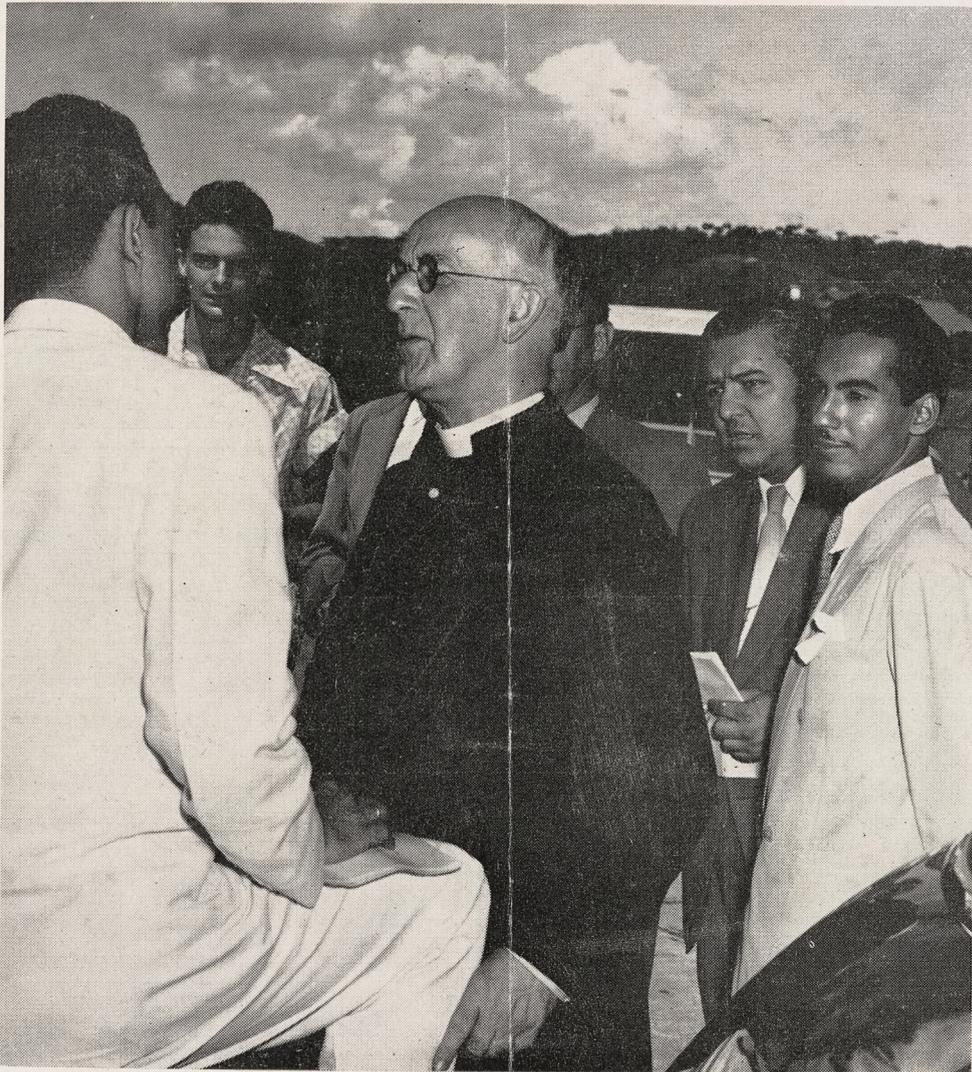


THE

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Witness

February 15, 1951



ARCHBISHOP OF CANTERBURY
Interviewed by Newsmen in Panama
(story on page six)

BLESSED ARE THEY THAT MOURN

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 Com-
munion, 11 a. m.

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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.

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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; Eve-
ning 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 Com-
munion; 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

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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 Peo-
ple's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 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. E. Lawrence
Baxter.
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 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—

Missionaries to Leave China Before End of Year

Chinese Christians Advise That to Remain May Lead to Bad Consequences

★ Many of the estimated 800 to 900 American Christian missionaries remaining in China are expected to withdraw this year, but their departure is not expected to end Christian work there, according to the National Council of Churches.

Dr. Rowland Cross, far eastern secretary of the Council's division of foreign missions, said the Christian Church in China shows "remarkable signs of vigor and in some places its membership is on the increase."

The Council's survey revealed that only about 500 Protestant missionaries now are in China, though there were 2,000 there two years ago. The Catholic foreign mission society said that 140 of its members remain in China, and the Jesuit mission society reported twenty-five. Some other American Catholics are in predominately European orders there.

American Protestant mission property was valued at \$27,355,720 in 1930. Catholic mission property at \$1,022,422 and educational and philanthropic installations at \$13,526,747, and the values remain approximately the same (according to the survey). The government has taken custody of American property, the report said. Many American Catholic holdings are in the names of European societies.

Chinese Christians have advised missionaries, particularly Americans, that their continued presence "might lead to undesir-

able consequences," the report states, though they earlier had warmly approved missionary work and expressed hope that their "joint partnership" might continue.

Methodist Bishop Z. T. Kaung of Peking, recently "regretfully" advised American missionaries in his conference that their continued presence "might lead to unpleasant incidents," according to the report. These urgings are based on "fear of anti-foreign feeling getting out of hand, and not because they consider missionaries as detrimental to the Church," Dr. Cross said.

American Protestants sent approximately \$8,000,000 to China in 1948, and the rate was nearly the same in 1949, but, according to the survey, mission officials said that contributions began to drop off in 1950.

The survey report indicated "few cases of outright persecution" of missionaries, but quotes board officials as saying that missionaries have been severely restricted in their movements, while some cases of house arrest have been reported and one or two jailings.

Dr. Jessie M. Wilson, home secretary of the American Baptist foreign missions society in China, said Communist methods are "a kind of oblique violation of freedom of worship . . . while they (the Communists) don't forbid the Christians to attend church, they usually find some-

thing for them to do during normal worship hours."

A number of Protestant officials, the report said, contend that Communist promises to guarantee religious freedom have not been carried out.

An Associated Press dispatch of Dec. 24, 1950, said Peking, seat of the Communist government of China, had announced a campaign "to eliminate any vestiges of the Christian Church in China." The dispatch said, in part: "Christians in China are going through one of their darkest periods. According to clerical reports . . . Catholic and Protestant missionaries 'without distinction,' are being singled out as 'cultural spies of imperialism'."

Most mission establishments reported that they have decided to leave the matter of withdrawal to the discretion of the missionaries themselves, though some have issued recalls. Representatives of the groups expressed confidence that the work started by the missionaries will be carried on by the Chinese leaders.

MAIL EMBARGO

Whether or not a lawyer would call the walkout of railroad workers, and the resulting embargo of mail, an "act of God" we do not know. We do know that *The Witness* for February 8th was delivered to the Post Office on the usual schedule. We know too that the local post office in Tunkhannock, Pa., did everything possible to get them out. However orders from Washington made it impossible for them to ship to certain sections of the country. All of which is to explain that, if you have not yet received the February 8th number, you will in time.

EPISCOPAL CHURCH NEWS

MARYLAND CONVENTION MAKES CHANGES

★ The convention of Maryland, meeting in Baltimore, completely revolutionized its administrative methods by providing for an administrative committee, named by Bishop Powell, consisting of sixteen laymen and three clergymen. The action grew out of a request by the bishop last year that he be authorized to name a committee to study the whole fiscal situation in the diocese. The new canon sets up a department of administration with a full time executive secretary. It provides also for the appointment of regents to further strengthen the organization, with ultimate authority vested in the executive council.

The convention brought to what seemed a successful conclusion the revision of the original vestry act of 1798 relating to the organization of vestries of parishes throughout Maryland. This involved the dioceses of Easton and Washington, presenting technicalities of diffi-

culty concerning titles to property all of which were solved by a special committee headed by the Hon. Calvin Chesnut. Chief criticism among the clergy was aimed at language which seemed to give vestries the right "to hire and fire" and dealt with the clergy generally on a basis of secular employment without regard to the dignity of vocation or call. The amended bill must now go to the General Assembly and it is hoped, be accepted by them as a substitute for the original vestry act.

The convention by an overwhelming majority defeated a proposal that women be granted full rights to participate in the activities of the diocese on a parity with men, including right to seat and vote in convention.

PRESIDENT NAMES BISHOP BLOCK

★ Bishop Karl M. Block of California and Harvey Firestone Jr., Episcopalian of Akron, Ohio, have been appointed by President Truman to the nine-person commission on internal

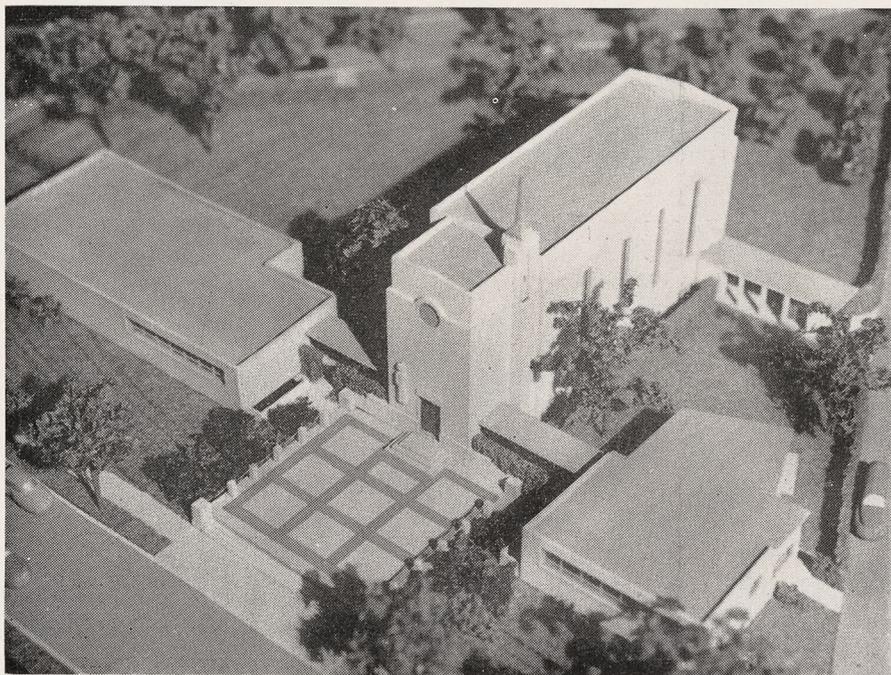
security and individual rights. Their job, in the words of the President, is to "consider in all its aspects the question of how this nation can best deal with the problems of protecting its internal security, and, at the same time, maintain the freedom of its citizens. It will consider the harm that comes from the wrong kind of action, as well as the good that comes from the right kind of action. The commission will make a thorough investigation of the laws, practices and procedures concerning the protection of our nation against treason, espionage, sabotage and other subversive activities." The chairman is Admiral Chester W. Nimitz, retired, who was commander of the Pacific fleet.

