

# THE Witness

10¢ A COPY

March 1, 1951



CHURCH NOTABLES AT KENYON

Story on Page Six

Joseph H. Titus Writes on Fourth Beatitude



## 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.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.  
11 a. m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday  
at 8 a. m.

Thursdays and Saints' Days at 10:30 a. m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., NEW YORK

Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a. m., Holy Communion; 9:30  
a. m., Church School; 11 a. m., Morning  
Service and Sermon; 4 p. m., Evening  
Service and Sermon.

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

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sundays: 8 a. m., Holy Communion; 11  
a. m., Morning Prayer—1st Sunday, Holy  
Communion.  
Daily: 8:30 a. m., Holy Communion.  
Thursday and Holy Days: 11 a. m., Holy  
Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a. m., Holy Communion; 11  
a. m., Morning Prayer and Sermon; 8 p. m.,  
Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a. m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square

NEW YORK CITY

The Rev. Grieg Taber

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

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar

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

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon

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

The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.

Tues.-Fri. (October-May): 12:10 p. m.

The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11  
a. m., Church School; 11 a. m., Morning  
Prayer and Sermon.

Wednesdays: 10 a. m., Holy Communion;  
10:45, Rector's Study Class.

### TRINITY CHURCH

Broad & Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N  
HC; Evening, Week-day, Lenten Noon-Day,  
Special services as announced.

### CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and  
11 a. m., Church School; 11 a. m., Morning  
Prayer and Sermon; 6 p. m., Young 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. Laurence  
Baxter.

Sunday: 8, 9:30, 11 & 4:30.

HC: Mon., Tues., Thurs., Sat., 7:15.

Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

Newport, Rhode Island

FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.

Wed. & Holy Days, H.C. 11



## —STORY OF THE WEEK—

# Minister on Lumber Mill Job Also Runs Missions

**Replies to Witness Editorial of Success  
He Has in Working at Both Jobs**

★ THE WITNESS for December 28 had an editorial, "Ministers and Work," which stated that many parishes and missions would be better off if their ministers earned his living, or most of it, on a secular job. A number of letters have since appeared in Backfire objecting to the point of view of our editorial. We herewith present the story of a clergyman who writes on the subject from experience, the Rev. Robert R. Read, in charge of two missions in the diocese of Sacramento (see letter in Backfire by Bishop Porter). From here on it is Mr. Read:

I was interested in your editorial on Ministers and Work because I have been doing outside work. First, a little of my background. After four years at Eureka, Calif., I thought that I had given as much as I could; the parish was in excellent shape, financially and otherwise. I resigned because I like mission work. It was rather unusual that after my resignation the vestry let me sit in and help select a new rector. The church at Eureka has grown tremendously under his leadership.

### Mission at Vallejo

After I left Eureka, I took over at Vallejo until they secured a new rector. I was offered that position, but declined because the Vallejo and Eureka churches were then about the same size, and, I still liked mission work.

I came to the mission at Dunsmuir and McCloud in May 1948. Dunsmuir was in bad shape, and some \$1,000 was owed to the bank—the average congregation was 6. McCloud paid \$50 and the diocese of Sacramento paid \$50. This was not enough to live on. With Bishop Porter's permission I secured work as a night clerk at one of the hotels in Dunsmuir; seven nights a week and \$7.00 per night. It seemed to work out pretty well. I met numbers of people whom I would have never known otherwise. I was taken into the Lions Club. I stayed at that work until the spring of 1949.

### Lumber Mill

Then I moved to McCloud, and for some 18 months was a night watchman for the McCloud Lumber Co. That was 5 nights a week. McCloud is a company-owned town. Last fall the church at Dunsmuir had grown to such an extent that I needed more evenings—so I asked for—and was given a day job at the mill. I am now a member of the union (CIO).

During 1949 and 1950 my salary at Dunsmuir has been \$37.50 per month; McCloud has stayed at \$50 and the diocese at \$50 (travel expense). I could have had more from Dunsmuir, but chose to let the congregation pay on the mortgage, which now is around \$500. Also for the first time in almost 15 years, the diocesan assessment has

been paid in full for 1950. Nothing was paid before this. The congregation has grown to an average 40 on Sunday mornings and the Church school has some 50 pupils and it is growing steadily. Last Sunday there were five new youngsters.

My withholding statement from the company shows that before deductions I received \$3,130 for the year 1950.

### Conclusions

To sum up—

1. My outside work has not hurt my church work with the exception of less visiting.

2. Both missions have been able to have services almost every Sunday since I arrived. But perhaps most important of all, these missions have been able to have the ministrations of a clergyman. Had I not worked, I doubt that a priest could have been found to come here, unless he had a private income.

3. The reason for the growth at Dunsmuir has been not so much from my efforts, but through the work of a fine staff of Church school teachers and the faithfulness of the members of the congregation.

4. My work at the mill has been interesting as far as my association with the other workers is concerned. At first I was not accepted—one reason being because I wore a collar and tie. But now, all are friendly. I hardly ever take the initiative in talking religion, but the subject is brought up often enough to suit me.

I am now 52 years old and single—was ordained a priest in 1928 in Western Mass. I came to Calif. in 1936. If you would like further information, let me know.



# EPISCOPAL CHURCH NEWS

## FIRE OF STARS BROUGHT TO EARTH

★ "The fire of the stars has literally been brought down to earth. The power, if controlled, can bring us the abundant life everywhere; uncontrolled it will bring us to an utterly destroyed world." This statement was made by Prof. Donald H. Andrews, director of the laboratory at Johns Hopkins University and one of the world's leading atomic chemists, in a sermon preached at St. George's, New York.

"We know now that we cannot control material power by material power—from this year on it must be controlled by spiritual power." An atomic vision, he said, is ours as well as atomic energy: there is a universe we may hope for of music as well as of matter. If this power is misused, it has been suggested that it may be necessary, he said, to "shoot all scientists" as the only answer! Of this the speaker was not in favor!

The speaker declared that there is sufficient power in one human body to run the whole U. S. A. for several months. Un-

til a hundred years ago science thought in terms of mechanism, e.g. that the whole was always equal to the sum of its parts. Now we know that "in the music of the spheres we at last find reality—which is not matter, but music."

Our personality, our identity remains, despite the complete atomic change of our bodies every five years. Our bodies, with the hydrogen removed and pressed in an atomic press, would result in something microscopic materially; this was advanced as interesting scientific evidence as to the ultimate non-materialism of man. "The music of inter-relation is the truth physics knows."

## MISSIONARY SPEAKS ON CHINA

★ The Rev. Alfred B. Starratt, former missionary to China and now the rector at Stockbridge, Mass., spoke on "Christianity and Communism, a missionary's view of the revolution" on February 19 at Emmanuel, Boston. The meeting was sponsored by the women of the Advent, Trinity and Emmanuel.

## BISHOP CONKLING CELEBRATES

★ Bishop Wallace E. Conkling of Chicago, observed the 10th anniversary of his consecration February 24. In keeping with the Lenten season and world conditions the diocesan celebration was confined to a choral evensong of Thanksgiving at 4:30 p m. Sunday, February 25, in St. James' Church at which a combined choir group of more than 400 voices from nine parishes and Seabury-Western Seminary sang.

During the 10 years of Bishop Conkling's episcopate the diocese has freed itself from an indebtedness of one million dollars and the parishes have removed a similar amount of local indebtedness and have spent more than a million dollars on parish buildings and improvements. Nineteen churches have been consecrated, 17 missions have become self-supporting parishes and 12 new mission stations have been started.

The over-all missionary giving of the diocese has increased 75 per cent and diocesan support of college work has increased by more than 200 per cent.

There have been 16,856 confirmations and Bishop Conkling has ordained 52 men to the priesthood. The diocese has restored and rehabilitated the buildings of the Bishop McLaren Foundation, Sycamore, for a conference and retreat center and has established Church centers at the Chicago Medical Center and at Illinois Institute of Technology.

## WOMEN'S QUIET DAY IN CHICAGO

★ A quiet day for the women of the diocese of Chicago is being held today, March 1st, in each of the deaneries. The following are the conductors: at St. Mary's, Villa Park, the Rev. Don J. Curzon; St. John's, Chi-



**BISHOP DANIELS** of Montana with the Rev. Joseph Kitagawa of Chicago and Joseph Shoji, a student at Seabury-Western



cago, the Rev. Harold Courtney; St. Paul's, North Side, the Rev. Ralph J. Deppen; St. Matthias', the Rev. Howard Kennedy; Holy Comforter, the Rev. Joseph B. Williams; Grace, Lenox, Bishop Street.

### TRAINING CONFERENCE FOR LAYMEN

★ A conference on lay evangelism was held at Hastings, Nebraska, February 10-11, with Layman Hal G. Perrin, chairman of the committee on laymen's work of the diocese, presiding, and with addresses by Bishop Brinker, Dean Winfield Post of St. Mark's Pro-cathedral, and the Rev. Francis Havill, chairman of the field department of the diocese. Featured were filmstrips and recordings of various phases of Church work. Those present are now to be sent into parishes and missions as a part of a diocesan campaign of evangelism.

