it was time to throw in a bon mot.

"It's not the quantity of calls that counts but the quality," he said smugly.

"Yes of course." Mr. Jepson agreed unconvinced.

"Are there perhaps some other men whose names you might give us. We do not wish to leave a stone unturned," Mr. Bunce said.

Samuel chewed his lip in thought, and decided all the good men he could think of were too old for the kind of thing desired at St. Enthusia. Finally he remembered Rockbottom.

"There's Rockbottom over at Smytheville. He's a good man."

"How old a man is he?," frowned Bunce.

"I guess about thirty-six," Samuel said timidly shaving a couple of years off Rockbottom's age.

"We'll look him up," Bunce said dourly.

"Well," Mr. Jepson said getting to his feet, "we won't take anymore of your time. Thanks so much. Glad to get a line on Goodwear. If you think of anyone else who is the kind of man we need, please let us know."

The committee departed in a cloud of almost visible discontent. It was plain they had reservations about men over thirty. Isabel came rushing down the hall after the front door was closed.

"Samuel," she said, "how could you. You were almost rude."

"How do you know?"

"I listened through the door; I mean the keyhole."

"Tut, tut my dear. For shame."

"I thought they were after you."

"Oh not at all. Why should they be after me. The Tribulation is a much larger parish. Besides they want a young man."

"But Samuel, you're not old," Isabel said. "They can't judge you just by your bald head."

"Thank you my dear . . . besides I'm not bald. You said yourself it's just getting a little thin."

"I know. And only on the top."

Samuel grinned and started upstairs. "I'm still going to get some rest, my dear." He hesitated five steps up. "There is something pernicious working in the Church. You'd think it was like the air corps. Men over twenty-five have to be grounded—or elected bishops."

The next day Samuel wrote a strong letter to Mr. Jepson on behalf of Father Goodwear, and sent a copy to the bishop. Three days later he sent another letter recommending four good men who were he said, "eloquent, mature men of integrity." Mr. Jepson wrote back thanking him.

The committee, he said, felt that the men were a little too far toward middle age, but they would investigate them.

"It's a shame," said Samuel to Isabel at dinner, "that I ever sent Delancey Doolus to Idaho. St. Enthusia would have drooled over him."

"It wasn't Idaho, it was Nevada," answered Isabel.

The following week Samuel attended a conference on the Church School New Curriculum in a neighboring city. He came home gleeful and mischievous.

"Good evening my dear . . . how have you been all day. Isabel I've found him. The man for St. Enthusia."

"Who is he?"

"Name's Juniper or Sage or something. Don't remember. He looks like a senior at P. S. nineteen and has enough energy to pull the Broadway Limited at ninety miles an hour. He's the answer to prayer."

"Samuel," interposed Isabel sweetly. "Why are you so rhapsodic? You're not getting another curate are you?"

"No thank God. I'm going to give St. Enthusia what it wants."

"Samuel, you mustn't be vindictive," Isabel remonstrated.

"I'm not. I'm being helpful. Every parish should suffer a little adversity. It's good for its soul."

He sat down at the typewriter and began pounding the keys with almost youthful energy.

"How long has this paragon been in the ministry?," asked Isabel perching herself on the study table.

"He isn't yet," grinned Samuel diabolically. "He has one more year at seminary. But he's already an expert on Christian education. He told me so. And he's young. Gloriously young."

In three days Mr. Entwhistle received a special delivery letter from Jepson. Mr. Jepson thanked him heartily and said that the committee had seen Mr. Sage and offered him the rectorship of St. Enthusia, which he had accepted. They all looked forward to many happy years together. Samuel turned to his secretary. "Send a wire please . . . Herbert Jepson, St. Enthusia. Congratulations. Stop. Believe Sage is the man you need. Stop. Suggest diet of Pabulum for first five years. Signed Entwhistle."

Miss Kissam turned toward her employer. The dawn came slowly into her grey eyes.

"Oh Mr. Entwhistle," she snickered. "You're kiddin'."

Frederic M. P. Pearse Honored By New Jersey

★ One of the unusual aspects of the convention of the diocese of New Jersey, meeting in Trenton, May 8, was the retirement of the Hon. Frederic M. P. Pearse, chancellor, who, in the terms of a resolution passed unanimously by the delegates, concluded a record of remarkable service in the Church. The testimonial is as follows:

The Honorable Frederic M. P. Pearse, chancellor of the diocese of New Jersey, is about to conclude a record of service to the Church in and through this diocese which has never been surpassed and seldom if ever equalled, taking into account the versatility of his talents employed, the number of years of his service, and the quality of that service.

