

The WITNESS

10¢
A COPY

February 14, 1952



REV. & MRS. BENJAMIN MINIFIE
And Their Six Children of the Orange, N. J., Rectory

Sunday is a Day of Rest, by Frances Minifie

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.
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Wednesdays: Healing Service, 12 noon.

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9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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Rev. Arthur L. Kinsolving, D.D., Rector
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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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Rev. Roeliff H. Brooks, S.T.D., Rector
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Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

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Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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316 East 88th Street
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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. PAUL'S CATHEDRAL

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Rev. Leslie D. Hallett;
Rev. Mitchell Haddad
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Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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

CHRIST CHURCH CAMBRIDGE

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

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

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Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean
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Rev. Timothy Pickering, B.D., Assistant
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Rev. Payton Randolph Williams
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Thursdays and Saints' Days: Holy Communion, 10 a.m.

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The Rev. J. Francis Sant, Rector
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

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Founded 1695 Built 1727
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Church Open Daily 9 to 5.

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Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE
FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

Churchmen Say UN Has Released New Moral Force in World

Delegates Make Recommendations to Increase Understanding and Support

★ Representatives of the religious groups from across the United States agreed in New York that the United Nations had released "a new moral force in world society" and had "created an opportunity for the application of principles held through the centuries by all ethical religions."

A statement by the religious leaders added that: "The work of the United Nations is, in the last analysis, dependent upon moral force, the fostering of which is uniquely the responsibility of religious groups."

The statement was issued at the conclusion of a five-day conference of the U.S. national commission for the United Nations Educational, Scientific and Cultural Organization. The third national conference of the commission was attended by some 2,200 delegates in addition to the 100 members of the commission itself.

Some 150 of the delegates were representatives of religious organizations. They held a series of discussion sessions to consider the relationship of religion to the U.N.

The discussion groups, under the general chairmanship of A. William Loos, education secretary of the Church Peace Union, were led by the Rev. Norris L. Tibbets of the Riverside Church in New York, David W.

Petegorsky, national executive director of the American Jewish Congress, and the Rev. William J. Gibbons, S.J., of the national Catholic rural life conference.

A summary of the conclusions reached in the discussions stated that "religious organizations must uphold their principles while wrestling with actual problems under existing conditions and must not be dismayed by the fact that, at a given moment, the United Nations, like any human organization, falls short of the ideals that are set before it."

Religious groups, the summary continued, see it as their particular responsibility to overcome "those obstacles to effectiveness of the U.N. which are rooted in a reluctance to accept the implications in action of the basic principles of the fatherhood of God and the brotherhood of man."

Among these obstacles they cited a "tendency to determine national policy primarily by expediency rather than principle, race prejudice and our resentment of non-Americans, a lack of moral courage in employing new measures such as the genocide convention, incipient or overt isolationisms which build barriers between peoples, and the dignity of the human spirit."

The summary recommended

the following five-point plan to "increase citizenship understanding of and increased support" for the U.N. and its agencies:

(1) Preparation of materials which focus on human interest and moral aspects of U.N. work rather than upon technical details.

(2) Initiation, among all religious institutions and schools which train religious workers, of courses on the aims and achievements of the U.N.

(3) Exploration of ways in which religious organizations can expand their programs of technical assistance.

(4) Development of specific projects directly related to the U.N. and its agencies so that large issues of international relations will be made relevant to the individual's personal life and commitments.

(5) Fulfillment of the dual requirements of religion: to foster a sense of patience based on the faith that God's purposes guide history, and to install at the same time a sense of urgency that impels us to work continually for justice, peace and reconciliation—all fundamental objectives of the U.N.

GOVERNOR FINE THE SPEAKER

★ Governor Fine of Pennsylvania, warden of St. George's, Nanticoke, will be the speaker at the breakfast following the corporate communion of laymen of the diocese of Pittsburgh on Washington's Birthday.

BISHOP BARTH LEADS QUIET DAY

★ Bishop Barth, coadjutor of Tennessee, will lead a quiet day for the clergy of the diocese of Pittsburgh, February 19, at St. Barnabas House, Gibsonia.

EPISCOPAL CHURCH NEWS

LENTEN SERVICES IN PITTSBURGH

★ Trinity Cathedral, Pittsburgh, claims one of the best noon-day Lenten services in the country, and has again announced a group of outstanding preachers. Bishop Pardue, as is customary, leads off on Ash Wednesday and closes the series on Good Friday. Others on the program are the Rev. J. L. Plumley of the Ascension, Pittsburgh; the Rev. James McClain of the Holy Cross, Dallas; Archdeacon O. H. Gibb-Smith of London, England; the Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia; the Rev. M. S. James, professor at the Reformed Seminary, New Brunswick, N.J.; Dean Louis Hirshson of Hartford; the Rev. A. D. Rollit of St. Stephen's, Wilkesburg, Pa.; Bishop Scaife of Western New York.

SEABURY-WESTERN ALUMNI DAY

★ Bishop Hubbard, suffragan of Michigan, and Dean Nes of Nashotah were the speakers at the morning session of the mid-winter meeting of the alumni of Seabury-Western, held February 4th. In the afternoon the speakers were the Rev. Bernard Iddings Bell; Dean Sherman Johnson of the Church Divinity School of the Pacific, and Chaplain H.H. Hassinger of Seabury-Western.

NEW POSITION CREATED

★ Garfield Williams, dean emeritus of Manchester Cathedral, England, has been appointed canon to the ordinary in the diocese of Central New York. As Bishop Peabody's assistant he will promote advanced work in the diocese. His first undertaking is to lead a series of conferences for clergy and laity in the five diocesan districts.

HONOLULU STARTS CELEBRATION

★ The Episcopal Church in Hawaii started the 90th anniversary celebration on February 1st when Bishop Campbell, suffragan of Los Angeles, was the speaker at a youth banquet. On the 3rd a service was held in the city's auditorium when Bishop Block of California was the preacher. At the convocation the following day the speakers were Archbishop Howell Mowll of Sydney, Australia, and Bishop Block, while the headliner at the meeting of the Auxiliary was the Presiding Bishop of the Church in Japan, Michael H. Yashiro.