CHURCH'S WORK IN JAPAN

★ Bishop Conkling of Chicago and Col. Paul Rusch spoke on the present opportunities for the Church in Japan at a meeting of the American committee of the Brotherhood of St. Andrew for work in that country. The meeting was held at St. James, Chicago.

The Bishop, a recent visitor to Japan, said: "I don't think it requires any great amount of prophecy to say that in the world of tomorrow Japan is a focal point of the Orient, and the Orient is the focal point of tomorrow. The tide is moving in the East. The Japanese as a people are today mindful of spiritual values; they are especially conscious of the lack of spiritual values where there is a vacuum."

Col. Rusch told of the success of the public health clinic in the rural village of Kiyosato where a monthly average of 250 patients are cared for by the two doctors and a nurse. The committee, headed by James L. Houghteling of Washington as president and Courtenay Barber



ST. MARK'S, St. Louis Hills, has one of the most modernistic plants in the country

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of Chicago as treasurer, approved a budget of \$29,000 for the work there and elsewhere in Japan.

SOUTH CAROLINA HITS KLAN

★ The convention of the diocese of Upper South Carolina, meeting at Rock Hill, unanimously passed a resolution condemning the Ku Klux Klan. It also commended Governor Byrnes for his opposition to the hooded order "and his determination to enforce the laws equally for all citizens regardless of race, color or creed."

TRINITY, COLUMBUS OFFERS PROGRAM

★ Noonday services are being held Monday through Friday during Lent at Trinity Church, Columbus, Ohio, which led off with the rector, the Rev. Robert W. Fay, the preacher on Ash Wednesday. Others to preach are the Rev. Harris J. Mowry Jr. of Worthington, Ohio; the Rev. Roy A. Burkhart, pastor of the Community Church in Columbus; Bishop Jones of West Texas; the Rev. Harold C. Metzner, Methodist of Providence, R. I.; Bishop Kirchhoffer of Indianapolis; the Rev. Richard R. Beasley of Roanoke, Va.; the Rev. Ralph W. Sockman, Methodist of New York; the Rev. Robert B. Whythe of Cleveland and Bishop Hobson of Southern Ohio.

ROBERT M. HATCH ACCEPTS

★ The Rev. Robert M. Hatch, rector of St. John's, Waterbury, accepted his election as suffragan bishop of Connecticut on February 4th. The runner-up in the balloting was the Rev. John H. Esquirol, rector of Trinity, Southport, who received 30 clergy and 55 lay votes on the first ballot to 33 and 65 to Mr. Hatch. On the third ballot Hatch had 57 and 133 to 33 and 64 for Mr. Esquirol. A total of thirteen clergymen received votes.

BISHOP SALINAS VISITS TEXAS

★ Bishop Elfain Salinas y Velasco of Mexico was the guest speaker at the convention of West Texas, meeting January 28-30 at Christ Church, San Antonio. Special consideration was given to the work among Latin-Americans at the Church of the Good Samaritan in San Antonio. It is in charge of the Rev. A. G. Camberoa, a priest of Mexico.

Bishop Everett Jones reported that the 959 confirmations last year was a record. He also stated that three new missions have been established, while three others have applied for parish status.

The Auxiliary, meeting at the same time, heard Mrs. Salinas on the work in Mexico; Mrs. David West of Minneapolis, Minn., National Council member, on missions; Bishop Jones who spoke on observing Lent.

SEABURY-WESTERN HAS SPECIAL LECTURES

★ The Rev. John D. Lee, vicar of St. Andrew's, Ben Lomond, Calif., delivered the biennial M. Dwight Johnson lectures in Church history at Seabury-

Western Seminary, February 12-13. He discussed the tension between Calvinism and Arminianism in the evangelical movement. The lecturer was formerly professor of Church history at Emory University and was a Methodist minister before being ordained an Episcopalian in 1949.

ANSWERS TO BIBLE QUESTIONS

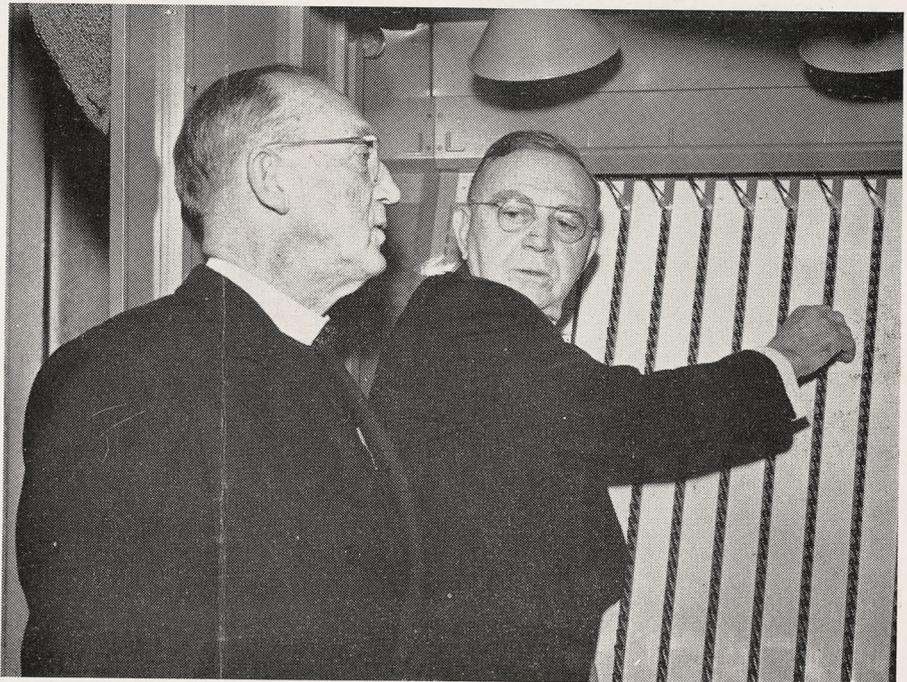
★ The Rev. James A. Mitchell, rector of St. Paul's, Englewood, N. J. teaches a class on the Bible at a local country day school. He recently gave an examination in which he asked the pupils to identify and explain Bible quotations. He received interesting answers:

"And Nathan said to David, 'Thou art the man'."

Answer: "That quotation was made when David was being picked as a harp player by Saul."

"And it came to pass, before he had done speaking, that, behold, Rebekah came out . . . with her pitcher on her shoulder."

Answer: "This passage is from the story of Ivanhoe and Rebekah when Ivanhoe was



NEAL DODD and **GEORGE DAVIDSON**, Los Angeles rectors, use voting machine at diocesan convention

sent to find a certain woman by the King."

Another answer: "A miracle of the Bible. Christ brings a girl to life."

"If ye had not plowed with my heifer, ye had not found my riddle."

Answer: "Samson was always riddling and this is how he answered one riddle by plowing with the heifer."

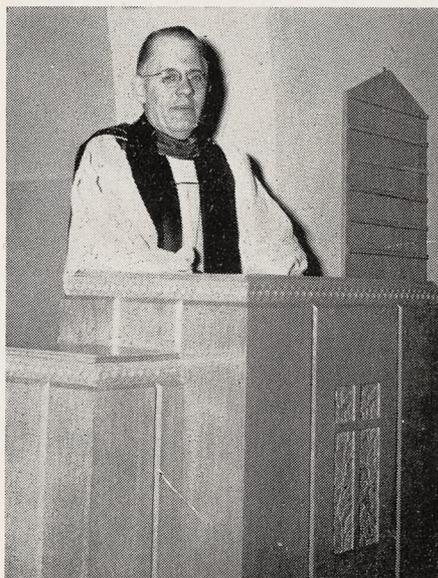
OK—laugh at the youngsters, but first come up with the correct answers yourself.

G. M. DAY PLEADS FOR INDIA

★ The Rev. Gardiner M. Day in his sermon at Christ Church, Cambridge, February 4th, made a strong plea for a no-strings-attached release of some of the 8,000,000 tons of grain in storage in the U. S. to feed the famine stricken people of India.

EVERARD C. STOKES KILLED IN WRECK

★ Everard C. Stokes, the head of the Church Fire Insurance Corp., subsidiary of the Church Pension Fund, was killed in the wreck of the Pennsylvania R.R. at Woodbridge, N. J. on February 6th. His home was at Sea Girt where he was a vestryman of St. Uriel Church.



BISHOP HUNTER of Wyoming in the pulpit of the new Church of the Holy Communion, Rock Springs, which he recently dedicated

CONVENTION OF EAU CLAIRE

★ Convening in Christ Church Cathedral, Eau Claire, in 30 to 40 below zero weather, the council of the diocese of Eau Claire at the annual meeting January 28th and 29th, approved a plan to observe the silver anniversary of the diocese in 1953 by raising \$50,000 during the next two years.

Bishop Horstick announced that a bequest was left for missionary work in the diocese under the will of the late Dr. Boyd T. Williams of Hudson.

He reported that at St. Mary's Church in Tomah and St. John's in Sparta, hospitality centers for soldiers at Camp McCoy have been opened, under the supervision of Rev. Alan McDaniel, diocesan chaplain at the camp.

Speaker at the dinner was Mr. Stewart A. Cushman, prominent layman of Chicago, who, with Mrs. Cushman, celebrated their 29th wedding anniversary on this occasion.

The council accepted its full quota from the National Council.

SHATTUCK RECTOR IN WILLIAMSTOWN

★ The Rev. Sidney W. Goldsmith Jr., rector and headmaster of Shattuck School, returned to St. John's, Williamstown, Mass., February 11th, where he was assistant rector and chaplain to Episcopal students at Williams College for three years. On the 12th and 13th he was discussion leader for the student-sponsored religious emphasis week, and on the 15th was the speaker at the college's Christian association dinner.

NEW YORK CLERGYMAN RECEIVES HONORS

★ The Rev. Marcus James has been appointed overseas secretary of the Student Christian Movement of Great Britain and Ireland, and associate chaplain in the University of London. James, who recently received the degree of doctor of philosophy from the University of Oxford,

is the first Negro to be awarded a doctorate in Oxford's faculty of theology.

