

# *The* WITNESS

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A COPY

MAY 8, 1952



DAVID HUNTER  
NEW DIRECTOR OF RELIGIOUS EDUCATION

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Spring Meeting of The National Council

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## 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.

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Thurs., and Holy Days, H.C.—11:45  
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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. 2. Special Music.  
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The Church is open daily for prayer.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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5:30 Vespers, Tuesday through Friday.  
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### PRO CATHEDRAL OF THE HOLY TRINITY

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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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Also, 7:30 Tuesdays; 11 Wednesdays.

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The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
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Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

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Rev. Harry Watts, Canon  
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Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### 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.

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INDIANAPOLIS, IND.

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

### ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.

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

### TRINITY CHURCH

Broad & Third Streets  
COLUMBUS, OHIO

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Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### CHRIST CHURCH

NASHVILLE, TENNESSEE

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

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. William M. Baxter  
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

2nd Street above Market  
Founded 1695 - Built 1727  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector  
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Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

## —STORY OF THE WEEK—

# Increased Budget Recommended By National Council

## Six Hundred Thousand Dollar Increase For Each Of Next Three Years

★ A budget of \$5,805,659.86 for each of the three years, 1953-55, was approved at the meeting of the National Council, held at Seabury House, April 22-24, and will be presented to the General Convention when it meets in Boston in September. The budget for this year totals \$5,195,468 so that the proposed budget for the next three years calls for an increase each year of \$610,191.

Broken down by departments, with the first figure the 1952 budget, the second the recommended 1953-55 budgets, and the third the increase; Home: \$1,152,250—\$1,461,879— \$309,629. Overseas: 2,019,022—2,150,643; — 131,621. Education: 278,198; — 332,507 — 54,309. Social Relations: 56,247 — 96,549—40,302. Promotion: 209,306—223,388— 14,082. Administration: 114,038—139,038—25,000. Auxiliary: 69,955—74,653—4,698. Laymen's work: 33,906—41,198—7,292. Operating Account: 344,536—346,490—1,954. Other Appropriations: 790,510—805,644—15,154.

The Rev. David R. Hunter was appointed director of the department of Christian education, a position he has held since 1945 in the diocese of Massachusetts. He has also been lecturer on pastoral theology in

education at the Episcopal Theological School, Cambridge. He was formerly a Congregational minister and came into the Episcopal Church through his association at this seminary where he had lectured from 1937 to 1942 on pastoral care. He was rector of the Church of the Holy Spirit, Mattapan, Mass. for a number of years where he did a notable work in developing better relations between Christians and Jews.

The Council completed the reorganization of the promotion department, which had been approved at the February meeting, by confirming the appointment of executives for four divisions: Ralph K. Bishop for stewardship; the Rev. James W. Kennedy for radio and television; Douglas Bushy for public relations; William E. Leidt for publications, this latter not a new appointment but a change in title called for by the new set-up.

Mr. Kennedy has been rector of Christ Church, Lexington, Ky., since 1945 and in recent years has conducted a number of radio programs; a daily devotional program and a weekly program on Bible reading. He was an official representative of the Church at the meeting of the faith and order commission of

the World Council of Church last summer, and will interpret to America the third world conference on faith and order to be held this summer in Sweden.

Douglas Bushy comes to the Church Missions House from the Brooklyn Eagle where he was assistant to the promotion director. He has also been a reporter and an advertising man on daily papers. He served in the navy for four years including two years in the Pacific, with five months residence in China and Korea.

H. M. Addinsell, treasurer, reported on payments of expectations for the first quarter of 1952 which he called "most encouraging." They are approximately ten per cent larger than in the same period last year and show that 61 out of 87 dioceses and districts have met the two-twelfths minimum expected as of March 1. The sum actually paid, \$742,077, is slightly over the mathematical formula.

He also reported that all repayments to the emergency loan fund, due in March, have been made, so that further funds are now available for loans, which will probable be made in June. There are already applications for loans totalling more than \$700,000.