MICHIGAN LAYMEN TAKE ACTION

★ Dissatisfied at a proposal to reduce the National Council's portion of the Michigan budget, lay delegates formed themselves into a special committee to raise a minimum of \$35,000 to restore it. Over \$15,000 was pledged from the floor of the convention which was held January 31st.

Deputies to General Convention: clergy: Gordon Matthews, executive secretary of the diocese; Irwin C. Johnson of Detroit, Henry Lewis of Ann Arbor, Paul Musselman of Detroit. Lay: Charles B. Crouse of Grosse Pointe, George Bortz, Edward Gushee and A. Douglas Jamieson, all of Detroit.

Bishop Conkling of Chicago was the speaker at the convention banquet, attended by about 1,100.

INTERRACIAL FELLOWSHIP AT CATHEDRAL

★ A service of interracial fellowship was held February 10 at the Cathedral of St. John the Divine, with the Rev. James H. Robinson, pastor of the Church of the Master, the speaker. An interracial choir sang anthems.

CORPORATE COMMUNION EVERY MONTH

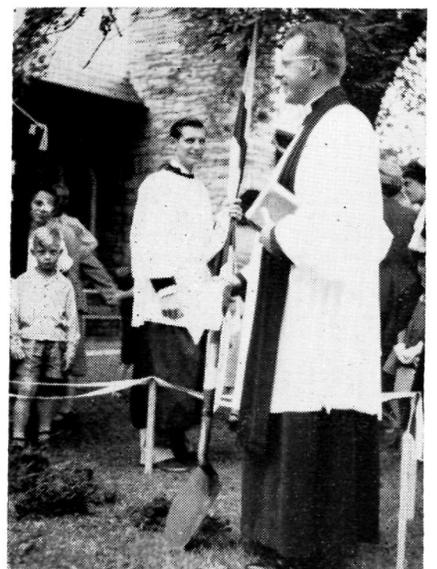
★ The men of St. John's, Dubuque, Iowa, have a corporate communion each month, with breakfast and an evangelical program following. At the last meeting Olive Adams led in a discussion of the Prayer Book, with questions following the address.

SHATTUCK SCHOOL RECEIVES GIFTS

★ Shattuck School, Faribault, Minn., received over \$50,000 in gifts during the first six months of its fiscal year. The 528 sources of the contributions represented alumni, parents of present, past and future students, foundations, bequests.

CONNECTICUT SEEKS MILLION DOLLARS

★ The diocese of Connecticut launched a drive for a million dollars on January 31st for expanding the work, particularly among young people of school and college age. The program also calls for a full time social relations worker.



RECTOR L. M. PRUNTY breaks ground for parish house for St. Paul's, Carondelet, Mo., now nearing completion

JAMES PIKE TO BE INSTALLED

★ The Rev. James A. Pike will be installed as dean of the Cathedral of St. John the Divine, February 16th. This will follow the pre-Lent quiet day for the clergy of the diocese. At an appropriate point in the service, Bishop Donegan will lead the congregation in prayer asking that the new dean may serve faithfully, that he may dwell with his brethren in love and peace, and that he do all that lies in his power to further the interest of the cathedral. Then the dean-designate will make his declaration, affirming his faith, that he will diligently strive to perform the duties of his office, that he will promote the work of the bishop and of the Church in the diocese of New York, doing all that he can for the faithful ministration of Christ's holy word and sacraments, and endeavoring in all things to walk in lowliness, patience, and love. After this declaration has been made, he will be escorted to the dean's stall and declared to be duly inducted therein with all the rights and duties pertaining to his office. Dean Pike will then address the congregation and finally dismiss them with his blessing.

CIVIL LIBERTIES DISCUSSED

★ The interracial committee of the diocese of Delaware held a meeting in Wilmington on January 24th with the Rev. Moran Weston of the National Council staff speaking on civil liberties in relation to the Church. He said that civil liberties and other liberal movements are being driven underground by the application of "red herring labels". By branding everything liberal as "communist" the forces of reaction are able to control the minds of the American people. "In some areas", he told the audience, "a red stigma would become attached to those attending this meeting."

Mr. Weston outlined what Ne-

groes consider the faults of the Episcopal Church: segregation in some churches; restriction of Negro priests to Negro churches; there is only one Negro bishop and he is in Africa; administrative jobs are limited mostly to whites; having the word "Negro" in the title of a church organization is interpreted as an acceptance of segregation.

CALIFORNIA HAS CONVENTION

★ Convention of California was held at Grace Cathedral, San Francisco, January 29th, with Bishop Block reporting that more than 2,000 were confirmed in 1951, with the communicants now numbering over 30,000, a phenomenal increase of 83% in a decade.

Deputies to General Convention: clergy: Francis P. Foote, Dean Sherman Johnson, Russell B. Staines, Charles M. Guilbert. Lay: Philip Adams, Albert C. Agnew, Clifford H. Kroll, Frank Sibia.

ARTHUR PRITCHETT BROADCASTS

★ The Rev. Arthur Pritchett of St. John's, Mason City, Iowa, is broadcasting part of the service each Sunday through Easter.

OHIO ACCEPTS FULL QUOTA

★ The diocese of Ohio, meeting in Cleveland, voted to accept its full quota of \$131,159 to the National Council. As previously reported here, the convention was the occasion for tributes to Bishop Tucker, retiring diocesan, and the welcoming of Bishop Burroughs to that office.

Deputies to General Convention: clergy: Walter F. Tunks, Donald Wonders, Andrew S. Gill, Maxfield Dowell. Lay: Harvey Firestone, Clifford Cowin, Laurence Norton, John W. Ford.