He has also been elected Montgomery lecturer for the year 1951. This lectureship, established on the Montgomery Foundation, provides annually a series of public lectures in London, on the philosophy of the Christian religion; and the committee which nominates the lecturer consists of the deans of Westminster Abbey, St. Paul's Cathedral, and King's College, University of London. Dr. James, a graduate of Harvard and Union Theological Seminary, is a priest of the diocese of New York, and was on the staff of All Souls Church, Manhattan, before proceeding to Oxford in 1948. He is the first American to be appointed to the Montgomery lectureship.

MISSISSIPPI VOTES BISHOP'S HOUSE

★ The convention of Mississippi voted to build a home for the bishop, to cost not more than \$50,000. The present property is to be leased for commercial purposes if possible and the income used toward the new house.

President Milan Davis of Okolona College was elected a delegate to the provincial synod.

ARCHBISHOP FETED IN PANAMA

★ The Archbishop of Canterbury, Geoffrey F. Fisher, made a brief visit to Panama on his way to England from New Zealand. There was a reception, hurriedly arranged since the visit was unexpected, given on the cathedral grounds by Bishop and Mrs. Heber Gooden. He was also entertained by the governor and at the British legation.

The picture on the cover shows the Archbishop tapping a reporter's leg for emphasis as he told a group of newsmen that no sane man would ever wish the atom bomb to be used, and that its use never should be allowed without the decision of the UN.

**YOUTH COMMISSION
PLANS FOR 1951**

★ "Continue in that holy fellowship" is the theme chosen for the United Movement of the Church's Youth for 1951-1952, by the national youth commission. At its sessions held at Western College, Oxford, Ohio, the commission made plans for special emphasis and study for the youth of the Church as they endeavor to take their place in the life of the Church in all of their efforts "to know the Christ and to make him known."

"My Bounden Duty, a Rule of Life" was defined as the basis of the U. M. C. Y. and therefore to be treated as more than a major which receives dated or occasional attention. This special emphasis is to be made through more publicity and more stress on the rule in all the material and program of the movement.

The four majors chosen for inclusion in the year's program will be youth Sunday and the united youth offering, on October 21, 1951, feasts of lights on the Epiphany, January 6, 1952, corporate communion for the U. M. C. Y. May 4, 1952 and study and action in the fields of missions at various times during the year with particular stress on participation in the parish program of missions.

The work of the Holy Cross Mission at Bolahun, Liberia, was chosen as the object of the united youth offering to be received on youth Sunday.

The commission, of which Lindley Hartwell, Burlington, Vt., is chairman, and Nancy Miller, Dover, N. H., secretary, includes three young people and one adult from each province, and four members at large who were elected at the triennial youth convention in 1949. The commission, with members of the National Council's division of youth spent much of its meeting time discussing the importance of youth work to the Church and the needs of young people in the Church.

Daily Christian Living was

emphasis which was felt to be most important in all planning for the young people of the Church, and one which should be the basis for the majors and for all suggestions for study for the year to come.

The commission recommended to Bishop Gray of Connecticut, and chairman of the committee that is planning arrangements for the Anglican Congress to be held in 1953, that "Young people participate in the planning for, and in, the Anglican Congress." This matter was discussed at the recent meeting of the House of Bishops at El Paso, and Bishop Gray assured the bishops at that time that it would be given careful consideration by the committee.

Roderick French, La Grande, Ore., was elected chairman and Harriet Anderson of Claremore, Okla., was elected secretary to serve through the next annual meeting of the commission.

**CONVENTION URGES
UNIFORM LAWS**

★ The convention of the district of San Joaquin, meeting February 5 at Visalia, Cal., passed a resolution urging uniform marriage and divorce laws throughout the United States. There were about 250 delegates and visitors attending.

**EMRICH URGES LAY
ACTIVITY**

★ Bishop Emrich of Michigan made a plea for increased lay activity in education and pastoral fields at the convention of the diocese, meeting at St. Paul's Cathedral, Detroit. He asked the clergy to see that laymen be assigned to participate in services, act as lay readers, teach adult classes, give baptismal instruction to parents and sponsors, assist in visiting the sick, newcomers and inactive members.

Final action was taken whereby the constitution is amended to provide for the rotation of members of the standing committee.

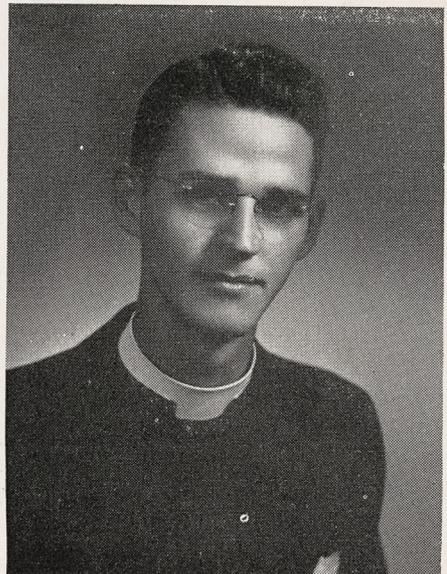
**BISHOP JUHAN TALKS
ON VESTMENTS**

★ Bishop Juhan of Florida doesn't talk much about his vestments; Mrs. Juhan does, for she has to take care of them. But recently, in answer to many questions from the children, he has been telling them of the church schools about the robes he wears. He has been getting amusing results. One little boy told his teacher that the bishop "wore a white shimmy and a black rocket." Another said "the bishop stole the thing he wore around his neck." Another child said "the thing that hangs down his back is a red pedigree."

**OPPORTUNITIES
FOR LAYMEN**

★ Liberia is looking for a treasurer for the district—a business man who is an expert in keeping accounts. The Philippines likewise is seeking a treasurer who is an experienced accountant who will help in administering the postwar rebuilding program now going on. Any interested should write the overseas department, 281 Fourth Avenue, New York 10, N. Y.

THE POOR IN SPIRIT: Copies of the February 8th Witness, featuring the first Beatitude are available at 10c. THE WITNESS, Tunkhannock, Pa.



TRACY H. LAMAR, formerly of St. James, Macon, Ga., is now rector of St. James, Alexandria, Louisiana

**YOUTH CONSIDERS
RULE OF LIFE**

★ Original skits portraying rule of life activities and work in missions were features of a conference of youth of the diocese of South Western Virginia, meeting February 3-4 at St. John's, Roanoke, attended by over 200 delegates.

**CALIFORNIA ELECTS
MRS. VICKERY**

★ The convention of the diocese of California, after first ruling that one of the lay delegates to the synod of the Pacific should be a woman, elected Mrs. Robert Vickery of St. Mark's, Berkeley. It is the first time a woman has been elected by the diocese as a delegate.

**THE BISHOP'S PARISH
REACHES MANY**

★ In the wide open areas of the west, where population is scattered and distances are great, there are many Episcopalians living on ranches and in small villages who are too far away from a church to attend services with any regularity. There are also many children who cannot get to church school.

In New Mexico and Southwest Texas, there has been organized "The Bishop's Parish" which undertakes to make up in some degree for this. Due to a rather wide-spread use of the radio by local congregations, there is not a ranch, hamlet or village in the whole 153,000 square miles which make up the district, where a church service is not available at least once a month. In addition to this the stations along the Mexican border report that they have heard from English speaking ranchers, who live far south of the line. As fast as these isolated people can be located, they are given a list of radio services in which they can join. At the moment, the bishop has some 160 addresses of isolated families.

There is also a Church school by mail, conducted by Mr. Harvey Buck, a candidate for holy orders. The regular procedure

for the Bishop's parish is a monthly letter sent out by Bishop Stoney enclosing pamphlets of devotional and instructive nature and copies of the Southwest Churchman, the district publication. "Forward day-by-day" is mailed to those who request it. The people are urged to take their children to the nearest church, sometimes a hundred miles away, for baptism, and to make their own communion there, when it is possible.

So far, the plan is working well, but the chief difficulty lies in getting the names of the church people in the out-of-the-way places.

**BISHOP PARDUE ON
TOWN HALL**

★ Bishop Austin Pardue of Pittsburgh was on the town hall program of ABC on February 6th, heard over 274 stations. The topic was whether or not people today can find faith. Sharing the program were Fulton Oursler, Roman Catholic layman, and Prof. Irwin Edman of Columbia.

**UNIVERSITY OFFERS
UNIQUE COURSE**

★ Vanderbilt University, Nashville, has a course providing graduate training for work in the Episcopal Church. It is a two-year course leading to a master's degree. The diocese of Tennessee is cooperating.

**BISHOP BOYNTON
INSTITUTED**

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

**KUEBLER ADDRESSES
LAYMEN**

★ President Clark Kuebler of Ripon College was the speaker at the annual meeting of laymen of the diocese of East Carolina, held February 11 at St. Mary's, Kinston. Also addressing the group was J. N. Smith of Goldsboro, president of the laymen's league of the province.

**PANAMA CANAL ZONE
CELEBRATES**

★ The missionary district of the Panama Canal Zone does things up brown when they have a convention. It opened this year on January 27 and ran for an entire week, with one day devoted to youth meetings; another to the Auxiliary; workshops on the care of the altar; religious education, a rule of life. There was a reception given by Bishop and Mrs. Heber Gooden. There was also time out for a barbecue.

Bishop Gooden reported that more laymen are doing more work and supporting it with more money, everywhere from Nicaragua, down through Costa Rica to Western Panama, the Canal Zone on to Colombia, which alone is about twice the size of Texas. The district is a thousand miles from one end to the other and has twelve million people living in it. The work is expanding at such a rate that the bishop had to appoint more archdeacons to keep up with it; the Rev. Louis Biadie for Port Limon, Costa Rica; the Rev. Robert W. Turner for Western Panama; the Rev. G. C. Montgomery for Northern Colombia; the Rev. Jack Townsend for Southern Colombia.

A missionary rally was held in the cathedral garden on the evening of February 3rd when it was announced that Bishop Bentley, head of the overseas division of the National Council would arrive in Nicaragua on February 22 for an extended visit which will end at Barranquilla, Colombia, April 8th.

**SHERMAN E. JOHNSON
AT VIRGINIA**

★ Prof. Sherman E. Johnson of the Episcopal Theological School and dean-elect of the Church Divinity School of the Pacific, gave the Reinecker lectures at the Virginia Seminary, February 1-2. There were three lectures on Jesus and the early Christian movement. Students of the Howard University school of religion were guests.

EDITORIALS

Worthy Successor

WHEN Gilbert Symons retired as editor of the Forward Movement, many were concerned about the future of this enterprise which has long supplied so many excellent tracts to the whole Church. The original editor had won the trust and gratitude of churchmen everywhere. Booklets and pamphlets put out under his direction covered a multitude of subjects, and there was a great demand for them. The Forward Movement had met a need in the Church for brief, simple, devotional literature which busy people might be encouraged to read for their souls' health. So the editor's retirement was the cause of regret and some question about the next chapter of the Movement.