Announcements was made of the retirement on July 1 of Gladys W. Barnes, for thirty-two years an officer of the promotion department, and also of Edith M. Denison, on the staff of social relations, who will retire at the end of the year.

### Woman's Auxiliary

The board of the Auxiliary spent the first day of their April meeting training to lead discus-



# EPISCOPAL CHURCH NEWS

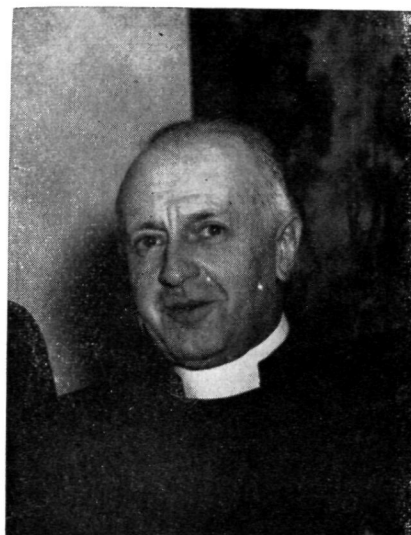
sions on the United Thank Offering at the triennial to meet in Boston in September, and trying to learn all the answers to the innumerable and unforeseeable questions that delegates can ask. The session was held in the conference room at Church Mission House, after which they went to Seabury House where they had a dinner with the national board of the Girls' Friendly Society to mark its 75th anniversary.

The remaining sessions were devoted largely to preparations for the Boston meeting. It was reported that the U.T.C. is about \$400,000 ahead of the same period in the last triennium and stood on April 1 at something over \$1,800,000.

It was announced that the chief address at the September meeting will be on missionary strategy in the world today by the Rev. Charles W. Ranson, general secretary of the International Missionary Council. The five meditations will be given by Bishop Emrich of Michigan. New on the program will be a town meeting of the air on "How can the Church reach the hearts and minds of people today?" directed by George Denny, founder of the radio program by that name.

A considerable number of scholarships were voted for women in training for Church work, either for summer school sessions or for first or second year students at Windham House, New York, or St. Margaret's, Berkeley.

Appropriations were also voted for St. Margaret's school, Brazil; House of Bethany, girls school in Liberia; for work of the Rev. John Aaron in South India; to help the International Missionary Council in bringing



BISHOP SHERRILL  
"A Realistic Budget"

delegates to its conference which meets this July in Germany from Burma, India, Japan and Iran; also to help with the expenses of missionaries on furlough who will attend the Boston triennial.

## HUDSON PARISH CELEBRATES

★ A nine day celebration of the 150th anniversary of the incorporation of Christ Church, Hudson, N.Y., opened with a service on April 27th with Bishop Oldham, retired of Albany, preaching. Five bishops have been connected with the parish, including the late Bishop Irving P. Johnson, founder and first editor of the Witness, who was born there at the time his father was rector, 1864-69. Others were Bishop Atwill, first bishop of West Missouri; Bishop Griswold, first bishop of Salina and later of Chicago, who was elected while rector of the parish; Bishop Bedell of Ohio, who was also born there while his father was rector; Bishop Seymour, first bishop of Springfield (Ill.) who was rector in the Civil War years.

Others to take part in the

observance are Bishop Barry of Albany; Bishop Richards, suffragan of Albany; the Rev. Glyn A. Thomas, rural dean of Albany; the Rev. Gerald S. Bliss, rector at Copake Falls, N.Y.; the Rev. James W. Pennock, rector at Lansingburgh, N.Y. A dinner dance was held on April 30th with Chaplain Robert W. Stretch of West Point the speaker. The present rector of the parish is the Rev. Allen Brown.

## SEABURY PRESS BOOKSTORE

★ A new bookstore to be operated by Seabury Press will be opened next month on the ground floor of the Church Missions House. The interior and exterior of the store are being modernized, with an area of glass running the entire length of the store, both on the Fourth Avenue and the 22nd Street side. It will carry all the National Council and Seabury Press titles, as well as books in the Parish Libraries, the Children's Book Shelf and the list of Resource Publications. A selection of Bibles, Prayer Books, Hymnals, as well as general religious books of other publishers will be available. The store will handle over-the-counter sales only.