TREASURER REPORTS ON GIVING

★ H. M. Addinsell, treasurer of the National Council, reports that receipts for 1951, to January 28th, were 101.2% of expectations, with every province, as such overpaying the sum promised. The total amount received was \$4,309,388.

LAYMEN'S WORK ASSISTANT

★ The Rev. George W. R. MacCray is now associate director of laymen's work of the National Council. He was formerly for a year on the staff of a parish in London, England.



CHILDREN of St. Luke's, Bartlesville, Okla., have quiz programs and picture contests at Church school

EDITORIALS

Voices in the Wilderness

IN the dismaying darkness that surrounds us these days two bright lights shine out that should greatly encourage us. One was the article by the Hon. William O. Douglas, Justice of the United States Supreme Court, in the New York Times magazine of January 13. Justice Douglas is no sentimentalist; he is a severely practical man of great experience in domestic and world affairs and especially well-versed in knowledge of the East. His article, "The Black Silence of Fear", is almost Lincolnesque in its clarity of expression and forthrightness. He summons this country back to a democracy we profess but are increasingly failing to practice. He is alarmed and shocked by our arrogance and intolerance, particularly as reflected in our attitude towards the Asiatics.

He feels that the reason for this is our subservience to military thinking in our approach to world affairs. He sees quite clearly that, to the Asiatics, we seem to offer no more than Communism does: force—which has no relation to their basic welfare. We have supinely adopted the Communist policy of force as the be-all and end-all; of suspicion, until the "unorthodox" becomes the subversive. Even youth has been poisoned by the fear of being thought different and no longer has the courage to challenge the status quo.

So we are tragically sacrificing the tremendous opportunities we had to win friends in the East and are increasing our enemies. Writes Douglas, "Our real power is our spiritual strength, and that spiritual strength stems from our civil liberties. If we are true to our traditions, if we are tolerant of a whole market place of ideas, we will always be strong. Our weakness grows when we become intolerant of opposing ideas, depart from our standards of civil liberties and borrow the policeman's philosophy from the enemy we detest. . . . from Asia one sees an America that is

losing its humanity, its idealism and its Christian character. . . . The times demand a renaissance in freedom of thought and freedom of expression, a renaissance that will end the orthodoxy that threatens to devitalize us."

Justice Douglas is ably seconded by another keen critic of the present hysteria of American life, former Attorney General Francis Biddle. In his powerful book, "The Fear of Freedom", he points out how our democracy is being destroyed by the "loyalty" procedures, the sad performances of the Un-American Activities Committees, censorship of text-books, the Smith Act and the persecution of liberal-minded citizens.

Many have hailed these two men as "courageous". No doubt they are, but what a sad commentary it is on those who, believing in democracy, are too cowed to lift up their voices for it. Certainly Douglas and Biddle will give heart to the many believers in democracy who see that it cannot be made secure by abandoning it to the totalitarian methods of fear and force. May there be more voices raised like these!

"Quotes"

SOME people give me the impression that, having arrived finally in the Episcopal Church, that's the end. It is the summum bonum, the last spiritual achievement, reserved for the best and the elect. These converts here and there apparently believe that one of the fine things about the Episcopal Church is that it makes no demands,—no conversion necessary, nothing forbidden, no moral challenge, nothing to get excited about, no personal work to be done by the laity, because the priest is a trained miracle man who can do the work of a hundred. If you know of some who seem to think that, get them to ask the rector to describe what membership really means.

—SUMNER WALTERS
Bishop of San Joaquin

What Is Goodness?

SOMEONE has asked "What is goodness?" When you read the half column in the dictionary under the word "good", you may become very

confused. For our purposes, here, we will deal with the word only as a noun.

In the story of creation in the first chapter of Genesis the last verse we find "And God saw everything that he had made and behold it was very good."

In the mind of God there is a purpose about all of creation and if you study the story very carefully you find that the different parts of creation are related and dependent upon other parts of creation. Also it is man who is given a certain amount of control over the rest of creation.

The badness, or in other words the "sin", in the world has come because man has lost sight of

God's original plan of creation and he has tried to control creation for his own selfish ends.

Only yesterday we were looking at some badly eroded pasture land on a nearby farm where the trees had been stripped off and too many cattle had been allowed to graze too long. God, through his plan in nature, had meant the land to be covered with trees and man had decided to change it.

Much of the ills of our present world can be traced, if we are honest with ourselves, to the fact that man has forgotten God and decided to become self-made. We forget that we are all God's children and must live as part of his family.

In Genesis we have the goodness of God's plan

for creation: in the life and teachings of Christ we have God's plan of goodness for the behavior of man. And when we say man we mean you. You can help yourself along the road of goodness by returning often and habitually to God seeking his plan in your particular situation, believing that he has a plan even for you and that plan is good.

That plan deals not only with your moral behavior but with your business management, the way you do your housework, the things you teach your children. The things which for you are important in life.

Can you, after a week of activity, look back critically and "Behold it was very good"?

Sunday Is a Day of Rest

By FRANCES JACKSON MINIFIE

WHEN a rectory has six children there is almost no day of the week that could be called restful, but we find that especially on Sunday the amount of energy that our six generate is amazing. Somehow if all of them could be chained to a dynamic device, it would indeed be a wonderful thing. Our Sundays start with the sounding of the alarm at six forty-five (but of course we refer to it as a quarter to seven as that makes it seem a less ungodly hour), and the parson must be up and ready for the early service at eight. I may stay in bed for another hour, but pride compels me to mention that I arose at dawn to feed the youngest. I always mean to stay up and accomplish all the extra Sunday tasks that seem to accumulate, but somehow I would miss the mid-morning rush and bed never looked more comfortable than in that dim early light. Finally at quarter to eight (but of course I refer to it as seven forty-five to make it seem a more respectable hour) I extricate myself from the other five children who have all managed to find a spot in or on the bed, not, to be sure, without considerable to do, and we go down to breakfast. The children are allowed to wear pajamas and robes, but I must look presentable for there is usually a guest or two to accompany my husband home from church.