### LENTEN SERVICES IN CHARLESTON

★ The five Episcopal churches in Charleston, S. C. are jointly sponsoring services on Wednesday evening in Lent, rotating the place of meeting. Preachers are Bishop Campbell of West Virginia, Bishop Gray of Connecticut, Prof. Clifford Stanley of Virginia Seminary, the Rev. John S. Higgins of Providence, the Rev. James Lichliter of Webster Groves, Mo., Bishop Carruthers of South Carolina.

### URGE NO STATE TAX ON CHARITIES

★ Representatives of the diocese of New Hampshire appeared before the state legislature to urge the end of an existing tax on legacies to charities. They stated that it is the only state with such a tax and maintained that it was unfair to continue a levy on private charities to provide the state with funds to help support its own welfare agencies. Representatives of the Roman Catholic Church took a similar position.

### DAY OF PRAYER IN PARIS

★ The world day of prayer, sponsored by the United Council of Church Women, was observed in the American Pro-Cathedral of Holy Trinity, Paris, France, on February 9th. Delegations from twenty-one churches attended. The service was conducted in both French and English.

### PECOS VALLEY DEANERY

★ The problem of distances in the southwest was aptly illustrated at the meeting in Roswell, New Mexico, of the Pecos Valley Deanery of New Mexico and Southwest Texas on February 13. The deanery includes the southeastern section of New Mexico and all of the Big Bend area of Texas. It covers roughly 70,000 square miles, and is manned by seven clergymen. An eighth will be added in June. The towns in this area are few and far between.

In spite of the fact that a blizzard was predicted, there were about eighty registrations representing almost all of the parishes and missions. The longest journey was made by the Rev. Robert Parlour and his

delegation from Marfa, Texas, three hundred miles to the south. His field is as big as the state of Maine.

The business meeting was presided over by Mrs. Charles Burns of Roswell, deanery chairman of the Woman's Auxiliary. Mrs. J. S. Porcher of El Paso, who is district president, presented the program of the Auxiliary and its organization in the district. The "achievement reports" showed encouraging progress in all branches.

There was scheduled a meeting of the laymen of the deanery, but this had to be cancelled, as only one layman weathered the storm to be present. Besides Bishop Stoney, only four clergymen arrived. Two were held back by threat of snow in the mountain passes and one was absent from the district.

The Rev. Ross R. Calvin, St. James' Church, Clovis, is rural dean of the deanery.

### THE PRAYER ON PAGE NINE

★ The Prayer for Peace which is boxed on the editorial page is used at all services at St. George's, New York City, and all members of the clergy staff contributed to its composition.



**ALTAR GUILD CLASS** receives instruction at Camp Weed, Florida, from Mrs. J. E. Waugh. The girls are Elizabeth Hill, Inez Merryday and Mrs. Forbes deTamble

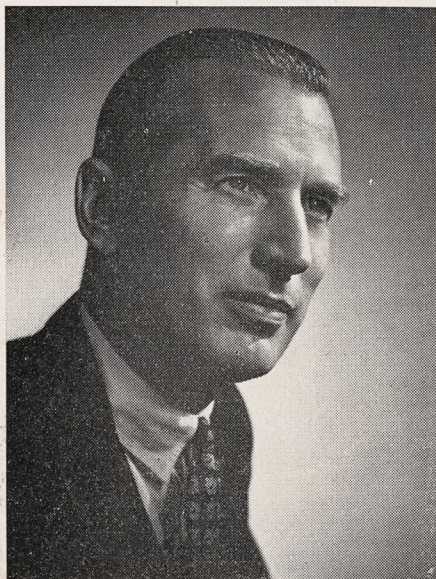


## THE PICTURE ON THE COVER

★ When the synod of the fifth province met recently at Kenyon College, some of the notables had a picture taken following a luncheon in Pierce Hall given by President and Mrs. Chalmers. From the bottom to top, left to right: Bishop Ivins, the Presiding Bishop, Bishop Tucker; Mrs. Hubbard, President Chalmers, Bishop White; Mrs. Page, Mrs. Tucker, Bishop Kirchhoffer; Bishop Emrich, Mrs. Burroughs, Mrs. Kirchhoffer; Mrs. Bailey, Bishop Burroughs, Mrs. Roach; Bishop Randall, Bishop Sturtevant, Bishop Essex; Bishop Clough, Bishop Horstick, Bishop Whittemore; Mrs. Chalmers, Bishop Hobson, Bishop Street; Bishop Hubbard, Dean Bailey, Dean Roach.

## BISHOP STANG REPORTS FROM CHINA

★ Bishop Stephen H. S. Stang of the O-Hsiang diocese, China, reports in his newsletter of Church-state relations under the new regime in China. He says that there has been a gradual change in the government's attitude toward the Church "from



**CRAWFORD H. GREENWALT** of Christ Church, Christiana Hundred, Delaware, is one of the leading laymen of the diocese

open hostility to relative friendliness." He reports that "the churches have found many ways to cooperate with the government, raising money for government relief funds, offering school rooms for night schools, quartering passing soldiers." He relates how soldiers staying at one church for a period were heard singing Christmas hymns and it was discovered that they had learned them by standing outside windows while services were being held. The soldiers had even undertaken to organize a Bible class of their own, and Bishop Stang says that he knows of several similar Christian groups in government schools.

The Church of the Holy Nativity at Wuchang has raised a large sum for the government project of buying warm clothing for the poor. At St. Andrew's the compound swarms with wharf coolies who are learning their three "Rs" in the government program of mass education. The bishop also reports that at the middle schools, Boone, St. Hilda's, St. Lois' and Hsin Mien "the work goes on well, somewhat altered from former days, with emphasis laid on folk dancing, singing and political courses, and with some time given to work on the new airfield, under the labor program, and other patriotic efforts. The students work hard and continue to pass on from class to class with the hope of college ahead. In most of our country stations, primary schools have been reorganized into popular education classes, much encouraged and appreciated by the local authorities, where faithful teachers prepare the children to meet life conditions and give them the inspiration of our Church. The cathedral kindergarten is flourishing as never before. Education for life in the New China is desired and encouraged."

The bishop's diary has such items as "call on municipal officials"; "called on the governor in Wuchang"; "called on the mayor with diocesan contributions for the relief of the poor";

"circularized all Church leaders, asking them to buy government bonds." The diary also has a number of references to meetings with religious and government officials that resulted in the famous Wu Manifesto, wherein Christians in China are urged to give full cooperation to the Peoples government. The entry for October 25 is "Wu Manifesto translated and sent to Bishop Bentley and to missionaries."

## PRAY FOR PEACE IN POTTSTOWN

★ The sound of church bells every noon brings virtually the entire 25,000 residents of Pottstown, Pa., to a halt to pray for peace. For two minutes, shopkeepers, customers, people on the street, children returning from school, pause for silent prayer for peace. The practice has spread to neighboring villages. The idea originated with the Rev. G. A. Lineker of Christ Church, and was fostered by the local ministerial association, which asked that all the 23 churches stay open daily for prayer; that the bells be rung at noon; that every church member spread the "call to prayer" invitation throughout the community. The Jewish congregation is also participating. When asked how long the daily prayers would continue, Mr. Lineker said: "So long as our world situation remains critical."

## BASEBALL IS THEME OF BROADCASTS

★ It is likely that baseball fans have been attracted to broadcasts delivered over a station in Aberdeen, Miss., each Sunday afternoon in Lent. His subjects are: "You can't steal first base"; "You can't earn a base on balls"; "How you play shows what you are"; "Don't die on third"; "A sacrifice can win"; "The influence of death upon life"; "Easter is every day."

They are being given by the Rev. Charles G. Hamilton, a regular broadcaster over the



station, who has built up an audience of several hundred thousand.

## DEPARTMENT OF SPORTS

★ An eight-team basketball tournament of teams representing Episcopal Churches in the district of Salina will be held at St. John's School, March 10th. The following churches will be represented: Grace Church, Hutchinson; Christ Cathedral, Salina; St. John's, Wichita; St. James, Wichita; the Bavaria unit of St. Francis Boys Homes; Holy Apostles, Ellsworth; two teams of St. John's School.

## PARISH BUYS NEW SITE

★ St. Paul's, Salem, Oregon, has just purchased an entire city block for \$50,000 as a site for a new plant. There is ample room for church, parish house, rectory, with space for off-street parking. It is in a residential section facing the large city park. Early construction is contemplated unless delayed by war conditions.

## LOS ANGELES ELECTS MRS. COOMBS

★ Los Angeles has elected Mrs. St. Elmo L. Coombs of Pasadena to the executive council of the diocese, the first woman to so serve. Canons were amended to provide that the president of the Auxiliary, an office she now holds, shall be an ex-officio member of the council.