## PROF. ERNEST LIGON IN NASHVILLE

★ Prof. Ernest Ligon of Union College, an authority on religious education, reported on a system he worked out for the Church school of Christ Church, Nashville, Tenn., in an address April 25 at a parish dinner. In urging all teachers and parents to attend, the rector, the Rev. Peyton R. Williams, stated that there is nothing as important in the life of a parish as proper teaching.



## SEMINARY LEADERS VISIT EUROPE

★ Numbers of faculty members and students of the General Theological Seminary, have made plans for work or study in Europe this summer. Dean Lawrence Rose has been designated by the Presiding Bishop a member of the governing board of St. Augustine's College, Canterbury, and will visit England for a meeting of the board in July. The Lambeth Conference of 1948 authorized a plan to make this college a center of post-ordination study for the whole Anglican Communion.

The Seminary's sub-dean and professor of Old Testament, the Rev. Cuthbert A. Simpson, will also be in England, spending most of his time in London. He is scheduled to preach in St. Paul's Cathedral on August 31, and at All Saints' on August 17.

As one of the five delegates of the Episcopal Church, The Rev. Powel M. Dawley, professor of ecclesiastical history, will attend the world conference on faith and order which meets at Lund, Sweden, in August. During a preliminary stay in England, he will be the preacher in Westminster Abbey on the morning of August 10, and at St. Margaret's Church, Westminster, on the afternoon of the same Sunday. On August 31 he will preach at All Saints.

The Seminary's annual scholarship to the Institute of Ecumenical Studies at Bossey, Switzerland, has been awarded to Kenneth L. Seitz, a member of the middle class. Mr. Seitz is a graduate of Cornell University, and a candidate from the diocese of Western New York. He will participate in the conference of theological students to be held at the Institute during July.

Under the auspices of the Winant Volunteers, three seminarians will contribute six

weeks' work, paying their own expenses, in various parishes of East London, where churches are badly understaffed. Those who have volunteered for the work are Donald C. Aitken of Western Massachusetts, John B. M. Frederick of Connecticut, and Charles G. Newbury of Newark.

## CRITTENDEN ELECTED BISHOP OF ERIE

★ The Rev. William Crittenden, archdeacon of Cincinnati, was elected bishop of Erie last week. He was formerly on the staff at the Church Missions House.

## EDITOR SPEAKS TO LAYMEN

★ John Temple Graves, editor of Birmingham, Alabama, was the speaker when more than 200 laymen of Southwestern Virginia held the annual meeting of the Laymen's League at St. John's, Roanoke. He emphasized the separation of Church and state but called upon the men to realize the responsibility to insist upon morality in government and politics.

Each year a special committee of the diocese selects an objective for the Bishop's Plan, a fund to be financed by the Auxiliary, Laymen's League and

youth. This year it is to assist in the erection of a new church in Richlands. The next project will be to assist in the construction of a parish house at Grace Church, Massies Mill.

## CONVENTION OF KANSAS

★ The convention of Kansas voted a campaign for \$225,000 for the diocese; \$120,000 for a revolving fund to establish new missions; \$80,000 for student centers at Lawrence and Manhattan. A professional money raising agency has been engaged to make a survey to find out if such a campaign is advisable at this time.

Deputies to General Convention: clergy; Samuel E. West, Wichita, Dean John W. Day, Topeka, Robert C. Swift, Lawrence, Charles R. Davies, Manhattan. Laymen; Corlett Cotton, Lawrence, Fred Study, Winfield, Joseph S. Payne, Kansas City, C. V. Kincaid, Independence.

A resolution was unanimously adopted petitioning General Convention to revise the Prayer Book not later than 1958.

## BREAK RECORDS IN WILMINGTON

★ A record total of 20,482 persons attended the special services in Lent at St. Andrew's, Wilmington, Delaware.



