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The WITNESS

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SEPTEMBER 9, 1943

A VIEW OF THE
DIVINITY SCHOOL
OF THE PACIFIC

THEOLOGICAL EDUCATION

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH,
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES'S CHURCH
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M.—Holy Communion.
11:00 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D., Rector
Sunday: 8:00 and 11:00 a.m.
Daily: 8:30 a.m. Holy Communion.
Thursday: 11:00 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION
First Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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SEPTEMBER 9, 1943
VOL. XXVII. No. 10

CLERGY NOTES

BREWIN, GEORGE M., formerly rector of Our Saviour, Salem, O., and Trinity, Lisbon, is now the rector of Grace Church, Toledo.

CRENSHAW, CLAIRE T., rector of St. Paul's, Evansville, Ind., has accepted the rectorship of St. Paul's, Norwalk, Ohio.

EDMUNDS, ERNEST F., assistant at Christ Church, Warren, O., has accepted the rectorship of St. Luke's, Niles, O., effective Sept. 15th.

GAYLE, RAYMOND, rector at Wells, Nevada, has accepted the rectorship of St. James', Bucyrus, Ohio, and the churches at Galion and Shelby.

JELLISON, F. K., to be ordained deacon this month, is to be in charge of Trinity, Findlay, O., effective October 1.

JOHNSON, ROBERT E., vicar of the Ascension, New Haven, Conn., died on August 24th.

KENNEY, MURRAY, to be ordained deacon this month, is to be in charge of St. Andrew's, Akron, O., effective October 1.

MacCOLL, JAMES W., to be ordained deacon this month, is to be the assistant at Trinity, Toledo, O., effective October 1.

McGREGOR, ROBERT F., rector of St. James', Bucyrus, O., has accepted the rectorship of Christ Church, Oberlin.

O'HEAR, JOHN, to be ordained deacon this month, is to be assistant at St. Paul's, Cleveland Heights, O., effective October 1.

PALMER, GEORGE A., formerly dean of Trinity Cathedral, Duluth, will become the rector of St. John's, Ogdensburg, N. Y., on September 15th.

POLLOCK, WILLIAM D., former rector of St. John's, Glasgow, Va., has been assigned to transport duty in the Pacific area as navy chaplain.

SEAGER, WARREN A., formerly rector of Emmanuel, Covington, Va., is now the associate rector of St. John's, Roanoke, and in charge of St. Peter's Church.

WELLFORD, JOHN S., formerly rector of the Ascension, Amherst, Va., became rector of Emmanuel, Covington, Va., September 1.

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays: 8, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.
The Church is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newbury Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
The Rev. Thomas N. Carruthers, D.D., Rector
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
8 A.M.—Holy Communion.
11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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Pre-Seminary Studies Outlined By Theological Schools

*Students' Purpose Should Be to Lay a Good
Foundation for the Seminary Work to Follow*

By Frederick C. Grant

New York:—One of the most vital questions confronting the Church is the preparation of men for the ministry, which is dealt with in this number by Bishop Washburn. Everyone realizes that the war is having great effects upon education. Courses are being speeded up. Liberal arts colleges are swinging from liberal arts to technology. The draft is threatening to cut down the number of men going into the ministry—all these factors are very real and very serious. Should the Church let down its bars and make admission to the ministry easier? Or, on the other hand, is the ministry on a level with medicine so that, war or no war, the preparation and training must still be as thorough as possible? There is no point in providing "short courses" for doctors—it only produces poor doctors. I often think of the motto quoted from *The Virginians* which the late Dean DeWitt had carved on the bulletin board of Western Theological Seminary: "A middlin' doctor is a pore thing and a middlin' lawyer is a pore thing, but keep me from a middlin' man of God."

The recommendation of the Army and Navy Commission of the Diocese of Chicago is important and suggestive:

"The army and navy commission of the diocese of Chicago recommends to the Church at large and to theological seminaries in particular that all seminary students for the duration be placed under discipline and training similar to that being given in the chaplaincy schools by the army and navy. . . .

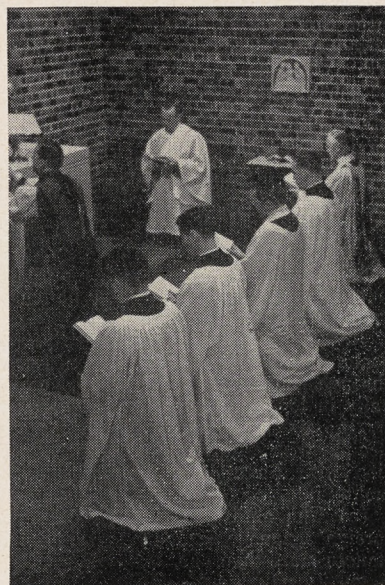
"We would remind all seminary students that every such seminary student is a draftee in the service of the government whom authorities have released as they

have students of medicine and engineering to train for a calling considered essential to the national well-being. This means that work in the seminaries must be enterprised and pursued with the same resolve and industry shown on neighboring campuses throughout the country where men are undergoing rigid discipline and training for the army, navy, air force, and other units that make up our armed forces."

It is reported that the English Church convocation spent two days recently discussing the question of preparation for the ministry — all that time on one subject with England in the midst of the world's worst war! That only shows how serious the question is, and we are glad that our English brethren spent time on the question. It will surprise some persons to hear their conclusion: in a world at war and faced with the problems of reconstruction, the best kind of preparation for the ministry includes a classical education.

For 50 years now the Church has steadily tended to conform to modern standards in education (if they can be called standards), with the result that the great majority of the clergy cannot read the Bible in the original tongues. The Episcopal Church, we are told, has not gone as far in this direction as have some other churches, but it has gone far enough! Tennyson was shocked when he learned that the famous Dr. Jowett of Balliol did not know Hebrew: "Fancy a religion whose priests cannot read their own sacred books," he remarked somewhat acidly. Of course, there are many factors involved in this situation. Plenty of American boys can name all the parts

of an automobile, can put a radio together, can discuss the fine points of an airplane, but cannot name the principal parts of a Latin verb—not to mention Greek or Hebrew. There are some advantages in this, especially when it comes to mechanized warfare. But for peace-time purposes, and especially with the clergy who are supposed to know the scriptures, the doctrines, and history of the faith, it would seem desirable that they should know one or two languages in addition to their own. What is going to save the next generation



A Service of Ordination in the Chapel of one of our Church Divinity Schools

from ignorant Bible-thumping, or from an equally ignorant ecclesiastical fundamentalism, theological obscurantism and even downright credulity and superstition, if the clergy cannot read and interpret Holy scripture?

After all, the Church is not a national or a nationalistic institution. Its outlook is world-wide and history long. The clergyman is one who must bring the gospel, in his preaching and in his teaching and even in his pastoral work, to all sorts and conditions of men, educated and un-

educated, rich and poor, privileged and unprivileged, clever and dull, old and young; and he must take all human history, human thought, and human experience for his province. If the poet could say, "I am a man, therefore nothing human is alien to me," how much more must this be true of a clergyman. We don't need more clergy in the Church, or in the churches; we need better ones—and better-trained. We welcome, therefore, the statement drawn up some time ago by the American Association of Theological Schools. It is on the subject of pre-seminary studies. It points out the needful preparation of the theolog while he is still in college. His purpose ought to be, not to anticipate his seminary course but to lay a good foundation for it.

THE FUNCTION OF PRE-SEMINARY STUDIES

College courses prior to theological seminary are not ends in themselves, but are means toward the realization of certain ends without which a minister is handicapped. The college work of students looking to the ministry should issue in at least three broad kinds of results. We may expect that these results will tend to be realized through certain kinds of college work. We state the kinds of results, together with the types of courses and other experiences which should tend to produce such results.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:

(a) The ability to write English clearly and correctly. English composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a pre-seminary student should result in acquaintance with the world in which he lives:

(a) The world of men and ideas. This is aided by familiarity with English literature, philosophy, psychology, and the social sciences.