## COUNCIL ASSEMBLY PLANS ANNOUNCED

★ Tentative plans for the second assembly of the World Council of Churches, to be held in Evanston, Illinois, in 1953 have been announced by the general secretary, W. A. Visser 't Hooft. The major theme will be "Jesus Christ as Lord is the only hope of both the Church and the world." A commission headed by President Henry P. Van Dusen of Union Seminary has been appointed to prepare

the basic document which will be sent to the 600 delegates to serve as the starting point for discussions. The document will "seek to state clearly and simply what the essential message of the Churches is, and in what ways we can have that message presented." It is expected to "deal concretely with the specific challenges to the Church which come from the vast bodies and movements of men which are against or outside the Christian Church."

The assembly will also deal with the Church and society, education, faith and order, race relations, evangelism, the function of the laity, international relations.

## SEWANEE RECEIVES LARGE FUND

★ The Episcopal - owned University of the South at Sewanee, Tenn., has become the joint beneficiary of an educational trust established by Mrs. Alfred I. duPont of Jacksonville, Fla., and Wilmington, Del. Sewanee is to receive a 35% share in stocks currently valued at \$1,850,000, with Washington & Lee University and Hollins College receiving 35% and 30%, respectively, when certain life interests terminate.

Present income from the trust is being distributed among 33 persons ranging in age from 54 to 86 years. As each annuity terminates, the income will be

prorated among the three schools and final division of the trust will take place when all annuities have been settled.

The trust is in addition to over \$250,000 already given by Mrs. duPont and marks her as the largest benefactor in the history of the university, according to Bishop Frank A. Juhan of Florida, recent chancellor of the university and present chairman of its campaign for \$5,000,000. At the end of 1950, the fund total stood at slightly over \$2,000,000, the bishop said. Final goal of the drive is to secure \$2,000,000 for buildings and \$3,000,000 for permanent endowment.

In making the gift, Mrs. duPont expressed feeling that privately endowed institutions of learning have important contributions to make to our freedom and democracy.

## ST. BARTHOLOMEW'S HAS SPECIAL PREACHERS

★ The Rev. Theodore C. Speers, noted Presbyterian of New York, is the noonday preacher this week at St. Bartholomew's, New York. The Rev. Thorne Sparkman, rector of the Redeemer, Bryn Mawr, Pa., is the preacher next week, with Dean John J. Weaver of St. Paul's Cathedral, Detroit, preaching the week of March 5th. The parish is also featuring forums each Tuesday evening in Lent.



**IGOROT BABY** is baptized at St. Mary's, Sagada, Philippines



## FACULTY EPISCOPALIANS HAVE MEETING

\* Episcopalians who are on college faculties met at Vassar College, February 9-11, with forty-two present, all teaching in the second province. Virginia D. Harrington of Barnard was chairman. Dean Lawrence Rose of General gave two lectures on theology. He cautioned the academicians: "Theology is one discipline among many. It requires consistency, rigor, and honesty. The danger is that one can be a master of theology and still be no servant of God. Theology is a total discipline transcending other fields of endeavor; to attempt to force other fields to come to terms with theology would be another form of idolatry. If we are to relate our theology to our work without danger, we as people must relate ourselves to God—we must know redemption by Jesus Christ and must be transformed." In conclusion, Dean Rose said: "We want people to believe that their belief in the gospel is tolerable without the theological superstructure, but to believe in the superstructure alone is to put one's faith in an ideology."

The Rev. Otis R. Rice, chaplain of Saint Luke's Hospital, gave two lectures on "Psychological insights in religious counselling." He emphasized the need for counsellors to have an abiding reverence for the integrity of the client, pointing out the danger of making decisions for the person, of giving advice, and of making judgments. A second principle for counselling, said Chaplain Rice, is an attitude of faith that the forces of life are to be trusted. An attitude of understanding is also required to create a permissive relationship between counsellor and counselee. The counsellor must be aware how the client really feels, and be honest enough to know when the situation requires the assistance of an expert to whom the client should be referred. Lastly, the

counsellor must be honest with himself and know how he is getting along with the client. When they reach an impasse, he must be willing to ask what is wrong with himself, not with the client. With these principles—as a basis, Chaplain Rice went on to discuss actual counselling experiences which had been submitted anonymously by delegates.

In his second session, Chaplain Rice considered short contact counselling. Using the old railroad caution sign "Stop, Look and Listen," he drew a parallel for each word in terms of counselling: Stop messing and learn the facts about the person and the situation; observe his behavior, including facial expressions, posture, and muscle tensions; and listen intelligently to what he says. In cases of short contact Chaplain Rice advised the faculty members first of all to establish a firm enough basis for a relationship so that the student feels the door is open for him to return if he so chooses.

A celebration of the Holy Communion was held Sunday morning for the conference at Christ Church, Poughkeepsie, by the Rev. Robert E. Terwilliger, rector, and a breakfast was served following the service. A general business meeting with discussion of student work and projects in the province, and plans for future faculty conferences concluded the conference Sunday noon.

## DIOCESE CONDEMNS FEDERAL COUNCIL

★ The convention of Upper South Carolina, meeting at Rock Hill January 23-24, approved the report of a committee previously set up to study the Federal Council of Churches which is now a part of the National Council of Churches. "Our concern about the Federal Council," the report states, "and also our fear for its successor, the N. C. C. C. A., is two-fold. First, many times the Federal

Council has passed resolutions, or its members have made public utterances with the stated or implied conclusion that theirs was the Christian view, and that any other view was un-Christian, upon controversial questions on which sincere Christians differ. Second, the Federal Council has followed a definite policy of promoting and advocating political action on matters involving economic questions, social relations, labor relations, race relations, and similar matters upon which there exists widespread differences of opinion. Your committee does not believe that these activities further the cause of Christian unity, and we therefore present the following resolutions:

'Be it resolved that the diocese of Upper South Carolina views with great concern the actions and utterances of the Federal Council and its representatives with reference to controversial economic and social litigation and legislation:

'That it is the sincere conviction of this diocese that such activity, utterances and course of conduct is doing far more harm than good by giving rise to dissention and division of opinion among the Churches composing the Council and that the primary and basic objectives of the Council are being thereby impaired.

'That a copy of this report be forwarded to the Presiding Bishop who is now president of the N. C. C. C. A. which embraces the Federal Council, with the earnest request that he use his great influence to put an immediate and permanent stop to such activities on the part of the N. C. C. C. A.'

The chairman of the committee submitting the report and the resolution was the Rev. Capers Satterlee, rector of the Advent, Spartanburg, and the secretary was the Rev. A. G. Branwell Bennett, rector of St. Timothy's, Columbia.



# EDITORIALS

## Voices for Peace

IT is vastly encouraging to find a non-Christian, Nehru of India, now joined by the World Council of Churches, representative agency of 158 Christian denominations, in lifting a not uncertain voice for peace. Insisting that "the least chance of negotiations" must be seized lest the present crisis lead to a war psychosis and an armament race and precipitate a general conflict, its executive committee recently stated, "Every possible effort must be made to meet the challenge of totalitarian Communism by means other than war." We prayerfully hope that it is not too late for the President of the United States, his generals and the Senate to give heed. The message sets forth what should be obvious to anyone, Christian or pagan; force alone cannot overcome Communism but rearmament may very well produce the conditions in which Communism thrives. The document also calls upon the Churches to use "all possible influence" to place all national armaments under international control. For this bold and Christlike utterance we give thanks in a day of increasing madness and congratulate the World Council on its witness to sanity.

## A Voice Validictory

CHRISTENDOM, a journal of Christian sociology, is no more. This slim English quarterly was born during the great depression and has expired in what may come to be known as the age of suppression. The little band of Anglican thinkers known as "the Christendom group," who are still investigating the social implications of the Oxford movement, have not been able to call forth adequate social response from the Church of England.

The best salute to Christendom's passing is an estimate of its position. "Let us repeat," says the final editorial, "for the thousandth (and it is to be hoped, the last) time that if we go back to the Middle Ages it is precisely because, in our view,

it is from there that we can hope to go forward."

Christendom is more than a catchy title for these men. Their whole thought is based on this medieval ideal of a society completely pervaded by Christianity.

May we suggest that it may be necessary to go back even farther in Christian history if we ever hope to go forward? Bishop Gore seems to have thought so, back in 1924: "'Established Christianity,' whether in the civilized Roman Empire or in half-barbarous tribes or in modern nations—the sort of Christianity which claims to embrace the whole society, which it costs men

nothing to profess, and into which children are practically baptized as a matter of course—appears to be as audacious a departure from the method of Christ as can well be conceived . . . What price was paid for the assistance of the strong arm of emperors and kings we know . . . The average moral level had become what it is today."

Bishop Sherrill echoed this at San Francisco in 1949: "When the Church was formally recognized by the Roman state something of the heroic, the daring, the distinctive was lost from the Christian witness and in general, with notable exceptions, of groups and especially of individuals, this loss has never been repaired."

Christendom (both the group and the idea) ignores

the tension between the Church and the world. Christianity retained that tension for only three centuries; the recovery of it is long overdue. In his good time the Spirit will move us to "the fundamental ethical reform," in relation to property and politics, for which Bishop Gore called. In the meantime we can do worse than study the ages when it was extremely uncomfortable to bear the name Christian. Certainly it is becoming increasingly evident that to bear the name today, and act on conviction, does not make for smug and comfortable living, here or elsewhere. However our certain hope is that we shall see the Son of Man coming with power and great glory.