But it is now clear that we need have no further doubts. Forward is still in good hands, and its new editor, Francis J. Moore, is carrying on in the fine tradition of his predecessor. Those who have seen the latest issues of Forward-Day-By-Day as well as the helpful booklets, Prayers For All Occasions and Be of Good Cheer, will agree that they are well done and very useful. The same high standard prevails, and the same imagination in offering first-rate tracts on all sorts of themes about which people are asking questions and seeking guidance. The Forward Movement has ministered to tens of thousands, and been of untold benefit as an aid to prayer and a source of Christian knowledge. May it long continue, and to its new editor we offer congratulations and appreciation.

Brotherhood in the Church

STUDENTS at Virginia Seminary have come forth with a plan to eliminate the "inequalities of opportunity and earning power" among themselves. They are endeavoring to "equate actual need with adequate income." With becoming humility they admit that such an idea is not new.

They apparently have read the Book of Acts where goods were distributed from each according to his ability, "according as any man had need" in the Church, and are acting on it. They adopted a method of sharing the remuneration that is received by some of the students for such duties as supplying churches, teaching, running clubs. Each month an unmarried student pays into a common treasury 50% of this kind of income, after deducting travel expenses, with married students paying 10%. Out of the funds collected all students who are in need of help receive it. The whole thing is administered by a committee of the student body.

Inequities existing between income and need among the active and retired clergy of the Church could be lessened, perhaps abolished, in a spirit of brotherhood if some of the leads given by the students at Virginia were followed. There is of course also the wider application of society meeting the needs of people, but that we will leave to the reader to ponder.

The Human Race

STRINGFELLOW BARR, former president of St. John's College, Annapolis, and a good Episcopalian, has written a pamphlet, "Let's Join the Human Race," which you would do well to read, (University of Chicago Press 25c). It presents a challenge to the missionary endeavor of the Churches, but this is not, by any means, the main point of the tract.

Dr. Barr demolishes what he calls the false assumptions of America today and gives his answers to the problems of our world. He is not too hopeful that Point Four, as presently conceived, even though adequately financed, and administered by the UN and not merely the USA, would do the trick. He suggests instead a World Development Authority, a kind of worldwide TVA.

He wonders if the Churches might take the lead in its establishment since "if asked whether they were helping Russia or hurting her, they could answer—I trust without embarrassment—

"QUOTES"

THE law of the cross must be the inner strength of a society that would realize brotherhood. Vicarious atonement! It has been the most scorned of all Christian doctrines. Yet it is superbly democratic, and the slow education of the race is bringing us to the point where it must come to its own, the culminating expression of the intuitions fostered by the New Order. Through Christian history the doctrine has been a germ of growth, training the selfish peoples to a dim and confused perception that no man liveth or dieth to himself, and that there are no depths, spiritual or physical, at which he lies powerless to help his brother.

—VIDA D. SCUDDER

that they were acting under orders from Jesus Christ and were prepared to take whatever consequences might follow."

In the developing literature on international affairs, this pamphlet has the virtue of being

lucid, intelligent, hopeful. We hope it will be widely read, as it already promises to be since we have learned that it is now being used in a number of colleges. Also we know of at least one bishop who has purchased copies for his clergy.

The Beatitudes—

Blessed Are They That Mourn

BY

BENJAMIN MINIFIE

Rector of Grace Church, Orange, and a Witness Editor

IN every congregation there are always some people to whom these words of Christ speak with special meaning and promise. And usually they are the very people who come with the most urgent sense of need. In the time of prosperity, when so far as we are concerned God's in his heaven and all's right with the world—we are often tempted to feel quite self-sufficient. We can manage very nicely on our own.

On the other hand, the tragic circumstances of life frequently bring a man to a full stop when they strike home. He comes to realize then that the life of even the greatest and wisest is a very frail thing, even as a vapor which tomorrow's wind may blow away forever. In the valley of the shadow of death we come back to the awareness that all of us without exception are very dependent creatures whose life is not our own. It is given and taken away as the Bible says.

Sometime ago a woman in the midst of an ordeal of sorrow and separation said to me, "I don't know what people do without the Church in times like this." I know what she meant, and so do you. A thorough-going skeptical point of view leaves one finally with nothing save a bleak and desolate void. If man is utterly alone in a vast, impersonal universe, if there is no God—then the ultimate prospect is exceedingly grim. Then extinction is probably the outcome of history, and the grave is the burial place of every love and every hope we cherish. Death mocks and frustrates all the dreams and prayers of mankind. If the sceptic is right, Macbeth's familiar words are all too true, and "life's but a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more: It is a tale told by an idiot, full of sound and fury, signifying nothing."

Those were the words of a mad man, and anyone who comes to that philosophy of despair and defeat is either mad or sick. But is it not the

logical conclusion of all thinking which rules Providence out of heaven and earth, and sets man alone over against the soulless immensities of time and space to which his little life matters not in the least?

Christian Position

WE of the Christian Church take our stand on the promise of one long since believed in and worshipped as the Christ. Some will say, "Promises are not enough. We want the truth." To which Christianity replies: "He is the truth." His was a life of such moral grandeur and absolute perfection that for 2000 years men, women and children have been saying: "This is the true life." This is the life which has inspired and nurtured the finest quality of manhood in all history. Those who have learned of Christ and given him their allegiance have always come to the place where they would say with conviction: "He is altogether true." He never fails. We can trust him. This is God confronting us in human life.

And so we come back to the beatitude which he spoke, blessed are they that mourn, for they shall be comforted. They shall be comforted because back of life there is a love so great that though the tide of death carry our dear ones out into the deep, neither they nor we can ever pass beyond his reach. In Eversley, England, there stands a small parish church hallowed by the memory of Charles Kingsley. He was a naturalist of some note. He was a poet of considerable fame. And he was a preacher of the gospel of hope. After long years in this very church he died. They buried him in a grave opposite the door of the church. Above the grave they placed a white cross of stone upon which his wife had three Latin words inscribed: Amamus. Amavamus. Amabimus. We love. We have loved. We shall love. That is the eternal assurance of true religion.

Blessed are they that mourn, for they shall be

comforted. Empty and seriously lacking is a religion which does not offer consolation and strength of soul amid the grief and tragedy of this world's lot. And yet, this should also be said, true religion is something more than balm for the brokenhearted. It is sometimes charged that Christianity is for those who can not take it. It is for the weak, for those who have been overwhelmed by misfortune and failure. But, lest we forget, the Christian faith began with a person who chose to die rather than run away and hide, who laid down his life rather than betray his friends and renounce the cause he came preaching.

The Whole Meaning

TOO much that passes today for Christianity seems to propose that we constantly use God to meet all our private demands on life. True, he is our hope and strength, a very present help in trouble. But the religion of the cross also proposes that we let God use us, that we become his faithful servants and seek to do his will in all the conditions and circumstances of this world. In other words, to borrow an old illustration, true religion is not meant to be a spare tire for emergencies only. It is the steering wheel to guide and direct our course throughout the long journey.

This brings us back again to our beatitude: Blessed are they that mourn, for they shall be comforted: It means just what it says, and yet it means more. The late Burton Scott Easton, a great scholar in the American Church, used to suggest that we might interpret Jesus' words in this manner: Blessed are they that mourn over things as they are, who feel deeply concerned and compassionate as they look at the world with all its tragic contradictions.

There are two occasions in the gospels where it says that Jesus was moved to tears. He wept with Mary and Martha after the death of Lazarus. We have been thinking here of such sorrow as that and remembering the consolation of Christ's words. He also wept one day over Jerusalem, saying, "If thou hadst known the things which belong to thy peace . . ." He was overcome with pity and sorrow as he looked down upon the city so blind and deaf to its true salvation. He yearned to make this God's city. He was to go all the way to save this city from the doom that must come if it refused . . . This is the other meaning of those words, blessed are they that mourn. The Quakers have a favorite expression for it, blessed are they that feel "concerned," concern about the community, concern over the injustice and intolerance which mar our common life. Blessed are they who are sensitive to the sufferings of others, who realize their own responsibility.

Somewhere I read about a Christian who went

into a museum one day with an Oriental friend. They came to an impressive statue of Buddha. He was seated. His eyes were shut. His arms were folded. There was about him the calm of death. When the Oriental called the Christian's attention to this attitude of resignation, the latter spoke out, "But this is not my God. My God does not sit, but stands. His eyes are not closed, but open to the needs of the world. His arms are not folded, but outstretched in everlasting mercy. He is not calm in death, but living with a passionate love for his children . . ." Blessed are they that mourn, who like their Lord care mightily for righteousness upon the earth, for the least and the lost.

The words of this beatitude speak to us with special meaning today. We hear people saying they are tired of being asked for money. We see signs a-plenty of reaction. Even isolationism is being revived in our national life. We get the impression that the average man feels that he can buy off his responsibility with a few dollars here and there. Five dollars to the community chest releases him from all concern about the sore spots in the city. A token pledge to the Church takes care of that for another year. He sends his children off to Sunday school for an hour a week, and that takes care of their Christian education. He pays his taxes and that relieves him of all responsibility for the government of his community. Meanwhile he devotes all of his time to the pursuit of happiness and of money, getting and spending larger and larger sums, but actually investing but a pittance of himself and his substance in the things which make for the good society. We cannot go on and on like that without paying the price. Our churches become weak. Our children are lost to the Christian faith. Our homes lose their moral and spiritual foundations. Our schools become inferior. Our politics are taken over by men with a price. Our nation comes to lack greatness of character and leadership.

Make Yourself Count

THE good community, be it local or national, must needs have people who care in the widest sense, people who feel deep concern and act upon it, people who because they heed the moral demands of God go out into the world keenly aware of their responsibility. At this point someone always says, What can I do? What can one person do, or even a few of us, over against the vastly complex problems of this critical decade? I suppose the best answer is this: No one else can ever do what you can do. Whoever you are, you can make your time, your money and your influence count for the kingdom of God. At the very least,

you can refrain from ever speaking of or treating another person differently because he happens to belong to another race. You can, by the grace of God, really try to love your neighbor as yourself.

At the very least, you can be a peacemaker in word and deed, in your area of immediate influence and as a citizen of a modern state where there are millions of peace-wishers but all too few peace-makers. You can support and strengthen the Christian cause by standing by the Church and standing up to be counted every Sunday. You can raise your children with such a knowledge of the Bible and of the importance of Christ as will make them Christian men and women in the world of tomorrow.