(b) The world of nature. This is aided by familiarity with the natural sciences, including actual laboratory work.

3. The college work of a pre-seminary student should result in a sense of achievement.

(a) The degree of his mastery of his fields of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, or through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

SUBJECTS IN PRE-SEMINARY STUDY

The following is regarded by the Association as a minimum list of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields, rather than in terms of semester hours or credits.

But many institutions use the latter methods of calculation. Therefore, in connection with the fields we indicate what seems to us the minimum for each, putting the minimum in terms of semesters and semester hours.

BASAL		
<i>Fields</i>	<i>Semes- ters</i>	<i>Sem. hours</i>
English		
Composition and literature.....	4	8-12
Philosophy		
At least two of the following: 2	4	6
Introduction to philosophy		
History of philosophy		
Ethics		
Logic		
Bible or Religion.....	2	4-6
History	2	4-6
Psychology	1	4-6
A foreign language.....	4	12-16
At least one of the following:		
Latin		
Greek		
Hebrew		
French		
German		
Natural sciences	2	4-6
Physical or biological		
Social sciences	2	4-6
At least two of the following:		
Economics		
Sociology		
Government or political science		
Social psychology		
Education		

CONCENTRATION

Concentration of work, or "majoring," is a common practice in colleges. For such concentration or major, a constructive sequence based upon any one, two, or three of the above fields of study would lead up naturally to a theological course.

The Association points out that this list is only a minimum. It does not include all the work which it would be profitable for a student to do. Moreover, it emphasizes the liberal arts program rather than the pre-professional. As one eminent Church seminary professor has put it, "We don't want men to take professional courses in college. We want them to have the broadest, soundest kind of a liberal arts foundation."

I suppose that the heart of education is getting inside and understanding the fascinating human story that lies behind and about us. The learning of languages is only a key to unlock the thought and experience of the past and the present. The study of history is only a way of getting acquainted with other members of the

human family, other groups, other nations, past and present. The study of literature enables one to gain new knowledge of human experience and to gain new insights into its meaning, to know what is in the heart of man and in his mind as well, how people have faced hardship and triumphed, how they have succumbed to pleasure and ease, how through all the tangled skein of human life runs the golden thread of divine purpose and the silver thread of human hopes and ideals. The study of science of course means getting inside the story of the living universe in which man finds himself. The study of philosophy means thinking after them the great thoughts of men who have wrestled with the problems of human life and destiny, who have tried to make reasonable and comprehensible this scheme of things entire, of which the individual is such a tiny infinitesimal particle. And so with all the subjects of the curriculum. Each one of them has its contribution to make to the man who is going to be a clergyman, and he does well not to rush the process, not to try to be a theolog before he is ready, but to lay the best and surest foundation upon which to build up a thorough theological structure. Without an adequate foundation the superstructure will continue to be shaky; and he needs this good foundation not only in order to pass courses in the seminary but for the sake of his ministry throughout the rest of his life—in his preaching, in his teaching, in his pastoral work, in his casual conversations with men and women everywhere. No one would think of entrusting his life to a surgeon unless he was sure the surgeon knew a thousand times as much as he needed for any one operation. So with the clergyman. He needs to know a thousand times as much as he will be called upon to use in any one sermon or pastoral visit.

Who Writes of These?

1. Dark waters.
2. Wandering stars.
3. A sharp razor.
4. A very fat man.
5. A quiet prince.
6. The garden of God.
7. A tottering wall and a broken hedge.
8. The cattle on a thousand hills.

Answers on page Eighteen.

—G. W. B.

More Men Needed For Ministry Shown By an Analysis

Men on Special Jobs not Enough to Make Much Appreciable Difference Study Shows

By J. Clemens Kolb

Philadelphia:—The other night I got into a discussion with a brother clergyman about the shortage of clergy. He wondered whether a disproportionate number of clergy were being drained off into non-parochial fields. He added, "Of course, now there is a shortage caused by the large number of men in the service" (280 Army chaplains, 111 Navy chaplains, and a combined waiting list of 67.) Then he added, "I think a peace-time problem also exists. Too many of our clergy are spending their time in special fields as college chaplains or the headmasters of schools or diocesan secretaries." As this accusation trod on my toes, being one of those non-parochial clergy, I decided to look into the matter. Is the Episcopal Church leaving its parishes untended? Are there too many clergy not laboring in the main vineyard?



I went through *The Annual* diocese by diocese, and here are some of the results: There are listed 6,277 clergy. In the *Annual* there were listed as retired or inactive 1,310. In addition to this I could only find 511 clergy who were active in non-parochial work — divided between those engaged in administration (386), bishops, secretaries of dioceses, archdeacons, and various other types of secretaries and officials; education (127), including professors in theological schools, headmasters of secondary schools and chaplains in universities; and social service (52), city missions, hospital chaplains, religious orders, etc. There were 25 others not included in these categories. I realize that there is a margin of error here. That number is really too small. Bill Spofford, for instance, is listed among parochial clergy, and yet Bill's real job is running THE WITNESS. Joe Emerich is listed among the parochial clergy as

rector of Lincoln, and yet his real job is professor at Episcopal Theological School. The same is true of Charlie Taylor, who is a professor of theology, but is listed as the rector of St. Gabriel's Church, Merion — fifty communicants. That wouldn't keep Charlie busy. My guess is that the number of men who are really in special fields is probably over 600 rather than 511. It simply means that a great many men who are engaged in non-parochial work are also helping in the parochial work of the Church.

There are in the whole Church 7,685 parishes and missions. Subtract all the retired and inactive clergy, those in the armed forces, the specialists and the bishops and you will find you have 4,456 clergy to take care of 7,685 parishes and missions. That's not quite two pieces of work for every man in the parochial ministry. Granted, of course, that many of the mission stations are small, so that two, three, or even five can be put under the supervision of one man; granted this includes summer chapels where some of the more fortunate clergy can minister and thus have a pleasant vacation without any extra drain on the budget. It still does seem to point to a need for more men in the ministry.

On the other hand, look at the five or six hundred clergy in special fields. Can we return them to the parishes? We have to have bishops. The Congregationalists and Baptists may think we don't; but we do, and so did the early Church. We have 146. It can be argued that we don't need as many as that. I have no doubt that some dioceses could be merged; but not enough to make any vital difference in the total. We have to have professors in theological schools. It is true that we probably have too many schools. Let's say that half a dozen theological schools would take care of our needs, and quite possibly four, with ten faculty members in each. We might trim a little here, but again, not enough to make much difference. Most of our professors in theological schools are like college chaplains who

do not have churches and whom someone likened to livery stable horses, who could be hired when your own horse breaks down. They are busy every Sunday. Go anywhere you want down the line, through the secretaries of dioceses, archdeacons, men engaged in social service, college chaplains. The only thing you can argue is that we have a few men more than we need—that that they could be eliminated or that their functions are not necessary to the carrying on of the work of the Church. Possibly an efficiency expert could take the five hundred odd specialists and weed out a hundred to be returned to the parishes; but that would still not take care of one year's replacement among the clergy, who die at about the rate of 150 a year.

Instead of wondering whether we have too many clergy in special jobs I am worried about the number of clergy. I am not worried about the number of non-parochial clergy. I believe we need more in both fields. One of the tasks for the Church now, and even more so when the war is over, will be the recruiting of men for the sacred ministry. We will have to realize that the parishes and missions are many and the laborers are few; and we will have to pray the Lord of all parishes to send more ministers to His Church.