He is a striking example of the very great good which can be rendered to the Church by a member of the lay priesthood of Christ, provided one has the gifts, consecration and perseverance manifested by Mr. Pearse.

Frederic M. P. Pearse is the son of the late Reverend Henry M. P. Pearse (May 8, 1843 - January 19, 1920) and Harriet B. (Hulm) Pearse. His father was ordered deacon in 1880 and ordained priest in 1882 by Bishop Frederic Dan Huntington of Central New York. After eight years of service in that diocese, he became rector of Christ Church, South Amboy, N. J., which he served with ability and devotion for twenty-five years (1888-1912), and where he was greatly beloved. At the age of seventy, he resigned that rectorship and spent the rest of his life, as health permitted, in diocesan missionary work under the archdeacon of New Jersey until his death in 1920—just four months short of 77 years.

Here is impressive proof of the fact that the good which a man does, lives after him, and

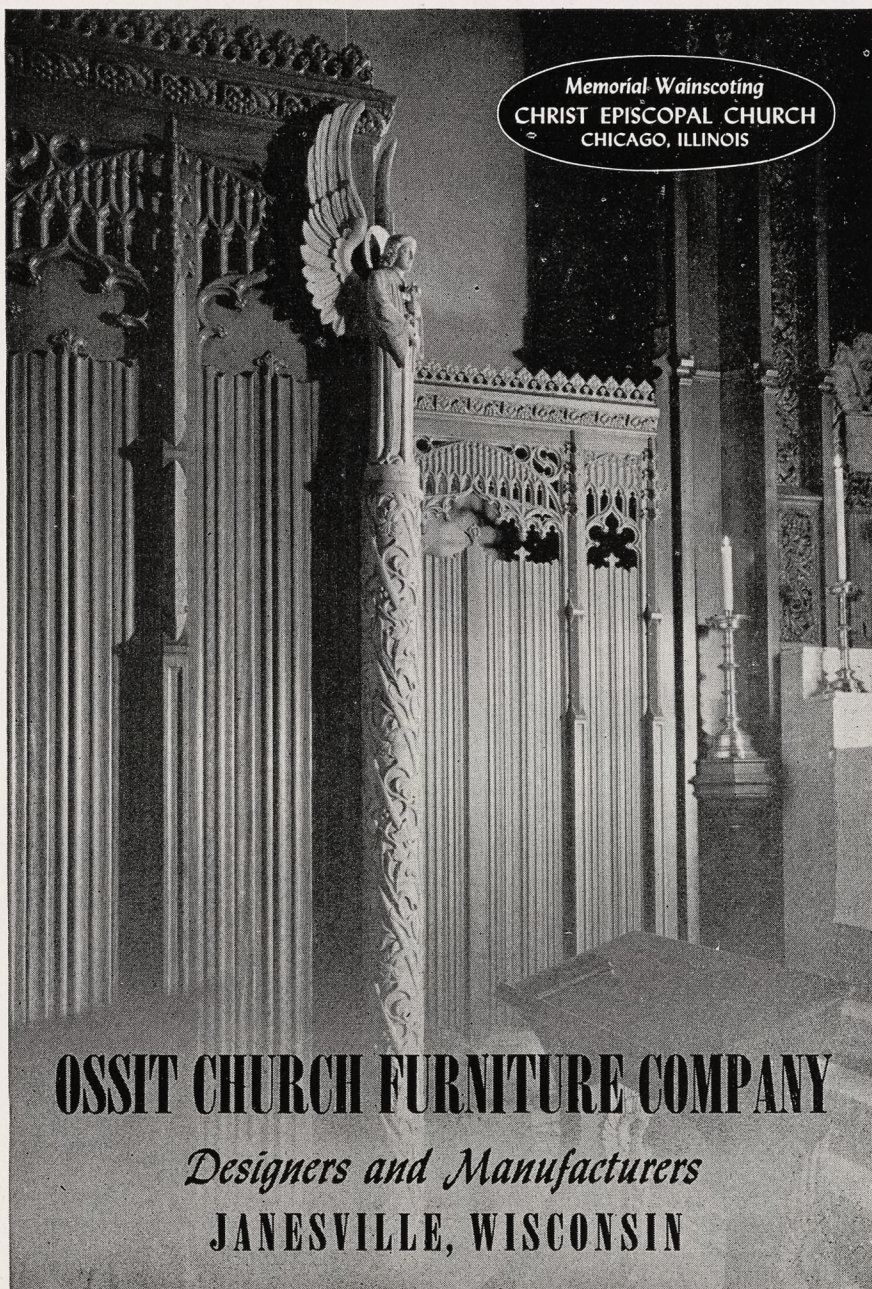
is not "interred with his bones." The same ability and consecration of the father, shown in the ministerial priesthood of Christ, has been manifested in the lay priesthood of Christ by his son.