### A PRAYER FOR PEACE

**O** GOD, Father of us all, we pray for power to bring thy peace on earth. Amid the confusions and cruelties of today, help us to draw close to thee in quietness so that we may understand the failings within us that create bitterness and war. Deliver us from being satisfied with ourselves, and keep us from suspicion, prejudice, and hate. Inspire the leaders of all nations, especially our President and his advisers, with a vision of thy kingdom of brotherhood. Be with the men and women serving in the armed forces. Comfort those who are frightened, homesick or wounded. Strengthen the doctors, nurses, and chaplains who seek to help them. We pray for our enemies in their griefs and hardships. Fill them and us with thy spirit of tenderness and love. Unite us all in looking forward to that day when we shall be changed from foes to friends, working together to serve thee and to build thy peace in all the world. We ask it in the name of him who came to bring men peace, thy Son, our Saviour Jesus Christ. Amen.



# Those Who Hunger After Righteousness

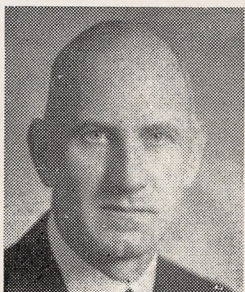
BY

JOSEPH H. TITUS

Rector of Grace Church, Jamaica, N. Y.

and a Witness Editor

**I**N the first article of this series we read that the Beatitudes are those things which we, as Christians, should be at. True. But the emphasis of the fourth Beatitude is not on action or achievement. It is quite different from the others (with the possible exception of the sixth—Blessed are the pure in heart) in being a commendation of an attitude rather than an action. Yes, an attitude; “Ah, but a man’s reach should exceed his grasp, or what’s a heaven for?”



Sincere aim is worthy in itself if it is directed to a proper goal. But it is even more than that here; “passionate desire” could almost be a paraphrase, for the hunger and thirst that Jesus’ hearers knew was something cruelly real that most of us, in well-fed America, have little comprehension of.

## The Divine Imperative

**I**T was Jesus’ purpose to make men; his teachings are laced through with the divine imperative that men should be men. The late Alfred J. Nock once wrote an article titled, “Are all Men Human?” His conclusion was a profound doubt; he felt few had attained the level of humanity. That doubt creeps into our minds as we survey this earthly scene. Amiel, too, wrote, “We are not born human beings; we are candidates for humanity.” The greatest marks of a human being, that which sets him off from the animals, are his dreams, his aims, his consciousness of values beyond him. Thus Eucken, the German philosopher: “If a man enters into and conforms to the spiritual life, he becomes what he was meant to be, a son of God; but if he refuses the life of the Spirit he cuts himself off from it, he sinks into what he was not meant to be. He loses the characteristics of humanity; he sinks, as it were, to the level of the lower species.”

In other words the goal is to achieve humanity. Today’s goals are not that nor realistic. We live in a world of perverted values; an Alice standing-on-her-head world. President Conant of

Harvard, with apparent passivity, recognizes this when he states that we must gird ourselves “for an indefinite period of hate.” A field commander in Korea confided to the press, “My men are good for fighting now. They have learned to hate.” Such a forthright statement finds its parallel in the army’s successful efforts to “educate” combat dogs in the last war. Domesticated pets were put through a course of discipline which made them ferocious and dangerous. The only consoling element is that, after the war, it took less time to de-condition these former friends of man and restore them to their natural state. Perhaps this was because, as Menninger, in “Love Against Hate,” offers strong evidence from the purely psychological viewpoint; hate is a perversion of man’s (and his best friend’s) deepest self. So the means are false. Hate is always an imbecilic and fraudulent motivation. Our leaders today both in this country and others, seem, alas, to have enthusiastically adopted sheer physical force and its concomitant hate as the sole answer to our needs. No wonder that we are in a neurotic state! Deep in our hearts we feel this is false and self-defeating—and the conflict in ourselves which ensues shows itself in our fear neurosis. We simply cannot be content or happy or “blessed” in being less than that which God has planned for us.

## A Sad Fact

**I**T is sad commentary on the so-called “Christian” nations that those who are desperately seeking a way out of our present self-inflicted crisis without using physical (military) force are the non-Christian nations: India and the Arab states! It should also give us pause to hear an avowed agnostic, Bertrand Russell, remind us of the answer we are constantly professing but as constantly denying in our actions. Said he, “The root of the matter (if we want a stable world) is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which the cynics will greet my words. The thing I mean is love, Christian love, or compassion. If you feel this you have a motive for existence, a guide for ac-



tion, a reason for courage, an imperative necessity for intellectual honesty."

As Christians we cannot permit ourselves to be swept off our feet by the current and prevalent deviation from, if not complete contradiction of, the fourth Beatitude. We are told on all sides that we must hunger and thirst for sufficient force, at any cost in life or treasure, to be in a position to negotiate with our enemies. What do our enemies do meanwhile? Whatever our leaders say, we cannot temporize with their amnesia in regard to the Master's words, "Seek ye first the Kingdom of God and his righteousness." Can the leaders of world policy today begin their pronouncements with, "In the name of the Father, of the Son and of the Holy Spirit?" If they cannot, they should be called to account now. They will be inevitably, for they violate God's will.

### Function of Church

**WE** can believe through faith and evidence that man's innate desires and urges are not ipso facto basically wrong—or the Christian gospel is all wrong. They have gone destructively astray because the goal and the means of attaining it have been mistaken to the point of absurdity. The function of the Church is to provide true goals and means insistently and incessantly. Too often the Church (where else shall we find guidance?) has failed in this. It has imagined that the will to be good is enough, and offered no strong working stimulus for us to be infinitely better. Conscious of this, it has encouraged its devotees to find a comfortable way out—a too easy sublimation—in urging them to confess that they are miserable sinners in a large and vague sense. Thus it has provided for them a deceptive sense of security—but a vastly troubled one.

To be sure we are miserable sinners; but to admit that is only the first step. Then what to do? Confession must lead to action or it is worse than worthless. It is sinfully incomplete. It is not that we have no precedent. All the spiritually great have suggested and acted upon the sequence. Freed of their guilt, they have come down into the market-places and attacked the false goals of the world with unrelenting vigor. They have faced clear-eyed the enemy; Godless materialism—the exaggerated and calamitous concern of men with the things of this world. It was heartening to have our Bishops recognize the real foe when, in the El Paso Pastoral, they stated, "The immediate and obvious enemy of western civilization is Russian Communism, but the deepest enemy is Godless materialism which bred the illusions and cynicism of Communism and weakens us from within . . . With Communists there

are members of all nations who share false and evil convictions." These illusions are that "Man's economic activity is his most important activity (and) the more material things we possess the happier we will be as people." Shades of the American Century! That hits us where we live.

In his arresting book, "Psychoanalysis and Religion," Erich Fromm says the same thing: "As a collective and potent form of idolatry we find the worship of power, of success and of the authority of the market." And elsewhere, "Devotion to an aim, or an idea, or a power transcending man, such as God, is an expression of this need for completeness in the process of living." For completeness substitute blessedness and you have it.

### Our Apathy

**T**HE wide-spread apathy, the result of a fatalistic acceptance of things as they are ("What can one do? Disaster is inevitable.") is a resultant of a lack of strong, realistic goals today. It is not wishful thinking to say that the great majority of decent men are not fooled by the hysterical outbursts of the super-patriots who have erected the image of Communism as mankind's only enemy—and the FBI will get you if you don't agree. Men feel, generally, even when they do not reason, that this is a stupid deception on the part of stupid men who mistake the symptom for the disease. The disease, increasingly malignant, is Godless materialism. It does lie far deeper and is universal. With its failure to do aught but incite economic and seething unrest (vide the East and Africa) it provides the swamp in which the fetid plant Communism can flourish. Witlessly, it is Communism's best friend.

If the apathetic, the fatalistic, the aimless, the deceived, the fearful are to be roused and set on the right path they must be confronted with a clear and compelling goal. "If we are going to increase our courage and decrease our fears, we must take each of the fear-toned stimuli and attach it to some other emotion." The only practical emotion, meaning that which works for the benefit of mankind, is the stern quality of love which Jesus taught and lived as law: the righteousness, the justice of God. For love without these is a negligible thing.