URGE FAVORABLE ACTION ON UNITY

Elizabethtown, N. Y.:—A group of fifteen prominent laymen, headed by Judge Augustus N. Hand of New York, has sent a letter to the deputies to General Convention urging favorable action upon the pending proposals for a union of the Episcopal and Presbyterian Churches. With the letter went five pamphlets each approaching the matter from different angles; *By What Authority?* by the Hon. George Wharton Pepper; a comparison of the official formularies of doctrine of the two Churches, originally published by the committee on union of the diocese of Michigan; an analysis of the minority report by John C. Spaulding, chancellor of the diocese of Michigan and a member of the commission; *Fundamentalist Catholicism* by Canon Wedel, also a member of the commission and *Why Unite?* by Gardiner M. Day, rector of Christ Church, Cambridge. The pamphlets are available from the Episcopal Evangelical Fellowship, 1

Garden Street, Cambridge, at 5c for single copies and \$1 for 25 copies. The laymen signing the letter, sent out from Judge Hand's summer home at Elizabethtown, are: Albert C. Agnew of San Francisco; Stoughton Bell of Cambridge; Fyke Farmer of Nashville; Milton P. Fuller of Topeka; Augustus N. Hand of New York; John B. Minor of Richmond; John Lord O'Brian of Buffalo; George Wharton Pepper of Philadelphia; Owen J. Roberts of Washington; Paul Rutledge of Kirkwood, Mo.; Edward L. Ryerson of Chicago; Charles P. Taft of Cincinnati; Samuel Thorne of New York; William C. Turpin of Macon, Ga., and Dean Vincent of Portland, Oregon.

CHURCHES CONCERNED OVER RIOTS

Detroit, Mich. (RNS): — The council of churches here has asked for a one-man investigation of the June riots. The resolution also asks for a special prosecutor. They contend that the causes leading up to the outbreak have not as yet been discovered. The council is also sponsoring a conference later this month of ministers and lay people to discuss what the churches can do to promote inter-racial harmony.

EDUCATIONAL REFORM IS OPPOSED

London (cable to RNS):—The Roman Catholic hierarchy of England and Wales has issued a protest about the proposed educational reforms in the British public schools. The government proposes religious instruction in the schools, which the Catholics maintain would "impose an intolerable burden" on them since "it is against their conscience to send them to any but Catholic schools" and yet they would be compelled to pay taxes for the maintenance of the public schools.

IGNORANCE FAVORABLE TO REUNION

London (cable to RNS):—The Vatican radio has declared that young people in the Soviet Union are in complete ignorance of religion, although Christianity still exerts a powerful influence among older people. The statement was based upon reports brought back to Italy by Roman Catholic chaplains who served in the Ukraine. Because of this religious ignorance, the Vatican announcer said, Russian youth are

PLEASE ORDER NOW

YOUR attention is called to the announcement which appears on the back cover page of this number. Every effort is to be made by a large staff of competent reporters to bring to you full reports of General Convention. The issues of September 23 and 30 will be Pre-Convention Numbers and will carry stories about Convention plans, Cleveland and other interesting information. The four numbers to follow will feature reports of all Convention events. Orders for Bundles for all of these six numbers must be in our Chicago office by September 20th. If you care for only the four numbers to feature Convention news so indicate on your order. Orders for the numbers to start with the issue of October 7th may be received as late as October 4th. We will bill for Bundles the first of November at 5c a copy. Please place your order as soon as possible.

less prejudiced against Catholicism and therefore more likely to accept a reunion of the Orthodox and Catholic Churches. He also said there was hostility to the Vatican on the part of the Orthodox clergy.

NOTED DANISH CLERGYMAN ARRESTED

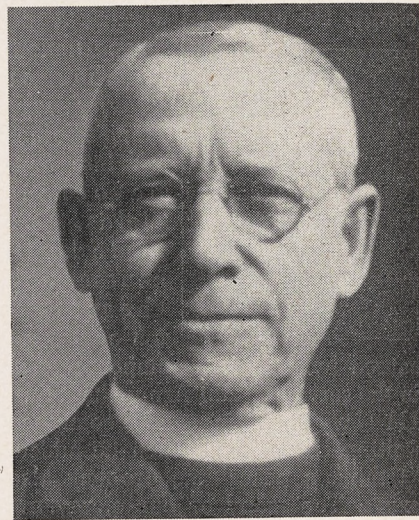
Stockholm (wireless):—A flaming protest against an order prohibiting the reading of prayers for the Norwegian Church resulted in the arrest on September 3rd of Kaj Munk, noted Danish clergyman and dramatist. He stated flatly that he would not obey the Nazi order and that he would set a day for a "common Christian demonstration in the churches on behalf of our dear, brave sister Church in Norway." He stated in his manifesto that the Norwegian clergy "fight for ideals that I, too, have sworn to fight for. If, for fear of men, I should sit as a passive onlooker I should be a traitor to my Christian faith, my Danish mind, and my clergyman's oath. It is better to damage Denmark with regard to Germany than to Jesus. To compromise with unrighteousness would have dire consequences for the land and for the people."

Another wireless from Stockholm, also received September 3rd, states that Nazi authorities in Denmark, carrying out a systematic round-up

of Jews, have arrested Chief Rabbi D. M. Friediger and his son, both of Copenhagen.

CHURCHMAN TAKES POST AT GENEVA

New York:—The Rev. Theodore C. Hume of Claremont, California, has left for Europe to serve as American Church representative in the department of post-war reconstruction of the World Council of



Bishop A. A. Gilman has arrived in Free China again to serve the people of that country

Churches at Geneva, Switzerland. His services are contributed by the Congregational-Christian Churches.

CHAPLAINS BROADCAST FROM MOSCOW

Washington (RNS):—Two German chaplains taken prisoners at Stalingrad have recently broadcast appeals over the Moscow radio, urging Church people in Germany to join forces with the National Committee for Free Germany. The Protestant chaplain, unidentified by name, declared that German Protestants on the Committee were fighting in a "common struggle for the same ideals as Protestants in Germany" and he described the Free Germany movement as one "in which all forces for the restoration of our fatherland are concentrating consciously" on the "demand for freedom of speech, conscience and religion." The Roman Catholic chaplain, likewise unidentified, who said that he was a former worker "in the mines of Westphalia" urged his listeners to "become worthy of the peace" by shedding Nazi ties and working for a "sound social order."

EDITORIALS

Our Seminaries

IF THE medical schools were not fully staffed and provided with the latest knowledge concerning human ills our country's health would suffer. If our military schools and camps did not have the latest information on war tactics we would lose the war. The principle is clear: we needed trained leaders in every field. The least publicized of all our schools are those that train men for the ministry. They all have highly trained men on their faculties who not only teach but do research work. They have the latest information about preaching, pastoral care, Christian education, the Bible, and many other subjects. Students have access to all that these men can give them so that they go from the seminary well prepared for their work.

In our Church there are twelve divinity schools, all except the Pacific being east of the Mississippi. With the exception of the General Seminary all of them are unofficial and none of them receive financial support from the national Church. This independence is a great thing since it means that there is no dictating of policies. Faculty members teach the truths of the Christian religion as they understand them, and they make original contributions to the thought and work of the Church. This cherished independence has of course been bought at a price. It means that these institutions, like our Church press, must rely on their own initiative for financial support. Endowments are small, and income from endowments do not count for too much anyhow these days. Seminaries have to rely on friends. All who believe in an educated ministry will feel bound to add their bit.

Right on Both Counts

THERE is a good deal of talk in the papers about whether or not the United States should feed the peoples of other nations. "Abandon the

notion," shouts most of the press, "for 130 million Americans cannot feed 400 million Europeans." These editors need to be reminded that there was once a lad with five barley loaves and two small fishes that fed 5,000 and to spare. That of course

was a miracle and we no longer have faith in such things. Just the same we think America is still sufficiently Christian to insist that the fellows who control the food shall not be allowed to keep it all for themselves and the few of their friends who happen to be of the same nationality. We believe further that the sharing of food must not be used as a political weapon. There are those in high places who mean to use food to prevent peoples from determining their own destinies. "Do as you are told or you don't eat" could thus be made a weapon of British-American imperialism. The President has said that the peoples of the world shall eat, once they have thrown off their fascist oppressors. He has likewise told them that they shall determine their own way of life, once freed of fascism. We believe the American and British people support him on both counts.