After graduating from St. Paul's School, Concord, N. H., Frederic Pearse studied law and was admitted to the bar. In that profession he attained distinction as a trial lawyer, especially in the federal courts, and ren-

dered special service to both state and nation: to the former, as secretary to the Governor of New Jersey, the late Honorable George S. Silzer, 1923-1926; and to the nation, as Assistant United States Attorney.

Parochial Service

As soon as Mr. Pearse took up residence in Metuchen, N. J., he immediately became active in the work of St. Luke's parish. He taught in the church school, he sang in the choir, he directed the choir, he served as vestryman and as a lay reader. By officiating in this latter office, the rector was always able to



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have a vacation with a good conscience, knowing that the worship of God was being maintained in his parish church.

In 1907—44 years ago—Mr. Pearse began representing his parish as a delegate to the diocesan convention. At that time, St. Luke's Church, Metuchen, had only 171 communicants and annual receipts of only \$2,732.46. Today, it has over 600 communicants and annual receipts of \$15,000.00.

Diocesan Service

1. As a Delegate to the Diocesan Convention

Mr. Pearse's long service of 44 years as a delegate to the diocesan convention from his parish, coupled with his legal ability, gave him an unrivalled knowledge of the operations of the legislative body of this dio-

cese, and of its constitution and canons. All of us here have seen him in action, and all of us know well how much the diocese owes to him on this score, especially as a member of the diocesan committee on constitution and canons.

2. As Secretary of the Standing Committee

Mr. Pearse was first elected a member of the standing committee of the diocese in 1927, and his service thereon has totalled 24 years.

Two years later, in 1929, the committee itself elected him their secretary. So many canonical and legal problems are involved in the work of this committee that the services of a competent lawyer are invaluable, if not indispensable. As secretary, Mr. Pearse has been its most important member for 22 years, and more because of him than of any other one member it has been able to discharge its responsibilities with wisdom, efficiency and dispatch.

3. As Chancellor of the Diocese

When the diocesan convention convened on May 7, 1935, the Bishop of New Jersey, the Rt. Rev. Dr. Paul Matthews, announced the appointment of the Hon. F. M. P. Pearse as chancellor of the diocese, and invested him with the chain of the office.

The present diocesan, the Rt. Rev. Dr. Wallace John Gardner, has reappointed Mr. Pearse with the glad consent of the standing committee each year thereafter. Mr. Pearse's service in this office has therefore totalled 16 years.

Those who have had cases before the bishop's court know how well the minds of the bishop and the chancellor have meshed in knowledge, justice and mercy.

The chancellor of the diocese is not expected to be a parish counselor, but many of the clergy, having had no parish lawyer with the requisite knowledge to turn to, have often—perhaps too often—sought counsel in their parochial problems from Chancellor Pearse. Invariably, as they can testify, he has

been both kind and generous in helping them as far as he was able.

Service to the National Church

Mr. Pearse was first elected a deputy to the General Convention of 1925, and has been re-elected to every triennial Convention since, including that of 1949—making nine in all.

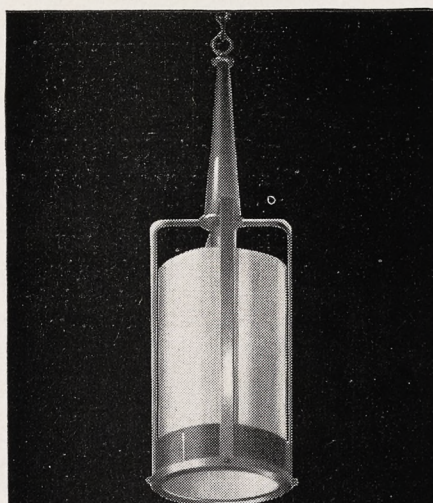
In 1931, he was appointed a member of the standing committee of the House of Deputies on Evangelism, and reappointed to the same committee in 1934.

In 1937 his more notable service to the National Church began as a member of the standing committee of the House of Deputies on amendments to the constitution. The importance of this committee can be readily understood when one remembers the significant statement of the late Dr. E. A. White, the distinguished expositor of our Church law:

"The General Convention legislates in ecclesiastical matters without let or hindrance, except so far as restrained by the limitations of the constitution."

