

THE

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Witness

January 25, 1951



RICHARD H. BAKER

Consecrated Coadjutor of North Carolina Today

THE WITNESS HONOR ROLL FOR 1950

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.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
4:30 Vesper Service—Music
Weekdays: Tues.-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

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

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

Rev. Anson Phelps Stokes Jr., Rector
8 a. m. and 9 a. m., Holy Communion.
11 a. m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a. m.
Thursdays and Saints' Days at 10:30 a. m.
The Church is open daily for prayer.

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

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer—1st Sunday, Holy Communion.
Daily: 8:30 a. m., Holy Communion.
Thursday and Holy Days: 11 a. m., Holy Communion.

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

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

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

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11—4:30 p. m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH CAMBRIDGE

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

TRINITY CHURCH MIAMI

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

TRINITY CATHEDRAL
NEWARK, NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.
Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

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

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8:00, 9:25, 11 a. m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
Second Street Above Market
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant
Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.
Sunday: 8, 9:30, 11 and 8.
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

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

STORY OF THE WEEK

The House of Bishops Elects Missionary Bishops

***Does Not Act Favorably on the Proposal
For Bishop for Armed Forces'***

★ The House of Bishops, at its final session in El Paso on January 12th, elected the following missionary bishops: the Rev. Richard R. Emery, rector of St. Paul's, Minneapolis, for North Dakota; Dean Richard S. Watson of St. Mark's Cathedral, Seattle, for Utah; the Rev. A. Ervine Swift of Manila, the Philippines, for Puerto Rico.

Others nominated: for North Dakota: Dean James Carman of Phoenix, Arizona; the Rev. Meredith Wood of Hoosick, N. Y.; the Rev. John B. Lyte of Providence, R. I.; Dean Chilton Powell of Omaha. For Utah: the Rev. G. Gersham Marmion of Dallas; the Rev. Paul D. Wilbur of Covington, Ky.; Dean Lloyd W. Clarke of Albuquerque, N. M. For Puerto Rico: the Rev. Fenimore E. Cooper of Mt. Vernon, N. Y.; Dean Raymond T. Ferris of Ancon, Panama Canal Zone; the Rev. William G. Wright of St. Clement's, El Paso, the host parish, who withdrew his name before the balloting.

They declined to elect a suffragan bishop for the armed forces, following the reading of a commission report opposing such action. Instead the report recommended that both the clergy and the laity assume individual responsibility for the spiritual welfare of the men and women of the Church in the armed forces. It also proposed that every parish conduct "constant prayer by name" for those

in services and that every congregation pray regularly for a just peace.

URBAN WORK

Quick action by the Church in ministering to people "of the lowest economic means" in urban areas was urged. Bishop Nash of Mass. said that the Church must realize the meaning of the industrial revolution and its effect on society. "Population has shifted," he said, "leaving a city wilderness that grows with each year. In this wilderness are the most discouraged and defeated groups, some of whom are pathetically glad to find a Church that understands them and gives them the sense of belonging. Talk has increased among trade union groups and unskilled workers that the Church is above them and is controlled by people of means. Some already feel that trade unionism will accomplish what the Church cannot."

Bishop Conkling of Chicago stressed the need of preserving downtown parishes. "I don't think you should sell a downtown parish because I think you are going to need it. If we have to start all over again it will be at needless great expense." He urged churches in slum areas "not to encourage constituents living at a great distance." This type of support, he said, handicaps missionary development. "Further," he continued, "we must overcome the idea of class.

It should not be a church for 'nice' people. In Chicago, we will not have a single parish in 25 years in the metropolitan area unless the churches are turned over to neighborhood work. Also there must be more congregational work. More must be spent for staff and less for high paid rectors. Ministers should use a block pattern of visiting people and should keep their churches open all the time. Finally, special allowances must be made in the way of money for those working in slum areas."

The Rev. Kilmer Myers, rector of Grace Church, Jersey City, who is also on the faculty of General Seminary, told the bishops of what had been accomplished in a parish once strong and rich, but now in a depressed area. To succeed in this type of work requires, one, willingness to give the best to the task and lots of money; two, use teams of priests; three, the rectory must be open to people all the time; four, the minister should live with the poor before taking social action; five, the church must depart from traditional paths; six, it should be a neighborhood one.

(Note: Before the meeting of bishops, Mr. Myers and his associate, Mr. Moore, had been selected for The Witness Honor Roll for 1950 (see page nine). A particular citation went to Mrs. Moore for following out point three above. Warren McKenna and Robert Muir, priests of Boston, are also on the Honor Roll for their work in a depressed area, and particularly for not only living with the poor but for taking social action. Finally, in this same field, Prof. Joseph Moore of Seabury-Western is on the Roll for his surveys of urban areas.)

Bishop Block of California

EPISCOPAL CHURCH NEWS

also spoke on urban work, telling of extraordinary population changes on the west coast, with some areas having from 40% to 50% increases in ten years. He stressed the need for evangelistic work and the need for new functional churches which can be built at moderate cost. He said that if the Church does not reach the migrant in the first two years of his residence, he will be lost permanently.

ANGLICAN CONGRESS

The House heard a report on progress of plans for the Anglican Congress which will meet in Minneapolis, August 9-16, 1953. There will be internationally known speakers, mass meetings, a pageant and other features. Bishop Donegan of New York urged that young people be given a part in the program, with Bishop Gray of Connecticut assuring the House that this would be given every consideration, as well as the participation of women.

PROVINCES

There was a lengthy discussion of the usefulness of provinces, and what could be done to make them more useful. This was led by Bishop Penick of North Carolina, who pointed out that provinces could be helpful to chaplains in the armed forces by offering them fellowship, seats in synods and diocesan conventions, and welcoming them to clergy conferences and other gatherings. It was pointed out that present activities of provinces include promotion of radio programs; conduct of teaching missions; conferences for recruiting for the ministry; college work; cooperation in educational programs.

NATIONAL COUNCIL

The position of the Episcopal Church in the new National Council of Churches was defined by Bishop Sturtevant of Fond du Lac, who is a member of the Council's executive committee. He stressed that there is no new

principle involved in membership since, like the Federal Council of Churches before it, it is merely a cooperative agency "with nothing to do with the doctrine or policies of member Churches. We are associated with the finest men in assemblies and are in a position to receive a great deal and give a great deal." He added that the Episcopal Church cannot afford to look upon itself as an "holier-than-thou group shut up in a compartment of Christian activity."

Presiding Bishop Sherrill, who is also president of the new Council, said he considered Bishop Sturtevant's talk "a very significant one."

REFUGEES

Bishop Blair Larned, in charge of Episcopal Churches in Europe, told of the desperate plight of refugees now in Europe, and pleaded that aid be given them. He also discussed the position of minority groups in Italy, Portugal and Spain. In the latter country, he said, clergy "can't even hang a sign on their homes to indicate that a worship service is being held inside. Some of us are worried about loaning Spain \$100,000,-

000 unless we have assurances that Protestant persecution will cease." (Note: Two women missionaries representing a Presbyterian Church of Philadelphia, were ordered by the Franco government to leave Spain on Jan. 10th. Working with Protestant churches in Madrid, they had earlier been subjected to nuisances and had their residences stoned).

FINANCES

The Presiding Bishop told his associates that the dioceses failed to meet its budget last year by \$600,000. It meant that \$400,000 was provided for world relief instead of the \$500,000 voted; increases in missionary salaries had to be postponed from January to June, and new officers were not elected in the department of Christian education. In regard to this year, he said that "we can only guess that there is a slight improvement but probably not sufficient to make up the \$600,000. I don't want you to feel complacent. The earlier we receive reports from the dioceses, the easier it will be to place the budgetary needs of the National Council. So kindly let us know what we can expect from your diocese. I hope that you are not so conservative in your estimates that we will have to cut the budget in February and not be able to replace the work that the cuts represent."

OTHER ACTION

The House authorized the reference of the matter of artificial insemination to the Council's department of Christian social relations, directing that it secure the cooperation of the clergy trained in moral theology, legal and medical men, to make a study of the subject and report later to the House.

The House went on record as opposing all forms of gambling for the support of the work of the Church.



PRESIDING BISHOP HENRY K. SHERRILL tells Bishops of his concern for the 1951 budget

The House of Bishops Issues Pastoral

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free.

★ Brethren, the minds of many are filled today with dread and gloom, for the future seems to hold for them little of hope, certitude, or peace. Since the attitude with which men face the future is itself a great factor in determining the future, we want in this letter to hold before all people teachings and insights of the Christian faith which can enable us to stand firm and wise in a difficult day.

First, remember that the great periods of history to which we look with pride in Church and nation have been those when God-fearing men stood fast in the face of adversity. We are not proud of the prodigal and cheap years in our history, and we are ashamed of the comfortable and half-hearted eras of the Church's life. We cherish in memory the men and women, who, with patience and wisdom, tolerance and courage, and an unfaltering adherence to principle worked and fought to achieve our liberties, and by their resolution turned the direction of history.

Since we all share this heritage of patriots, martyrs, and prophets, what we should dread is not difficulty, but rather the continuation of so much that is cheap and irresponsible in our way of life. God in his providence has called us, as he called our forefathers, to greatness; to play in our day for the sake of all mankind a leading role in the struggle for freedom. It will require of us the same dependence upon God and self-denial, wisdom and patience, tolerance and courage which others have shown before us. We are called to accept this role and to join hands with the mighty fellowship of free men across the ages. If we want a comfortable material future, no encouraging word can be spoken: if we want

strength of soul in the company of brave and faithful men, we can make this a great age.

Second, remember that if the future is uncertain, that is no new thing. Washington, Lincoln, and Lee were not able to foresee in their time of testing what lay ahead. Their greatness consisted in their willingness to place the future in God's hands while they in obedience performed the immediate duties before them. Consider Washington's words, "Let us raise a standard to which the wise and honest may repair. The event is in the hands of God;" or Lincoln's words, "with firmness in the right, as God gives us to see the right;" or the words of the hymn, "Keep thou my feet. I do not ask to see the distant scene; one step enough for me." These men placed themselves in the hands of God, fulfilled day by day—sometimes in darkness—their duties and responsibilities, and left the success or failure of their efforts to providence.

The greatness of these men reveals an enervating gloom for what it is—faithlessness to God and our present responsibility. There is no man who cannot see his present duty, and to do it at this significant moment in history is a rare privilege given to us by God. Nothing can take the place in our life together of integrity and character, and we must remember in the fear of God that we are threatened not only by outward forces, but by any lack of responsibility from within. Every man who lives irresponsibly today, who seeks his own security or gain without counting the cost to others; every politician who plays recklessly on the present crisis for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic profession, weakens us and makes us

less able to fulfill the role laid upon us. Even though we cannot see the pattern of the future, we can see the duties that lie at hand and the value of hard and self-denying work in the present. We too in our day by what we do can help to shape the course of history.