We set the table for one extra and lookouts are posted at the window to call out whether daddy is alone or bringing company and how

many. In that way we at least give the impression that we're prepared. This Sunday morning I see we have drawn a young man. My husband comes in and murmurs something about "You remember um-m-ma Merrill, don't you dear?" I rack my brain and recall that he was a sailor in our former parish, a navy town, and that his first name starts with a "Ber" sound. I take the plunge and call him "Bertram",—that doesn't sound quite right so I begin again, "Bernard, will you have some cream?" He looks a little startled so the next time I try "Burnet". Finally my husband comes to my rescue and does the only sensible thing by asking him what is his first name. (Why are women so averse to using the direct approach?) It seems it's Burdette, so that's settled. He's quite bewildered by all the comings and goings of the five older children and when I bring the baby down he looks definitely pale. Then our three year old goes up and dresses himself after his own fashion and when he appears again in a different costume, Burdette mops his brow and says, "Good heavens, another one!" It reminds me of the time recently when some workmen were moving a refrigerator into our kitchen. The small area was more than filled with four of our children and two young neighbors. One of the movers asked if they were all my children, to which I replied brightly, "Oh no, I have two more asleep up stairs." He gave me a long look and said, "My God, lady!"

Ready for Church

WHEN breakfast is over and my husband and our guest have gone, I find that I have a little more than an hour to clean up the dishes, get Sunday dinner underway, make beds, bathe the baby and get four others besides myself ready for Sunday school and church. As I'm sitting at the table sneaking a quick look at the paper and giving the baby his orange juice, the three year old starts to cry lustily for a toy just out of his reach on the shelf, the five and seven year olds sound as if they were in a death struggle in the basement, and the two oldest call down from upstairs something about socks that I can't make out. To top it all the phone rings. How hectic can it get? I'm tempted to let it ring as it's sure to be someone wanting to know the time of the eleven o'clock service and I'm afraid my reply will not be polite. . . . Somehow I manage to get all the downstairs things done: roast in the oven, vegetables and potatoes ready, table set, formula made and put in nursing bottles. Ever since my husband was served some queer tasting milk at a friend's house and it was later discovered that the baby had nothing to drink for his 10 p.m. feeding, I have forsaken my practice of making an extra batch of formula and putting it up in a regular milk bottle.

Upstairs I find things in a slightly better state than I had dared to hope. The two oldest are dressed and their beds are made. I start them to work dressing the next two while I bathe the baby. The mother of three once confided that in bathing her first-born she always used a bath thermometer, with the second her elbow tested the water, and with the third she put the baby in the tub and if he yelled she knew the water was too hot. I suppose it should follow that the sixth child goes unwashed, but even on Sunday mornings I give him the works and he responds beautifully. We have a wonderful time though his next two older brothers have to be steered away from all the fascination of a tub full of soap and water in the middle of our bedroom floor. But too much time has gone by and I find that to leave the upstairs presentable (this Sunday our dinner guests are from out of town and my husband loves to show off the house) I must resort to the old trick of shoving a few things under beds. I was horribly caught up by that system one fine day. The night before I had had but a couple of minutes to straighten up the porch before guests arrived and had quickly pushed old magazines, scraps of paper from the children's cuttings, and even a few odd crumbs under the glider. The cushions have a lovely long flap and no one was the wiser but me and I suffered not

even a twinge of conscience over it. The next morning, however, I had slipped downstairs in my bare feet to put the baby on the porch and was just returning upstairs to dress properly when the doorbell rang. There I was in the front hall with the door standing wide open and the caller could see me. It was a Deaconess! I took her to the porch hoping to divert her attention from me to the baby's cunning antics, but somehow a glass got broken. Fearful lest I cut my foot, she insisted that I not move while she got dustpan and brush to sweep up. She did such a thorough job that of course all the debris under the glider came glaringly to light. Alas, and I'm constantly reading about wives that are a help to their husbands!

I now have three minutes to get ready for church. I hope that I have matching gloves and that my hat hasn't been sat on too recently. As I'm dashing about looking for things I seem to hear my mother explaining carefully to me, "Now dear, the thing to do is to get everything ready the night before and then there is no question about your costume going together properly." Yes ma'am, I mean to, but Saturday night after all the suppers have been served, the dishes done, dessert for Sunday dinner made, the endless round of tubs and shampoos completed, shoes shined (our oldest, who is ten, can shine shoes beautifully, but I've finally decided it's easier for me to put the polish on the shoes than to try to get it off every tile and towel in the bathroom) the house spruced up, flowers, if any, cut and arranged, the daily mountain of clean clothes reduced to foothills that must be put away, and so forth, there's very little time or energy left to plan my Sunday apparel. The one time I did have everything carefully laid out the baby sneezed his cod liver oil all over me as I was ready to go out the door.

The Service

AT last we are ready to embark. The two oldest children have gone on ahead as they are in the choirs. The next two sit with me for the first part of the service and then go out to their Sunday school classes. That leaves two at home with the sitter. We are lucky enough to have one who is "built in". Living near a college makes it possible to have a boy who uses the room and bath intended in balmier days for a maid. He has his own entrance and comes and goes without disturbance but is available week day nights and Sunday mornings. . . . After gathering up gloves, offering envelopes, and straightening hats and ties, we leave instructions with our student about the two at home and turning on the stove. One

Sunday we were saying the General Confession and came to "we have left undone those things which we ought to have done", I thought of the roast reposing in my unlighted oven and had to dispatch a child to phone the sitter. Today we must hurry if we want to sit in our usual pew for it is loyalty Sunday and already a goodly number have gathered. A layman, the head of the every member canvass committee, is to address the congregation. As he is in the midst of a stirring appeal and witness to what the Church can mean to us all, I suddenly discover myself in a terrible dilemma, for the child sitting next to me, not one of mine, whispers, "Mrs. M., I'm going to vomit." I don't know whether to rush her from the church or not as that might precipitate her sickness and it would certainly ruin the effect of the chairman's speech. I say fiercely to her, "You can't!" and hold her roller hat ready just in case. Fortunately removing her coat and keeping her head in my lap has a soothing effect and after she's assured me she's alright, I watch her go out with the other Sunday school children.