This love has naught to do with sentimentalism. Gentleness, kindness—yes, even compassion—are not of its essence. They are inevitable by-products. His love has a tough quality, if rightly presented as the relentless law which governs the spiritual and social universe. It is the compulsive and inviolable principle of equity and humanity. It is the only possible stimulus that can move men to achieve well-being. Hard and exacting, it can



and must become the motivation that will fire men to action. It can never consent to be quiescent or tolerant any more than the law of gravity can. It seizes on man's aggressive instinct and bids him fight without quarter. It disclaims and abhors the weapons, the futile armaments, which doltish men have reverted to, for it knows that they are both ineffectual and a two-edged sword. They end only by destroying the destroyer; such is the lesson of history. It cannot forget, however men may try to, the weapons against which naught can prevail; truth, the breastplate of righteousness, the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit. Not all of these are defensive armament. It recognizes the necessity for an offensive against the universal enemy of all mankind—Mammon; Godless materialism. For the all-out assault on this it utters a clarion call to the battle; a warfare for which men, tragically unaware of this cancer in their social body, have not yet been sufficiently excited. "Ye that are men now serve him, against unnumbered foes. Let courage rise with danger, and strength to strength oppose," has been set to "a tune we love to sing," emasculated; ignoring the grim and resolute words.

Righteousness is conformity to the divine will—the divine imperative from which there is no

escape. Justice, exacting, is inseparable from it. "The Lord of hosts shall be exalted in judgment and God that is holy shall be sanctified in righteousness." Amen; there is none else.

### Not a Lullaby

**T**HE BEATITUDES are not a lullaby or sweet and comforting promises to be framed in a garland of forget-me-nots—and forgotten. They are a manifesto flung in the face of our crafty and ancient foe armed with cruel hate by a God who is a mighty fortress. That foe is Godless materialism. When men are stirred to realize this they will throw themselves into the conflict, realizing that their present man-made struggles are hideous deceptions in which they go down to inglorious defeat, tragedy and death. They will join the captain of salvation for a fight to the finish, battling for the God of righteousness—for on earth is not his equal. They will hunger and thirst with enthusiasm—for the attainable end is at last clear; they shall be filled.

#### QUESTIONS FOR DISCUSSION

1. What are the great marks of a human being?
2. Do you think that the so-called Christian nations have acted better than the non-Christian in the present world crisis?
3. What is the function of the Church?
4. What do you consider the greatest weakness of Christians today?
5. What does hungering after righteousness require of us today, at home and overseas?

## The Joyousness of Living

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

**D**ISCIPLESHIP of our Lord is more an attitude of heart and mind than it is either a state of respectability or a record of achievement.

We must take God's own method of revealing himself to us if we would thoroughly test this.

It is as though a man of great position and wealth wished to test the loyalty of his friends, and so, clothing himself in poverty and throwing around himself the cloak of seeming failure, he goes to his onetime friends for their help and comfort.

In reality he is as prosperous as ever, but he seems to be insolvent that he may test all those professions of friendship which he has received in the high estate which he has attained.

He even allows himself to become an object of ridicule and contempt and does many things which are not the way in which they are done in the best circles.

He puts on the livery of poverty and walks in

ways that seem eccentric and permits diverse humiliations to be heaped upon him.

Surely he separates those who love him from those who use him, and those who will suffer with him from those who merely would prosper with him.

### Christ Tests Humanity

**S**O Christ tested humanity down to the last man—he tried out the twelve who had been with him when he was loved and admired of men because of his mighty works, and he permitted them to deny him and to desert him when he reached the bottom of his humiliation.

He scaled his friends down to St. John and the Marys and then received back St. Peter with the words that must have revived sad memories—"Simon, lovest thou me?"

I think it is fair to say that our Christian fellowship is more an attitude of the heart and mind



than a matter of respectability and achievement.

Neither the beggar at the rich man's gate, nor the fallen woman in Simon's doorway, nor she who gave the two farthings, nor he who was crucified beside him could boast much of either respectability or achievement, but they were all forgiven much, because they loved much.

And the measure of their love was that none of these were ashamed of that love when others derided it.

Love is something which will not bear statistical investigation and cannot be recorded in a parochial year book.

It is not necessarily associated with culture, morals or orthodoxy.

It is the attitude of heart and mind which causes a human soul to count all else but loss.

It is a force that can constrain the outcast and the criminal to climb mountains of transfiguration reckless of privations.

It is a force that is true to Christ when all others fall away and hangs on to the cross even when the power of God seemingly has failed.

It has been the most persistent, aggressive motive that has ever stimulated men to spread the gospel of human kindness.

It is the one thing needful in our personal contact to make the religion of Christ an irresistible influence in society.

### The Love of Christ

**H**IS power wanes and waxes strong just in proportion as he can command that kind of love which is faithful in all things; which is more concerned that Christ may be glorified than it is that the individual himself may be praised of men.

This quality which St. Paul calls the love of Christ may be possessed by any one who will persistently seek it and, when once acquired, will admit the possessor into the very best society that graces the courts of heaven; will endow him with the only riches which are imperishable and will enthuse him with a joy that no man can deprive him of.

It is a rare quality because few there be that seek it, and yet one has to glance at any one who has attained it to realize that he has found a treasure from which he would not and cannot be separated.

It is apparent to all men who look at the faces of those who have attended material success that they do not know joy, for who would look for joy in the directors of a large corporation or in the frequenters of social conventions.

Their faces betray the fact that they have not found what they sought; nay, rather that they have lost what as children they once possessed.

### Where Joy is Found

**J**OY is not found as a rule in the homes of those who have amassed wealth even though they are surrounded with every conceivable material comfort, but joy can be found by any pastor in the homes where Christ is much beloved, and it is a joy that no man taketh from them.

Many people tell me that they get no joy in their religion when it is apparent that they have missed the source of joy.

If you will question them further you will find that Christ is not a living reality, a real person who can hear their prayers.

But surely if the human voice can carry from New York to Chicago by radio, the Son of God has no difficulty in hearing our prayers.

And if we are really seeking the love of Christ we will not confuse prayer with teasing God for something.

Permit me to suggest that at least three times a day you will use some such prayer as this:

O Christ! I believe in thee because thou art so true!

O Christ! I hope in thee because thou art so good!

O Christ! I love thee, because thou art so kind!

O Christ! I am sorry that I have been unworthy of thy love for me!

Inject into your religion, that which Christ brought into the world—the possibility of personal converse between God and man.

Make Christ's presence in your life such a reality that when you are thinking a wrong thought or harboring a mean sentiment, you are at once conscious that he sees you.

### The Presence of Christ

**M**AKE his presence so real that when you fall into sin and do that which grieves him, you are as conscious of our Lord's pained look as was St. Peter beside the fire.

Practice the presence of Christ at each eucharist so that his promise to dwell in you may be the most real thing in your life that day.

We all must be profoundly conscious of our unworthiness the moment that the beauty of his holiness becomes the greatest reality in our lives.

Then we find our joy in serving him—in feeling that perhaps he may approve.

Then we find our help in feeling that he is near to care, to understand, to help.

Then we find the world, not a dreary thing ending in a cemetery but a wondrously beautiful thing ending in the fellowship of Jesus Christ.

No morals, no orthodoxy, no culture, can take the place of our personal sense of the presence of Jesus Christ in our lives.



# Brothers of the Faith

(with apologies to C. S. Lewis)

BY

RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

**D**URING the past week, a series of significant letters was received. They are the correspondence between two well-known people: one is a great power in the underworld, and it is his responsibility to see that men be kept away from the right relationship with God. His name, Screwtape, was made known to all the world by C. S. Lewis. The other is a junior assistant working in the churches and in the state to bring about loyalty to Screwtape, and his name is Wormwood. In the first letter, Wormwood is asking Screwtape for advice:

## I

Dear Screwtape:

I am concerned about newspaper advertising. The great dailies are refusing to include such words as "Catholic," "Gentile," "restricted," and other qualifying phrases in their advertisements of houses for rent. This seems to me an advance of the Enemy toward brotherhood. We still control the bowling association, but you know what Jackie Robinson has done to us in baseball. I understand there will be about 20 colored men playing in the major leagues next season.

Our greatest victory a year ago, upon which I have already reported, was when two Church colleges called off their football game because there were Negroes on one team. This led to bitter feelings and editorial comments in the Church press, but we did not get as big a play in the daily papers as we had hoped for.

We have not been able to obtain Jim Crow sections on airplanes, but we have maintained separate toilet facilities at southern airports. The Jim Crow cars on trains are about the same as ever, for there is lots of old equipment. To refresh your Satanic mind on these conditions, I quote from a leading Negro:

"Usually there is no heat in winter and no air in summer: with undisturbed loafers and train hands, and broken, disreputable settees . . . The car is up next to the baggage car and engine. Usually there is no step to help you climb on, and often the car is a smoker cut in two, and you must pass through the white smoker or else they pass through your part, with swagger and noise and stares . . . It is difficult to get lunch or clean water. Lunch rooms either 'don't serve niggers' or serve them through some dirty, ill-attended hole in the wall. As for toilet rooms—don't."

We are having trouble with restrictive covenants. But while the courts will throw them out, most white people sign them surreptitiously, and are gentlemen enough not to break the agreement. Once in a while someone breaks through, but we can rely on the neighbors to make things uncomfortable for them, and of course the real estate agents are on the alert for dummy purchasers.

Our old techniques are working well, but the Enemy has been able to raise up strong leaders among the inferior races. My chief worry is the south. Jackie Robinson has become a great drawing card when the Dodgers play in southern cities. Marian Anderson sang before a mixed group in Houston. And even the churches, where we thought we were safest, have had unsegregated congregations at special services and convocations in southern areas.