Mr. Pearse was reappointed to this committee in 1940 and in every General Convention thereafter. In 1943, we were told by a very able clerical member thereof that Mr. Pearse was the ablest member on it. This was given signal recognition in 1946 when the committee elected him their chairman, and re-elected him to that office in 1949.

Chancellor Pearse's knowledge, wisdom and skill in debate have always been expressed among us without arrogance, but, on the contrary, with great good humor and with a keen sense of humor which have endeared him to us. Our admiration, respect and esteem have long been merged in affection for him. We, therefore, take this opportunity to express to him our deep appreciation for what he has done and for what he is. And we thank God for his goodness in giving to the diocese of New Jersey during these



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PARISH DAY SCHOOL CONFERENCE

★ A conference on parish day schools was held at Grace Church, New York, May 19, under the auspices of the board of religious education of the diocese. Speakers were Bishop Donegan, Canon Wedel of Washington, the Rev. John Heuss, director of education of the National Council, E. Allison Grant, headmaster of Grace Church School, the Rev. John Mulligan, rector of All Angels, James Pike, chaplain at Columbia.

SWIFT CONSECRATED FOR PUERTO RICO

★ Albert E. Swift, former missionary, was consecrated bishop of Puerto Rico at Grace Cathedral, Topeka, Kansas, May 3. At the luncheon that followed Dean Day presided, and the speakers were Bishop Burton of Nassau, Bishop Ludlow of Newark, Bishop Bentley, vice-president of the National Council, Bishop Boynton, suffragan of New York, the Presiding Bishop, and the newly consecrated bishop. Bishop Swift, just 37, is one of the youngest bishops.

INDUSTRIAL SUNDAY IS OBSERVED

★ The theme of Rogation-tide found local application in the services at St. David's, Shelton, Washington, when the vicar, the Rev. J. Gergory Lee, arranged to have some of the products of local industry displayed in the church and had the lessons at Morning Prayer read by representatives of management and of labor. Members of the congregation brought symbols of their daily work and placed them on a table at the front of the nave. Special intercessions for workers in local industries were offered, and daily work was consecrated to the glory of God in a special act of dedication. The vicar in his sermon reminded the

congregation that the exploitation of the land for one generation can have grave consequences for generations to come, and he commended a local farm for its intensive efforts to protect and manage the growing forests.

LAYMAN W. C. TURPIN HITS CONGRESS

★ Congressional inaction on relief aid to famine-stricken India drew fire from William C. Turpin, Macon attorney, at the convention of the diocese of Atlanta. He said that Congressmen "put politics and technicalities before feeding starving people." A resolution on the subject was passed following Bishop Walker's demand that food aid should go to India or any other country whose people are starving.

CONNECTICUT HOLDS CONVENTION

★ The convention of Connecticut was held at Christ Church Cathedral, Hartford, May 15, with addresses by Bishop Gray, diocesan, Bishop Budlong, retired bishop who is still filling confirmation engagements, and Bishop Hatch, new suffragan, being features. Archbishop Carrington of Quebec was the speaker at the dinner sponsored by the Church Club of the diocese.

WYOMING SEEKS STATUS AS A DIOCESE

★ Bishop Hunter told delegates attending the convocation of Wyoming, meeting at the Holy Communion, Rock Springs, of steps to be taken to reach first the status of an aided diocese and then full diocesan status. The guest speaker at the banquet was Bishop Everett Jones of West Texas.

ST. LUKE'S GRADUATES LARGE CLASS

★ The largest class to enter the School of Nursing of St. Luke's Hospital in peace time, eighty-two, was graduated on May 17 at a service at the Cathed-

ral of St. John the Divine, New York. Grayson L. Kirk, vice-president of Columbia University, gave the address.

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RICHARD R. EMERY IS CONSECRATED

★ Richard R. Emery was consecrated bishop of North Dakota in his parish church, St. Paul's, Minneapolis, May 15, by Bishop Sherrill with Bishop Keeler of Minnesota and Bishop Atwill, retired of North Dakota, the co-consecrators. Bishop Gesner of South Dakota and Bishop Hunter of Wyoming were presentors; Bishop Kemmerer, retired suffragan of Minnesota read the epistle and Bishop McElwain, retired of Minnesota, the gospel. Attending presbyters were J. T. Baker of St. John's, Minneapolis, and Dean Barnhart of Gethsemane Cathedral, Fargo. The service was followed by a dinner and a reception.