At home again I'm busily involved with preparations for dinner. When we're all seated around the table I breathe a great sigh that everything is on time once more. Our guests are a couple who are studying at a seminary and spend a great many hours reading aloud. Between trying to see that everyone's plate is properly filled, meat cut up for the little ones, bibs in place, and that some kind of decorum is being maintained, I vaguely hear the discussion that is going on. It sounds dreadfully theological and I catch words like "neo-orthodox" and "existentialism" being bandied about. Suddenly I am startled to hear my husband declaring that I had majored in Biblical history at college and still did some fairly intelligent reading on current findings. One of our guests turns to me and politely asks what I've read of interest. I think of the books my reading has been confined to lately and reply that everything I've read seems to be along trinitarian lines. I'm spared having to name the books (The Three Little Kittens; Goldilocks and the Three Bears; The Three Little Pigs) by the fact that there's an upset glass of milk to cope with. Children are wonderful for so many unorthodox reasons. When I'm with them I can publicly eat all kinds of gooey cakes and cookies, I can investigate all sorts of fascinating things, I can ride an escalator up and down to my heart's content, I can look forward to yearly visits to the circus and zoo, and I'm spared giving up whole afternoons to less interesting projects than taking care of them. And now after naps comes one of the nicest times of the day. The dishes are done

and all the family is gathered in front of the fire having tea or hot chocolate and special cinnamon toast and we're popping corn and reading aloud. Our selection is very catholic for it includes a little bit of everything. Our only daughter wants Alice in Wonderland which delights my soul as we're rediscovering all kinds of wonderful things in it. We read our second grader something about trains and planes and he's very excited when he can read whole sentences. A good Bible picture book pleases the two little boys, and our eldest is reading a life of Abraham Lincoln. There's time before the breadwinner has to go out to his various Sunday afternoon appointments for a little of the special brand of roughhousing that they all love.

End of the Day

SUPPER for the children is a very simple affair and this is the one night we skip tubs. When they are all ready for bed after a quick wash up we kneel at the crib of the littlest for our evening prayers. We find that there's much to be thankful for and I recall my husband's quoting Von Hugel in his sermon this morning. The latter was apparently fond of using the word "given", and indeed so much that we neither earned nor deserved is given us . . . Sometimes there is a marked lack of reverence at this drawing together at the day's end, but even the next to the youngest murmurs "thanks" and with loud and hearty "amens" they all bound into bed. When they're safely tucked in and I've firmly administered the last drink and called "Good-night, God bless you all", and they've responded "Good-night, mummy" or "mum" depending on their age and sex, suddenly I'm alone downstairs. It's strangely quiet as I wait for my husband to come home at ten, or sometimes after, when we'll have our supper before the dying fire and talk over all that's been good and bad about the day.

I find it hard to put into words why Sunday is my favorite day. It's been a mad scramble, much of it, with lots of friction, and I've been guilty of too little understanding and too much impatience. Is it because this is more or less a family day and we've been especially blessed with a large and healthy one? Is it because I'm free of the weekday tasks: washing, mending, ironing? Or is it—and I'm sure that this is the reason—because the hour we spend together in the worship of God in his church is the high point of the whole week. The service means more to me than just my pride (admittedly enormous) in my husband and two children who are taking part, more than the beautiful music and ageless liturgy,

more than the instruction and inspiration I get from the sermon, more than the pleasure I get from greeting my friends and visiting with them before and after the service. It's refreshment for the whole week, it's giving and forgetting of self and losing oneself in something bigger. It's a consciousness of the need I have for God and a tremendous sense of thanksgiving for all the blessings I have. And so at last as I lay me down to sleep I say, "Sunday is a day of rest".

What Do You Remember?

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

NO one remembers everything. Much is better forgotten. But there are things we need to remember. One of them is the cost of what we have had given to us by those who have lived.

Think of the work of clearing the land we use for garden, field and pasture. Remember the lives lost in epidemics while men learned ways of combatting disease. And of course there are those who killed and were killed in battles against French, English, Indian, Spanish, German, Italian, Japanese, Chinese, Korean and many other nations as we grope toward some realization of our common blood ties in God's family.

When we remember the cost, we are careful of the gift, whether it is farm or highway, freedom, democracy or Christianity.

Do you remember the cost of Christianity? At the outset it cost God a son, and through the years it has cost men endless work, living by the spirit, searching the Scriptures and putting them into words which make sense to people of a thousand tongues, building churches, hospitals and schools, bringing a faith across seas and mountains to tiny villages hundreds of years and thousands of miles from the time and place of Jesus' appearance to a few Galileans.

Surely there are many people to remember. Think of them and give thanks for what has been done in the world.

Disciple of Christ

BY

WILLIAM P. BARND'S
Rector of St. Matthew's, Lincoln

THE canon, his hair whitened by many winters, yet young in heart with the joy which comes to those who live close to the Saviour, showed

me a painting which he had made of Christ. Painting is a hobby of the canon's. The large picture was placed above the fire-place in the cathedral office. And for a few brief minutes the canon spoke of the importance of discipleship, for we are called to be learners of our Lord's ways, and sharers in fellowship with him.

The picture and the words were timely reminders of truths which we already know but so easily neglect and allow to become obscured in our daily living. It is possible even to be going about the Lord's work, to be engaged in church activities, and other good deeds, and at the same time be unmindful of Christ for whose sake we are working and whom we are called upon to serve. It has been said that we are quick to give the cup of cold water but we sometimes forget in whose name we are to give it.