Perhaps you, in your exalted wisdom, can give me some Hellish information that I may use to our advantage against the Enemy.

Ever, your obedient slave,

Wormwood.

## II

Dear Wormwood:

I note with some dismay the advances of the Enemy, especially in the field of sports. We can thank our Self that the Enemy has not been nearly so successful in his own Body, the Church.

I think we shall have to use more subtle means, for thus the people are off guard and we can regain our losses more easily. One technique that never fails is the motto: "Be kind to Negroes." It sounds like "Be kind to animals," and the churches always fall for it, especially on their nefarious "Race Relations Sunday." We have used this system many times, especially among more "enlightened" congregations, and it usually destroys the perspective of the group. There was a nice old lady named Miss Lucy who did everything right. She was sweet and kind and so was her family. All the Negroes who lived with her believed that all white people were nice, and they knew all of their own race were not nice. I remember one isolated Negro who had grown up with white people, and the first time he went to a church for Negroes, he wrote:

"I expected to hear regular church music, such



as would be sung by white people, and written, I supposed, by white people. These other were Negro songs, and we had come to Hampton to learn something better."

So he soon became spoiled for our cause, as he discovered that there were things created by Negroes which deserved outstanding attention. This was a set-back for us.

So let us "be kind to animals," I mean "to Negroes," and then we can keep them in their place. We can let people get sentimental about the color problem, for that gets their emotions cut of their systems without doing anything constructive about them. The best place to work on this sentimentalism is in the Church, where they can pray about it, as long as they keep them in their place.

When a Negro comes to a "be kind to Negroes" church, we can usually count on these sentimental people to be so kind that they will scare them away.

But, Wormwood, the Enemy is making advances against our Hellish plans for baseball. This man Robinson has upset my calculations, for he is a fine athlete and a practicing Christian, which makes him a No. 1 enemy of the Legions of Hell. All we can do is hope that some of our agents will manipulate a situation which will undo the harm he has done to us.

However, we can still continue our emphasis on the menial work of Negroes. Let us retreat gracefully before the athletic prowess of Robinson, Joe Louis, and Jesse Owens, and let us admit that the accident of physical vocal cords can produce a Marian Anderson, Carol Brice, Dorothy Maynor, or Roland Hayes, and let us admit that African rhythm can give a Duke Ellington or Count Basie. Then we can counter-attack by soft-peddalling the intellectual and spiritual attainments of the race. Even people fully in the Enemy's camp will swallow the idea that Negroes have low "I. Q.'s." I suggest you follow this lead for the present.

Ever, your Satanic Lord and Master,  
Screwtape.

### III

Dear Screwtape:

I'm in a heaven of a mess. I followed your suggestion of discounting the Negro I. Q. through a speaker at a Christian American meeting, and the rebuttal made by some chance member of the crowd was remarkable. He happened to be a powerful and convincing speaker. He got the floor because he appeared to be white, and he said:

"Have you ever heard of Dr. DuBois, a graduate of Fiske and Harvard Universities? He did research on conditioning among Negroes, showed

there were no more criminals among them than among whites, except due to conditions forced on them by ignorance and poverty; he established the National Association for the Advancement of Colored People; he wrote many stories, showing the problems and the genius of his own people.

"Did you know that one of the charter members of the American College of Surgery was a Negro, Dr. Daniel Hale Williams, along with the Mayo brothers? He founded a hospital in Chicago, trained many white and colored surgeons, and performed the first successful surgical closure of a stab wound of the heart and pericardium."

And, my Master Screwtape, this interloper went on to list great men like Dr. Robert Russa Moten, head of Tuskegee; Samuel Taylor-Cole-ridge, the famous composer; Bishop Richard Allen, the great church leader; and Frederick Douglass, the greatest orator of them all. He had the people in the hollow of his hand as he exploded our myth about Negro inability to achieve great heights. And he won them to himself. And then he concluded by telling them that although he looked white, he also was a Negro. What can I do against this kind of attack?

Our work among the churches is progressing. We still have a separate Negro convocation among the Methodists, and most churches maintain Negro congregations even in the north. We are doing well in keeping Negroes out of hospitals, but are having some trouble with restaurants. The covenants are holding up well in spite of the courts. But lynchings are falling off, and the Enemy is making real advances in the South, where some white people have worked with the colored people to provide intelligent leadership.

I was shocked today when I read a letter sent to John Oxenham, who writes hymns for the Enemy:

"This is being written somewhere in the Pacific. I feel you may like to hear about a rather unique service on board today. It was led by a Swede, a Brigadier in the Salvation Army, who spoke of his work in famine relief in China, among lepers in the East Indies, and head-hunters and cannibals in the Celebes. His audience consisted of British, Americans, Chinese, two Germans, and one Italian. We began and ended the meeting by singing, 'In Christ there is no East or West.' A meeting like this fills me with hope for the future."

We received quite a set-back when Oxenham's hymn was set to music to a Negro tune, arranged by a Negro composer and singer in a mixed choir, a man named Harry Burleigh. What effect will



this have on our campaign? Please tell me my next step.

Your submissive but fire-eating slave,  
Wormwood.

#### IV

Dear Wormwood:

Do not worry too much about the speech made by the representative of the Enemy. We can battle facts, because we rely on emotions to smother truth. It is prejudice (which means prejudging) which gives strength to our cause, and when it is backed by hatred (which is emotional and akin to fear) the facts will not be considered.

You must do something to undercut this Oxenham hymn, though, for if people sing those words to a moving tune, they will change their attitudes in time. And I hear that it is being sung by children as well as adults throughout the world. That stanza bothers me:

"Join hands, then, brothers of the faith,  
whate'er your race or ism,  
Who loves the Enemy as a son,  
Is surely kin to him."

That's what we have to battle, Wormwood. You are doing a good job for Hell, but you must watch the churches. The Enemy gives power to those who really serve him, and he guides them to overcome their prejudices and shortcomings. He has people believing that Jesus was a Jew, and this has hurt our anti-Semitism. He has people believing all people were created equal. So watch this hymn, my boy, for it is full of dynamite. Otherwise, continue as you are, and you can be sure that we will make the Enemy uncomfortable.

Your Satanic uncle,  
Screwtape.

## Threat of Bureaucracy

BY

WILLIAM B. SPOFFORD JR.

EVERY month or so, I receive a nicely-printed magazine from Spiritual Mobilization, Inc., informing me that the Goliath of big government is ready to sweep me over the brink of economic chaos. Now I am getting another newspaper, called Christian Economics, which has adopted the same theme.



Faith and Freedom, which is the title of the Mobilizer's trade journal, apparently has two major targets. The first is taxes, individual and corporate.

I have, as yet, never been bothered on this score

since five sons serve to give me exemptions.

The second target is bureaucracy in government. Up to now, I have thought that the Mobilizer's editors have been flaying a dead horse. Now I'm not so sure.

Recently, President Truman appointed Bishop Karl Block of California and Episcopal layman Harvey Firestone to a new Commission on Internal Security and Individual Rights, which is chaired by Fleet Admiral Chester W. Nimitz. This commission, in the President's views, is to examine present laws, practices and procedures, both public and private, for the bearing they have not only on the nation's security, but also on the protection of individuals from "unwarranted attacks and from unwarranted infringement of their rights and liberties in the name of security."

As one who, in the past, has affiliated, and probably, in the future, will affiliate with unpopular causes, I am now listening to the Mobilizer's warnings against bureaucracy with interest. The menace of big government is definitely a threat.

Everybody, and his brother, seems to be in the business of investigation for the government. Up to the beginning of February, the roll-call was something like this: The Subversive Activities Control Board (created under the McCarran act); the Federal Loyalty Review Board which has subordinate Loyalty Boards for all governmental executive departments; the House Committee on Un-American Activities; the Civil Service Commission; the Federal Bureau of Investigation; many state committees and agencies, including sundry boards of regents of land-grant colleges; and a new Senate sub-committee to be headed, of all things, by Senator Pat McCarran himself.

The new President's commission very definitely is ordered to respect the rights of the individual citizen (a small matter which, from past history, is outside the field of concern of the others) but it is entering into a crowded field. Investigators are bound to get mixed-up, confused and lost.

Maybe the ideal solution would be for every person, who thinks he is being investigated, to sponsor a tea party, inviting representatives of each exploratory agency, and give them all the information at one time. I reason that such a procedure would save the government many thousands of dollars in travel expenses, undercover work and duplicated reports. This money saved could then be added to the atomic research budget and constructively used to discover how to blow the Spiritual Mobilizers, the various investigators, me and my five sons out of this world.



## EPISCOPAL CHURCH NEWS

### SOUTH CAROLINA LAYMEN MEET

★ The annual meeting of the laymen's association of South Carolina was held at St. Philip's, Charleston, February 11th, with 300 present. It opened with a supper, followed by a service conducted entirely by laymen, and then by address by Morton O. Nace, head of the Brotherhood of St. Andrew. Others to speak were Bishop Carruthers and Harold S. Reeves, new president of the association.