PITTSBURGH HOLDS CONVENTION

★ The diocese of Pittsburgh held its convention May 8 at which Bishop Pardue pointed out the many ways in which the diocese is progressing: in baptisms, confirmations, communicants, church school enrollment, giving to the program. A resolution was passed requesting the bishop to form the Society for the Promotion of Industrial Missions which will have diocesan and nationwide objectives to promote trained clergy for work in industrial areas, and to promote lay education and support for the work.

NEW JERSEY HAS PLANNING BOARD

★ Following a challenge in the address of Bishop Gardner in which the industrial expansion in the state was stressed, with all that it means to the Church, the convention of New Jersey, meeting at Trenton, set up a long-term planning committee. Functioning with the diocesan foundation and the board of missions, the committee will work with diocesan officers in determining population shifts and taking full cognizance of the expected residential expansion of the Delaware valley. The

diocese already has under way a campaign for \$60,000 this year and a like sum in 1952 for a revolving fund for mission advance.

There was a standing tribute to the retiring chancellor, the Hon. Frederic M. P. Pearse, reported elsewhere in this issue. Jay B. Tomlinson, Bordentown, was appointed his successor.

A missionary budget for 1952 of \$171,877 was adopted, with \$96,964 for support of the program of the National Council.

L.I. DELEGATES BACK BISHOP DE WOLFE

★ By a standing vote, the 550 clergy and lay delegates to the convention of Long Island, meeting May 16, adopted a resolution declaring that "despite widespread misunderstanding and criticism of his exercise of godly judgment, the bishop has proven himself to be a real pastor in his staunch upholding of the canons and polity of this Church."

KLOMAN LEADS CONFERENCE

★ The Rev. Felix Kroman, rector of St. Alban's, Washington, was the leader of conferences sponsored by the social relations department of South Carolina, meeting at Charleston and Bennettsville.

CONNECTICUT HAS MASS MEETING

Bishop Horseley of Gibraltar was the preacher at a diocesan mass meeting on mission, held May 22 at Christ Church Cathedral, Hartford, sponsored by the priest's fellowship of the diocese of Connecticut.

DAY OF WITNESS IN LOS ANGELES

★ Hundreds of clergy and lay people gathered in St. Paul's Cathedral on May 12 for an all-day rally of the Day-of-Witness, sponsored by the regional committee of the American Church Union. Bishop Bloy pontificated at the opening service at which the Bishop of Gibraltar preached.

PROTEST POLICY WITH SPAIN

★ The present policy with Franco-Spain was vigorously protested in a letter to President Truman, May 15, which was signed by large numbers of people, including a number of Episcopalians. "The prospect of a U.S. military alliance with the Franco regime, and of furnishing arms to its fascist troops, must come as a shock to the American people. To people in every section of the world who fought and sacrificed heavily to wipe out fascism, this prospect will be interpreted as a promise of betrayal."

Episcopalians to sign the letter were Bishop Gooden, Bishop Mitchell, Bishop Moulton, Rev. C. B. Ackley, Rev. Shelton Bishop, Rev. Russell Bowie, Rev. Fleming James, Rev. W. H. Melish, Rev. George L. Paine, Rev. Clarence Parker, Rev. W. B. Spofford Sr., Rev. Joseph Titus, Dorothy Canfield Fisher, Mrs. John F. Moors, Prof. Vida D. Scudder, Mary van Kleeck and Bishop Parsons.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

JOSEPH E. LIVINGSTON, assistant at the navy chapel, Long Beach, Cal., is now vicar of the Ascension, Tujunga, Cal.

WALTER C. MIDDLETON, formerly rector of Trinity, Watertown, N. Y., is now vicar of St. Peter's, Del Mar, Cal.

WILLIAM F. LICHT, formerly vicar of Elizabeth's Mission, San Diego, Cal., is now vicar of St. Matthew's, Baldwin Park, Cal.

ARNOLD F. MOULTON, formerly in charge of Trinity, Whitefish, Mont., and associated missions, is now assistant at St. Paul's, Peoria, Ill.

NEWTON C. WILBUR, formerly rector of St. John's, Bellvue, Ky., is now rector of the Transfiguration, Washington, D. C.

MALCOLM RIKER, graduate of Church Divinity School of the Pacific, becomes rector of St. Michael's, La-Marque, Texas, June 15.