In addition to the tasks directly before us in our daily lives God requires of us vital concern, in spite of all discouragements, for peace and a world order rising above the anarchy of nationalism; an outgoing compassion for any of God's children who are suffering and in need; imaginative efforts in the strengthening of our common defense; and personal and community service to the men and women in the armed services.

Away with gloom doubt and faithless fear!

No arm so weak but may do service here.

Finally, we urge upon all men fervent prayer and a deeper understanding of the riches and gifts of the Christian faith. Since ages of adversity reveal to men their deepest needs, it is becoming clear to an increasing number of people that no one can be inwardly secure unless he



BISHOP MALCOLM PEABODY introduced resolution, unanimously approved by House of Bishops, condemning all forms of gambling

walk with God. In a day when other foundations are shaking he alone is our strong fortress and friend. It is also becoming clear to an increasing number as they are shaken from comfortable assumptions that faith in God is the great source of the freedoms and values which are now threatened. Never in its history has the Church faced a greater task or opportunity.

The immediate and obvious enemy of western civilization is Russian Communism, but the deepest enemy is the godless materialism which bred the illusions and cynicism of Communism and weakens us now from within. Beneath much of our own life there are assumptions which must be fought by every member of the Church, for they are part of the total enemy we face. With the Communists there are members of all nations who share the following false and evil convictions—(1) This life is all there is; therefore, let's make the most of it, forgetful of any higher law. (2) Man's economic activity is his most important activity. (3) The more material things we possess the happier we will be as a people. Since there is an inner struggle for the soul of our world which crosses all frontiers, we must realize that no final victory can take place on the field of battle. Since ideas are not destroyed by guns, the only way to overcome a false view of life is by the militant preaching and living of a true view of life.

We write this not only with the hope that non-Church people will read and be led to a concern with the inner life of America and the world, but chiefly to impress Church people with the great significance of their responsibility. While the Communists sent their missionaries to the ends of the earth, there have been comfortable people who have said it made no difference what a man believed. The great freedom for which our ancestors fought has been for others a petty and negative thing—

freedom from great convictions and discipline, freedom from zeal and sacrifice.

We are entering a new age in which we are called by our sovereign Lord to write a great chapter in his Church's militant history. We can become by his grace and power finer, deeper, and more obedient people. There is in our life with Christ in his Church comfort and strength in this world and comforting assurance to those who love him of a world to come. There is in the midst of an uncertain world the comfort of Christ's presence with us and the divine assurance that the gates of hell shall not prevail against his Church. But we would remind all members of the Church that there is no assurance whatever that the Church will increase or be largely effective without the devotion, discipline, and zeal of its members. Only by apostolic missionary endeavor will Christianity again become the soul of this world. Our responsibility is to stand fast in the liberty where-with Christ hath made us free, and to bear with power our witness in a sick world to God's saving and healing truth.

FUND IS RAISED FOR NURSES

★ The diocese of Delaware is raising a fund to aid the training of qualified young Negro women as nurses. It is designed to overcome the economic barrier which has prevented many high school graduates from entering the field. It came into being following a survey of health services available to Negroes made by the state welfare council, at the request of a diocesan committee on health.

EXPRESSES OPTIMISM ABOUT MEXICO

★ Bishop Efrain Salinas y Velasco of Mexico told the House of Bishops of the work of the Church there, and expressed optimism for the growth of the work. He stressed particularly the devotion and sacrificial efforts of Church people.

FRANCIS WEI HAS ANNIVERSARY

★ In Wuchang, central China, friends of Francis Cho Min Wei, are celebrating his fortieth anniversary as head of Huachung University and its predecessor, Boone College. Huachung was organized in 1924 from several cooperating institutions.

Enrollment for 1950-51 is 488 students, 301 women, 187 men. This includes ten research students, a hopeful sign as Dr. Wei has long desired to enroll more of them, partly with a view to providing more qualified Chinese faculty members. More than half the 488 are freshmen. Smaller numbers in the other three classes reflect the disturbed conditions of recent years during the change of government.

Of the 488, 176 are Christian, a low percentage for Huachung. Of the 176, fifty belong to the Chinese Episcopal Church. The low proportion of Christians is chiefly due to the unusually large proportion of new students. In earlier years most new students came from Christian secondary schools, where most of them were Christians. The present emphasis on education has led to the admission of many students from other schools.



BISHOP SALINAS y VELASCO of Mexico reports to the Bishops of progress in his district

They are not so well prepared, either, which has made it difficult to keep up academic standards, but Dr. Wei is unrelenting in his efforts to develop a university which should be small in numbers but of the first quality.

"As far as religious activities in Huachung are concerned," Dr. Wei writes, "we are very much encouraged by the wonderful spirit manifested by both faculty and students this present term. Everything is going on as usual, except with greater vigor. It is gratifying to find that many of the younger Chinese Christian members of the faculty and staff are taking more interest in religious activities."

E. E. F. MEETINGS IN BOSTON

★ Prof. F. W. Dillistone of Episcopal Theological School is the speaker at the first of three supper meetings of the Massachusetts branch of the Episcopal Evangelical Fellowship. The meeting is to be at St. Paul's Cathedral on January 30th. Bishop Nash will be the speaker on February 27th and the Rev. Charles D. Kean, president of the national E. E. F., rector of Grace Church, Kirkwood, Missouri, on April 3rd.

A NEW CHURCH IN DETROIT

★ A new church, first permanent home of the congregation, was dedicated for St. Augustine's, Detroit, by Bishop Emrich on November 30th. It became an organized mission in 1936 and occupied a store for a number of years. Many parishes and diocesan organizations contributed to the erection of the new building. The Rev. Richard T. Brown is in charge.

CANDIDATES MEET WITH BISHOP

★ Bishop Gray of Connecticut held an informal conference with Postulants and candidates for the ministry at his home in Hartford on December 21st.

CANTERBURY COLLEGE WILL CLOSE

★ Bishop Kirchhoffer of Indianapolis has announced that Canterbury College, located at Danville, Indiana, will not carry on beyond the present semester. He said that there is a possibility of extending the period to June 1 in order that the present seniors may be graduated.

SCHOLARSHIP FUND FOR BEXLEY

★ President Chalmers of Kenyon College announces a gift from the Firestone Foundation of \$6,000 for the establishment of two full three-year scholarships at Bexley Hall, the divinity school of Kenyon College. The recipients of the scholarships are to be designated by the Bishop of Ohio, in whose diocese Bexley Hall is located. While the procedures for the awards have not yet been settled, it is probable that selection will be made on the basis of ability from a nation-wide field of candidates.

In presenting the gift, the president of the Firestone Foundation, Harvey S. Firestone Jr., said that the board had reviewed the splendid work that Bexley Hall is doing and had decided upon the scholarships as a means of being helpful in strengthening the Christian ministry. The

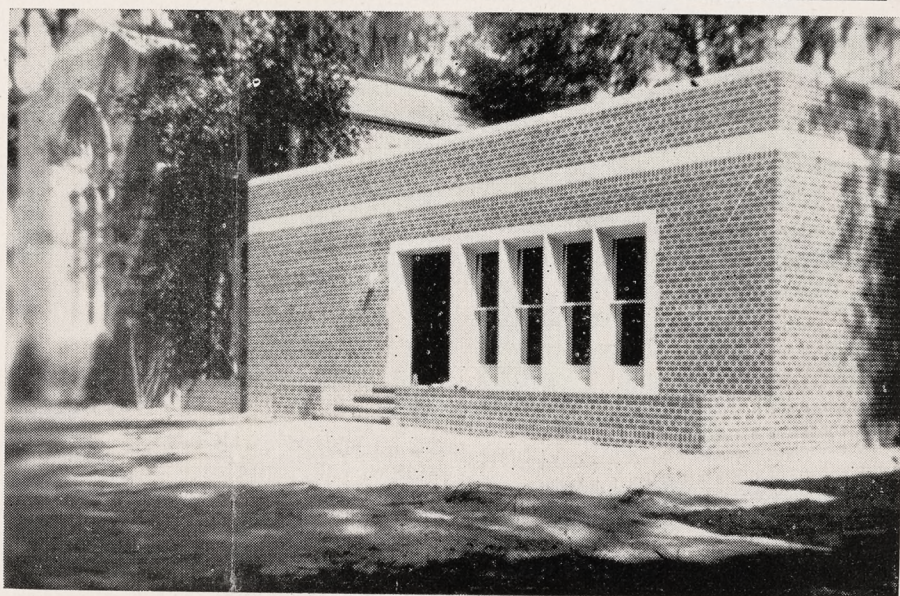
scholarships make possible the training of two candidates for the ministry in the Protestant Episcopal Church.

PARIS SEMINARY CELEBRATES

★ A celebration of the twenty-fifth anniversary of St. Sergius Orthodox Theological Institute, Paris, was held December 15th, in the American Pro-Cathedral Church of the Holy Trinity. Dean Sturgis Lee Riddle welcomed Bishop Cassian, head of the institute, Pastor Marc Boegner, president of the Reformed Church of France and a president of the World Council of Churches, and Paul Anderson of the Orthodox Commission of the Episcopal Church, as well as many other Church dignitaries. The Dean spoke of the close association and friendship between the Anglican and Orthodox Churches. Letters of congratulations from Church leaders all over the world, including Presiding Bishop Henry Sherrill, were read. Orthodox Church music was sung by the choirs of the seminary and the Russian Cathedral.

NEW DIOCESAN FOR SOUTH FLORIDA

★ Starting January 1, Bishop Henry I. Louttit, former coadjutor of the diocese of South Florida, became diocesan bishop.



STUDENT CENTER at Florida University with chapel in the background

CHURCHES CONSIDER OLDER PERSONS

★ The Rev. G. Paul Musselman, director of social relations of the diocese of Michigan, was the keynote speaker when 200 Church leaders met in Chicago to consider "the older person." He declared that "an intelligent approach to the problem of the aged will form an increasingly large part of our jobs in the Church."

One of the important jobs of religion, he said, is to make the aged "partners in the fight for freedom. The stimulation to more creative activity among the aged may tip the scales in the present conflict between the free nations and the slave nations. Training our older people for the ideological battle is the most important thing the Church can give the aged."

Another speaker was Estelle Gabriel, psychiatrist, who said that, contrary to popular belief, most people don't find growing old "graceful or beautiful." The most damaging aspects of old age, she said, was the feeling of uselessness, with the problem of loneliness the next most pressing. She urged the Church to find creative activities for its older people.