A Good Idea

"FAMILIARITY breeds contempt"—but only among the contemptible. Familiarity breeds understanding, sympathy and often unexpected friendship. It is a strange thing that often in Church matters there is a lack of these and it is usually due to a

lack of familiarity. One obvious way that we can contribute to a hastening of union with the Presbyterian Church, a union which the official bodies of both Churches have resolved should be achieved, is to come to know each other better. In many parishes an interchange of pulpits with a Presbyterian clergyman has had happy and fruitful results. It has been suggested by several of our Church organizations that Sunday, September 19th or 26th, be devoted to this.

"QUOTES"

WE HAVE already proven, by the vast numbers of planes and tanks and ships that we have produced since the war began, that we are the arsenal of democracy; but this accomplishment, great as it is, will not suffice to gain us that just and durable peace for which we strive unless we prove also that we are the arsenal of spiritual values. Unless we have faith in freedom, in brotherhood and in the national direction of life, a faith undismayed by all obstacles, our labor and our sacrifices in the present struggle must assuredly be in vain. This faith is not easily come by. The selfishness of some individuals, the greed for power of some organized groups, and the not infrequent miscarriage of plans for human betterment all tempt us at times to adopt a cynical view of human nature and its possibilities. We need on such occasions to rise above our immediate experiences and to see, in wide and clear perspective, the slow, difficult but constant struggle of our forbears toward the realization of those ideals.

—FRANKLIN D. ROOSEVELT

Theological Education

by *Benjamin M. Washburn*

The Bishop of Newark

CONSECRATION to their task is a characteristic of most clergymen. Their character and their capacity are such that laymen frequently take it for granted that the supply of good and able men is unfailing—until their own rector resigns. The search for a successor begins and perhaps continues long. It is more difficult than the vestry had thought. The supply of “good men” suddenly seems to be inadequate to the demand. We have prayed that God will send forth laborers into his harvest. We have failed to remember that most answers to prayer come through human agency.

Our own assumption of responsibility must accompany our petition. In 1817 General Convention recognized the common responsibility by the establishment of the General Theological Seminary. Today there are eleven other theological schools within our Communion. In effect we have said, “There they are: let them do the job.” It must be said to our shame that we have asked them to make bricks without straw, or at least with only such straw as past generations furnished.

Comparatively close contacts with students in eleven seminaries have convinced me that on the whole the seminaries are doing remarkably good work. It must be remembered that their curriculum is largely determined by General Convention through its enactment of canons specifying the subjects in which the examining chaplains of a diocese shall examine a candidate before his ordination. The seminary must therefore so build its curriculum that he shall be adequately prepared in those subjects. A student must become familiar with Holy Scripture, and with its fundamental doctrines. He must know how to give a reason for the faith that is in him. He must have a good grasp on Christian ethics. The history of the Church and the principles of Christian worship must of course be emphasized.

Sometimes the seminaries are faulted for their failure to train men for the practical exercise of their ministry. They are graduated, it is charged, with only superficial knowledge of the art of personal counselling, the techniques of religious education, the principles of social service, or the management of parish finances. As we look back to the first years of our ministry, most of us will admit that our ignorance was abysmal. Three years however is only three years, and into them no more can be crowded than is now included. A priest at his ordination is charged to consider the

end of his ministry towards his people, that they may be brought into the faith and knowledge of God. I know of no course in any of our seminaries which is irrelevant to that end.

Perhaps the academic year needs to be lengthened. Perhaps a fourth year should be added. Here however we are at once faced by an increase in the cost of providing proper preparation for our clergy. To this we shall refer a little later. But does theological education need to end with graduation from the seminary? Much of a man's training can be received only through experience. What the seminary gives him must be supplemented by careful direction during his diaconate. Only grave necessity should cause a deacon to be given charge of a parish or mission. If no curacy under a wise and patient priest seems to present itself, why cannot a plan be formulated through diocesan subsidy to create such a post in a parish which needs, but cannot afford, an assistant minister?

To say that the seminaries are doing good work is not to say that better work could not be done. Proper subjects are being taught, but the manner of teaching them could sometimes be improved. Not every priest will later be engaged in parochial work, but most will enter it. The relevance of every course to such a type of ministry ought to be clearly evident. Here the introduction or extension of the tutorial system seems important. It possesses other values also. The seminary could do better work if it had better material on which to work. Sometimes its students have had little, if any, training in philosophy, without which both theology and apologetics seem unintelligible. Many a college graduate has never learned to write the English language. It is not always his fault. One college from which many men enter our ministry offers no course in English composition after the required freshman course. Careful attention to the needs of the individual student demands a larger faculty—and more money.

OTHER opportunities for the greater usefulness of our seminaries suggest themselves. Fellowships should be available to enable clergymen after two or three years of active ministry to return for a term or a year of further study. Sometimes such

study would be in specialized fields, again necessitating a larger faculty, a broader curriculum—and more money. Incidentally such fellowships would aid men to prepare themselves for posts on seminary faculties, thus increasing our inadequate supply of competent teachers. And why—if we had the money—could we not have extension, or even correspondence courses, with circulating libraries, for clergymen who feel the need and the urge, for directed study in place of their present desultory reading?

If only we had the money! Here enters the responsibility of clergymen and of every member of every parish. Each of our seminaries is privately incorporated. None receives a dollar either from General Convention or the National Council. Such aid seems to some of us either impracticable or unwise. None of them has an adequate endowment, especially when interest rates have fallen to such low levels as at present. Tuition rates cannot be increased, for no man with apparent vocation should be barred from the ministry by lack of financial resources. The Church must have adequately trained clergy. It must therefore meet the necessary cost. Fortunately General Convention in 1940 recognized the obligation of the whole Church. By canonical enactment, a standing committee of General Convention on theological education was set up. It was also provided that on a Sunday appointed by the Presiding Bishop "it shall be the duty of every minister of this Church to present to his congregation the subject of theological education and the responsibility of the laity for its adequate support." It also directed that a special offering should be made for one of our seminaries to be selected by the minister.

It was a step forward, and results have followed. In 1941 offerings amounting to \$33,000 were received from perhaps a thousand congregations, but there are more than six thousand other congregations which failed to recognize their obligation. General Convention in 1943 should once more stress the necessity which rests upon us all.

There is space to mention only one other aspect of the problem of an adequate supply of adequately trained clergy. Postulants and candidates from the diocese of Newark are serving in the marine corps, the army and the navy. In spite of the horror of war—perhaps because of it—other men in the armed forces, from this and many another diocese, will become conscious of the service which, when the war is over, they can render as commissioned officers in the army of Christ.

In their behalf pressure may be brought to bear upon the Church to relax its requirements so that they may more speedily enter the ministry. With many of our clergy serving as chaplains in the

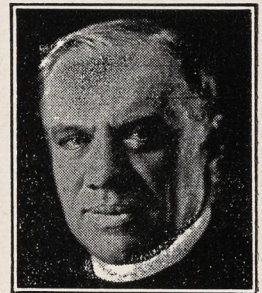
armed forces, and with decreased seminary enrollments, the temptation even now exists to be less stringent in our requirements. Each case must doubtless be judged on its own merits, but it must be judged wisely. The commission on theological education and the deans of seminaries will be giving careful study to this post-war problem to which I can only refer. We shall always need to pray that God will send forth laborers into his harvest. They will be of little use unless they know what their task really is and are trained to perform it.

Talking It Over

By

W. B. SPOFFORD

CERTAINLY there are few men, in the Church or out, who have lived more interesting and useful lives than Bishop Johnson. After a good deal of persuading on the part of his friends he has agreed to put the highlights on paper so that his autobiography may be given to our readers serially immediately following General Convention.



A number of the chapters I have already read, and as one would expect some of the best stories are left untold. Perhaps they could not be told in an autobiography. But certainly there is no man of our Church about whom more good stories

THE SANCTUARY

ISRAEL—WRESTLER WITH GOD

" . . . Jacob himself was left behind all alone. Then a man wrestled with him until daybreak. . .

'Your name shall no longer be Jacob, but *Israel* (wrestler with God) because you have wrestled with God and man, and have been the victor.' . . .