W. NORTHEY JONES, said to be the oldest active clergyman in the Anglican Communion (85), has resigned charge of Trinity, Jasper, Texas, to return to his home in Conn.

GEORGE ESTES, who graduates in June from the theological seminary of the University of the South, will take charge of Trinity, Jasper, Texas, and Christ Church, San Augustine.

STANLEY B. SMITH, formerly associate rector at Grace Church, Medford, Mass., is now on the staff of Christ Church, Cincinnati.

JOHN M. GROTON, for reasons of health, has relinquished charge of the Church of the Holy Spirit, Shannock, R. I. and St. Thomas', Alton.

JOHN E. WINSLOW, formerly rector of Trinity, Van Buren, Ark., is now rector at Senora, Texas.

BRUCE W. LEFEBRE, assistant rector at St. Luke's, Atlanta, Ga., becomes rector of Holy Innocents, Henderson, N. C., July 1.

JOHN R. McGRORY, rector of All Saints, Leonia, N. J., becomes rector of St. Paul's, Bound Brook, N. J., July 1.

THOMAS A. M. BARNETT, instructor at Philadelphia Divinity School, has accepted the chair of O. T. literature at Wycliffe College, Toronto.

ORDINATIONS:

ROBERT C. RUSACK was ordained deacon by Bishop Lawrence of W. Mass., acting for the ecclesiastical authority of Utah, at the Reconciliation, Webster, Mass. He is in charge

of St. James, Deer Lodge, and St. Andrew's, Philipsburg, Mont.

MICHAEL J. FRANCIS, former R. C. priest, is to be ordained in June by Bishop Bloy of Los Angeles and will be assigned to the staff of the city mission society.

DEATHS:

COURTENAY BARBER, 74, an outstanding layman of the diocese of Chicago, died May 4, after a brief illness. See Notes and Comments.

ARTHUR POE, 72, warden of St. John's, Cedar Rapids, Iowa, died April 15 of a heart attack. He was a member of the board of the diocese and active in many Church activities.

PAUL R. R. REINHARDT, 61, rector of St. James, Prospect Park, Pa., died May 11.

EDWIN S. POTTER JR., 25, communicant of All Saints, Santa Barbara, Cal., was one of the 22 killed when a plane crashed April 2. He was a teacher in the Church school and his wife is secretary to the rector of the parish, the Rev. George J. Hall.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

DUBOSE MURPHY
Rector at Tuscaloosa, Ala.

The editorial "Peace in our time" (Apr. 26) is excellent but incomplete. The reason why war is now going on is that the North Koreans, first, and the Chinese, second, flouted the charter of the UN and resorted to armed conflict. Friends of theirs have indeed spoken much about peace. Let those friends devote their efforts to those who broke the peace. Let them persuade the N. Koreans and the Chinese to recognize the great objectives of the UN and submit to the moral authority of its charter. Then there will be peace.

ANSWER: In regard to the People's Government of China and the UN we refer readers to the article by Helen Mears, an authority on the Far East, in our issue of May 3.

GEORG ALMO
Minister to Deaf in Ohio

Although this reader appreciates The Witness' stand, in matters vital to our Church, our country, free speech, free press, etc., it, nevertheless, is hard to swallow all that angle Mr. James F. Lincoln introduced into The Witness' "Backfire" (vol. XXXIV, No. 13). Having approached the whole matter thoughtfully, seriously, and with sincerity, the approaching conclusion is: all that Mr. Lincoln suggested or hinted are questionable. Lasting peace (on earth) can be won, but only when the world has a complete change of heart and practices brotherhood, in its truest sense of the word.

J. FRED PARISH
Layman and Attorney, Newport, Ark.

Your editorial on the "American Mikado" was timely, well conceived and entirely true to the facts as I see them. That is perhaps why I liked it. Noticing several eminent contributors in Backfire, I hasten to send you this, my contribution to the pro side of the controversy.

I have been a reader of The Witness for three years and as an Episcopalian I conceive it to be more expressive of what the general views of the Church should be than any other periodical. If you are considered to be "toward the left," then that is what I also would be.

It is my observation that those who write in behalf of the doughty General do not approve of anything that President Truman does. Why should

they be expected to approve of removing old "Mac" as Clergyman Luisa calls him. I shouldn't be surprised to learn that Fr. Luisa believes in McCarthyism as well as MacArthurism.

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If this were the age of converting the "heathen chinee" and putting him to work in foreign owned sweat shops then Old Mac would be our man; since it is not why do we not just let him "fade away in the twilight of his life with neither rancor nor bitterness."

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