A workshop on housing brought out that 62% of old age social security recipients live in rented rooms which are 35% unfurnished. The workshop stressed the need for federal housing suitable for older people. This housing should not be in great institutional buildings, but in more intimate, cottage-type structures.

A workshop on the family and the older person called for a new attitude toward elders in the family. It said that a rich contribution can be made by a properly appreciated older person in the family group.

BISHOP DUN PREACHES IN HOUSTON

★ Bishop Angus Dun of Washington was the guest preacher at Christ Church Cathedral,

Houston, Texas, January 7th as he and Mrs. Dun passed through the city on their way to the meeting of the House of Bishops in El Paso. They had previously visited Roanridge, center of the Town-Country Institute of the National Council, at Parkville, Missouri.

BOYNTON INSTITUTED AT CATHEDRAL

★ Bishop Charles F. Boynton is to be instituted suffragan bishop of New York on February 3rd at the Cathedral of St. John the Divine, New York.

DOM GREGORY DIX IN CHICAGO

★ Dom Gregory Dix, prior of Nashdom Abbey, England, is to conduct a dramatization of the primitive Eucharist at the annual meeting of the Catholic Club of Chicago. The service will be held on February 8th at St. Thomas' Church. A cast of 15 laymen, four women and one priest will take part.

ARCHITECTURAL AWARD TO TEXAS CHURCH

★ Among the twelve churches to receive awards for architectural design, announced at the annual meeting of the Church Architectural Guild, meeting January 15-16 in Philadelphia, was St. Christopher's, Mandera, Texas. It received the second prize for churches seating less than 300.

Those attending the meeting also visited five churches of unusual architectural interest, including the chapel of the Philadelphia Divinity School, which is regarded as one of the best examples of academic Gothic.

SCHOOL OF RELIGION AT TAMPA

★ Bishop Wing, retired bishop of South Florida, was the speaker at the opening session of the school of religion at St. Andrew's, Tampa. He spoke on January 18th on the historic position of the Episcopal Church. On the 25th the Rev. Warren Densmore of St. Mary's, Tampa,

speaks on what the Anglican communion has in common with the Roman Church, while on February 1st the Rev. Mark Carpenter of All Saints, Fort Lauderdale, lectures on where the Anglican Church differs from the Roman.

CONNECTICUT HAS REDEDICATION

★ Bishop Gray of Connecticut has asked the clergy and laity of his diocese to join in a service of rededication on January 30th. This will be the first service with representatives of the diocese since he became diocesan on January 15th.

LOS ANGELES HAS NEW SCHOOL

★ Epiphany Hall, new guidance school for boys sponsored by Epiphany parish, Los Angeles, opens today, January 25. It is designed for boys in need of special help and guidance in social adjustment. Candidates for admission are referred by the courts and juvenile authorities. The Rev. Frederic E. Dittmar, rector of the parish, is director.

MEMORIAL PULPIT TO BISHOP CLARK

★ A pulpit has been installed in St. Mark's, Altadena, Cal., in memory of Bishop Stephen Clark, late bishop of Utah, who was rector of the parish for 20 years before being elected to Utah. Other memorials dedicated at the same service were choir rails, chancel rail, lectern, prayer desks. The rector of the parish, which recently burned its mortgage, is the Rev. Edward H. Hailwood.

MINISTRY OF GROUNDS FOR PARISH

★ Christ Church, Eddington, Pa., has a "ministry of grounds," which is a dignified name for a lot of hard work in the maintenance and care of the grounds and buildings. Each week men and women, boys and girls, do their bit under the direction of Rector Stanley A. Powell.

EDITORIALS

Honor Roll 1950

THE WITNESS Honor Roll for 1950 is presented with a brief word of explanation. Each person listed has been nominated by one or more readers, with the final selection made by The Witness editors. At this meeting we had fun trying to name the Churchman of the Year, though we discussed this with no idea of publishing the selection. Our Presiding Bishop, Henry Knox Sherrill, at once came to mind, particularly after his election as president of the National Council of Churches. Perhaps the man who comes nearest to being a saint, in this mid-century, is one who was on our Honor Roll last year—the Rev. Michael Scott of South Africa for his untiring, and persecuted efforts for the native peoples of Africa. A third is the Rev. Francis Wei who has just completed forty years of educational work in China and who is not being deterred from his appointed task by the change in governments.

In presenting names for the 1950 Honor Roll we again remind readers that it is our policy not to list any who have been on previous rolls, several of whom were again nominated.

CHARLES L. BEHM, a member of the Church of Our Saviour, Fayetteville, N. Y., for seventy-seven years; vestryman for sixty years, and warden for twenty-six. During this time he has been Sunday school superintendent, a member of the choir, organ pumper before an electrically controlled organ was installed. He has represented the diocese of Central New York at nine General Conventions.

MRS. GEORGE BILLER, widow of the late Bishop of South Dakota, who befriended Orientals while she was director of Brent House, Chicago, and who has continued to do so since her retirement to Fort Smith, Arkansas.

MISS ESTELLE C. CARVER, a public school teacher in New Haven, Conn., who gives unsparingly to advance the work of our Church and is nationally known for her lectures and addresses at conferences and churches of other denominations.

MRS. CHARLES C. GRAY of St. John's, Ashfield, Mass., former teacher at Boone, China, who, representative of many throughout the land, is faithful in her work for the Church, without recognition or praise, while presiding over a genuinely Christian home.

CHARLES W. KAPPES of Christ Church, Ridgewood, N. J., a Christian lawyer who not only

serves effectively in his own parish but is a leader in the diocese of Newark: chairman of the board of education, president of the board of directors of the Youth Consultation Service, member of the field department and of the finance and advisory board.

JOSEPH MOORE, professor at Seabury-Western Seminary, who has developed a technique for the appraisal of dioceses and parishes and has presented reports on several areas which have advanced the work of the Church.

WARREN McKENNA and ROBERT MUIR, co-directors of the Workers of the Common Life, centered at St. John's, Roxbury, who have made a new departure in evangelism by taking the Gospel to workers and the poor through identification and demonstration rather than by discussion, conference and verbal proclamation. They are in the forefront of the progressive movement and are paying a price for their courage.

C. KILMER MYERS and PAUL MOORE for their work at Grace Church, Jersey City, located in a depressed, multi-racial area where they minister to all sorts and conditions without regard to race, creed or national origin. A bow particularly to MRS. MOORE whose home is Grand Central Station but who always comes up with a smile.

GEORGE OSSMAN, rector of Richmond, Va., who in mid-life left home to learn techniques for ministering to the mentally ill, and returned to help the frightened, the discouraged, the lonely, the unloved and unlovable, in the state hospital and medical college located near his parish. Those who know what happens day by day at this medical center never hear his name otherwise than with gratitude and thanksgiving.

MRS. ELEANORE SCHWARZ for her work as the director of the committee for Displaced Persons of the diocese of Michigan and her equally competent work as director of radio and television of the Detroit Council of Churches. Particularly noteworthy is a weekly radio program, which she writes and directs, dealing with social questions.

CHARLES SHREINER, rector of Church Farm School, Philadelphia, where he has done a magnificent work for under-privileged boys. He is also the head of the field department of the diocese of Pennsylvania and instrumental in placing it at the top in missionary giving.

WALTER H. STOWE, rector of Christ Church, New Brunswick, New Jersey, who has made the Church Historical Magazine one of the foremost

journals of scholarship in Christendom, and for the fine leadership he is giving as president of the Church Historical Society.

HELEN TURNBULL, director of Windham House, hostel for students in New York, for her wholesome influence over the many young women who reside there for a time and then go forth into professional Church work where her interest and influence continues.

HEALEY WILLAN, organist at the University of Toronto, one of the great composers of religious music of this generation.

FRANCIS WEI, outstanding educator of the Church in China for forty years, who is expand-

ing the program of Huachung University, that it may serve the new China even better than it did the old. We commend him particularly for his statesmanlike letter to Bishop Nash (Witness, Dec. 7) setting forth the reasons he believes the U. S. should recognize the People's Government of China, and why the new government should be admitted to the UN. (Bishop Ronald Hall of Hong Kong we commend for the same reason but do not place him on the Roll since he was cited in a previous year).

EDITOR'S NOTE: We report that several nominated the Rev. Frederick C. Grant for his great scholarly contributions. However since he was our editor-in-chief for several years and is at present our Book Editor, we forego honoring ourselves by citing him.

The Lesson of Korea

BY

HOWARD K. SMITH

London Commentator of the Columbia Broadcasting Co.

IF ever there were ten days that shook the world, they have been the week-and-a-half since the Chinese breakthrough in Korea became fully apparent. What has happened in those ten days is not pleasant to dwell on. But if there is to be any hope of recovering the mastery of events, now so totally lost on all fronts, the full cruel proportions of the Korean calamity will have to be recognized and faced.

As seen from here, perhaps the chief thing that has happened is that our five year old conception of power relationships in the cold war has been shattered. The tendency has been to regard the world as divided in power symmetrically between two giants of roughly similar weight—the United States and Russia. Around each of those two clustered secondary nations, satellites of varying degrees.

China has figured in this scheme as purely a secondary nation, one more backwards, peasant satellite of Russia, a little bigger than the others. The Chinese army has been considered a clever improvisation for purposes of primitive civil conflict in a backwards country, but, illiterate, ill-armed and unskilled as it is, never a factor of consequence in the global cold war. At the end of world war II, we granted China a place on the so-called "Big Five," among the great powers . . . but it was purely a courtesy title, similar to that granted also to France.

Well, it is that vision of a kind of balance between two great powers that has been shattered.

There are not, it now turns out, two great powers on earth, but three. In the only conditions in which the Chinese army shall ever have to fight—in Asiatic conditions of terrain, without complex road networks down which modern armored spearheads can charge with effect, without sensitive key industrial concentrations that modern air power can bomb with effect—the Chinese army has become a force on a level with the Russian army or that of the United States. And like a third great power, China—by aiding Communist forces in Korea, in Indo-China, in Burma—is rapidly building up her own set of satellites directly dependent on her.

The rise of a third great power-group, allied with Russia against the American bloc, throws the power balance violently out of kilter. Hitherto, throughout modern history, Atlantic nations have always possessed a great advantage against continental conquerors. Our side has been able, in the case of Napoleon, of Kaiser Wilhelm and of Hitler, to make him fight on two fronts. The rise of China reverses the situation to our disadvantage. It is now we who have to face both ways. China takes care of us in the east. And the continental conqueror we have thus far concentrated on—Soviet Russia—is left to concentrate wholly on one front—the west.

Korea has been the first example of what this means, but probably not the last. There, the whole of the Atlantic bloc's combat forces have been committed and exhausted . . . while Russia, the enemy our eyes have been on, has not com-

mitted a single man and is totally intact for moves elsewhere.