So Jacob called the name of that place Peniel (face of God), 'For I have seen God face to face, and yet my life has been spared.' . . ."

Grant, O Lord, that in Thy sanctuary we may not only worship Thee, but may also wrestle with Thee—we, *the New Israel*, the New Wrestler with God.

Conducted by W. M. Weber

are told than Bishop Johnson, some revealing his keen wit, some his great wisdom, some his human understanding. It has been suggested therefore that I do what I can to gather in these stories and edit them for two or three articles to appear here before the autobiography starts. To this end I have written to a number of his intimate friends. But many of you will have stories that should be told. If so will you not please jot them down on a bit of paper and send them to me at 135 Liberty Street, New York, 6, N. Y. It will help a lot. Also if you have snapshots that you think might illustrate this series of articles we will guarantee their safe return if you will send them on.

I might tell one story now which I think has never before been in print. When I first joined up with the Bishop on *THE WITNESS*, twenty-five years ago, I was as rabid a football fan as I now am a baseball fan. My chief delight in those days was to see the University of Chicago licked . . . due, I hope, not entirely to my cantankerous nature, but because a lot of the university boys used to have printing done in the same print shop and we got our fun ribbing each other about football. Anyhow it was a Saturday and the day for a big Chicago vs. Wisconsin game and I had tickets for my wife and myself. When I got to the office that morning there was a telegram from the Bishop asking me to meet him at the Englewood Station at one o'clock. I wired him back: "Have an extra ticket for the Chicago-Wisconsin game. Will you join us?" In due course came his answer: "Am too old to sit in the bleachers and watch other men exercise. Meet me at the station following the game."

I went to the game with peace of mind, assuming that Bishop Johnson was taking a later train. I got to the Englewood Station about five-thirty. He was sitting in a corner, smoking that pipe and reading a book. He had been there since one o'clock. You can imagine the embarrassment of a young clergymen, twenty-five, in such a situation with a Bishop who at that time he knew but slightly. But he made short-shift of my embarrassing apologies. "You wanted to go to that game. I didn't. I've been perfectly comfortable here with a pipe and a book. So skip it. Everybody's happy. By the way, who won?"

There may be other Bishops with whom this could happen but I don't know them—and that's no crack at Bishops—I don't know any other man. Also the whole thing was so completely natural to him that I'll bet a box seat at the next world's series against your last summer's straw hat that he does not even remember the incident.

Please . . . help me out with the stories and the pictures too if you can dig up any.

page ten

JUST FOR LAY READERS

Conducted by F. C. GRANT

AT THE recent commencement of Union Theological Seminary, New York, the president of the board of directors, Mr. Thatcher M. Brown, gave the graduating class some very good advice



which I would like to pass to an even wider circle. Speaking as a layman, he very vigorously condemned what he called "paronese." "Mr. Churchill, in one of the first speeches in Parliament after he took office, said that he wanted government employees to have done with what he called 'officialese

language.' 'Let us have an end,' he said, 'to such phrases as "It is also of importance to bear in mind and weigh carefully," instead of "This is important," and "The answer is in the affirmative" when "Yes" would do quite as well.' To paraphrase Mr. Churchill, may I ask you to avoid what I will call "paronese?"

He went on to quote the *Union Review*, the seminary student quarterly: "Before the students know it, the new students are following the example of the upper class men, acquiring the popular theological lingo and flinging it about with great dexterity and with little knowledge of its meaning. As the Rev. Phillips Osgood says in the April *Atlantic*, 'The man on the street is repelled by professional religionists whose esoteric vocabulary so easily grows artificial and unrealistic.' This kind of language may be all very well during the seminary course, but men who are going out to preach in a very realistic world and to address average men and women and to do their work in the world among ordinary people must realize that most men and women have no knowledge whatever of the meaning of this theological lingo.

"Of course, 'paronese' covers more than a theological lingo. It is a kind of church language that all sorts of people use, laymen as well as clergymen, but it is very mystifying to those who have not been brought up in it. It is a kind of pious phraseology, used in letters and in ordinary conversation, which is often very trying to the layman, and which I believe you would do well to avoid. Just as a doctor's use of complicated medical terms is of little help to a family where there is sickness, so I feel pious phraseology is not only of little help, but it is often a real handicap in your work, and is especially disliked by young people.

THE WITNESS — September 9, 1943

So, not only in the pulpit, but in the contacts of daily life, use simple and straightforward language like that used by the people to whom you write and to whom you speak."

Consistent with his own principles, Mr. Brown's address was very brief. But he packed more good advice into his five-minute address than I have heard in a long while. Here is how he ended—and the advice is good for lay readers and others who may glance at this column: "One other hint, addressed more particularly to those of you who will leave here to become pastors or chaplains; remember, the tempo of life has changed—whether it's an improvement or not, I question—but everything that has to do with the spoken word has shortened up materially today, except Senatorial speeches and the Sunday sermon, which latter seems to remain static at about 30 or 40 minutes. The hour-long after-dinner speech is no more; the play is two hours long instead of three; and so on. Now it is harder to say something effectively in 15 or 20 minutes instead of 30 or 40, but believe me it is worth trying. If you have a burning message which takes longer to develop, do it by all means, but do it as an exception and not as the rule. Don't let your congregation, or the sailors on your ship, come to feel that you are good for a fixed time every Sunday. Vary your sermons in length, so there remains among your hearers some element of surprise, and in some cases, may I say it not flippantly, of relief? I have heard many fine sermons spoiled by that last five or ten minutes."

"These are not profound suggestions," he concluded. "You may consider them trivial, but I believe they are worth thinking about, for I know the layman's reaction."

SONNETS

for ARMAGEDDON

By
Charles Rann Kennedy

Signs and Wonders

MIRACLES only, never magic, things
That hinted something, Signs; and now and
then

A Wonder, an amazement, lifting men
From time's myopia on transcendent wings
To glimpse the sempiternal happenings
Above their daily rut, beyond their ken.
This was the fashion of His teaching, when
He fed them, raised their dead, healed sufferings.
Or state it thus: He acted like the God
Who made this kind of world. Here too we live
By miracle alone, with signs that give
Us clues to realms of wonder only trod
As yet in dreams. And have our ears not heard
Of Someone once incarnate called the Word?

The Hymnal Presents

A HYMN FOR MEDICAL MISSIONS

MEDICAL missions are so generally recognized as an integral part of the work of the Church that the propriety of introducing a hymn with reference to them is evident. Both in the domestic



and in the foreign field the Christian physician and the Christian hospital have been precursors of evangelism, and in sending the one and establishing the other the Church has been mindful of the example and mandate of her Founder. It may be that in coming days the state, both at home and abroad, will in-

creasingly assume responsibility for providing its citizens with medical care. "Socialized medicine" is already the ideal of many reformers. But even in that event it will still be necessary, as Professor Latourette has pointed out in "Missions Tomorrow," to give a Christian tone to the professions of medicine and nursing and to build into them ideals of unselfish devotion. The following hymn helps to do this.

*Father, whose will is life and good
For all of mortal breath,
Bind strong the bond of brotherhood
Of those who fight with death.*

*Empower the hands and hearts and wills,
Of friends both near and far,
Who battle with the body's ills,
And wage thy holy war.*

*Where'er they heal the maimed and blind,
Let love of Christ attend:
Proclaim the Good Physician's mind,
And prove the Saviour friend.*

*O Father, look from heaven and bless,
Where'er thy servants be,
Their works of pure unselfishness,
Made consecrate to thee.*

The Commission on Religion and Health, of the Federal Council of Churches, is endeavoring to bring together clergymen, physicians and social workers for conference and for cooperative planning. This hymn will be useful for their meetings, as also for hospital services. It is especially appropriate to St. Luke's Day. The author, the Rev. Hardwicke Drummond Rawnsley, was a clergyman of the Church of England.