### ELLIOTT'S PLAY AT EPIPHANY

★ "Murder in the Cathedral," based on T. S. Elliott's novel, was presented at the Epiphany, Washington, February 16 and 17 by the Columbia Players. As readers know, it is a dramatization of the death of Thomas a Becket, Archbishop of Canterbury, who was murdered in Canterbury Cathedral in 1170 by knights of the court of Henry 2nd.

### EVANGELICAL APPEAL IN PROTESTANTISM

★ Dean Walter G. Muelder of Bishop University was the speaker at the breakfast of Massachusetts laymen, following the corporate communion at St. Paul's Cathedral on Washington's Birthday. He spoke on the evangelical appeal of Protestantism.

### NEW MANAGER OF CORPORATION

★ James H. Comley has been

elected vice-president and manager of the Church Fire Insurance Corporation, succeeding the late Everard C. Stokes, killed in the railroad accident of February 6th. Mr. Comley has been assistant manager of the company, a wholly-owned subsidiary of the Church Pension Fund, for many years. It carries fire and related insurance on the property of the Episcopal Church.

### FAITH AND ORDER CONFERENCE

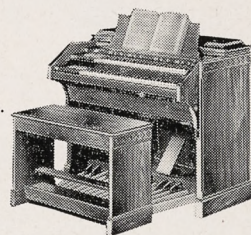
★ The Episcopal Church will be asked to send five delegates to the third world conference on Faith and Order at Lund, Sweden, in August 1952. That decision was made by the Faith and Order executive committee which met February 3 to 5 at the attractive conference center of the French student movement in the little town of Bievres near Paris. Each Church in proportion to its size will have from one to five delegates. The total attendance will not exceed 250, the figure that had previously been decided upon as the most effective size for the conference. Since Church leaders now meet every five years in the Assembly of the World Council of Churches, the purpose is to make Lund a smaller and more intimate gathering of theologians especially qualified to consider the questions which will constitute the Lund program—the nature of the Church, ways of worship, intercommunion,

and the non-theological factors that hinder unity. One hundred and sixty churches from all continents are expected to send delegates, including twenty-nine in the U. S. A. The invitation is open to "all Churches which confess Jesus Christ as God and Saviour."

Consideration was also given to the daily program for the Lund conference, which will meet from August 15 to 28, 1952. The tentative program proposes to devote the first week to the discussion of the topics in sectional meetings, after which the report of each section will be considered by the full conference before it is fi-

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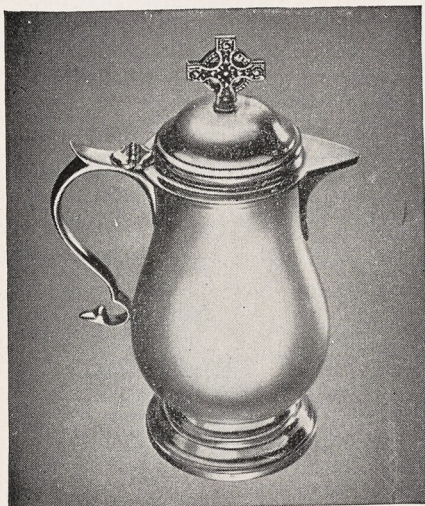
nally received for transmission to the Churches. Certain days will be devoted to discussing future plans for Faith and Order within the World Council after the Lund conference. The program for services during the conference was referred to a special committee. Final action on these matters will be taken by the Faith and Order commission at its meetings this coming summer, from August 14 to 18, in Switzerland.

Of particular interest was the proposal for a post-Lund conference of delegates from Churches in different parts of the world, but especially in Ceylon, India, Pakistan, and Iran, that are engaged in negotiations for Church union in their respective areas. The secretary of the Faith and Order commission, the Rev. Oli-

ver S. Tomkins, recently returned from a visit to most of these places, reported that they are eager to discuss their problems with each other and with theologians from the home churches, in the wider context of the Lund conference. Full approval was given to this plan, and special effort will be made to secure the attendance of representatives from these Churches at Lund.

The new American booklet,

"Exploring Paths of Church Unity," aroused much interest. Just off the press, copies were flown to the meeting by air mail. The author is the Rev. James W. Kennedy of Christ Church, Lexington, Kentucky. It is a guide for discussion groups of those who have had no previous acquaintance with Faith and Order studies, and it presents the subjects of the Lund program in terms that a layman can understand.



## Sterling Cruet

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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  
services, Mon. thru Fri., 12:10 p.m.



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

## Religion as Experience, Belief, Action.

By Frederic Bartlett. Oxford Univ. Press. 75c.

These three lectures, delivered at the University of Durham, form one of the most brilliant and penetrating psychological studies of religion that I have read in many years. I would like to see some of the clergy take this booklet and show the apologetic and doctrinal implications of this approach to religion. For example, faith is no leap in the dark, but a rounding out of an interpretation of the normal data of experience—so that you need not kick the ladder from beneath your feet after you have reached the top!

## Beyond Humanism.

By John Julian Ryan. Sheed and Ward. \$3.00.

This is another volume by the author of "The Idea of a Catholic College," and continues the discussion of education from the standpoint of a devout and intelligent and highly trained member of the Roman Catholic church. The author uses the word humanism in the rather unhistoric

sense of the position which sees man meeting all his problems with his own resources. So any philosophy which acknowledges and accepts the divine grace is beyond humanism. To the author true religion is religion as it is taught and exemplified by the Roman Catholic Church. He seems to classify all other thought about and practice of religion as pagan. The book is a stout plea for an education conceived and carried out in the terms of catholic dogma. Often it is brilliant. Always it is provocative. And one does not have to be a member of the communion to which the author belongs in order to find in it many stimulating and useful suggestions.

—Lynn Harold Hough.

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## NEWS OF OTHER CHURCHES

### EXPERTS ADVISE CHURCHES TO SELL RELIGION

Churches must learn to sell religion if they are to regain the millions who have drifted away. So a number of public relations experts told a group of Illinois Methodist ministers who attended a seminar in Washington, D. C. An ad executive told them: "Religion is the greatest product anyone ever tried to sell; all it needs is proper advertising and attractive merchandising." A psychologist said: "Stop being apologetic. Modern ministers are far from being as forthright as they should." A lobbyist for the movies asked: "If private business can cultivate good public relations, why can't churches? Let's study how business does it and apply the same means."

### WEEKDAY EDUCATION HAS COMEBACK

Weekday religious education has fully recovered from the setback dealt it two years ago by the McCollum decision of the Supreme Court. Erwin L. Shaver, head of the education division of the National Council of Churches, addressing the division in Columbus, said that more than 2,500,000 children in 40 states are now sharing in such programs. He estimated that 1,250,000 are Protestant and the remainder Roman Catholic. He warned against false optimism. "It is costly—in planning, in effort and in money. It means that the churches and the Christian citizens who contemplate such a project must lift their sights far above their habitual expenditures for Christian education."

### CHURCH BUILDING CONTEST FOR SEMINARIANS

A church building program competition for students in Protestant seminaries has been announced by the bureau of church building and archi-

ture of the National Council of Churches. Contestants must submit a building program they consider necessary for a church of their own choice if the congregation were to erect a complete new building. First prize is \$200; second, \$100; there are two of \$50 each and four of \$25 each.

### SOUTHERN BAPTIST MEMBERS PASS SEVEN MILLION

Membership in the Southern Baptist Convention passed the seven million mark last year, according to the secretary of the department of statistics of the denomination's Sunday school board. There were 376,085 baptisms last year—an all time high. Sunday school enrollment hit a new peak of 5,024,553.

### MODERATORS ADDRESS PRESBYTERIANS

The moderators of the three denominations of the Presbyterian Church addressed a joint meeting of Presbyterians in Atlanta, Ga., February 18, to discuss beliefs they hold in common.

### NATIONAL CONFERENCE RECEIVES GRANT

The National Conference of Christians and Jews has received a grant of a million dollars from the Ford Fund with which to build new headquarters near the U.N. in New York. The building will also house Religious News Service, created by the conference.

### EDUCATION DEFENDS PUBLIC SCHOOLS ON RELIGION

Prof. L. C. Little of the University of Pittsburgh challenged statements of religious leaders, meeting in Columbus, who had said that public school education is secularistic and indifferent to religion. He declared

that teachers have a growing concern for the religious development of their pupils. He suggested that "Protestantism might concern itself much more than it has with the problem of improving its own education program." Dr. Little is director of religious education courses at the university.

### CHURCH COUNCIL OPPOSES CONTROL BILL

The Nebraska Council of Churches has opposed Communist control legislation, thus at least delaying passage. The bill, calling for registration of Communists and their sympathizers, and loyalty oaths, according to Church leaders, would lead to "irresponsible accusations," threaten civil liberties and make it dangerous to disagree with "popular thought."