The military advantage of this new situation to the Communists is obvious. But we are not yet in a state of war; so the diplomatic advantages are for the moment more important. By co-ordinated moves in east and west, the Communists may now play upon the differing interests of the Atlantic nations, and dangerously strain the whole alliance. That, in fact, is what they did in Korea. Chinese forces dealt the predominantly American armies of the UN a cruel defeat. America's first natural impulse was to concentrate her whole power on that scene and hit back. Frightened stiff by the prospect of Europe being thus left bare of defenses, our European partners protested clamorously. The ties of the Atlantic bloc were severely strained, and Prime Minister Attlee had to rush to Washington to re-establish them in man to man talks with President Truman.

What To Do?

THE point I am anxious to make is that that strained week was not an accident of a kind not likely to happen again. The rise of China makes division of interests within the Atlantic bloc a permanent feature. By co-ordinated moves, China and Russia may now repeat that tactic of dividing us again and again.

For example, if China chooses to advance south of the 38th parallel, or if next month she instigates a push in French Indo-China, or in Burma . . . our dilemma arises again in full hideous flower. What are we to do? Is America to accept the challenge and go all out to win in one of those isolated areas? If we do get engaged by China, we shall have no resources to meet a thrust by Russia into more vital areas, like the Near East, or Europe itself. If we do, our European partners may have to desert us.

Or, shall we refuse the challenge, and see our prestige fall? Already our first single defeat in Korea has affected Asiatics, caused them to make their peace with local Communists. In French Indo-China, the French have ordered the evacuation of civilians from Hanoi, their chief northern strong point. And France's first soldier, General de Lattre de Tassigny, has been moved from Europe to Asia and given total military and civil powers—both of these acts look like acts of desperation, and are measures of how Korea has affected the Indo-Chinese.

There is the cruel dilemma. The Truman-Attlee conference has papered over the crack; but not removed it. For the dilemma remains inherent in the fact of the rise of China as a third great power on earth.

Forgive us for being mercilessly frank, but

this recitation of calamity is not over. The past days have not only put us in a perilous position; they have also called into serious doubt the whole foreign policy by which we plan to meet the situation.

There have been two basic tenets to American policy for fighting the cold war. The first is—military containment; we must hem the Communist world in by force at all key points. And second, with the Reds thus bound in, we must bargain from strength, negotiate general settlement with the Soviets by having the implied threat of great power to back us up.

I don't know how widely it has been noticed, but both those principles, on which our hopes to win the cold war are based, have been badly cracked. Korea has been the first violent test of the policy of containment. It has sucked nearly all our containing forces into that small, unimportant bump of the great Communist periphery, and has routed them. At this moment, there are no containing forces of any consequence anywhere round the Communist world, except for a very feeble force in Germany. Here in Europe, military men and statesmen are frankly questioning where the policy of containment is not far beyond any power we can muster.

As to the second tenet, bargaining from strength, Korea has forced us flatly to abandon it, both in Asia and in Europe. So far as Asia is concerned, the Truman-Attlee communique amounted to an offer of negotiation to the Chinese. With our troops in defeat, it amounts to an offer to bargain from direct weakness. In regard to Europe, in Paris, representatives of America, Britain and France agreed on proposals to be sent to Russia for a conference on Germany and other Western problems. With our forces in Europe outnumbered five to one, with a French cabinet minister expressing open fear that rearming the Germans would produce a Russian ultimatum to the West, with the Germans refusing our permission to rearm for fear it would provoke Russia . . . with all these factors, this, too, amounts to an offer to bargain from weakness.

In the House of Commons the other day, Winston Churchill expressed doubt that the policy of bargaining from strength could ever be fulfilled. The time when we shall have superior forces to the Russians in the West he said would be a very long time coming, if ever. The economic news in Europe has been a kind of annotation of his doubts. Though Europe has barely begun to re-arm, the strain on these convalescent economies is already hurting. Italy has said a six-months search for funds wherewith to rearm has had scant success; the Italian people are already over-

taxed and can bear no more. The first beginnings of rearmament have overstrained Europe's coal resources. Britain is having to pay out hard-earned dollars to import coal, and Treasury Minister Gaitskell said in a public speech, Britain will have a hard time paying her way. All European nations sent a delegation to America to say the present western rush for raw materials for rearmament is sending their prices sky high, and critically affecting European economies. If the first tiny installment of rearmament can produce these effects, one wonders what full, all-out building of strength from which to negotiate will do. The New Statesman magazine expresses the fear that rearmament in the west may create more Communists among hard-pressed French and Italian workers than it will contain in the east.

Europe is Feeble

LET me assure you once more there is no morbid pleasure in thus raking the ashes of defeat. But it must somehow be hammered in that the situation has suddenly dramatically altered against us; that we are left bereft of policy to meet a dangerous future. The shock of that recognition may arouse us to thinking in entirely new, almost revolutionary terms that can save us. A reporter, probing minds over here can only suggest what those terms should be.

Of America, Europe is entitled to demand more responsible leadership. An American president in crisis is entitled to the same unified support that a British prime minister gets. Constructive criticism is good and necessary, but irresponsible sniping is criminal. It is universally felt over here that if President Truman could have acted without fear of being charged with harboring Communists, and threats of impeachment, he could have kept closer rein on his political general and avoided the mess we are in.

Of Europe, America can demand an end to the absurd anachronism of jealous national sovereignties. Divided into sixteen ineffective units, Europe is feeble. Welded into one unit, Europe, with its resources and its unequalled quantity of 200 million skilled citizens, could be a mountain of strength, superior to both Russia and America. Its prosperity could be such that Communism would disappear; its strength such that Russia would not dare to probe. A time of crisis like the present is the time to insist on this all-important action.

Outside Europe, we must recognize the key truth that this century is the century of revolution. In Asia, the Near East, Africa, peoples are awakening. We cannot beat this revolution; we must join it. We of the west have the resources

to make the revolutions prosperous and successful; Russia has not. The advantage is on our side, if we can learn to think in these entirely new terms.

We have been thinking too long in sterile terms of tactics—containment . . . bargaining from strength . . . matching quantities of armed men with other quantities of armed men. We have—a friend of mine summed it up the other day—not been out-fought . . . We have been out-thought.

Further Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

HERE COMES THE BISHOP

"ISABEL," Mr. Entwhistle called from his station by the living room window. "He just drove into the yard. Remember, now—don't say anything controversial."

"Don't forget to tell him your idea about the clergy conference," Mrs. Entwhistle retorted as she scurried upstairs to find her lipstick.

"I won't," Samuel promised. "If I can get an opening." He moved to the front door.

"Good afternoon, Bishop."

"How are you, my dear fellow," boomed the Bishop in his most resonant baritone. "Good to see you again, good to see you."

"Come right in," said Samuel grinning as joyfully as possible. "It's awfully good of you to visit us again. I know how busy you are."

"Nonsense, Samuel my boy; it's a great privilege to be with you, and your people," said the Bishop sinking into the easy chair with a sigh that plainly said, "no one could possibly know how busy I am."

"Ah, what a blessed change to relax in your lovely home," the Bishop went on, his eyes wandering cautiously around the room to see if he had overstated the matter.

"Thank you," said Samuel, not knowing what else to say. "We think it is . . . er . . . comfortable . . . in a modest way."

"Yes, indeed. It's so homey . . . in good taste," said the Bishop in a tone of pure covetousness. "Bishopcastle is so large. Jane and I often say, 'Oh for the rectory at Webster Junction. That WAS cozy.'"

"Yes," Samuel agreed. "Bishopcastle is huge isn't it? Too bad the diocese didn't buy a more

economical place." The Bishop fondled his pectoral cross speculatively.

"Of course it's a fine property to have . . . and with all our entertaining, you know . . . but the servant problem . . . Ah, Isabel my dear girl, you look more charming than ever." Samuel held his breath while he waited for Mrs. Entwistle, who believed in fighting fire with fire, to serve up a slow curve with gravy on it. But Isabel was, Samuel realized gratefully, on best behavior.

"Oh, thank you, Bishop," she murmured, fluttering her eyelashes at the worn carpet. "You're very flattering."

"Not in the slightest, my dear," purred the Bishop. "I'm sure you're the primary reason for Samuel's success. And how is your dear mother?"

"Mother"? Isabel asked, puckering her eyebrows. "My mother?"

"Isabel's mother is . . . that is . . . deceased," Samuel put in, trying to ease the situation, and inadvertently sounding as though Isabel's mother had been a little inconsiderate.

"Oh, of course . . . I'm terribly sorry . . . stupid of me . . . For a moment I confused you . . . that is . . . I was thinking of Father Weary's wife's mother . . . I think her mother . . ."

"Would you like a highball before dinner?" asked Isabel easing the situation without any effort.

"Sounds like a jolly suggestion," said the Bishop. "Bourbon and plain water if you have it." He laughed gayly and returned to the easy chair.

"We're having difficulty at St. Timothy's-By-the-Field," the Bishop confided over his bourbon. "Do you know of a good man we might send there? We need someone with tact, energy and the strain of a true prophet. Old Dunks was a sweet man, but dull."

Samuel visualized a man with the strain of a true prophet starving at St. Timothy's. He wasn't sure about the salary, but he remembered Old Dunks had sometimes sold the Book Of Wisdom For Adolescents during the summer.

"St. Timothy's, as you know," the Bishop went on confidentially, "offers a definite opportunity for growth . . . for the right young man."

"What is the . . . salary?" Samuel asked shifting in his chair.

"Of course," said the Bishop with a sympathetic eye on the floor lamp, "the people at St. Timothy's are few, and there is no great wealth, but they are eager and willing to work . . . if we could find the right man who would catch a vision of the future, and consider the work as a great opportunity for growth . . . at present they can pay \$1800 with \$100 for car expense, and . . ."

"Merciful heavens," said Isabel with consummate tact. "In these days?"

"It's just a mission and we are trying to increase the diocesan appropriation," the Bishop soothed, squirming after the bourbon and water.

"I'll try to think of someone," Samuel promised, thinking of Old Dunks.

"We know an awfully nice man from Stockton," said Isabel. "He's got three lovely children . . . and a wife too, of course. He told Samuel he feels ready for a change . . . I mean for the good of his parish. But I don't think St. Timothy's would quite do for him. His name's Jack Hope-well."

"Well, well," said the Bishop, closing his eyes to look at his list of vacancies. "There's the Holy Epistle at Bridgewater. Not large but definitely a challenge . . . for the right man."

Isabel shot a glance at Samuel who flicked an eyelash and reached for the cigarette box.

"Of course, Bridgewater's not a prosperous town, relatively, since Acorn Furniture moved to Georgia. But it's a great challenge. I think they can pay \$2400; and there's a fine colonial rectory with a sun porch."