St. James, Lake City, Florida, has a typical parish bazaar to raise funds for its work

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# EDITORIALS

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## Are We Central?

**T**HE recently published National Guild of Churchmen tract, "Worship in the Prayer Book" is a revealing bit of evidence concerning the state of the Episcopal Church with respect to its central position as the Church of the sacrament and the word. Unfortunately, it indicates more vividly what some of the misunderstandings and perversions of the issues are than what the Episcopal Church historically, and with good reason, has stood for in its life and worship.

Prayer Book Churchmanship has been the battle-cry of the controversy within the Church in recent years. Our Church is often given credit for holding the ground between extreme Protestantism on the one hand and extreme Catholic sacramentalism on the other. It remains to be seen whether we deserve this credit, or whether it is just a historical accident that we are both Catholic and Protestant. It is essential that worship be both sacramental and prophetic in nature, but what the "catholic party" means by sacramentalism and what the "protestant party" means by the word of God are often far removed from any true estimate of the religious significance of these words. Only too often it is a battle of sticks and stones rather than a controversy over ideas and meanings. "Worship in the Prayer Book" is a good case in point. Responsibility for what is said in the pamphlet cannot be disclaimed because it is primarily a tract for laymen.

The main thesis of the tract is that the Prayer Book not only admits, but requires, freedom in its use. This is an important concession from the sacramentalist side. Yet the manner in which this is done sounds suspiciously like a fundamentalist argument from the Bible, except that, in this case the rubrics of the Prayer Book have replaced the literalism of the word of God. The freedom invoked in the tract is for the use of traditional customs of worship rather than any contemporary freedom of expression, prophetic utterance, or creatively, spontaneous prayer. "Far from forbidding anything not contained in the rubrics, the Prayer Book encourages the use of custom," says the author. A sample of this appeal for the one-sided freedom of the traditionalist is as follows:

"All the collects were intended to end, ' . . . through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen' The reason for this

constant, unchanging ending is very practical. It was so that the congregation should know when to say 'Amen,'"

It is perhaps understandable that the author should use such a practical argument for this novel notion, because in the churches of "pure sacramentalism" where the freedom of dragging in novel traditions is pushed to the limit, one certainly needs to know when to say "Amen." One needs to know when to do a lot of other things too. However, in the more Protestant churches where "ministerial idiosyncrasy" tends to be rampant, the congregation doesn't seem to have this difficulty. It would be interesting to see documentation concerning who intended all collects to end in this manner, but, after all, this would be an unfair request because, obviously, the tradition the author appeals to is an oral one not written down in the Prayer Book or any place else for that matter since it was a universal custom "assumed" by everyone. The argument is similar to that of a plea on the basis of common law in the courts, only here it is not present common law or custom, but any custom that ever existed at anytime in the Church that happens to suit the priest and his sense of what is practical. On this basis the traditionalism of the sacramentalist is likely to be just as subjective and idiosyncratic as the most liberal protestant.

### Sacramentalism

**T**HIS brings us to an important theological point concerning sacramentalism in general. Sacramentalism, in its meaningful and valid sense, is the principle of the holiness of the objective world, of "what is." Sacramentalism sees man's physical and existing world as holy because it was created by God. No matter how much man has perverted and destroyed the holiness of his existence by his own sin, the sacrament of partaking of the body and blood of our Lord Jesus Christ is a testimony to the holiness of God's created world and the creature, man, who was created "in his image." The temptation to make this true sacramentalism into idolatry may very well lead the sacramentalist into making religion and worship purely objective, in which case, worship becomes a polyglot of rituals and forms with no inner consistency and purpose. The Reformation was a rebellion against just such a situation, but it was not the first of such struggles in the Church. Jesus opposition to the Pharisees had a somewhat similar emphasis and the early iconoclastic struggles were clearly against the tendency to make worship purely a matter of holy

objects and forms. One can easily go too far in the other direction also, as modern man has certainly done. Purely "spiritual" religion is just as heretical as pure "materialism."