Our work is strong for God as we stay close to Christ, and our personal lives are rich in Christian grace as we let him inspire and help us. A picture of him will help us to remember that we are called to be his disciples and learning of him, we find rest for our souls. The canon has an almost strange power in touching the lives of people—a power which comes, me thinks, from his close association with the Christ whose picture he painted, and whose humble disciples he tries to be.



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EPISCOPAL CHURCH BRIEFS

THE HEAVENLY REST, New York, has a visitor's register at the back of the church. A recent entry: "Irgen Istanoffesiv; UN representative from Hungary. Religious affiliation; Communist." It prompted Rector John Large to write in his parish bulletin: "What prompted this UN delegate from Hungary to venture inside our doors? Did he slip quietly into a darkened pew, and, dropping humbly to his knees, utter a brief prayer? If so, was that petition ascending to God designed to pierce the iron curtain? Or as is more likely, did our United Nations brother want to see how the other half lives and worships? Maybe he wanted to see an outstanding example of at least the physical fabric of the Christian enterprise within four walls. We salute him for one thing. We respect his honesty in boldly and proudly identifying himself under 'religious affiliation' as an avowed Communist. That act was a blunt recognition of the fact that Communism is a religion. If we Christians forget that truth we shall have lost the final and most important battle before it is even fought."

WYOMING COUNTY MISSIONS, diocese of Bethlehem, an experiment in rural work that was launched six years ago, has about folded. The Rev. William B. Schmidgall, in charge for five years of missions at Laceyville, Lovelton and Tunkhannock, left last August to become rector of St. Stephen's, New Hartford, N. Y. Since then there have been communion services once a month celebrated by the Rev. Wallace Goodfellow, as supply, with other services in charge of layreaders. Bishop Sterrett, in a letter to officials of the missions on January 25, stated that at a meeting of the executive council of the diocese "we regretfully came to the conclusion that we didn't have the money to appoint a full-time clergyman to the field—the final returns from the diocese make it quite clear that we can't do it."

BISHOP PARSONS, retired bishop of California, now 84, was paid a tribute in the address of Bishop Walters at the convention of San Joaquin. "As all who know him must acknowledge, he is truly a serene man of God, a scholar of the first rank, a prophet in the line of Amos, Hosea and John Baptist. He stands for individual freedom and justice, for the poor as well as for the rich. He has continually championed movements aimed at the correction of the same wrongs which in the world at large are the causes of Communism and inter-racial bitterness—we thank God

for his life and we pray that more of us may have the courage to preach and teach the gospel truth for the saving of the world in this day of revolutionary change."

GRACE CHURCH, Cortland, N. Y., in its bulletin, has a kind word for acolytes: "Please be patient if the young acolytes do not always sprout angelic wings, and little horns appear. If your parents are still living, ask them how you were at their age. Please do not grumble to the acolyte mothers and discourage them from doing what they can unless you yourself think you could do better and would be willing to spend the same amount of time."

OLYMPIA has shown astonishing increases in giving as revealed in the 1947 and the 1952 budgets: general Church program: 1947; \$10,877. 1952; \$32,947. Diocesan missions: 1947, \$15,896 1952; \$49,781. Diocesan assessment: 1947; \$8,830. 1952; \$36,711. Total apportionment: 1947, \$26,773. 1952; \$82,728. Clergy: 1947; 37. 1952; 52.

UNUSUAL JOB for a clergyman is that held by the Rev. Arthur Pierpoint of Colorado Springs—hockey commissioner for the Rocky Mountain region. Part of his job is to appoint referees for all collegiate games.

CHURCHDOOR CANTEEN has been opened at Christ Church, Baltimore. Operated on a non-denominational basis to serve teen-agers, it has a juke box, soft drink dispenser, food, a piano and a stage for entertainments. Rector J. M. Thomas had similar projects at former parishes at Hancock, Md., Williamsport, Pa., Wheeling, W. Va.

MARRIAGE CUSTOMS and practices of the Church were discussed at the conference of clergy of East Carolina, meeting at St. Mary's, Kingston. A statement on the subject will be prepared by a committee appointed by Bishop Wright and presented at the next meeting of the group.

SCHOOL OF PRAYER is being held at St. Bartholomew's, New York, led by Prof. Pittenger of General Seminary. On January 29 he discussed prayer for others. He is also available on Saturday afternoons for personal interviews.

LOCOMOTIVE BELLS are often in the news these days as railroads turn to deisels. St. Stephen's, Latonia, Ky., was the last to receive one as a gift from a railroad.



AMATEUR DECORATORS did a fine job at St. John's, Versailles, Ky., rectory. Workers are Waddill Platt, Maurice Jackson, Mrs. Platt, Catesby Jones, George Devereux

NEWS OF OTHER CHURCHES

NATIONAL COUNCIL REAFFIRMS OPPOSITION TO UMT

Opposition to universal military training was reaffirmed here by the general board of the National Council of Churches in a statement adopted by a 39-8 vote. While expressing its support of "adequate defense measures," the board said, however, that the effort to establish a system of permanent universal military training would "meet with widespread opposition within our churches for religious and moral reasons and to the end that our traditional democratic institutions may be preserved."

It added that "to permanently recruit our youth under the banners of the military" would be "to take a long step in the direction of a garrison state" and was not "in accord with our heritage as a free nation under God."

"We believe it is one thing to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency," the statement said. "It is another, and quite different thing for the churches to support the conscription of each succeeding generation of the nation's youth for a program of universal military training.

"We are mindful of the grave responsibilities with which our Congress is confronted during these difficult days. The decision which it is required to make respecting universal military training will have far-reaching consequences for the people of other lands as well as our own. It is our earnest prayer that to each member of the House and Senate there may be vouchsafed such measure of divine wisdom as will enable the Congress to reach a decision in accord with God's will for our beloved country."