"I think," said Samuel, "that Jack gets \$4000 now. But he'd be a good man for the diocese. Fine pastor."

"Mmmm . . ." mused the Bishop. "How about St. Olga's at Dintown. I consider that one of our most strategic posts . . . for a man who is a good pastor and a community leader . . . ecumenical. Great chance for development. They have 300 in the Church School. They pay \$4000 at least. What's his name?" . . .

"Wasn't that a splendid clergy conference last month?" the Bishop exclaimed veering from future challenges to past triumphs.

"Yes," said Samuel slowly, twitching an eyebrow at Isabel.

"I must look at the chicken," said Mrs. Entwistle diplomatically. "Excuse me Bishop, please."

"That speech by Porringer was superb—superb. A bit theoretical perhaps, but Groundling brought us right down to earth. Practical."

"Yes," Samuel edged forward. "I had an idea about next year's conference, Bishop. I've been talking to . . ."

"Next year we plan to have Diggerbuck on the campaign-end of things and Bishop Stickney. Great fellow Stickney. He and I were classmates at Yale. I remember . . ."

"Yes," Samuel said, raising his voice. "I was talking about the campaign with Jones, and Black . . ."

"Stickney once said to me when we were seniors at Yale," went on the Bishop, overpowering Samuel easily by throwing his baritone into overdrive. "Bert, the Church offers a great challenge to a man in these days. 'I think I'll go to seminary, and that . . .'"

"Well, it seems to me," shouted Samuel, "that we get enough about the campaign on other occasions and that . . ."

"By the way," hollered the Bishop, tinkling the ice in his glass to bring Samuel to attention, "Our man Grubber had a wonderful campaign this fall. Raised \$50,000; upped the quota 30%. He's an able fellow, Grubber; great idea man. That's my old parish, as you know Samuel . . . that reminds me of the year we had to raise a \$30,000 budget during the depression . . ."

"Dinner is all ready now," said Isabel from the doorway.

* * *

" . . . and after that," said the Bishop, finishing his mashed potatoes, "we had to have an unlisted phone number."

"What happened to Jenkins, Bishop?" asked Samuel over the dessert, and under the chrysanthemums which Isabel had playfully called "a little center piece."

"Jenkins went to the Church of the Insurrection," the Bishop said, shaking his head sadly. "Too bad. He had a glorious opportunity at the Heavenly Comfort. He just can't seem to stay away from controversial issues. Rubs people the wrong way. He'd be a good man if he wasn't so radical . . . My, Isabel, what a delicious dinner . . . and now if you don't mind I think I'll run up to your study Samuel, and throw a few notes together for my sermon tomorrow. I want to say a word or two about the new diocesan program, and the challenge it presents to our people . . ."

"Just the thing," Samuel said weakly. "Sometime before you have to leave, I have a couple of matters I'd like to talk . . ."

"I'm delighted things are going so well, Samuel," the Bishop answered, edging toward the door. "Hear the most glowing reports from friends around town here. Wish I had more men like you."

"The clergy conference matter," Samuel tried once more.

"Yes, yes—it was a grand conference; glad you enjoyed it. It was a good program if I do say it. Well, see you later. You don't mind if I take over your study, Samuel?"

* * *

"You must admit," Isabel said in a hoarse whisper as she and Samuel sat down for a game

of rummy, "the conversation didn't lag. What did Bishops do with their fingers before they got to be Bishops and could wear pectoral crosses?"

"Shhsh . . ." frowned Samuel. Isabel giggled merrily.

"The Bishop picked his pectoral cross," she repeated giggling in a mild hysteria. "That sounds funny."

"Shhsh, my dear," Samuel warned. "After all."

"You didn't tell him your idea about the clergy conference," Isabel chided, suppressing the mirth.

"How could I?" Samuel whispered. "I got drowned out." He pointed to the cards. "It's your draw my dear."

"Samuel," Isabel whispered. "Do you know what three thousand dollars a year is?"

"Chicken feed," Samuel whistled through his teeth.

"No sir. It's a strategic post. And," she went on with starry eyes, "\$2400 is a Challenge. What's \$4000?"

"A call to a wider field of service," Samuel grinned, entering into the spirit of the play.

"What do you suppose a glorious opportunity would be?" Isabel gleamed. "He mentioned a place like that."

Samuel dropped four queens on the table. "\$6000—and traditionally, a membership in Rotary." Mr. Entwhistle began to giggle and put a large hand over his mouth. "In the old days . . . just think . . . they used to call it a call from God."

"THAT," said Isabel, putting down a pretty sequence in diamonds, "must mean \$10,000 . . . with an unlisted phone number."*

"There are times," Samuel sighed, "when I could almost wish I were a Presbyterian. Your draw, my dear."

* AUTHOR'S NOTE:

The following list grew out of an informal conference of T. Barrett, R. Fay, R. Blanchard, C. Welsh, and is submitted here for the edification of the brethren to whom on some occasion it may be useful.

a. Real opportunity for growth	\$1800
b. Challenge	2400
c. Strategic Post	3000
d. Wider Field of Service	4000
e. Glorious Opportunity	5000
f. Call from God (unlisted phone)	6000 and up

Total \$22,200

The total sum has no significance. It just seemed improper to have a list of numbers without adding them up.

PLEASE ORDER AT ONCE

Ash Wednesday this year is February 7—unusually early. In order therefore to make sure of receiving the number of *The Witness* featuring the first of the series for Lent, we urge that you place your order for a bundle at once. Merely send a postal to

The Witness, Tunkhannock, Pa.

Act One: Preparation

BY

GORDON C. GRAHAM

PREPARATION is practically meaningless unless we have some idea what it is we are preparing for. If in the Lord's Supper it is just to come and take communion, or simply to plead the



holy sacrifice, then our getting ready will be very immediate and personal. But if it is our purpose first to make an offering to God then our preparation will be geared to making that offering worthy. In trying to do this we shall find our interest extending back long before

the actual beginning of the service.

The preparation really starts when we begin to get ready the bread and the wine and this takes us a long way back and involves us with many people. Bread is the first thing to prepare because the simple fact of the divine arrangement is that we have first to give some of it to him before he can give us himself sacramentally. This puts the emphasis on human effort in preparing for the Eucharist. Bread is, also, the first thing to prepare because it is first in the scale of created values. It comes from the earth where it has grown as wheat, later to be harvested, processed and transported by human hands. Bread is an economic commodity and is socially produced. No one can make it, or anything else, exclusively by himself. Each person, however, who has anything to do with its production, either directly or indirectly, leaves his mark upon it. Creation involves the creator in the thing created, or putting it another way, each object expresses the workers who made it. The bread which is prepared for the Eucharist offering is a sample of ourselves.

The great question raised by the preparation, therefore, is what kind of a society does our bread come from? It has been produced by men who are both good and bad, but it is more than that. It involves economic questions of ownership and profits and social arrangements either of cooperation or conflict. Actually, this means not only the personal lives of the producers but the working conditions, the class struggle, the social injustices and inequalities, the monopolistic power, the international rivalry, and the curse of war. The same point can be made in terms of our money—it is stained with blood by the fact that some of

it has been made by killing people. The bad side of our society is not the only side, of course, but it is the side that most of us do not want to face. We do not care where the bread comes from.

The bread that we buy in preparation for the Lord's Supper is a sample of our society before it is a direct expression of ourselves personally. We are part of the general pattern that produced the bread so that we have some responsibility but not all because society is bigger than we are and exists before us as a system or structure of life. It contains both order and disorder. The bread, therefore, states not only the economic problem but the social problem as well, that is, that there is such a reality as society, which is produced not only by individuals but which in turn produces the individuals in its own pattern. Our preparation involves, therefore, not only the economics of the production of bread but our whole society.

The act of preparation is primarily economic and social rather than liturgical. What have we been doing to make our world worthy to be offered to God? Where has been our social action? When the service begins, its note is properly prophetic. The lessons, prayers and sermons are to teach us to "prepare the way of the Lord and to make straight his paths." This corresponds with the first part of our Lord's ministry when, following upon the Baptist, he "Proclaimed the good news that the kingdom was at hand; repent and believe."

Christianity

By PHILIP H. STEINMETZ

THE religion which became alive through Jesus of Nazareth and which is known as Christianity has a distinctive creed and pattern of conduct. It is both a body of doctrine and a way of life.

The first and fundamental feature of religion as distinct from philosophy is belief in God. Religions differ in what they hold to be the nature of God, but that man is a creature and God the creator is the first act of faith we make when we move from ignorance to religion.

Christianity teaches that God is like a loving Father. This belief about God carries with it the necessity for behavior toward God in thought and deed which is an expression of loving devotion.

Our chief means of expressing our belief in and love toward God is by acts of worship, formal and informal, corporate and private, verbal and actual. How and what we do depends on us. What is for one person sincere devotion may be empty formality for another. But each must find adequate means of worship and use them.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Retrospect of an Unimportant Life. Vol. III. By H. H. Henson. Oxford. \$4.50.

Rather a pathetic picture of the Bishop of Durham's "emptying world" as in retirement in a Suffolk village he steadily grows blinder and his wife deafer, and the German bombs fall about them. He finds amusement in the small London evacuees who attend a church filled with incense, and hurriedly put on their gas masks, in the fact that another than he is to be the modern bishop enshrined in stained glass at Durham, in the minor crises of kitchen "scullery" garden. But there is nothing pathetic about his "Letter to Gervase," an open letter to a young padre with which the book closes. It is a triumphant Credo. "There is no other Church now standing in Christendom to which I could transfer my allegiance."

The English Reformation to 1558. By T. M. Parker. Oxford. \$2.00.

The librarian of Pusey House, Oxford, has written a most readable account of the English Reformation up to the accession of Elizabeth—when the "Anglican Settlement" began. This later phase will be dealt with in another volume in the series (Home University Library). The account of Church and state in mediaeval England, and the chapter on religion in England in the early sixteenth century, are immensely well done. From these as premises, the Reformation seems inevitable; and the excesses are not all due to importations from abroad—Teutonic fury and violence. There was too much chicanery and double-dealing, from the King down, for the movement to be one of pure reformation; but the thing had to come, and it came in the only way, humanly speaking, it could come, given the situation as it was. For one thing, sixteenth century Englishmen seem to have been rather formal and non-intellectual, able to endure much, but given even then to "muddling through."

Paul and Rabbinic Judaism. By W. D. Davies. Macmillan. \$4.50.