Thus there is more point to the tract's distinction between sacramental worship as corporate and objective as contrasted to subjectivity, but to say that "worship must be objective" without giving due credit to the subjective aspect of all worship and condemning subjectivity as rooted in selfishness is a one-sided perversion of Christian worship bordering on ancient heresies. No matter how dangerously subjective modern man's conception of religion is, it does not excuse the simple equating of corporate worship with objectivity. The very question which needs to be faced by both sides of the present controversy is the

overcoming of the dilemma of objective versus subjective which is not so much a problem of the Church's worship as it is of modern man's dilemma between these two extremes, variously expressed as the conflict between the ideal and the real, between spirit and matter, mind and body, social values and scientific facts, etc. Modern humanism is torn between the apparent reconcilability of these polar aspects of life far more than the Church need be. It is not the purpose of this editorial to convert sacramentalists to subjectivity and individualism. We already have plenty of that. But rather to insist that such tracts for laymen or clergy deal in terms relevant to the religious problem of modern man and with decent respect for the full tradition of the Anglican Communion.

## JUST GO IT BLIND

BY

JOSEPH H. EARP

*Honorary Canon of St. John's Cathedral, Wilmington*

**A**UTOBIOGRAPHY runs a risk of debunking the author. Wordsworth said of Shakespeare that he revealed himself in his sonnets. Robert Browning snorts: Did Shakespeare? If so, the less Shakespeare he!"

I was invited to tell of some personal problem and how it was solved. I spent so much time trying to decide what problem was worth telling that I missed ranking among the distinguished writers who consented to reveal themselves.

To be sure, a few years ago I did have a bout with a bungling surgeon's knife which left me little to do the rest of my life but stay home and think. I thus became a personal problem to others. As to my awareness of a problem of my own it resolved itself into a question of how to react adequately to the patience and kindness of my friends. I really had not known that the world is so full of wonderful people. When I was a young clergyman an elderly woman whom I did not admire informed me that I would never be able to sympathize with other people until I experienced some affliction myself. I rather resented, inwardly, such cocksureness on the part of that woman, but now, fifty years later, I know that she was right.

Aside from the healing balm that lies in the goodness of other people, I think I am correct in saying that my physical and mental sufferings have been greatly alleviated by a religious consciousness which is so much a part of myself that it is difficult to dissect and analyze it. However if

it would be of any help to others I will reluctantly, but gladly, expose myself to my beloved Browning's censure. I will tear out from among a mass of personal convictions three that may or may not appeal to others. They have all, in some degree, been effective in dissolving what might have become a bitter feeling.

### Simple Christianity

**F**IRST I will mention my belief that the Christian religion, while infinitely profound, is essentially simple. Without meaning to be facetious I admit that I leave many religious controversies to my books. There they are, on my shelves, nearly two thousand strong, a formidable phalanx well equipped to take on all comers. I love them and seldom part with one except to some younger brother to help him against the wiles of an examining chaplain.

Consigning much discussion, then, to my literary archives, I find that doctrinal integrity may often be a much simpler matter than I had imagined.

For instance, sometimes the lecture room, with its learned expositions of several theories of the Atonement, fades away and I find myself with a group of children attending an English mission. I perceive that the missionary is very happy to see the children joyously singing—all but one little girl whose face is troubled. After the service he meets her in the aisle and inquires what is the



matter. She hesitates a moment and then confesses that she has stolen a penny from the till in her father's store. He expresses his sorrow at what she has done and then informs her that she must go home and tell her father what she has done. "Oh no," she says, "I couldn't do that." "But you must," he insists. The next afternoon he sees her singing at the top of her voice with the other children. He meets her again, and inquires whether she has told her father. She says she has. "And what did he say," inquires the missionary. Lifting her eyes to him she demurely replies; "He only kissed me."

Not all the factors involved in repentance and pardon are explicitly stated in that incident, but it contains enough light and leading to help me through my own remaining years.

"Blessed are the pure in heart, for they shall see God." I meditate with profit on the functions of the three persons of the Holy Trinity in the accomplishment of our redemption, but as to understanding the factors involved in that great doctrine it would appear that purity of heart, with its promise of the vision of God, is a simpler matter. Otherwise how few there be that are saved!