URGE THAT FLORIDA BE BOYCOTTED

Council of Human Relations has urged citizens of New Jersey to boycott Florida as a vacation resort and also to refuse to buy Florida products. The action is urged because of bombings because authorities there have not "protected the rights and liberties of all individuals and groups within its borders."

CHICAGO MINISTERS HIT UMT

A survey in Chicago among ministers and prominent laymen shows that 45 per cent of them believe the universal military training program will decrease the faith of trainees; 47 per cent declared they thought it would have little effect. They were about

equally divided on the question of rearming Germany and Japan. Only 30 per cent favored military alliances regardless of the character of the governments, the remainder being against such deals. On the atom bomb, 26 per cent favored using it on enemy cities in war if there was any military advantage to be gained; 22 per cent would not use the bomb under any circumstances; 29 per cent would use it only if we could not win otherwise; 23 per cent only if we were attacked first. A vast majority, 81 per cent, believe production and adequate worldwide distribution of goods was the greatest deterrent to revolution.

SEGREGATION FORCED ON NORFOLK MISSION

Officials of Norfolk, Va. forced segregation on the united preaching mission held there recently. Spokesman for the local minister's association said that arrangements had been made, as far as the organization was concerned, to avoid segregation. When he saw ushers taking Negroes to a special part of the city-owned auditorium and inquired about it, he was told by the building manager that orders came from "higher up."

RABBIS OPPOSE PRAYER IN SCHOOLS

Opposition to the proposal of the New York state board of regents that a prayer be offered daily in public schools was expressed in a resolution adopted unanimously by the state's board of Rabbis. They praised the motives of the regents but expressed belief that the proposal would "do violence" to religious liberty.

LEGISLATORS GO AFTER INSTRUCTOR

An unconfirmed report that an instructor at Colorado University had told students he would flunk them "for stupidity if they indicated a belief in Christianity" has members of the state legislature boiling. Regents of the university withheld results of a probe by two former FBI agents on the ground that evidence has not been substantiated and that innocent persons might be injured.

CHRISTIAN YOUTH OPPOSES UMT

Opposition to universal military training was expressed before a committee of Congress by Donald W. Shriver Jr., representing the United Christian Youth Movement, with which 38 Protestant denominations are affiliated.

MISSION GROUP OPPOSES VATICAN AMBASSADOR

A resolution opposing the appointment of an American ambassador to the Vatican because it would have "an adverse effect" on missions was adopted by the foreign missions division of the National Council of Churches, meeting in Toronto.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Hilaire Belloc: An Anthology of His Prose and Verse. Sel. by W. N. Roughead. Lippincott, \$3.50.

To select one book of choice passages from the hundred-odd books of Hilaire Belloc is an almost impossible task, and some readers will miss old favorites. But the passages given here are superb: for example, the Death of Dantin, the "Ark-Royall", Hattin (the defeat of the Crusaders in Galilee—an utterly unforgettable chapter in mediaeval history). Several illustrations are added, and some of Belloc's verse, and, best of all, his own music for some of his songs.

The Counselor in Counseling. By Seward Hiltner. Abingdon-Cokesbury, \$2.50.

There are quantities of books on counseling, these days, since the Protestant churches awakened to the need for personal guidance of Christians—an approximation to the confessional. Here is one on the counselor himself, illustrated by many anecdotes and illustrations of counseling practice. Dr. Hiltner is now a professor of pastoral theology in the Federated Faculties at the University of Chicago.

The Master. By Max Brod. Tr. from the German by Heinz Norden. Philosophical Library, \$4.75.

This sometimes heavy, often moving tale combines brilliant pictures of first century Greek life with the most fantastic reconstructions of the Gospel story. The Greek poet Meleager is in danger of his life but his friend Jason intervenes, and the Romans send Meleager to Palestine. There he falls in love with Shoshana, Jesus' sister. Shoshana's friends want to throw off the Roman yoke by force. Jesus seeks the same end, but through love and brotherhood. Jason, who turns out to be an apostate Jew, Judas Iscariot, returns to Palestine and quite gets the upper hand of Jesus. It is Rome, however, plus a few renegade Sadducees, who oppose Jesus all along, spying on him in Galilee and later in Jerusalem. In an insane preoccupation with death Jason betrays Jesus to the Romans. Shoshana too is killed, by an angry Roman soldier en route to Golgotha. Her death strengthens Meleager to enlist with Jesus' friends in the cause of love and forgiveness, and he leaves immediately for Galilee.

Apparently the book's chief purpose is to say, once more, that Rome and not Judaism opposed Jesus. That is not a new thesis; nor is it new to

hear that Jesus was a special sort of revolutionary. The garb in which these propositions are dressed, however, is certainly original. —Pierson Parker

The Greatest Book Ever Written. By Folton Oursler. Doubleday, \$3.95.

The author of "The Greatest Story Ever Told" now turns to the Old Testament. His purpose is to acquaint readers with the Biblical text and thereby to inspire them to read it for themselves. The sincerity of approach and reverence of treatment make this book highly commendable not only for those who are unfamiliar with Old Testament literature but also for young people and their parents who may wish to study with clarity and continuity of form the documents of the Hebrew roots of Christianity.

—S. F. T.

Joan of Arc. By Sarah Larkin. Philosophical Library, \$2.75.

The author of this poem in free verse highlights the events known to history as if the Maid of Orleans were reflecting upon her own life. The fresh simplicity of the narrative is in keeping with Joan's character, but one might hope to find a more poignant treatment of the tragic dimensions contained in the subject.

The Origins of European Thought. By R. B. Onians. Cambridge Univ. Press. \$9.00.