I don't know where each of us should begin exactly but I do know that one mark of the Christian is to be found in these words from the Sermon on the Mount, Blessed are they that mourn. The Christian is not indifferent to the need of the world—interested only in his own salvation. He feels concern. He is compassionate and merciful. He realizes his responsibility. And I am very sure there is something that every soul can do, a contribution which no other person can make.

Christian Hope

JESUS' words are very hopeful. The bereaved shall be comforted. In truth, there is no other hope save this. In the end we must come back to God because there is no other place to go in our day of supreme need. But Jesus' words, blessed are they that mourn, also mean that the heart of God is sometimes broken by the sin of the world. Anyone who has spent any time on his knees and in the pages of the New Testament will understand something of the agony of soul of Christ weeping over a city which knew not the things which belonged to its peace. Blessed are they that mourn: Christ's faithful people who see plainly the tragedy of man's long refusal, who are outgoing in mercy and justice towards all of God's children, who labor night and day for the coming of the Kingdom of God.

QUESTIONS FOR DISCUSSION:

1. In the hour of grief what is the alternative to the Christian answer?
2. Is it not true that if a man is able to say the first article of the Creed, I believe in God, the Father Almighty—then surely and inevitably he will be able to say the final article, I believe in the Life Everlasting?
3. Is the religion of the cross primarily a matter of comfort and consolation, of "confident living" in an age of crisis, as so many are writing today?
4. What about this other thought of "mourning" as related to the idea of feeling concern and acting upon it?
5. In what areas do I or my parish church demonstrate real "concern" about matters of social injustice, segregation, national pride and self-righteousness, etc.?

The Mean and Generous in Religion

BY

IRVING P. JOHNSON

Founder & First Editor of The Witness

THERE is nothing more tragic in life than to have a mean little man in a place of big opportunities. It is much better for all concerned to have a big wicked man in such a place.

The spiritual interests of this country have suffered more from the meanness of Christians than from the wickedness of sinners.

For a mean Christian not only fails to let his own light shine, but he so misrepresents Christ to those without that he alienates the sinner with a big heart from the household of faith. If Christians are like that he will have none of it. This tendency to meanness is, I am afraid, one of the temptations of religious people.

They become attached to Christ because they want to save their own souls and this seems to beget in them a saving disposition.

They want to save everything else besides their souls.

Economical Christians

These economical Christians remind me of the man who was so saving that he declined to give anything to the Church at all. He based his

abstinence from giving on the ground that it did not cost the thief on the cross anything and he was assured of Paradise.

"The difference between you and the thief on the cross," said the indignant solicitor, "is that he was a dying thief and you are a living one."

The thief on the cross had nothing to give and the Lord accepted nothing.

The poor widow who gave her mite gave little in the aggregate but the Lord gave her unlimited credit in heaven. The rich man clothed in purple and fine linen had much but he did with it as he chose and he woke up in absolute destitution.

Judas tried to use our Lord for business purposes and he finally went out and hanged himself, and there wasn't much to hang when he did it.

As I was writing this on the train, I overheard a Mexican in overalls delivering his philosophy to the newsboy.

He said in his broken accent, which I will not attempt to repeat:

"In my life I have sometimes been bad and I have sometimes been good, but the only way to

live is to keep on trying to be good—it is the only way in which you can win out.

“If a man wants to live to make money, he can make money, but he was born without any clothes and when he dies he takes no more with him than he had when he was born. He cannot win out unless he tries to do right.”

Unexpected Wisdom

TRULY one hears wisdom from unexpected sources. It was only the other day on another train, that a young man who is a country school teacher said to me: “The mistake in our educational system in America is that a boy has a head, a hand and a heart, and the boy’s heart gets too little attention.”

I wish some of the professors in our great universities could sit at this country boy’s feet; they would learn something that they hitherto have missed.

To train a man’s head and hand without training his heart is to train a mean man, in most instances.

What is meanness? It would seem to have been derived etymologically from the word “me,” and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: “I will not have any other god but me,” and in this sense they worship the lord their god with all their heart and soul and mind, and because their god is a very little god, they come out of the game of life with a very little heart and a very little mind and a very little soul.

For no man who worships himself can ever grow to be any bigger than himself.

Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves.

Mean Religion

BUT all meanness is not money-meanness. That is perhaps the most evident and also the most sordid. A stingy Christian is such an evident hoax.

If we are a petty person, then we will have mean opinions about God and our god will be as meanly opinionated as we are.

It is a strange contradiction of terms but it is not infrequent to find mean persons who will be prodigal in financing a mean religion.

The difficulty in the average community is to find enough generous people to support a generous religion.

Some narrow partisan will give money profusely to propagate a religion which justifies his

own pettiness and helps to belittle the big generous vision of the Lord Jesus.

That is one of the greatest troubles in America. Mean people have appropriated the gospel of Christ and are using it for the purpose of propagating a religion that might have been put forth by the Pharisees themselves.

And these evangelists of religious meanness are as bitter and intolerant of anyone who dares to differ with their petty principles as ever were the Pharisees when Christ broke their Sabbath day by rubbing wheat in his hands as he passed through a field of grain.

There are those who feel that unless the Church is achieving numerical results we are wasting money in helping to finance it. In this particular religion is like art. The success of the Church in any community is directly in proportion to the proportion of people who abhor meanness, especially in themselves. This reduces the available material in some very prosperous communities to a very small ratio.

There are plenty of petty religions in the field to satisfy the people of little vision. And if they can satisfy their own meanness why seek further?

Difficult Task

THE Church has a difficult task, especially in the smaller towns and villages to compete with those religions which are content to send men of small caliber to be prophets to little souls. These petty prophets frequently have great success where a true prophet having a real message would receive a prophet’s reward.

Christ ever sought out generous souls and when he found them, he rejoiced greatly even if they were Samaritans or sinners.

There must be generous natures for Christ to find satisfactory disciples.

It is the epidemic of petty selfishness which is to be found today in high places which makes it so hard to secure a decent world.

As one studies the leading figures in English and American politics and compares them with the statesmen of the past, one is forced to admit that their personal morals are much better but their political visions are much smaller than their predecessors. One despairs of men who trim down every issue to its political assets. In my judgment, it is petty politicians who produce war.

When we put a pious two by four in a position of responsibility he is sure to break under the strain.

The little man in a big place is always sure to have two reactions. He is tremendously impressed with his own importance and he is very uncomfortable if his assistants know more than he does.

Men Too Little

THE MASTER had a great vision and there have been eras in which men have caught something of it, but as a rule men have been too little rather than too wicked to accept it.

"That ye may be able to comprehend," was the prayer of St. Paul, for if men are not able to comprehend the dimensions of Christ, they will never strive to attain the measure of his stature. We live in a society which is obsessed with the value of petty morals but is oblivious to the fact that Christ was a prophet of big dimensions.

I am more than satisfied that the message of this Church is good enough for us—I am not sure that we are big enough for it.

We prefer some little society in which the village barber can become an imperial potentate and the undertaker can be an exalted ruler. And we fancy that we are a democratic country and a Christian one.

Not that anyone objects to these or any other respectable citizen amusing themselves with these titles of the past, but the horror is that they should seriously regard it as a worthy substitute for the religion of Jesus Christ.

NOTE: We are presenting through Lent articles written in early numbers of THE WITNESS at the request of readers.

The Invitation of Lent

BY

STEPHEN F. BAYNE JR.

The Bishop of Olympia

THE next time anybody says to me, "I don't see much point to Lent," I will tell him what I really think—that nobody but a spiritual moron can fail to read the signs of the times. We are perishing from fatty degeneration of our principles because we have grown soft in our failure to discipline ourselves and to realize that the cult of violence is the cult of the weak, who are not free nor strong enough to be their own masters.

It is vigilant discipline alone which keeps man moving forward—the discipline of men and women who have sense enough to know that church is more important than golf and duty is more commanding than appetite and freedom is better than the pleasant and perpetual tyranny of bad habits and a lazy mind.

This painless rehearsing of conventional prejudices once or twice a year, which passes for religion . . . it is not that tepid stuff which will answer the dynamic violence in our world. It will be men and women of principle. God-fearing, disciplined, sober, masters of themselves, who know

and have tested the temptations of the human spirit, who have gone through the wilderness with Christ and have come out with him free and strong enough to be gentle . . . it will be those people only who will be able to bear the tasks of the new world.

They will be the people who have discovered that to be a man is a strong and bitter drink, and that only disciplined spirits can take the cup of it in their hands.

They will be the people who, year by year, go into the wilderness of their own selves and their society with Christ, and find the first things again, and see the true values, and what they cost, and dedicate themselves anew to the imitation of Christ.

To them, and to them only, does the invitation of Lent come.

Funeral Floral Etiquette

BY

WILLIAM B. SPOFFORD JR.

RECENTLY, a full-paid advertisement from a trade journal, "The Florists' Review," informed "Mr. Florist" that he could stop a tendency towards "Please omit flowers" in his funeral trade. As written, it was obvious that anyone who suggested that money, saved by omitting flowers, should be used for some more perpetual memorial—say a scholarship, or a chalice, or a new kneeling cushion—should be suitable quarry for Senator McCarthy and whatever publicity-wise congressman is now heading the House Committee on Un-American Activities.

Since we ministers seem to be the chief adherents of the "please omit" campaign, we had best understand the strategy of the opposition. As the huckster who wrote the ad expresses it, this is a fight to the finish. Giving an old-line, between-half pep-talk to his team, he says this:

"Our associations, state, regional and national, as well as our trade papers, are fighting the 'please omit' menace, and more power to them." (Ed. note: In this day and age, of course, the word "menace" immediately conjures up visions of high walls, secretive meetings and home-made bombs stored in a corner of the rector's study.) "But they are many times removed from the buying public—only YOU have the actual personal contacts! YOU are the person who can mold public opinion, YOU can impress and influence your customers, YOU can back up the advertising and publicity put out by our floral associations, YOU can establish the rules of Floral Etiquette of Funerals."

What is the ad-man's counsel to Mr. Florist?

He is simply to establish the rules of floral funeral etiquette a la Emily Post. He says: "Your customers have never heard of such a thing as floral etiquette for funerals, but they will hear about it and be influenced by it—when you roll up your sleeves and get into the fight. Let your town-folk know that the rules of etiquette must be followed in order that the funeral may be conducted with proper respect and reverence for the departed and with sympathy and understanding for those left behind. Nobody wants to commit an unpardonable social error."

To aid in the fight, a booklet has been issued which explains what is "right" and "wrong" under given circumstances. It reveals, says the ad-man, the symbolism of the various funeral pieces, and tells who should send them and who should not. "It clearly explains all floral funeral etiquette in unmistakable and AUTHORITATIVE terms."