—HOWARD CHANDLER ROBBINS.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Hate Groups

East Lansing, Mich.:—Professional dealers in hate are now preparing to stir up large-scale strife between racial and church groups after the war, was a charge made by several speakers at an interdenominational conference held at Michigan State College. The June riots in Detroit, one prominent speaker declared, were deliberately instigated by fascist-minded people who are members of the KKK, America Firsters, the Southern Society and similar organizations. The speaker declared that these organizations boast that following the war "We will take care of the Jews, then the Catholics and finally the Protestants." He stressed the fact that it was the technique used by Hitler in Germany.

Dutch Religious Week

London: — Churches of Holland recently held a successful "Religious Week," observed in all parts of the country, with fifteen special services in Amsterdam alone. The slogan for the week was "Who Will Save Us?" and it angered the Dutch Nazi leader, Anton Mussert, who declared that it was not an invitation to prayer but rather was political provocation. He added that such religious services would not be allowed when the Nazi party of Holland ruled the country.

Missions United Front

New York:—The tremendous demands of the missionary enterprise can be met only by a united front of mission groups according to the Rev. J. W. Decker, secretary of the International Missionary Society, who has just returned from a two months' visit to England. He declared that British foreign missionary leaders are much concerned with post-war planning. They favor closer cooperation with mission forces in North America and, when possible, with missionary forces throughout the world. Radical changes in post-war missions will be necessary, Mr. Decker predicted, because of the destruction of property and dislocations due to the war; revolutionary political changes such as those probable in India; the in-

crease of nationalism in mission countries; the decline in white prestige; the necessity for placing responsibility for mission leadership and control in the hands of nationals. The missionary of the future "will not be so much an administrator of affairs and property as an assistant to his national brethren."

Youth Sunday

New York:—The Presiding Bishop has called upon the youth of the Church to observe youth Sunday on October 31st. "You are called to a new and deeper commitment to Christ and to a sacrificial effort to advance His cause everywhere, in parish, in community, in nation and in the world."

Labor Sunday

New York: — President William Green of the American Federation of Labor, in a Labor Sunday statement, appealed for "wider recognition of the fact that organized labor and the forces of religion in America are united in a common purpose—lasting peace. Without peace neither religion nor organized labor can make any progress in their ultimate goal of bettering the lot of the common man." He declared that the peace to follow victory must treat the defeated peoples justly to prevent the breeding of hate "which is bound to break out in future wars. So far

as organized labor is concerned one basic conclusion has been reached. We have come to the determination that the peace treaty shall not be written or dictated by international diplomats. We will insist that the peace conference shall not be transformed into a sordid, territorial grab-bag. We have made up our minds that organized workers of all nations shall be fully represented at the peace conference to prevent any such debacle."

Another statement was issued by James B. Carey, secretary of the C.I.O., who said that labor and religion must stand side by side in their dedication to the four freedoms and to the defeat of fascism both at home and abroad.

Increased Donations

Puyallup, Wash.:—Christ Church here has just purchased the house where their rector is now living so that it may be a permanent rectory. Half of the price was raised before the purchase was made. Many parishioners are now giving one day's pay for a six month period toward the fund. Writes Rector Arch W. Sidders: "Puyallup is situated in a large defense area and our people are showing their appreci-

DESTINY

The Magazine of National Life

Amazing revelations of these momentous days in the light of prophecy. Every Christian should consider whether these are Bible times and we are Bible People. Readers' comments: "Opened my eyes," "Again and again 'Amen' to things Destiny dares print," "Thrilling."

Read the July issue

"When the Boy Falls in Battle," "The Negro Question," "Israel in the New Testament," "Winning the Peace," "Key to the Bible," "Story of Old Glory," "The Peril of Indecision"—articles you should not miss in this surprising magazine. High in scholarship and literary quality.

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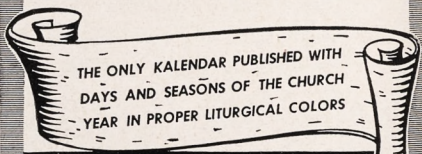
1944

Church

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Kalendar

ation for increased incomes by larger church contributions. Christ Church is a WITNESS parish—for years we have sold the magazine at the church door. Maybe that is one of the reasons for the increased donations.”

Sister Constance Anna

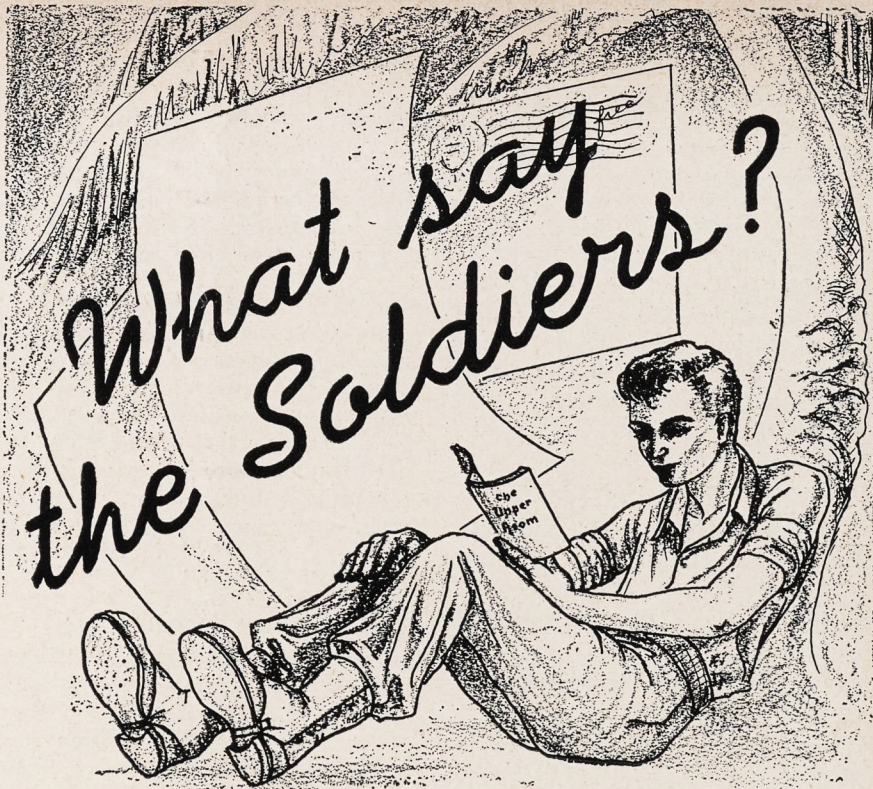
New York:—There was concern on the part of her many friends because Sister Constance Anna was not on the list of those to return on the Gripsholm later this year from China. The state department now informs the National Council that Anne Mary Hayes is on the list and that is the less familiar secular name of Sister Constance Anna.

Youth Meeting

London, Ohio:—An appeal for a world-wide conference of Christian youth to be held as soon as possible was cabled to Archbishop Temple by the national youth commission meeting here August 23-27 as guests of Miss Mary Johnston. A similar request was wired to Presiding Bishop Tucker in his capacity as president of the Federal Council of Churches. The commission, meeting for the fourth time, commended the formation of cells consisting of small groups of young people, youth leaders and clergy to work together on projects of common interest, including acceptance of the rule of life, war-time intercessions, defense work, social and political action and recreational projects. The commission also declared that no program can be effective “if it does not permit of fullest participation of youth of all races. We recommend in particular that the Negro and Indian young Churchmen have representatives of their own number on diocesan and provincial youth councils and commissions.” For the first time the commission elected a chairman and a secretary from its own youth membership; Miss Helene Schnurbush of Wakefield, Mass., is chairman and Miss Nancy Lee Noble of Elmo, Texas, is secretary.

News from China

New York:—Bishop Y. Y. Tsu, now in the United States, received a cable on August 30th informing him of the death from plague of Bishop Sargent of Fukien. The cable, from Bishop Hall of Hong Kong, also stated that the Archbishop of Canterbury concurs in the belief that the Church in China should elect a successor. Bishop Hall advised Bishop Tsu further that municipal



...about The Upper Room...

“I read that little book. Isn't it strange how it lifts you out of the mud?”