### YALE DIVINITY ADOPTS NEW CURRICULUM

Yale Divinity School has adopted a new curriculum, aimed at preparing men for specialized fields as well as ministers to churches. Included are courses aimed at preparing men for religious education, service in the community, leadership in colleges, teaching and research, religious journalism.

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# THE PRESS

Edited by  
GEORGE MACMURRAY

**POTENT WORDS:**—Layman John Cort, a convert to Rome from the Episcopal Church, has some potent words to say in *The Commonweal* (R. C.). Mr. Cort is arguing for the Mass in the language of the people. Mr. Cort quotes the oft quoted words of Pious XI—"the great scandal of the 19th Century was that the Church lost the working class."

Then comes some potent words. Although addressed to Roman Catholics they apply to Episcopalians as well:

Today one of the most frightening things about the Church is the absence of an appeal to men. The art is feminine; the hymns are not only feminine but girlish; the communion rail is so crowded with women that a man feels de-sexed if he is seen there; in the average Mass as it is said in our churches there is no intellectual content to hold the male mind. Why do workers still go to Mass? There is nothing there but God. They still see him, but through a glass darkly. If you sit behind them on Sunday you can see their attention wandering. If there is a pretty girl they will sooner look at her than at the altar. If there is a window open their eyes will wander off and away to the distracting world.

It does not seem possible to hold them much longer unless a change comes. For America it will only have

to be rewritten slightly: "The great scandal of the 20th century was that the Church lost the working class." And then, like the French we will have to send our priests to work in the factories so that they can see what a workingman looks like and how he talks and how he feels, so that once again they can show the trade-mark that Christ put upon his mission: "the poor have the Gospel preached to them."

**MARCHING AS TO WAR:**—The hymn, *Onward Christian Soldiers*, has come in for condemnation from time to time. *The Friend Intelligencer* (Quaker) gives a wholesome exegesis:

Many of us like to sing that we are Christian soldiers "marching as to war." But we should sing of ourselves as warriors only if we have very clear concepts of what we mean by Christian soldiery, only if we attach sufficient importance to one word—as to "war." We are not to march with the hatred of armed men, with the discipline of courts martial and firing squads, or with the self-righteousness of a narrow patriotism. Rather we are to show in peace, as others do in war, intelligent courage, discipline achieved voluntarily by self over self, and a willingness to sacrifice, to sacrifice even oneself, for peace.

Hell's foundations might very well quiver when Christians mean what they sing. Certainly, most certainly not before.

## ● ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND BOTH THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

# FATHER X



## LENT IS A SEASON OF GRACE

—not a season of gloom: there is plenty of that about already. In fact the only genuine gaiety left is the sort that comes in the same package as holiness. The young priest who wrote **EVERYBODY CALLS ME FATHER** (\$2.25) is full of it. This is a blissful book, about the author's first five years in the priesthood: the pastor who put up with him, the children who taught him how not to teach religion, the parishioners he got to know—you will love him, and them, but you will quite see why it's better the author should not identify them by giving his own name—that's why he is "Father X." This is a wonderful book for mid-Lent, and you might follow it up with Msgr. Ronald Knox's **ST. PAUL'S GOSPEL** (\$1.75). Msgr. Knox is always at his best on Scripture, and as he particularly loves St. Paul, he is especially so here. He approaches the Epistles by way of the fascinating question: what should we know of Our Lord if these were all we had about Him—if the Gospels had never been written? We've just published another wonderful book for Lenten reading: **FOR GOODNESS' SAKE** by William Lawson, S.J. (\$2.25). The author once asked a class of students if they had noticed how attractive goodness is. They said, kindly but firmly, "no." Father Lawson was amused, but a little alarmed: he wrote this book to show why the answer ought to have been "yes."

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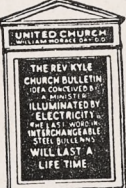
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## PEOPLE

### CLERGY CHANGES:

OWEN JOHNSTON, Canadian, who is chaplain at St. Francis Boys Home, Ellsworth, Kan., is now also rector of Holy Apostles, Ellsworth.

EARL MINTURN, formerly rector at Fort Scott, Kan., is now rector of St. Thomas, Garden City, Kan.

GORDON LYALL, formerly rector of St. Matthias, Trenton, N. J., is now rector of St. Luke's, Roselle, N. J.

LUMAN J. MORGAN, formerly rector of Our Merciful Saviour, Penns Grove, N. J., is now rector of St. Peter's, Smyrna, Del.

WILBUR E. HOGG has resigned as rector of St. Mary's, Burlington, N. J. to become an army chaplain, assigned to Fort Dix.

WILLIAM C. MARSHALL, rector of St. John's, Bedford, Va., has resigned on advice of physicians, though he is not retiring from the active ministry but is taking rest for an indefinite period.

THOM WILLIAMSON, formerly rector of St. Peter's, Narragansett, R. I., is now rector of Trinity, Moundsville, W. Va.

G. COLIN DAVIES, formerly rector of Holy Comforter, Angleton, Texas, is now rector of St. Barnabas, Apponaug, R. I.

R. A'COURT SIMMONDS has resigned, effective Easter week, as rector of St. Mark's, Portland, Ore., to retire.

SAMUEL F. BURHANS has resigned as rector of St. Thomas, Hamilton, N. Y., to retire. He is now living at Earlville, N. Y.

BEN NARBETH, formerly curate at Trinity, Binghamton, N. Y., is now in charge of Grace, Waverly, N. Y. and Christ Church, Wellsburg.

H. WILLIAM FOREMAN JR., rector of Christ Church, Sherburne, N. Y., becomes rector of Trinity, Fayetteville, N. Y., April 1.

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

### DEATHS:

FRED INGLEY, bishop of Colorado from 1938 to his retirement in 1949 died in Denver Feb. 16. The funeral was at St. John's Cathedral on the 19th. He was rector of St. Mark's, Denver, at the time of his election as coadjutor.

SAMUEL E. JACKSON, warden of St. Peter's, Minneapolis, Kan., and member of the bishop's council of advice, district of Salina, died Feb. 3.

MARION A. SMYTHE, 65, senior warden of Christ Church, Roanoke, Va., died of a heart attack Feb. 2. He was chairman of the finance dept. of diocese of S. W. Va.



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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

NOEL PORTER  
Bishop of Sacramento

The Rev. Robert R. Read is writing to you regarding a recent editorial in *The Witness*. This is by way of further explanation. Mr. Read held one of the larger parishes in this diocese where he had a beautiful church, fine parish house, and a modern rectory. He was greatly beloved by his parishioners. One day he came to me and said: "The parish, as you know, is in excellent shape, so I feel I should tackle something else. Give me the hardest place—the weakest mission—in the diocese. They may not be able to offer a living stipend, but with your permission I will supplement same by doing some secular work on the side." So he went to a weak struggling mission in a little railroad town, with supervision of another small mission in a lumber town about twenty miles away.

Shortly thereafter he asked whether it would be permissible for him to take the job of watchman at the lumber mill, five nights a week. Smilingly I said: "That's all right Bob, for when you were ordained part of the charge was that you were to be a messenger, a steward, and a watchman! So go ahead!"

He did so, and by his manliness, consecration, and devotion not only won the admiration and affection of the men of both communities, but has built up the church in both places. Being a bachelor priest and a man of fine constitution, he could of course undertake such work better than a man with domestic ties. His fine spirit has been a real inspiration and we are grateful to God for what he has accomplished.

It is interesting to note that from the financial end he is now making more than what he would get in many a parish—but beyond his own simple needs all his surplus income he gives away in helping needy cases and in giving underprivileged youngsters a chance at a summer's vacation. Like his Master he is broad in his sympathies. Needless to say we are proud of him.

MRS. W. R. HOFFMAN  
Churchwoman of Millville, N. J.

I heartily agree with the article (*Witness*, Jan. 25) "Churches consider older persons." The housing situation is especially serious. Most of my family have passed on. After my husband died I built a little cottage which was started by a welfare worker who real-

ized the problems of old age. With a great deal of difficulty she got her project started and built 12 small cottages and rented them for \$6 and \$8 a month so many couples who live on old age pensions or social security could enjoy their independence in the twilight years of their lives. The last five years the project has been expanded so that a person over 65 can build his own cottage, which I have done. At the person's death the cottage goes to the colony for someone else to enjoy. I find it very pleasant down here among the oak and pine trees and have been kept quite busy with the work at the church in Millville. A new house is going up across the road from me which is to be occupied by a nurse from Chicago, an Episcopalian, so we hope to have a nice neighbor this spring. I do think the small cottage helps solve one of the problems of old age.

LEO A. GARDNER  
Layman of Hartford, Conn.

It would seem to me that the greatest work of the Christian Church today is to restore peace in the world. For we realize that if the present armed conflict continues in Korea it will spread in time to all Asia and to Europe.

Should not our Churches seek to influence the attitude of the Truman administration so that it will earnestly try to reconcile our differences with China and Russia through the United Nations? It is undoubtedly true that Russia has been uncooperative, but have we not also been at fault in this direction? No matter who has been at fault in the past, there is no time to be lost in seeking a settlement of differences before a devastating atomic war breaks upon us.

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