This is an immensely valuable work for all students of ancient literature and religion, including the Bible, for its full title is "The Origins of European Thought about the Body, the Mind, the Soul, the World, Time, and Fate: New Interpretations of Greek Roman and Kindred Evidence, also of some basic Jewish and Christian beliefs." When we recall that European literature began with the lines (in Iliad I) about the dead warriors before Troy, whose souls were thrust down to Hades while they themselves remained carrion for birds and dogs, it must be clear that other ideas than ours about the relation of soul to body and soul to self prevailed in Homer's world. Dr. Onian's method is that of Sir James Frazer, with illustrative parallels from here, there, and everywhere: a method that most scholars now recognize as useful and even valuable and dangerous only when urged to prove genetic relationships. There are many discoveries, interpretations, and solutions, which scholars will debate for years to come. One of the most interesting—and simplest—is the identification of ambrosia with olives (or, as liquid, with olive oil) and nectar with wine (not honey, as many have held!). This explanation certainly fits a large number of cases. And there are many more interpretations, extremely suggestive and illuminating, but not all of them quite so convincing. His well-meant excursion into Christology cannot be viewed as very successful.

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PEOPLE

CLERGY CHANGES:

ERNEST H. WILLIAMS, rector of St. Paul's, Greenville, N. C., will become director of education in the diocese of Texas, May 1.

DONALD R. BEHM, formerly a seminarian, is now rector of Trinity, Trinidad, Colo.

TALLY H. JARRETT, formerly rector of Emmanuel, Alexandria, Minn., is now rector of All Saints', Sterling, Colo.

WILLIAM G. BROOK, formerly rector of Christ Church, New Brighton, Pa., is now in charge of St. Mark's, Irving, Texas.

ROBERT O. RADDISH, ass't at St. Stephen's, Sewickley, Pa., is to go to Chagrin Falls, O., in March to organize a new parochial mission for Christ Church, Shaker Heights.

JOSEPH L. BROWN, rector of St. Mark's, Richmond, Va., becomes rector of St. Luke's, San Antonio, Texas, in April.

ALBAN RICHEY, rector of St. Jude's, Monroe City, Mo., on March 1 becomes chaplain and social relations counselor at the alcoholic rehabilitation center at Nutner, N. C. It is believed that the position is the first of its kind in the country.

GEORGE GILLESPIE of the diocese of Rupert's Island, Canada, takes charge of All Saints Valley City, N. D. and adjacent mission in April.

EDWIN F. SHUMAKER, rector of Emmanuel, Pittsburgh, Pa., becomes rector of Christ Church, Brownsville, Pa., March 1.

FRANK L. SHAFFER, formerly rector at Cedar Falls, Iowa, is now rector of Trinity, Ottumwa, Iowa.

JOHN D. MEARS, rector of Christ Church, Toms River, N.J., becomes rector of St. Clement's, Buffalo, N.Y., Feb 18th.

ORDINATIONS:

HOMER C. CARRIER was ordained priest by Bishop Keeler, Dec. 19, at St. Clement's, St. Paul, Minn. He is in charge of missions at West Concord, Pine Island, Kasson & Kenyon.

WILLIAM C. WEDGE was ordained deacon by Bishop Keeler, Jan. 14, at Our Savior, Little Falls, Minn., where he is in charge

WILLIAM R. BRUSHETT was ordained deacon by Bishop Keeler, Jan. 22, at St. John's, Eveleth, Minn., where he is in charge.

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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.

JANE WEATHERLY
Churchwoman of Philadelphia

Personally I do not see how a person who cares for the Church can fail to take your excellent paper. I have just read through the issue of January 31 and it would be hard to find in one publication four such fine articles as your editorial, Massey Shepherd's column, Clinton Kew's article on religion and the mind and the concluding article by Robert Trenbath on marriage. Also I like "Briefs" as a way of presenting a part of the news of the Episcopal Church.

JOHN KREMER
Layman of Philadelphia

The parable of the Devil's Pruning Hook (Witness, Jan. 10) is very readable and conveys a lesson which is timely and needs to be taken seriously. Some of these pruners would even prune away the devil himself, leaving in his place a sort of vague principle of evil, instead of an insatiable adversary.

WINIFRED BROWN
Churchwoman of San Francisco

It is good to find one of our Church papers that is taking a stand against universal military training. It is impossible for me to understand how anyone, let alone one who professes to be a Christian, can go along with this proposal. The mad hysteria of these days has driven our country into many sinister things but if this bill is allowed to pass it will top them all.

RUTH D. SMALL
Churchwoman of Boston

The three articles on marriage by Robert N. Trenbath that have appeared in the Witness are so excellent that it is hoped you will make a pamphlet of them. It seems to me that rectors would be glad to have them to hand out, as would also parents.

ERIC M. TASMAN
Rector of Holy Communion,
S. Orange, N. J.

I want to commend you and your editorial board for publishing that excellent editorial, "Our Greatest Menace", referring to the universal military training, which really means permanent peace time conscription. This is an issue of the greatest importance and should concern every thoughtful Christian citizen and one on which the clergy should speak out.

FRED G. SMALL
Layman of Chicago

I like your new way of handling part of the Church news in Briefs. It allows for a greater coverage without wasting a reader's time on uninteresting details. As a matter of fact I think the Witness presents the news excellently, and I am particularly glad to have the reports of other churches and churches overseas.

PAUL BANKSTON
Ass't. at St. Stephen's, Minneapolis

The issue of December 27 with the story and pictures of St. Stephen's was very favorably received. Some of our parishioners who went to Williamsburg and Alexandria during the Christmas holiday were practically stupefied when introducing themselves from St. Stephen's with the immediate come-back by the rectors, "Oh, the miracle parish".

FOR SALE—The Fourth Gospel, by Edwyn C. Hoskyns and F. N. Davey (New) \$7.50; The Shape of the Liturgy, by Dom Gregory Dix, (New) \$8.00; The Parables of the Kingdom, by C. H. Dodd, (New) \$2.00; The Blessing of the Holy Spirit, J. E. Fison, (New) \$2.50. Reply: (Miss) Ruth M. Campbell, 1586 Ferndale Ave., Willow Grove, Pa.

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