“To get such wonderful thoughts after tiring days among men that are plenty rough because of dangers they face constantly, is like a drink of cool water on a hot summer day.”

“This quarter's number has just arrived and from reports has been proving very popular. May I express my sincere appreciation of your interest and support of the spiritual welfare of our men, which contributes so much to the strengthening of character and the building of morale.”—C. H. Bonesteel, Major General, U. S. Army.

“I am on a transport, and our last army complement disembarked our ship to go right into the beachhead operations at..... You can imagine that The Upper Room, being the only devotional material at hand, was in high demand. Now we are ready to be off again. We can use 200 or 300 copies, and I can assure you of the most avid hearts I have ever known.”—D. H. Railsback, Chaplain, USNR.

“The men all like the booklet immensely. They go rapidly in the hospital, and one soldier has found his way into the church by reading The Upper Room and the Pocket Prayer Book, which were left on his bed.”—Chas. L. Carpenter, Chaplain.

“The Upper Room is being widely read by the men in my group. It appears to be the favorite of all devotional booklets.”—Mervin W. McGladrey, Chaplain.

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T H E U P P E R R O O M
Medical Arts Building, Nashville, Tenn.

street widening makes demolition of St. John's Church imminent. Bishop's residence, office, and congregation, homeless. Vestry is opening a rebuilding campaign.

Alaska Volunteer

New York:—Bishop Bentley of Alaska has cabled the National Council of the safe arrival in Alaska of Bishop John Ward of Erie. Having retired from active service as bishop, Bishop Ward has gone to St. Peter's, Seward, to serve as a volunteer for a year.

More Chaplains Wanted

Boston:—The army and navy commission states that the army wants ninety-two more chaplains during 1943 from the Episcopal Church.

Clergyman Honored

Fort Valley, Ga.:—The Rev. J. Henry Brown, director and chaplain of Fort Valley College Center, has been made the president of a newly organized civic club. The organization, called "Civicle," is a national social and civic club for Negro men. Mr. Brown states that the purpose is to "encourage the exercise of citizenship rights for Ne-

groes; to sponsor moves for better educational facilities; to work for the improvement of health and sanitary conditions in Negro communities; to sponsor youth organizations; to work for better jobs for Negroes; to increase religious idealism; to work for better race relations."

Church Workers Wanted

New York:—Ellen Gammack, personnel secretary of the national Woman's Auxiliary, says that the employment situation in the religious field parallels that of industry. She declares that there is a constant need for trained women Church workers, with more than forty positions now unfilled "and this by no means includes all of them."

Arrives at Kunming

New York:—Bishop A. A. Gilman of Hankow has cabled the National Council of his safe arrival in Kunming. He made the trip from New York back to China, by way of India, in about five weeks—unusual speed for these days. He was repatriated last year but has been eager to get back to Free China where he believes he can be of service. Mr. Robert A. Kemp, who started back to China about three weeks ahead

of Bishop Gilman, has not been so fortunate. When last heard from he was still in Melbourne but hopes to arrive in China by way of India early this month.

Merger Possible

Duluth, Minn.:—A special convention of the diocese of Duluth was held yesterday, September 8th, at Trinity Cathedral to consider the question of union with the diocese of Minnesota. The results of their meeting will be reported in our next issue.

Indian Clergyman Dies

Duluth, Minn.:—The Rev. Mark Hart, 94 years old, died on August 21st here. He was a deacon and was a member of the Chippewa tribe, and was the last surviving member of the class of 1876 of the Seabury Seminary. Until his retirement a number of years ago he had served churches on the Leech Lake and White Earth Indian Reservations.

Inter-Racial Commission

Hartford, Conn.:—Bishop Walter H. Gray has been named chairman of the interracial commission created by the Connecticut legislature. He was appointed by Governor Baldwin, himself an Episcopalian. The com-

THE HYMNAL

1940

The REVISED HYMNAL, as prepared by the Joint Commission on the Revision of the Hymnal appointed by the General Convention of 1937 and authorized by the General Convention of 1940, is now offered to the Church in three editions, all of which contain both words and music. The Musical Edition contains the full harmony of each hymn. The two Melody Editions contain the air but not the harmony. There will be no words-only edition.

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The Church: *Good Neighbor Too*

No. 5 IN A SERIES: THE CHRISTIAN OFFENSIVE

WHILE war rages in other parts of the world, Latin America occupies an increasingly important part in political and business developments of the future. And although the Latin American countries are counted as Christian, the ministrations they receive are utterly inadequate to their needs according to the best judgement of missionaries who have lived and worked there for years.

The fundamental need for what the Episcopal Church can give Latin America remains and will grow stronger as our neighbors to the south become more and more strategic in the fellowship of nations. The Anglican Communion, including the missionary societies of the Church of England and our own American Episcopal Church, has traditions and virtues which Cubans, Brazilians, Haitians, Mexicans, and Central Americans have long recognized as valuable in their national life.

The great aim and goal of our work in these countries is the establishment of a native ministry and leadership so that, as their political governments are partners in the family of nations, so the native Churches will become partners in the world-wide family of the Anglican Communion. Already marked progress has been made in this direction, for in all these Central and South American jurisdictions, most of the work is carried on by native priests and laymen. Only a small fraction of our clergy there come from the United States and the call which comes to us now is primarily to aid these young native Churches to train native clergy and to guide them on their way to a new day in local leadership.

Many opportunities in Latin America beckon us insistently to give in richer measure the service that has been rewarded for so many years with such grateful response. The Presiding Bishop feels that the American Church must answer this call through its missionary program for the years immediately ahead. Here are but a few examples of the opportunities:

The Bishop of Cuba needs a larger staff of better-trained native clergy and an extension of our school

system. Quantities of first-class printed materials for religious education also are needed.

The Bishop of Southern Brazil is anxious to provide educational facilities for a larger number of Brazilian clergy. Twenty or more chapels need furnishings and an equal number of parish halls and Sunday schools need proper equipment. The opportunity for telling the Good News through press and radio is unlimited, given but small sums for its preparation and dissemination.

A new farm school at Quebrada Limon, a far-seeing project for training native youth, which already has attracted favorable attention, has the first call on any additional aid we can give the Bishop of Puerto Rico.

The simplest of rectories and slight increases in astoundingly meager clergy salaries are provisions for which the Bishop of Haiti asks. All but one of his clergy are native Haitians.

In the Panama Canal Zone, teeming with war activity, the bishop is eager to reach out into newly populated communities, including that part of Colombia which has always been part of his district and where our Church has done little.

Opportunities also await us in the Dominican Republic where the Church is inadequately staffed in proportion to the field of work.

In Mexico, work of our native clergy needs to be supplemented by trained lay workers.

In the Caribbean area, American jurisdictions are near neighbors to the British West Indian and Central American dioceses which are ministering to thousands of young Americans in the military services. A share in the support of these areas, for the present at least through English missionary societies, is the privilege of our National Church.

Statesmenlike plans for future expansion in all this Latin American field are part of the new Christian Offensive which the Presiding Bishop proposes. As our government is the Good Neighbor to Latin American governments, so our Church must be the Good Christian Neighbor to the Latin American peoples.

THE TIME HAS COME WHEN THE CHURCH MUST LAUNCH A CHRISTIAN OFFENSIVE DESIGNED TO TAKE ADVANTAGE OF SOME OF THE TREMENDOUS OPPORTUNITIES RESULTING FROM THE WAR.—The Presiding Bishop.

The National Council, 281 Fourth Ave., New York 10, N. Y.

page fifteen

mission is to study the causes of racial tension, discrimination in employment and related matters, and to report to the legislature through the governor. Also on the commission are the president of a Roman Catholic seminary, a Negro minister, a Negro social worker, a Jewish superior court judge and a rabbi.

Commencement at Hobart

Geneva, N. Y.:—The Rev. Alden Kelley, secretary of college work, was the headliner at the commencement of Hobart and William Smith Colleges, held September 5th. There were twenty-five in the graduating class.