For fifty years and more, the tug-of-war in Pauline exegesis has sawed back and forth; in one generation Paul has been explained wholly from the Hellenistic standpoint, in another from the Jewish. For Pfeleiderer, Paul was a student of Stoicism in the "university" at Tarsus, and only incidentally—or accidentally—a Jew. For Deissmann, he was an Anatolian, a

world-traveler, a "new man" of the type described by Tacitus and familiar under the early empire. For Strack and Billerbeck he was a thorough Jew. For plenty of others, he was a rabbi, trained at the feet of Gamaliel, and thoroughly representative of the typical Judaism of Palestine in the first century—only, many of these good people substituted fifth century Judaism for first century, and almost turned the unconverted Saul into a Talmudist.

The truth probably lies somewhere between these extremes. The conclusions arrived at are much the same as those of Father Bonsirven, S.J., in his great study of "Rabbinic Exegesis and Pauline Exegesis" (Paris, 1939). The English-speaking reader without German or French will find in this book by Mr. Davies a mine of information. It is one of the most important books on the subject since the late H. St. John Thackeray's "Relation of St. Paul to Contemporary Jewish Thought."

Ancient Near Eastern Texts relating to the Old Testament. Ed. by James B. Pritchard. Princeton Univ. Press. \$15.

This huge, five hundred page, double column book is a simply priceless collection of the old Oriental literatures (in selection) which belong to the background of the Old Testament. The editor has assembled a group of experts who have translated the myths, legends, lyrics, proverbs, tales, legal records and codes, historical writings, rituals, incantations, hymns, prayers, didactic and wisdom literature and letters surviving from the ancient Sumerians, Egyptians, Babylonians, Assyrians, Akkadians, Hittites, Hurrians, Canaanites, and other peoples of the Near East. Even the Ras Shamra tablets are here (in what seems to us a somewhat too modern English style). Heretofore, students have had to search for these writings, in translation, in various books and periodicals, or in the great German collection by Gressman. Advanced students will of course continue to use other translations and editions as well as this one; but for the purposes of the beginner, and of the ordinary Bible reader, this scholarly work is simply invaluable, and is worth every cent it costs. We suggested recently that it might be worth while placing certain standard books in every public library, so that church people, Bible students, Sunday School teachers and pupils and others might have access to them. Here is a

book that certainly should be in every public library in the land—even in small ones. Every patron of a library who is interested in any way in the Old Testament—Jew, Catholic, Protestant, Anglican, or whatever—should welcome and use this book.

The Dignity of Man. By Lynn Harold Hough. Abingdon-Cokesbury. \$1.75.

There is no more gallant champion of true religious liberalism (which is essentially loyal to the traditional faith) and of "evangelical humanism" (which combines the best in the western world's intellectual heritage with the central tradition of Christianity) than the sometime Dean of Drew Seminary. In this his latest book, he is still defending, expounding, and persuading us to a more enlightened faith and a more exuberant hope than either Fundamentalism or Neo-orthodoxy (meaning revived Calvinism) has to offer. His pages are full of references to and quotations from the world's best literature and philosophy. Many preachers quote; but Dean Hough has made his own, has thought through and assimilated what he quotes; hence the great stimulus and urgency of his writing. It makes you read to the end, and sit up and think. It is time the rest of us began to do something to preserve the genuinely Christian appraisal of human nature, and not let it go by default into the descriptions and formulae of the psychopathic theology so popular—or, rather, so rampant—today.

The Hebrew Impact on Western Civilization. Edited by Dagobert D. Runes. Philosophical Library. \$10.

This is an immense work (922 pages), a great apologia for Judaism, showing the contribution of the Jews to science, art, literature, journalism, law, philosophy, and even military strategy. It is meant to show the important part which Jews have taken in Western Civilization, including the foundations of American democracy. There are good bibliographies, and the book deserves to be widely read. It will do a great service in helping to break down the ignorant prejudice and bigotry which still survive in many American communities. I would like to see a copy in every public library in America!

The Physical Basis of Mind: a Symposium by Scientists and Philosophers. Compiled by Peter Laslett. Macmillan. \$1.00.

Seven renowned scientists and three philosophers (Visc. Samuel, A. T. Ayer, and Gilbert Ryle) discuss the problem concerning the relation between the mind and the body. The scientific contributions are more satisfying than the philosophic ones, per-

haps because the problem today is better treated by empirical and experimental investigation than by abstract thought. The great metaphysical solutions are a matter of the past. No Aristotelian or Cartesian can say anything today that was not made obsolete by Kant. Viscount Samuel nevertheless puts the question in the fashion of pre-Kantianism, but says it cannot be answered. Ayer denies the position of the Cartesians, but does not replace it by any new one. And Ryle's philosophy is outright anti-philosophical, in that he simply states the distinction between body and mind is contradicted by experience which does not draw a boundary line between them, but knows only the unity of the person.—Richard Kroner

Morals Since 1900. By Gerald Heard. Harper. \$3.00.

An excellent analysis of the changes in mores and ethics brought about by political processes and pure research, the author feels that the latter has opened up new and encouraging relations to cosmology. Sometimes turgid, at times its conclusions questionable, the book is nevertheless unique and interesting.—Jos. H. Titus

The Book of Psalms and the Canticles of the Roman Breviary. St. Anthony Guild Press, Paterson, N. J. \$2.00.

This is part of the new translation of the Bible being made by the Catholic Biblical Association of America, under the sponsorship of the Confraternity of Christian Doctrine. It is, like their excellent translation of the New Testament, the work of capable scholars, and presupposes the vast labors of the past two or three generations in the field of textual and philological criticism. But to an Anglican it somehow lacks the sweet cadences of Coverdale and the Authorized Version, and the Prayer Book Psalter: its style is more rugged, more direct, perhaps more American. For one thing, it uses "you" instead of "thou." Whatever we Episcopalians and others may think, there is little question which way the American language is moving: "you" will win out, without question, by another twenty-five years!

The Man Jesus Was. By Max Schoen. Knopf. \$3.00.

Among the many books that have been written by Jews upon the subject of our Lord, his life, ministry, or character, this book is unique. Dr. Schoen is convinced that "in his spirit and teachings lies the only remedy for the numerous afflictions of the present social order." He is also convinced that our Lord was a very different kind of person than either orthodox

Christianity or the pale liberalism of forty years ago made out. He really fits the first century, not the fifth or the twentieth. He was interested in a deeping of the religion of his people—not in founding a new faith; the latter was left to St. Paul to do, and he did it by combining the teaching of our Lord with the principles and practices of a Hellenistic mystery religion. An old thesis—but worked out afresh, with many new insights, and in a simple and straightforward style. There are passages where the English is odd, but the sense is usually clear.

The Art of Teaching. By Gilbert Hight. Knopf. \$3.50.

One wonders if it is possible to say anything new and fresh upon the subject of education or on the art of teaching. Its importance is obvious—the art is not practiced overmuch in the present generation. For evidence see the recent number of Life magazine devoted to American education. The present book is by a teacher who knows and practices the art. For evidence of that, ask any of his students at Columbia University. The book is full of uncommon common sense, of the kind that one assents to at once: "This is the right way to do it." The illustrations, drawn from many years of teaching, will interest not only pedagogues but all persons who take seriously the problems of conveying knowledge, skills, and attitudes to the new generation. In fact it will interest almost everyone.

Little Book of Contemplation. Edited and Revised into Modern English by Joseph Wittkofski. Morehouse-Gorham. \$1.25.

A beautiful little book of devotion out of the 12th century. First translated into English in 1574, there are 33 chapters, beginning with "The Excellent Being of God," and ending with "Into Eternal Life." It is a beautiful little book, full of the realism and objectivity of the Middle Ages. It is good to get away now and then from the dreadful subjectivity of modern religion!

Building Up Your Congregation. By Willard A. Pleuthner. Wilcox & Follett. \$2.50.

A stimulating book by a concerned layman anxious to see the church use tested business methods in the development of its program. The author is a vice-president of one of America's largest advertising agencies. Although sketchy in spots, the short pungent chapters will prod the thinking of any minister. Good chapters on "Increasing Attendance at Services," "Increasing Financial Support," and "Publicizing Your Church." A unique feature is the series of detachable plan sheets at the back of the book which the reader can use at once to sharpen the dull points in his present program.—R. T. M.

The Bible and Polygamy. By G. Par-rinder. Macmillan. 50 cents.

A careful study of the historical development of monogamy as reflected in the Old Testament, Judaism, and the New Testament. The question arose on the mission field. The answer is scholarly but "popular" in style, and contains much more than just the discussion of polygamy and monogamy: excellent material on the whole subject of Christian Marriage.



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NEWS OF CHURCHES OVERSEAS

BISHOP ASKS ANGLICANS TO PROMOTE UNION

Bishop George E. Ingle, suffragan of Fulham, said in London on Jan. 15th that the Church of England should take the lead in promoting the reunion of Christendom. He made the statement in a letter to the London Times reviewing his recent visits to Moscow, Warsaw, Prague and other cities as head of Anglican chaplaincies in north and central Europe. He said "there is a manifest impatience among the laity and some of the clergy with the divisions of Christendom."

"It is a sound instinct," he wrote, "which, in the face of blatant atheism and materialism, sees these divisions as nothing less than tragic. We must remind ourselves that today Christians are drawing together more than at any time since the third century, and inter-Church relations are under discussion. Is it surprising that at a time when nations are constantly being told of the need to work, plan and defend themselves together, ordinary folk should be well-nigh exasperated that the churches do not more clearly show the way, and sometimes seen to be more concerned with controversy in the theological stratosphere than with a world which has lost its way?"

"Western democracy," he concluded, "is failing to handle with vision and vigor the perilous situation of today. The overruling cause of failure is the lack of sense of corporate and personal responsibility. There is only one road to sanity—personal personality leading to righteousness. We must repent or perish."

ANGLICAN & SCOTTISH LEADERS MEET

Representatives of the Church of England and the Church of Scotland recently resumed conversations regarding relations between the two Churches. Present also as observers were representatives of the Scottish Episcopal Church and the Presbyterian Church in England. They met last June when the announcement was made that the discussions were conducted in "an atmosphere of deepening friendship, understanding and cordiality."

ORDINATIONS INCREASE IN ENGLAND

Ordinations increased during the '49-'50 ecclesiastical year, it is revealed by the official year book of the Church of England. There were 419 ordained as deacons, compared with 362 the previous year, whereas in the three years before that the number

has been 297, 208, 158. More than 6,000 candidates for the ministry were registered at the end of last year, with 3,000 already in training.