And, then, to show that all is above-board, Mr. Florist is asked to order the booklet on his business stationery, or to give other evidence that he is connected with the floral trade, since "we do not want the confidential information in Parts 1 and 2 to get into the hands of the general public."

The whole business, of course, leaves us in a quandary. We do not want to commit an UNPARDONABLE social error, nor do we want to be looked on as a Boris Karloff-type menace when we suggest that our parishioners might put their money to better use than to bank our chancel with blooms when we try to bury a friend and neighbor with dignity. I suggest that, since Mr. Florist now has Valentine's Day and Mother's Day nestled securely in his cash-register, he leave my funerals alone. Some fine flowers on the altar are adequate and if my friends choose to commit the florists' grievous social error, I'll not only pardon them fast enough but sing a Te Deum also.

World-Wide

BY

PHILIP H. STEINMETZ

HOW wide is a globe? Of course there is no answer. There is no beginning and no ending to its surface. In that it is like the holy communion.

Every celebration of holy communion is world-wide. It is also limitless in time, extending back into the past and forward into the future without end.

Suppose you reach out this week both in time and space as you prepare for and take part in the service next Sunday.

Take a map and, looking at each country, bring to mind all you know of the coming and

spread of the Christian faith there and of the people you know now living there. Remember that you and they are bound up as one in Christ.

Think back to the means by which you came to a knowledge of God in Christ. Remember the people of the past who have said the words "Holy, Holy, Holy is the Lord of Hosts" or "This is my body" or "Our Father, Who art in Heaven." And think too of the future and of your coming entrance into some new relation to God in heaven, realizing that all through all time we are bound up as one in Christ.

There is no beginning and no ending to this exercise of mind and spirit and no one can do it for you. I can tell you that wherever I go in mind or body I have yet to find a place or condition where he is not to be found. But each of us must continue to prove that truth for ourselves and learn how fully and faithfully and freely he is coming to us in every contact we make in holy communion.

Using Your Church

BY

WILLIAM P. BARNDS

DO you get the most out of your Church? So often people miss many opportunities and advantages right at hand. That is very true about the many advantages which the church offers its parishioners. Some people are lonely and wish they had more friends. They would readily make more friends if they would become active in some church group. One of the best ways to feel at home in a church or a community is to do some real work in it. Helping wash dishes at a church dinner is a fine way for a woman to get acquainted.

Someone says, "I wish I knew more about the Church!" Well, there are inquirer's classes from time to time in most parishes and the opportunity to learn is there, if one will just take it. The parish library has many helpful and interesting volumes waiting to be read.

Many people these days are carrying heavy burdens and they need the inner strength with which to carry them. The church provides the holy communion, and other services. There is immeasurable help to be had from church attendance, but often the people who need help the most are there so seldom. Occasionally a church member does not realize what his parish offers in the way of worship, study, fellowship, and service. He may even say "Why doesn't the church do thus and so?" when the church is already doing just that, but the parishioner hasn't found it out.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Wall. By John Hersey, Knopf. \$4.

"Ages ago, somewhere on this earth, a Jew died. Is there anything unusual about a Jew dying? Surely, nobody can live forever."

Noach Levinson, author, historian, patriot and busy-body, quotes the words of the East European Jewish poet, Peretz, on the evening of April 24, 1943. He speaks to bolster the courage—or at least, the will—of the pitiful remnant left in the Warsaw ghetto to fight the Nazi, the Pole, the Ukrainian and the Lithuanian.

He speaks to people shut up behind a wall which they made with their own hands under the watchful guns of German and Polish sentries. His listeners are dead. Oh, they breathe, they smoke, they eat, they chuckle—but they are dead. Some 250,000 of their relatives and neighbors have already been taken to the square, piled row on row in box-cars and carted to the incise, efficient flame of the crematoria. His hearers know that to lose is to die and to win is to die. So they have chosen to fight.

Ugly and sensitive Noach Levinson tries to buck them up. He speaks about Peretz and closes with these words:

"... Now, I am not advocating that we shut ourselves up in a spiritual ghetto. On the contrary, we should get out of such a ghetto. But we should get out as Jews, with our own spiritual treasures. We should interchange, give and take, but not beg.

"Ghetto is impotence. Cultural cross-fertilization is the only possibility for human development. Humanity must be the synthesis, the sum, the quintessence of all national cultural forms and philosophies."

Later, following the battle, as forty-three—yes, just 43—crouch in a sewer waiting to escape, Levinson converses with one of the younger members of the Jewish Fighter Organization. This tired, worn and stinking human says:

"... There are two ways of looking at the wall between Jews and Gentiles: from the inside and from the outside: there is much to be said on both sides. On the one hand, it can be said that the actual masonry is done by the Jews: the Jews mix the mortar and lay the bricks and complain about the wall, but are sometimes glad to have it. On the other hand, it is the goyim who oblige the Jews to build the wall and who supply most of the materials for it; and they are very smug about its existence; without ever going inside it, they as-

sume it is better to be outside and to keep the Jews inside . . .

"Do you remember the time when you and Berson and I exchanged mementos? I remember I was talking that day about tearing down sections of the wall and I told you I was surprised how easy it was to take down. That was true. It was amazing. And yet this, too, must be said: it is harder to take the wall down than to put it up. When you are building a wall, the mortar is soft. When you come to demolish it, the mortar has become dry and rigid and adhesive. You have to work with cold steel. Nevertheless, the work can be done. One can even be surprised how easy it is. Of course, as I said at the time, the Germans may have given us rotten lime . . ."

In my own mind there is little doubt that John Hersey, in writing *The Wall* (Alfred A. Knopf, New York, 1950), has written one of the most horrible and most pungent novels of this half-century. In the light of our history, he has certainly picked a theme that, to our shame, does justice to our enlightened era. You, as well as the world's statesmen, can read it with benefit.—W. B. S. Jr.

Martyrdom and Miracle. By Harry Joshua Stern. Bloch. \$3.00.

A volume of sermons and addresses by Rabbi Stern of Montreal, in which the constant overtone is the tragic martyrdom of millions of European Jews. The "miracle" is the rebirth of Israel as a state.

Sagebrush Circuit. By Kendrick Strong. Macmillan. \$2.50.

An interesting account of ten months work in a Western missionary parish, accomplished by two young men who set out to evangelize 3000 miles of sheep and cattle country. It is an interesting book all right, but one wishes that they had put in a longer time.

A Bishop of the Great Plains. By George Allen Beecher. Church Historical Society. \$3.00.

This is a fine autobiographical sketch by the former Bishop of Western Nebraska, concerning the time from his ordination in 1892 to his retirement in 1943. His first mission church was in a parish which covered approximately 5,000 square miles—and life here was lived in the traditional frontier style. Bishop Beecher and his wife had many interesting, and often even thrilling, experiences. A very fine record of the development of the church on the Great Plains.—J. M.

The Moral Life and the Ethical Life.

By Eliseo Vivas. University of Chicago Press. \$6.00.

After a searching criticism of current naturalistic moral philosophies, the author develops the twin themes of his title in chapters dealing with the resolution of a moral perplexity, the source of moral authority, the justification of a moral decision, the discovery of the ethical and the primacy of the person. Here is a book for the tough-minded, designed to stimulate profound reflection. However, Professor Vivas insists, the ethical life is not a matter of philosophy but of the way we treat our fellows. "The ethical man will suffer evil rather than inflict it; he will uproot desire rather than risk wronging others by satisfying it." The worst evil one can inflict on another is to destroy his humanity, his status as a person, but this involves previously destroying one's own. Nor can the Christian ethic be followed by any but the actively religious Christian, whose behavior toward his fellows is determined by his attitude toward God.—O. J. F. Seitz

Faith Can Master Fear. By G. Ernest Thomas. Revell. \$2.00.

A study of the various fears that overwhelm people, and sometimes almost paralyze them. The author shows how faith can be effective in overcoming these fears.

The Bible and the Christian Faith.

IV. Poets, Wise Men, and Seers.

By L. C. Latham.

Reference Book, by C. B. Firth.

VI. From Bible to Creed.

By J. K. Mozley.

Reference Book, by C. B. Firth. Ginn & Co., London.

The fourth and sixth volumes of a six volume series have been published to meet the need for books on religious instruction for the English schools. The reference volumes or teacher's guides have been written by the general editor, Catherine B. Firth. These small volumes are designed for younger classes than the "Primer of Christianity" published by Oxford and are most useful.—Sydney Temple

The Way to Power and Poise. By E.

Stanley Jones. Abingdon-Cokesbury. \$1.25.

A devotional book with a page of meditation and prayer for every day in the year. As for its high quality, one needs only to mention the author's name.

Twenty Answers. By D. S. Wallace-Madrill. Macmillan. 35 cents.

A capital little "pocket armoury for the layman"—answers to religious questions which usually get stated in such a way as to browbeat the unwary. Conversational in style.

EPISCOPAL CHURCH NEWS

BISHOP TUCKER PLANS TO RETIRE

★ Bishop Beverley D. Tucker told the convention of the diocese of Ohio, meeting January 31 in Cleveland, that he plans to retire on February 4, 1952.

He stated that his chief motive for announcing his resignation at this early date was his "complete and whole-hearted confidence in our bishop coadjutor as well qualified and prepared to take over the leadership of the diocese." The convention reluctantly approved his action after the bishop turned down appeals by Bishop Burroughs and the delegates that he reconsider and withhold his resignation until the canonical age of 72. In preparation for his retirement, Bishop Tucker announced that he was assigning additional duties to Bishop Burroughs; viz., the administration of the department of missions and the canonical duty of appointing clergymen in charge of missions and aided parishes. Bishop Burroughs since his consecration in November 1949 has been administering the departments of Christian education, Christian social relations and field and publicity.

The annual addresses of both bishops showed that the diocese has reached new heights in membership, number of clergy and income. It was noted with interest that 1950 confirmations took place in the year 1950, of whom 160 were from the Roman Church. Bishop Burroughs speaking of the successful fall

canvass cited the fact that 6 parishes had accepted more than their assigned quotas for 1951, 26 met their quotas, 27 missed the mark by slight amounts and 58 maintained their 1950 level. On the basis of this encouraging sign, the convention adopted a Diocesan Budget for 1951 of \$45,567 and a \$210,000 Missionary Budget, of which \$110,000 will go to the National Church.

The convention also approved several changes in the canons and referred a resolution of the Woman's Auxiliary for representation on vestries to the committee on canons for study and report at the next convention. Dr. Gordon K. Chalmers gave a report on the work of Kenyon College and Bexley Hall which was received with enthusiasm. The Convention adjourned after the presentation of the Missionary program by Archdeacon Wonders.