Club for Seamen

New York, N. Y.:—An uptown club for merchant seamen and their families was opened on September 8th by the Seamen's Church Institute. It is an extension of the Institute's recreational services that are provided in the large building at the lower end of Manhattan Island. The club is housed in the gallery and garden of the home of the late Thomas Fortune Ryan, whose grandchildren equipped the club and turned it over to the management of the Institute.

Harris in Army

Boston:—The Rev. John Harris has resigned as assistant at Trinity Church to become an army chaplain. His place at Trinity will be taken by the Rev. Gardner Shattuck, formerly of Pomfret School.

Clergy Conference

Bethlehem, Pa.:—Bishop Ludlow of Newark is to be one of the leaders of the clergy conference of the diocese of Bethlehem which is to be held Sept. 14 at Mt. Pocono.

Youth Conference

Holderness, N. H.:—A conference for young people was held on the attractive campus of Holderness School the two weeks before Labor Day. Among the leaders were Bishop Dallas and Dean Washburn of the army and navy commission.

Interracial Committee

Philadelphia (RNS):—More than 200 representatives of religious, civic and labor groups have formed an interracial committee designed to promote racial amity here. The committee will function as the local unit of the governor's recently formed commission on urban Negro populations. The Rev. John Logan,

rector of St. Simon's, is playing a leading part in the movement.

Emrich in Canada

Toronto:—The Rev. Richard Emrich, professor at the Episcopal Theological School, Cambridge, was one of the leaders at the Canadian Malvern Conference held the last of August. He told the delegates that unless the Church interests itself in great social issues it must accept indifference on the part of most people for shedding "little or no light" on everyday problems. He challenged the Church to act as a guide in establishing a constructive society and warned that silence on major social problems might be construed as giving "tacit approval" to conditions as they exist. "The great concern of the majority of men is their daily bread, the fear of unemployment, and the struggle between capital and labor." Delegates attended from the United States, Ontario and Quebec.

Church in Mexico

Mexico:—Bishop Salinas speaking of the war's effect upon the Church's work in Mexico states that a notable decrease in attendance at religious

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Sunday: Holy Communion, 8 A.M.
Morning Prayer and Sermon, 11 A.M.

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Weekdays: Tuesday: Holy Communion, 9 A.M. Thursday: Holy Communion, 10 A.M.

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Wednesday: Holy Communion at 7:15.

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Holy Days: Holy Communion at 10:30.

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Friday and Holy Days: Holy Communion, 10.

services, especially in many rural missions, are due largely to the migration of people out of Mexico. The cost of living has been continually increasing because of black marketing and larger exportation of supplies. "Many opportunities are open," Bishop Salinas declared. "Many applications come to the Bishop's office, asking for mission-

aries to start new work in various States. I have to say that much to my regret I am unable to meet many of these applications because of lack of workers."

Mountain Mission

Westcliffe, Col.: — St. Luke's Church is a mountain mission. In the normal years of peace-time, its

population is much larger during the summer because it contains many mountain homes, owned by the residents of Denver, Pueblo, and many eastern and southern cities. But in the wintertime, there is the proverbial handful of residents. During the winter, this church, with no resident priest, was served by the Rev. Robert Redenbaugh of Canon City, who

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page eighteen

came monthly for a celebration of the Holy Communion. On other Sundays services were held by a lay reader who did much to keep the congregation together and the Church school functioning. Last week they sent the bishop their mite box offering in the form of a check or \$65.48, which was more than twice their missionary quota of \$30.

Forward Action by Methodists

Detroit, Mich. (RNS):—General agreement on basic social principles is revealed in reports issued by the Methodists of this area. A poll of the more than 300 delegates to the annual conference showed what Bishop Raymond J. Wade described as "amazing unanimity" on vital issues. They urged the churches to encourage the cooperative movement; state that colonies should be administered by international control for the benefit of the native population, and only until the natives are able to govern themselves; that the assumption that one nation, race or class is superior to another is unscientific, a threat to democracy and contrary to the teachings of Christ. They called for the repeal of the Oriental Exclusion Act; the resettlement of Americans of Japanese descent upon lands and in homes comparable with those from which they were removed; opposed anti-Semitism and anti-Negro discrimination and opposition to military training in high schools.

ANSWERS

1. Psalm 18 (and II Samuel 22).
2. St. Jude.
3. Psalm 52.
4. Judges 3.
5. Jeremiah 51.
6. Ezekiel 31.
7. Psalm 62.
8. Psalm 50.

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THE WITNESS — September 9, 1943

BACKFIRE

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

THE REV. H. N. PARSLEY
Episcopal Chaplain, Duke University

I have the uttermost sympathy with Chaplain Kumm in his article about the realities of warfare. But I think the following passage ought to be noticed: "If bombing the Ruhr finishes this war more quickly, all right, I a minister would be willing to fly in that plane and release those bombs. Yes, I would. I am part of this war system now."

My work with the service units here leaves me little time to explain fully the dangers of such a passage. The fault is not so much with Chaplain Kumm and other ministers who feel this way. The trouble is with our theological education, and it is to be hoped that we can eradicate it in time. If not, it is inevitable that we shall have ministers who will constantly be sucked in by the problems of the world, whether it is in warfare as Chaplain Kumm, or normal parish problems, insidious social conditions, appalling sloth in individuals, or what not. It would be a help if magazine editors would reserve the right to delete such passages from otherwise deserving articles. At any rate, I hope that this letter will help dispel the disastrous impression of Chaplain Kumm's letter that official representatives of the Church can allow themselves to be dragged down to the level of the emergencies that constantly occur in our yet imperfect world.

MR. RUSSELL CARTER
Layman of Albany, N. Y.

Dean Robbins, in his article in THE WITNESS, August 5, mentions Archbishop Benson's hymn, which he quotes from our present hymnal (number 181) as "O Jesus, crowned with all renown." In the original, the first line was "O Throned, O Crowned with all renown." The change distorts a lovely literary figure and shatters a beautiful picture. Furthermore, the stanza given as the second in the hymnal is robbed of a part of its meaning by the omission of one which should precede it and which is an integral part of the whole hymn:

*And as, when ebb'd the Flood, our sires
Kneel'd on the mountain sod;
While o'er the new world's altar fires
Shone out the Bow of God;
And sweetly fell the peaceful spell,
Word that shall aye avail;
Summer and winter shall not cease,
Seed-time nor harvest fail.*

This hymn furnishes an example of editorial tinkering which has been characteristic of the hymnals issued by our Church.

MRS. WILLIAM P. ROBERTS
Wife of the Bishop of Shanghai

There are many thinking Christians who feel that war is wrong but that now the only hope is to end it as quickly as possible. There are many who are against conscription of men but feel that now there is nothing that can be done about it. Now comes an immediate and urgent opportunity to do something before it is too late—an opportunity for positive action and utterance that may be welcomed by the Federal Council, the different denominational Councils or individual Chris-

tians. We can lift our voices in no uncertain way against the extension of conscription to women. Congress is to consider the Austin-Wadsworth Bill immediately upon convening. A group of prominent men has been called together to discuss conscription legislation, with a view to passing some such legislation early in the fall.

Some pertinent points against conscription for women have been summarized (by Georgia Harkness) as follows:

1. General man-power conscription points toward a regimentation of life which is contrary to the basic principles of freedom for which our country is engaged in war.

2. While in principle the conscription of women is no more objectionable than that of men, the movement of women into war industries has far more serious social consequences in juvenile delinquency, loss of family morale, and the dislocation of the foundations of the home.

3. By dividing opinion as to its legitimacy, the conscription of women would weaken, rather than strengthen, our national unity. Many men who are willing to accept conscription for themselves are unwilling to see it extended to women.

4. Unless provision were made for the exemption of conscientious objectors, religious freedom would be violated.

5. Women have an indispensable contribution to make toward the creation of a free and just society. This work can be done most effectively when it is motivated, not by coercion, but by voluntary commitment to great ends.

MR. GEORGE OAKLEY
Layman of Paterson, N. J.

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