NIEMOELLER ADDRESSES MEETING IN POTSDAM

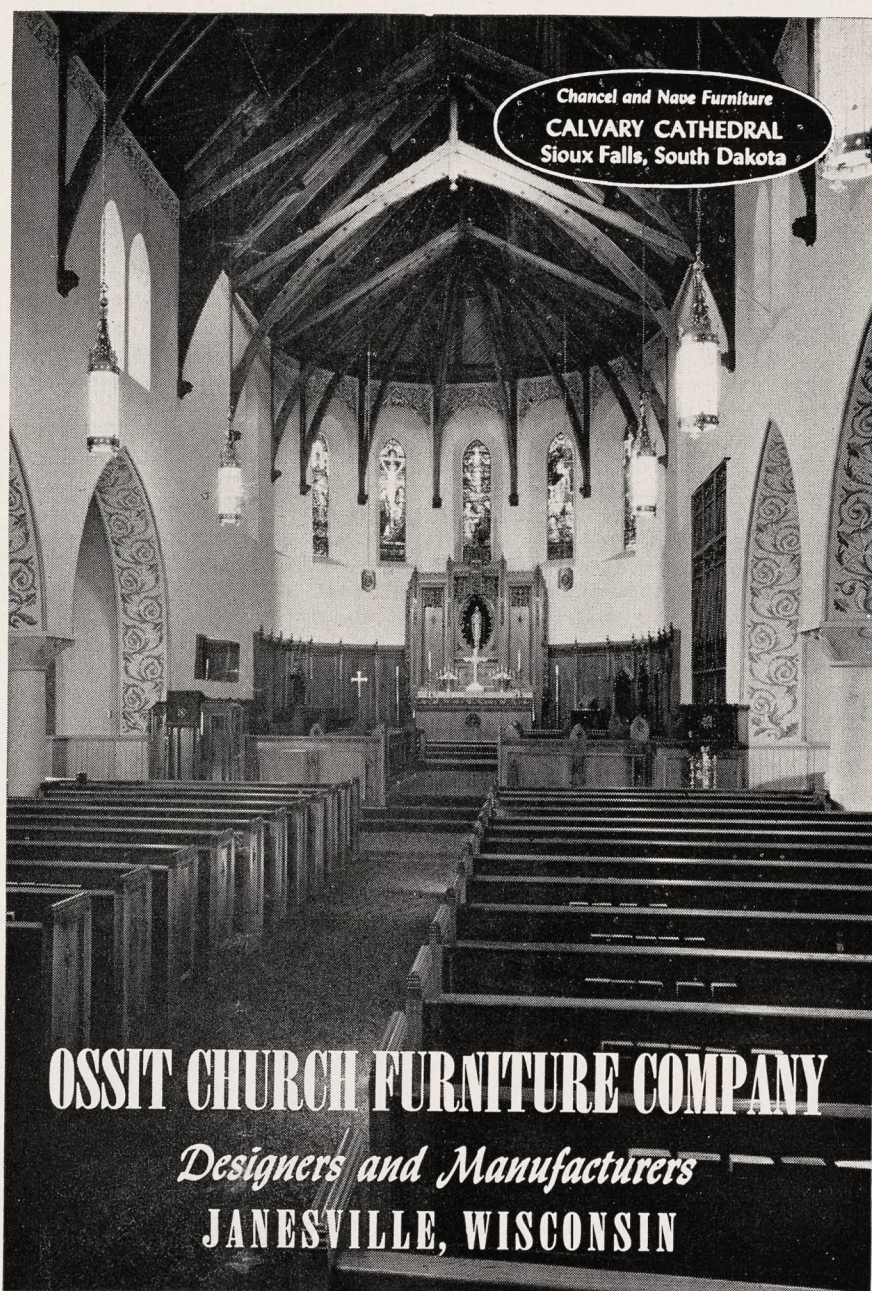
Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau, urged Germans in the Soviet Zone not to feel bitterly against West Germans because the latter are "better off materially." Addressing a mass audience in Potsdam on Jan. 15th, he called for a Christian equalization of

burdens between the East and the West. He said he was "no pacifist" but always spoke against German rearmament because "weapons are evil on both sides of the iron curtain and would lead to Germans shooting Germans. The iron curtain can be overcome by peace only, therefore on both sides men should become each other's Christian brethren."

The following day, on returning to his home in Wiesbaden by plane, he was taken ill with a severe case of flu and confined to bed.

CZECH PRINTERS ARRESTED

Several employees of a print shop in Bratislava, Czechoslovakia, have been arrested for delaying the print-



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ing of Katolicke Noviny (Catholic News) which featured a joint pastoral written by diocesan vicars general. The pastoral called upon Christians to give full support to the government, and it is assumed that the workers delayed the printing because they are followers of the Vatican.

PHILIPPINE PROTESTANTS PROTEST ENVOY

A memorial protesting the sending of a special envoy to the Vatican has been sent to the president of the Philippines by the federation of Christian Churches. They were acting on reports that plans for such a mission are under way.

KOREAN PROTESTANTS HOLD PRAYER MEETINGS

Daily prayer meetings for peace were held by Protestant churches in South Korea from Jan. 14th through the 21st. Announcement was made that the meetings will as God "to restore peace to our poor country and save it from total destruction."

CHINESE CHRISTIANS ANTI-AMERICAN

More than 400 representatives of Christian organizations were reported in Shanghai on Jan. 16 to have formed a group called "Shanghai Christian Associations committee for resisting

American aggression and aiding Korea." They were said to have sent a telegram to Mao Tze-tung, head of the Chinese Communist regime, pledging him their support in the Korean campaign.

"We Chinese Christians," they said, "have joined enthusiastically in the great movement to resist American imperialist aggression and to aid Korea now spreading among the entire Chinese people. We assure you that we will follow your leadership and contribute whatever we have to defeat these imperialist provocations, safeguard world peace and the security of our country. We will also complete the reformation of the Chinese Churches in the direction of self-government, self-propagation and self-support within the shortest possible time, so as to get rid of the American imperialists' misuse of Christianity as a means of carrying on their aggressive conspiracy in China."

NEW ANGLICAN BISHOP FOR DELHI

The Rev. Frederick R. Wallis, head of the Dublin University Brotherhood, and head of the mission at Hazaribagh, will be consecrated Bishop of Delhi on January 30th. He served a large parish in Dublin, Ireland, before taking up work in India in the early twenties.



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OTHER CHURCHES

CAMPS PLANNED FOR COs

Selective service headquarters is getting set to propose a plan of alternative service for religious objectors to the draft. The plan is to reestablish Civilian Public Service camps. Religious groups, with headquarters in Washington, are preparing to fight against the plan, with the Quaker committee on national legislation taking the lead in mobilizing and coordinating the opposition.

STUDENTS ACT ON WORLD ISSUES

U. S. recognition of the People's government of China "in view of its de facto control of the entire mainland" was advocated by the national assembly of the Student Christian Movement, meeting at Oxford, O. They also urged a settlement of the future status of Formosa by the UN. The 1,306 delegates pledged support to the UN and proposed that no member nation use atomic, bacteriological or hydrogen weapons except with the consent of that body. They set as the movement's major emphasis for the next four years a striving for a just and durable peace.

STANLEY JONES ON CHINA

Missionary E. Stanley Jones, speaking in Washington, said that the only thing the U. S. can do in the present East situation is to agree to admit the Peoples Government of China to the UN. "If China comes into the UN," he said, "she assumes the responsibility of membership and is then under obligation herself to submit her dispute to the UN for arbitration. Otherwise war will go on and fighting continue."

PENN CHURCH READERS WANT FEPC LAW

A group of Church leaders of Pennsylvania conferred with Governor John S. Fine, Episcopalian, on the adoption of a fair employment practices law for the state. Clarence E. Pickett, Quaker, as spokesman for the group expressed appreciation to the new governor "for his forthright stand" in favor of anti-discrimination laws.

COOLING OFF PERIOD BEFORE DIVORCE

Governor Luther Youngdahl of Minnesota, addressing the legislature at the opening of his third term, urged laws that would provide a cooling off period before divorce action. "The home is the foundation of the social order," he said, "but there are signs that this foundation is cracking and crumbling. The divorce rate has increased sharply. Broken homes mean

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IN THIS, the first English translation of the volume, the memoirs of Gustaf Unonius, founder of the Scandinavian Episcopal church in Chicago, are presented. Unonius was the leader of one of the earliest groups of Swedish immigrants to America. His story provides a vivid picture of the religious customs in the wilderness of mid-America, where he settled in what was then Wisconsin Territory. In this volume he recounts his first meeting with the Rev. J. Lloyd Breck, the Episcopal missionary, who profoundly influenced Unonius' decision to enter the Episcopal clergy.

Church services for the pioneer settlers of 100 years ago are described in detail, along with a searching analysis of the religious beliefs and customs of the new country in contrast with those the writer left behind in Sweden.

Translated by J. Oscar Backlund, editor, *Svenska Amerikanaren Tribunen*, Chicago. Edited and annotated by Nils W. Olsson, public affairs officer, American legation, Iceland, on leave from the University of Chicago. Introduction by George M. Stephenson, professor of history, University of Minnesota.

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children who are innocent victims. Out of these broken homes come a tragic amount of youth delinquency and the loss of precious human resources."

He urged the passage of a state fair employment practices act; medical treatment for alcoholism; expanded services in the area of health; research into the causes and treatment of mental sickness.

Governor Youngdahl is a leading layman of the Lutheran Church.

ONLY ONE CALM AREA IN SOUTHEAST ASIA

Only one territory in Southeast Asia was found by Bishop D. H. Tippet, Methodist of California, during his recent visit to be free of disturbance and unrest. The calm area was the one occupied by the head-hunters of Borneo. He said that peoples throughout the East are looking toward China rather than Russia as their Communist example. "The Chinese," he reports following a four month trip, "wherever they have taken over, have been very adept at establishing many of the principles we've claimed for democracy." He expressed doubt regarding force as the method for meeting Communism in Asia. Instead, he said, Communism must be countered by more positive and more persuasive ideas and actions, prominent among them being Church good will activities.

CHURCHES INCREASE USE OF TELEVISION

The Protestant radio commission produced and arranged for 2,128 radio and television programs last year, an average of 41 a week. It also produced 36 transcriptions and four television films now being used by local stations. A spokesman deplored the lack of prime listening time for religious broadcasts, stating that "during 1951 only one sustaining Protestant radio or television series was scheduled by a network in class A time."

TEN COMMANDMENTS OF CONDUCT

Ten commandments of conduct for these times of tension have been adopted by the Jewish community of Hull, Mass. Written by Rabbi Bert A. Klein, they are: don't spread scare stories; obey all laws; practice democracy toward all races and sects; cherish friendships; be forgiving and

charitable; whatever you do, do the best job you can; carry out your civic tasks, however dull and unimportant; maintain your morale; use religion as a fountain of strength; guard the welfare of families of men in the armed services.

WARNS AGAINST PARTISAN USE OF PRAYER

Prayer, even in a world crisis, should not sink to the level of being merely a morale builder for partisan politics said Charles F. Boss Jr., head of the Methodist's commission on world peace. "There is always a danger that our prayers be given a national or political bias which prostitutes the true purpose of prayer as a universal spiritual experience." On the cold war, he proposed a conference of top-level ministers of foreign affairs to consider negotiation of the issues involved.