E. E. F. MEETING IN OHIO

★ Some fifty clergy, laymen and lay women gathered at Cleveland's central Y. M. C. A. for a pre-diocesan convention meeting of Ohio's chapter of the Episcopal Evangelical Fellowship. Following dinner, the Rev. John R. Pattie, rector of St. Christopher's Church, Gates Mills, presided as toastmaster. He introduced the congenial and venerable Donald Wonders, archdeacon of the diocese, who related the early history of the Evangelical Fellowship in Ohio.

The chairman then presented Mr. Frederic Sterbenz, foreign affairs editor of The Cleveland Press and vestryman of St. Paul's Church, Cleveland Heights, who spoke on the evangelical movement from the layman's point of view. Following his talk the same subject was treated from the clergyman's point of view by the Rev. Oscar J. F. Seitz, professor at Bexley Hall. The new officers elected for the coming year are: president—The Rev. Oscar J. F. Seitz, Bexley Hall, Gambier; vice-president, the Rev. James F. McElroy, St. Mark's Church, Toledo; and secretary-treasurer, the Rev. William S. Brown, St. Barnabas' Church, Bay Village.

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GOLDEN ALM BASIN GOES ON TOUR

★ When the national executive board of the Woman's Auxiliary met in December 1949 it decided on what was considered by some a startling innovation: The famous golden alms basin, a gift to our Church from Oxford University, traditionally used for the triennial presentation of the United Thank Offering, may be loaned to dioceses and missionary districts for use at diocesan and provincial meetings. Careful rules were drawn up to protect the alms basin and assure its safety in travel and its return to Church headquarters without possibility of injury.

During 1950 the basin visited Montana and Arkansas, and at time of writing it is in Tennessee. The effect of its visit from an inspirational standpoint is indicated by a letter from Mrs. R. Bland Mitchell, whose husband is Bishop of Arkansas.

Mrs. Mitchell said in part, "It was really wonderful to have the golden alms basin for our convention and annual meeting and I can assure you we made full use of it. The bishop used it, of course, at the opening service. After the two regular offerings

we had the diocesan presentation with four young girls in white with blue veils preceding the branch UTO treasurers with the certificates. Then the basin was on view in the narthex of the church immediately after the service and during the luncheon which followed, always under the care of two people. At other times it was in the vault at the parish house. It greatly enhanced our presentation service and many came up to view it at

close range. It was photographed with the girls and with me and these were used for publicity."

W. W. ANDERSON A DIRECTOR

★ Wendell W. Anderson, president and treasurer of a Detroit corporation, has been elected a director of the Episcopal Church Foundation. He is a vestryman of Christ Church, Grosse Pointe, and a director of a large number of corporations.

SERVICES IN LENT

NEW YORK CITY — CHAPEL OF THE INTERCESSION

Broadway & 155th Street
The Rev. Joseph S. Minnis, D.D., Vicar
Sunday: H.C. 8 and 11; M.P. 10:30
School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

COLUMBIA UNIVERSITY ST. PAUL'S CHAPEL

The Rev. James A. Pike, J.S.D., Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 10, Wed. 8

WASHINGTON, D. C. — CHURCH OF THE EPIPHANY

1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
Sunday: 8 and 11 a.m.; 8 p.m.
Mon. through Fri., 12-12:30 p.m. Noonday
preaching services
Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

SOUTH ORANGE, N. J. — ST. ANDREW'S CHURCH

The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

SAN ANTONIO, TEXAS — ST. PAUL'S MEMORIAL

Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11
Weekdays, Wed. 10; Fri. 7

LOS ANGELES, CALIF. — ST. PAUL'S CATHEDRAL

615 S. Figueroa St.
Very Rev. John M. Krumm, Ph.D., Rector
Sunday: H.C. 8 and 9; 11 Morning Prayer
and Sermon; 7:15 Evening Prayer
Tues., H.C. 10; Thur. 10:30
Daily service, 12:05

ST. JOHN'S CHURCH

Rev. George Davidson, D.D., Rector
Sunday: H.C. 7:30, 9, 10. 1st & 3rd S.
Choral at 11. Baptism 12:30. Vespers 7:30
Weekdays: Daily, 9; also Thurs. 10
Litany, Fri. 12
Office Hours: Daily at 9

AUSTIN, TEXAS — ALL SAINTS' CHAPEL

The Rev. Joseph Harte, Rector
The Rev. Gray Blandy, the Rev. Keith
Bardin
Sundays: 8, 9:30, 11 & 6
Daily: 7 & 5:30; Wed. 10

INDIANAPOLIS, IND. CHRIST CHURCH

Monument Circle Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 12:15; 11, 1st S. Family,
9:30; M.P. and Ser. 11
Weekdays: H.C. daily ex Wed. & Fri. 7;
H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

POUGHKEEPSIE, N. Y. — CHRIST CHURCH

Rev. Robert Terwilliger, Ph.D.,
Rev. Carleton Sweetser, S.T.B.
Sun.: H.C. 8, 9:15, 11 (1 & 3), M.P. 11
(2 & 4), Cho. Ev. 5
Weekdays: M.P. 9, E.P. 5:30; H.C. Wed &
Fri. 8, Thurs. 10; H.D. 8 & 10; College
supper-discussion Fri. 6; Lenten address,
Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

ATLANTA, GA. — THE CATHEDRAL

Rt. Rev. John Moore Walker D.D.; Very
Rev. John B. Walthour; Rev. Canon Alfred
Hardman; Rev. Canon F. E. Eckel
Sunday: H.C. 8, 9:30, 11, 1st S.: M.P.
9:30; 11. Litany 5th S.
Weekdays Wed., Fri. & H.D. 10:30
Intercessions at noon as announced
Office Hours 10-12

OKLAHOMA CITY, OKLA. — ST. PAUL'S CATHEDRAL

Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School,
10:50; M.P. 11
Weekday: Thurs. 10. Other services as
announced.
Office Hours, Mon. thru Fri. 9-5

PROVIDENCE, R. I. — GRACE CHURCH

Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School
9:30 and 11; Morning Prayer and Sermon
(H.C.) first Sunday) 11; Y.P.F., 5 p.m.;
Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday
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NEWS OF CHURCHES OVERSEAS

WORLD COUNCIL ISSUES A WARNING

A warning against excessive rearmament was sounded by the executive committee of the World Council of Churches, meeting in Paris, and is embodied in a letter sent to 158 member Churches in 43 countries. Declaring that rearmament has "become the main and general emphasis everywhere" the letter says that "its declared purpose is peace, but it can in reality endanger both peace, security and social justice." The letter states that "it is the duty of all Churches to champion peace with justice" and it appeals to Christians to "use every influence we can to press for the objective of bringing all national armaments under international control."

NEW ZEALAND DEAN WORKS FOR PEACE

Dean Charles W. Chandler of Hamilton, New Zealand, is to be a member of the World Peace Committee, fully aware that the charge is made that it is a "Communist-inspired" set-up. "I am not a Communist, but I have been identified with many peace movements over half a lifetime, and I would feel more than a traitor if I failed to identify myself with anybody traveling the same road. My only approach to the problem of world peace is the Christian approach."

He plans to attend a meeting of the committee in Europe this month and promised that on his return he would give "a completely frank estimate of the committee's worth."

POLISH PRIESTS HIT THE HIERARCHY

A conference of pro-government priests held in Warsaw passed a resolution denouncing the hierarchy for opposing the government and asked them to condemn priests who "act unpatriotically."

WEIGH CHRISTIAN STRATEGY ON COMMUNISM

Prof. John C. Bennett of Union Seminary was a leader at a conference of 44 Church leaders from Burma, Thailand and Malaya to consider how to deal with Communism. Conclusions: that Christian leaders in all

countries need to understand Communist principles in order to give "intelligent leadership"; Christian strategy toward Communism is a matter of "desperate urgency" in countries which are threatened with Communist inroads.

PILGRIMS PLEDGE FIGHT AGAINST COMMUNISM

Close to 2,000 persons made a pilgrimage to Canterbury Cathedral where they dedicated themselves to fight against "the evil and godless forces of Communism and materialism." The leaders were Lord Craigavon and Lieut. Gen. Sir Gifford Martel.

POLISH REGIME MAY TRY BISHOP

Polish police authorities have begun an official inquiry which may lead to a public trial of R.C. Bishop Kaczmarek of Kielce on charges of anti-state activities. Radio commentators indicate that such a trial would aim to prove that the hierarchy has not abided by the terms of the Church-state agreement made last April.

URGES EXPLANATION OF REARMAMENT

Archdeacon O. H. Gibbs-Smith of London, preaching at St. Paul's, urged the British government to issue a statement "pledging the British people before the world never to use arms aggressively but to hold them in trust to preserve peace." He added that the statement should pledge that if war is forced upon Britain, it would not "seek or accept territorial acquisitions or economic advantage."

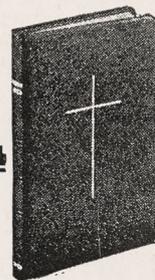
NIEMOELLER APPROVES PEACE STATEMENT

Martin Niemoeller expressed full approval of the recent "proclamation against a German rearmament and for a general conclusion of peace,"

issued by a group of Germans who are opposed to the policy of the West German government. "It is a great satisfaction to me," he added, "that opposition against any armament adventure grows despite the muzzling of the press."

ETHIOPIAN PRIMATE CONSECRATED

Representatives of the Ethiopian and Egyptian governments attended the consecration in Cairo of Archbishop Basilios, first native to be primate of the Ethiopian Coptic Church. All previous primates have been Egyptians named by the Patriarchate of Alexandria.



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NEWS OF OTHER CHURCHES

CHURCH PEACE UNION HOLDS SEMINAR

Ralph Barton Perry, eminent philosopher, gave the first lecture on February 6 in the series of seminars on world affairs sponsored by the Church Peace Union. He said that "the safety and prosperity of each depends on the safety and prosperity of all since we are living in a world that is not only various in its phases of social development and interconnected part with part but is permeated with conflicting forces."

He urged a positive approach to the present situation by learning "to speak of civil and cultural freedom in Western Europe, and of national and social freedom in Eastern Europe and Asia. Our faith must be a capacity to face facts without flinching and to continue to persevere for international peace, even though that goal apparently becomes remote or even unattainable."

CHURCH NOT HIT BY CONTROLS

Churches and other religious, educational, and non-profit institutions are not being seriously affected thus far by construction controls imposed by the national production administration. No permission is required to construct a church intended solely for worship. When there are other facilities, such as a dining room, auditorium, recreation halls, parish houses, permits are required. Rectories may be built without a permit.

OHIO PASTORS WARN AGAINST GROWING MILITARIZATION

A "growing and patriotic concern over the growing militarization of our country" was voiced by the annual Ohio pastors' convention, meeting in Columbus. The clergymen called on the government to "stem and to curtail the authority and the control of the military establishment over the civilian affairs of our life." The convention also went on record as opposing universal military training, the lowering of the draft age to 18, and extension of the time of service beyond that not set by law. Support of the UN was urged, with the recommendation made that China be dropped as a permanent member of the Security Council, with Communist China admitted to the Assembly.

R. C. BISHOP HITS AT SOUTH'S UNAPPLIED-DEMOCRACY

William T. Mullor, R. C. bishop of Covington, Ky., declared at a meeting at Columbia, S. C. that the "Unapplied democracy" of the South is an obstacle to international good will. He

urged "full citizenship for all, regardless of creed, color, or race" and added that "too long, inadequate provision for education and racial injustices, have bred poverty, prejudice, violence and backwardness." He said that other nations that are sincerely inquiring about the American way of life were not being impressed and would not be unless we made our democracy more meaningful.

'HOLY CORNERS' CHURCHES HAVE A GET-TOGETHER

For the 21st year the "Holy Corners" congregations of St. Louis held their annual get-together. This time they included women and young people in the round of dinner and conferences. The three churches, located on opposite corners, are Temple Israel, Second Baptist, St. John's Methodist. The get-together idea was launched originally by Rabbi F. M. Isserman who recalled that the intersection was given the name "Holy Corners" by drivers of rubber-neck buses some 35 years ago.

This is the book mentioned on the last page
of *Forward—Day by Day*
Advent 1950 — Pre-Lent 1951



New Carols and Songs for Children

By William Grime

This book will be welcomed by clergy, teachers and parents. It meets a long-felt need of primary and junior children.—Churchways.

My family and I have played and sung our way through "New Carols and Songs." We had a delightful time. All children and the young in heart will enjoy them. The book answers a very real need and I hope it will catch the attention of parents and teachers everywhere.—Bishop Nelson M. Burroughs—Coad., Ohio.

I shall recommend this book to G. F. S. leaders who work with juniors. These songs are delightful and so needed in our Church.—Mrs. Elwood Haines, Exec. Sec.—Girls Friendly Society.

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Edited by
GEORGE MacMURRAY

DON'T BLAME IT ON THE GIRLS:

There is a shortage of pastors in most denominations, and there are many guesses as to what keeps men out of the ministry. Some say it is low salaries. Others blame it on the girls. But a study of 1978 ministerial students conducted by the rural church department of Drew University at Madison, N.J., shows some interesting facts. The girls encourage rather than discourage men from entering the ministry. Low salary is a retarding factor in only one case out of twenty-five.

The real reason men do not enter the ministry is because no one has ever shown them how or why. No one has counselled or guided them.

The Drew report covers forty-eight states and twenty denominations. The report shows that 83.5 per cent of the factors which keep men out of the ministry is simply that no person, no organization, no pastor, and no parent is seeking to enlist them.

The Southern Churchman which brought this report to our attention

in an editorial quotes what it calls a representative statement from one of the students. We pass it on to persons who are perplexed over the clergy shortage.

"My decision to enter the ministry would never have been made had not the pastor suggested it to me. He planted the idea. I think that most men must have it suggested to them, especially young men."

SPIRITUAL HITCHHIKERS: Many of the states have outlawed 'hitchhiking'. We know about those individuals who thumb their way along the road seeking to bum a ride and to be transported at someone else's expense. They have no sense of obligation or responsibility.

The Church in Georgia carries this idea of hitchhiking over into the Church.

Every church has individuals with a similar point of view whom we might call spiritual hitchhikers. They want the church maintained so it will be available for their use when they happen to need it. They expect to be carried along on the membership lists without sharing in the upkeep of the church through their regular pledge.

With all of which we agree. Every parish has its share, or more than its share, of spiritual hitchhikers. There ought to be a law.

HILARITY: The Church of England Newspaper makes a good point in reminding its readers of the real meaning of hilarity.

Hilarity is a word that has suffered somewhat in the usage, for it has tended to become associated with the idea of riotous behaviour. Etymologically it is expressive of abundant cheerfulness, a quality of which the world can never have too much. Moreover, it is a New Testament word. Writing to the Christians at Corinth, St. Paul exhorted them to be hilarious givers, "not grudgingly, or of necessity: for God loveth a cheerful giver."

The suggestion implicit in that exhortation is that the hilarious giver is he who gives lavishly; it is explicit in the preceding verse, wherein the Apostle declares that "he which soweth bountifully, shall reap also bountifully." Giving, whether it be of love, service or in kind, is the one sphere in which prodigality is a virtue, and it is both rewarding and enriching.

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BACKFIRE

CLERGY CHANGES:

GEORGE D. CLARK, assistant at Christ Church, Bloomfield Hills, Mich., becomes rector of St. Paul's, Newport, Ark., March 1.

FRANCIS D. DALEY, who has been on the staff of the Seamen's Church Institute, New York, has been appointed assistant director.

JOHN F. McLAUGHLIN, formerly rector of Calvary, Batavia, Ill., is now rector of Christ Church, Canon City, Colo.

D. W. TILDESLEY, chaplain-administrator of the Episcopal Hospital, Pueblo, Colo., has resigned to serve with the armed forces as chaplain.

E. LAURENCE BAXTER, formerly rector of St. John's, Versailles, Ky., is now Church school associate at Calvary Church, Pittsburgh, Pa.

G. CLARE BACKHURST, formerly assistant at Calvary, New York, is now associate rector.

H. HARRISON HADLEY, formerly rector of St. Luke's, Montclair, N. J., is locum tenens of St. Thomas', Hamilton, N. Y.

ALLAN L. RAMSAY, formerly rector of St. Peter's, Tecumseh, Mich., is now rector of St. Thomas', Trenton, Mich.

T. FREDERICK COOPER, formerly rector of the Good Shepherd, Clinton, Mass., is now resident Protestant chaplain at the N. Y. state prison at Walkkill, N. Y.

DUDLEY J. STROUP, rector of the Epiphany, Rensselaer, N. Y., becomes associate rector of the Heavenly Rest, New York City, March 1.

ORDINATIONS:

ERIK H. ALLEN and **CHARLES F. SCHREINER** were ordained to the priesthood by Bishop McKinstry in St. John's Cathedral, Wilmington, Del., recently. The former is in charge of St. Paul's, Camden, Del. and the latter is assistant at the cathedral.

DEATHS:

RICHARD A. D. BEATY, 62, rector of St. Peter's, New York City, died Feb. 3. He was secretary of the diocese since 1934 and was assistant secretary of the House of Bishops.

WILLIAM A. BRAITHWAITE, 71, rector of Calvary, Homer, N. Y., died Jan. 31 in Cleveland where he had gone for treatment.

LAY WORKERS:

H. M. KENNICKELL JR., Lieut. Com. in the navy, has resigned as inspector-instructor to study for the ministry. He has accepted the rank of probationary ensign in the chaplain corps in the naval reserve. He is a communicant of St. Andrew's, Greenville, S. C.

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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.

RICHARD P. McCLINTOCK
Rector of the Messiah,
Auburndale, Mass.

I am not a letter-to-the-editor writer by habit. I am but a mere life time Episcopalian who desires our Church to be listed as Protestant no matter whence the title was first derived. As long as it has breath I want my Church to protest against autocratic power placed in the hands of men, a priest ridden people, an acceptance of magic and superstition in religion, and unnecessary ritual which obscures the basic demand that God makes upon all his creatures to renounce evil, to trust God, and to live according to his will and commandments. I, for one, feel that the protest of the A.C.U. to the newly formed National Council of Churches asking for separate listing in a class by ourselves suggests to the world that we think more highly of ourselves than we ought to think. (Witness Jan. 11).

In The Witness for January 18 you show your customary sense of fair play by giving full coverage to the A.C.U. After reading your quotation from the by-laws of that organization it sounds to me like a "Fifthcolumn" which is being organized to overthrow our beloved Church. The way I read my Prayer Book, the catechism (and office of instruction) and the articles of religion limit the sacraments (both Protestant and Catholic) to two—baptism and the holy communion commonly called "The Supper of the Lord." By the way "Eucharist" and "Mass" may be popularly understood nicknames for the Lord's Supper but I do not find them used as such in the P.B. The Reformers bled and died to exclude these other important states of life from the Sacrament status. If they were mistaken and hasty in their revisions let us face up to it honestly and revise our Prayer Book rather than to make it of none effect by tacitly admitting medieval practices to our ritual and our language and justifying the same by an appeal to "catholic tradition."

CLARKE S. GORDON
Layman of Manchester, Conn.

In times like these the efforts of all men of goodwill are needed to preserve the peace and thwart the warmakers. For this reason it is interesting to note the formation of a new group, dedicated to the peace movement. It is headed by Dr. Jerome Davis, of West Haven, Conn., formerly of the Yale Divinity School, and Dr. Willard E. Uphaus, director

of the Religion and Labor Foundation, of New Haven, Conn., and is named, "Promoting Enduring Peace."

Let us hope that this new organization will be successful in preserving the peace and thus preventing the destruction of our civilization. Its utmost efforts will be necessary to achieve this end.

MRS. PETER I. LAWTON
Laywoman of Newburyport, Mass.

I am not renewing my subscription. In a quite recent article (Jan. 18) all who were not of the "fundamental" faith were invited to leave the Episcopal Church. The editors did not in any way dissent. Don't you even want our money? And what is the stand on thought control? Moreover, increasingly, we get articles lauding so-and-so, "Episcopalians"—laudable people and efforts, no doubt, but just whose is the Power and the Glory? To my mind we need a redistribution of the Way and the Trust, in new wine bottles, with the emphasis on the teaching of Jesus, instead of theorizing about him.

MABEL M. REESE
Churchwoman of Baltimore

After reading The Witness for Jan. 18 I am writing to ask if you will give us some assurance of the fact that the Protestant Episcopal Church is still functioning?

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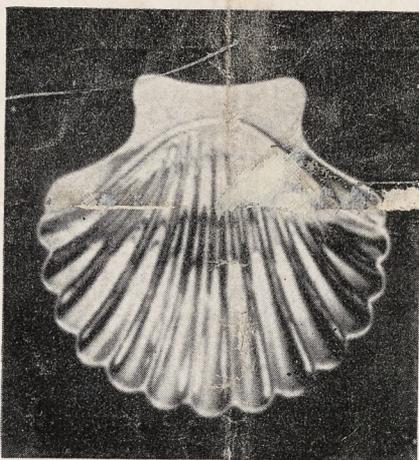
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