FIGHT COMMUNISM WITH IDEAS

The Rev. J. C. Murray, S.J., professor at Woodstock College, Md., told the delegates attending the Association of American Colleges that the U.S. should use the concepts of justice and freedom to fight Communism in place of American practical materialism and American sentimental moral idealism.

AUDIO-VISUAL CENTER AT UNION SEMINARY

A grant of \$165,000 from the Davella Mills Foundation for the construction and equipment of an audio-visual center at Union Seminary has been announced by President H. Pitt Van Dusen. It will house a theatre, studio for recording, radio control room, listening rooms, preaching studio, record and film libraries.

THE WORLD DAY OF PRAYER

Women of 92 nations will join in prayer for lasting peace and a strengthening of the bonds of Chris-

tian unity on Feb. 9, the World Day of Prayer. The theme, "Perfect love casts out fear," was chosen by Church women in Germany who assisted in the program this year.

CONVOCATION STUDIES RURAL CHURCH LIFE

Some 500 persons from 20 denominations attended a convocation of church in town and country, held at Columbus, Mo., with 19 commissions studying and presenting reports on various phases of rural life. The Episcopal Church was represented by staff members from Roanridge, town-country institute at Parkville, Mo.

SUNDAY SCHOOLS SHOW MARKED GAINS

Sunday schools in the US during '47-'49 showed gains of over seven percent, while in the same period church membership gained 5.8%. According to the Council of Religious Education, figures for '47-'48 for schools were 2,406,505 officers and teachers, with 24,588,112 pupils in 232,672 schools.

JAPANESE PROTESTANTS TO STUDY HERE

Twenty Japanese Protestants passed competitive examinations in Tokyo qualifying them to receive mission board scholarships for graduate study in the U.S. Included are seven pastors, four social workers, nine educators.

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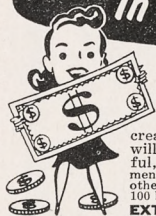
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PEOPLE

ORDINATIONS:

CHARLES R. FISHER was ordained priest by Bishop Lawrence on Dec. 21 at St. Stephen's, Pittsfield, Mass., where he is curate.

RAYMOND W. BARNES Jr., assistant at St. Andrew's, Wellesley, Mass.; **DONALD J. GARDNER**, curate at Christ Church, Manhasset, Long Island; **M. MORAN WESTON**, assistant at St. Philip's, New York, were ordained to the priesthood Dec. 16 by Bishop Donegan at the Cathedral of St. John the Divine, New York.

THOMAS B. ALDRICH was ordained priest Jan. 7 by Bishop Emrich at St. James, Birmingham, Mich., where he is assistant.

ARTHUR H. UNDERWOOD was ordained priest Dec. 16 by Bishop Armstrong of Penn., at Christ Church, Georgetown, D. C., where he is assistant.

JOHN T. MASON, assistant at St. John's, Bethesda, was ordained priest by Bishop Dun on Dec. 22 at Washington Cathedral. Others ordained priest at the same service: **LUTHER D. MILLER JR.**, assistant at All Souls; **FRANK MOON**, rector of Trinity, St. Mary's City, Md.; **BEN NEVILL**, rector of St. Paul's, Poolesville, Md.; **RAYMOND O. RYLAND**, assistant at St. Margaret's, Washington; **E. PINK-NEW WROTH JR.**, assistant at St. Alban's, Washington.

JONATHAN MORRILL was ordained priest Dec. 23 by Bishop Lawrence at Trinity, Ware, Mass., where he is rector. He is also vicar of St. Mary's, Palmer.

WILLIAM G. WORMAN was ordained priest Dec. 30th by Bishop Burroughs at St. Paul's, Fremont, O. He is assistant at St. Paul's, East Cleveland.

JOHN A. BOSMAN was ordained priest Dec. 16 by Bishop Pardue at St. Thomas, Wildwood, Pa., where he is priest in charge.

DAVID B. BRONSON, curate at Trinity, Hartford, and **JOSEPH KOCI JR.**, curate at St. John's, Waterbury, were ordained to the priesthood Dec. 22 by Bishop Budlong at Christ Church Cathedral, Hartford.

CLERGY CHANGES:

ALLEN F. KREMER, chaplain to Episcopal students at the University of Pennsylvania, has accepted appointment as chaplain of Hobart College, and associate prof. of religion at Hobart and William Smith College. **RICHARD COOMBS**, associate rector of the Heavenly Rest, New York, is now rector of St. Paul's, Salinas, Cal. **EDWARD CHANDLER**, formerly of Mass., is now on the staff of Trinity, New York.

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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.

KENNETH E. CLARKE

Rector, St. Anne's, Middletown, Del.

Quite frankly your editorial entitled "Ministers and Work" (Dec. 28) irritated me. There is much about the ministry as well as the Church that lends itself to satire. Flip comments seem especially easy to make on sacred things. From this, you might think I totally disagreed with your editorial. The homesteading idea discussed in the Dec. 21st issue is, I think, a very practical solution to some of our rural problems. Certainly, however, I don't go on to generalize and say that because in a specialized field new techniques are needed that the ministry is not a full time job. For my part, I happen to have two jobs. One-quarter of my salary is earned by teaching in one of our Episcopal boarding schools. I like both my jobs, but you may be sure that when I move I will settle for either a parish or a teacher's position—both are full time jobs.

When a man is ordained to the priesthood, he is asked to lay aside the study of the world and the flesh. The language is archaic, but the meaning is clear. In effect, it says: "Fellahs, you've got a job on your hands, and you're going to need all your time to do it"; If you don't believe this try meditating on the meaning of each of the following clerical "handles": preacher; (some have thought this important) priest; minister; rector; Father (no, I don't like it either, but it says something); and Reverend Mister.

As for old Paul, God knows I love him, he never condemned a man for giving his full time to the ministry and expecting a livelihood from it. He just didn't choose this way for himself. My opinion is that Paul, being a recent convert, was over sensitive on this subject. To the end he retained his Jewish outlook, and he wasn't going to leave the door open for anyone to accuse him of profiteering on his Christianity. This is one sphere in which he lacked humility, because he couldn't swallow his pride enough to take these accusations even though he knew them to be false.

In conclusion, let me ask what's wrong with the parish bulletin or pastoral calling? The real trouble is that we don't do either well enough. There is such a thing as the ministry of the printed word. In a small parish, while the rector may have help, he is the logical one to plan and carry through this work.

I have heard many a medical man

say that much of his work is composed of dull routine, yet I have never heard of one of them looking for another job. Just before Christmas I made an apparently routine call on one of my parishioners. Although I have never farmed, we talked about agriculture for about forty minutes. In psychological jargon there is a word called empathy. This means establishing such a relationship with another person that they readily share their interests with you. Since manifestly clergymen cannot be farmers, mechanics, butchers, barbers, etc., I suggest the cultivation of this technique as a surrogate for dabbling in secular work which probably should also take most of one's time to be done well.

Returning to my parishioner, following the farming discussion, the conversation turned to her late husband and the Christian attitude toward death. The next day she mentioned to another parishioner how much she appreciated my call, for she had been feeling quite lonely, and desirous of talking about her husband to someone. This was one call which took two hours in the afternoon. There were other calls to be made in the evening.

Let us not be too hasty. At this time of stress and strain when the Church is just beginning to realize its educational responsibility I think our people, by and large, require a full ministry. The routine things may seem irrelevant, but they are not as inane as your editorial would paint them. What our Lord wants is for us to apply his principles. As long as this is done, I am sure we needn't worry too much about spending a few hours on the bulletin, the parish register, thank you notes for contributions, the church cemetery, the insurance coverage, or any of the other myriad details.

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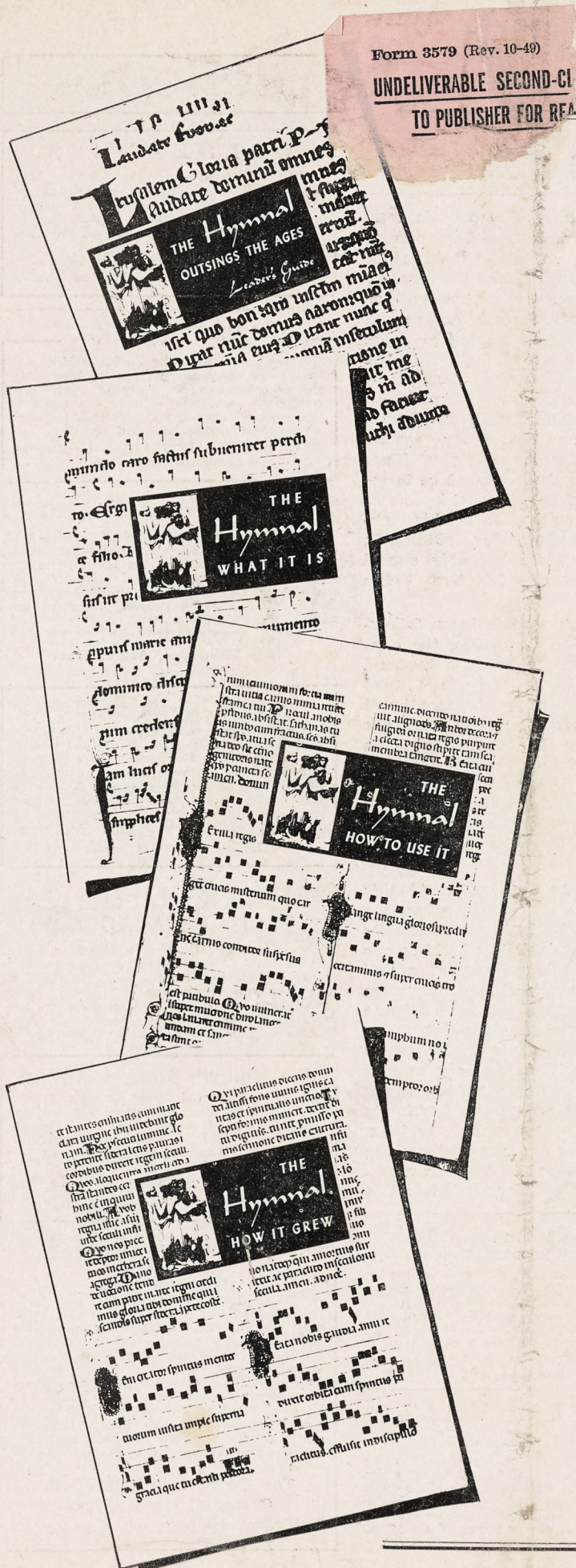
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