Again, I find that the Christian religion points out for me a rational short-cut through the mysteries of nature. I have come to think of the facts of the material world as being revelations of the laws of God. If I don't understand them, that is all there is to say—I don't understand them. I don't blame God for what I don't understand.

Some good men, reacting from the caricatures of Christianity, and entranced by the marvels of nature, give up the thought of God as being of no importance anyway; and some other good men, especially perhaps in these anxious times, feel the need of finding God in the schemes of things. Unless I am clearly off the beam I think that these good men, honest and sincere though they be, have lost their way. They will never find God in things. Scientific discovery is an unending search. An editor whom I knew, in answer to an inquiry how soon is the average scientific book out of date, replied: "As soon as it is off the press."

God is not elusive. The French mathematician Laplace reported to Napoleon that in exploring the heavens he had not found it necessary to assume the existence of God. I find myself saying "But, my dear Marquis de Laplace, it is evident that the laws of the universe, which you have so ably discovered and described, require a law-maker, and him have I found in my heart."

## Hold of the Divine

**A**YE, in my heart. And that suggests one more reasons why I have found the Christian religion to be so helpful. It enables us, all of us, by the magic of trust, to take hold of the divine strength and love. Such trust does not mean that we hold parley with superstition, or with guesswork, or with mere sentiment; yet it is not difficult to imagine what was back in the mind of the brother who said: "I don't know, I just believe."

Many things I believe for which I can give only vague reasons. My brilliant friend, the professor of metaphysics, does the same, and likewise some great scientists and preachers. But, to come down from such a lofty perch, let me relate an incident which I witnessed one rainy day in Philadelphia. I saw a little old woman standing at the busy corner of Broad and Arch Streets trembling at the thought of having to cross the crowded street. Suddenly the roar of the oncoming traffic ceased and she hurried to the other side. She was quite unaware of the young policeman walking just behind her with unlifted hand. That officer might smile at the thought of his being a guardian angel; perhaps he didn't believe in angels at all, but as for me, I passed on up the street more than ever suspecting that the celestial air is full of them.

In churchmanship I suppose I should be classed as a liberal, and I certainly am a devoted believer in the methods and results of modern Biblical study. Therefore I am prepared to believe that the account, say, of Elisha's servant having his eyes opened so that he saw the mountain full of horses and chariots of fire round about the prophet, may be a bit of folklore that grew up in Israel like some of the stories told of our American idols; but something did happen that gave rise to the vigor and persistence of the tale. To sit down and try to invent those stories would almost be like trying to compose a Lord's Prayer.

Students of the Old Testament will recall that beloved old German, Franz Delitzsch. In a plain and humble apartment in Leipsic he and his frau lived the simple life. Hist!—it is now late in the evening. He turns the pages of his Bible, closes the book and murmurs "Good night, Lord, we are on the same old terms." One does not need to be a great and renowned scholar like Delitzsch to keep a devout tryst with his Bible.

Who knows what tomorrow may bring forth? But we need not fear, though the earth be moved by atomic bombs and though the political waves thereof rage and swell.

Let us take a final trip together. Come with me into a home of the old South. A young belle

comes to the old nurse whom she has known and loved all her life. Heart-broken she pours out her trouble. The future is dark. She cannot see a step ahead. With her head buried in the old woman's bosom she is rocked back and forth as when she was a little child. And with more than worldly wisdom her nurse counsels her "Just go it blind, honey; Just, go it blind." That fine young girl is trusting her old friend, may not we trust God? For we, too, know whom we have believed.

Perhaps I should add a word about my personal problem, but, the problem—what has become of it?

## A Letter To My Survivors

BY

**HUGH D. McCANDLESS**

*Rector of the Epiphany, New York*

**H**AVING attended several funerals which struck me as not truly representing the faith and preferences of the person deceased, I . . . hereby leave these directions for arrangements at my death. They may be altered by my survivors as circumstances require, but they represent my wishes at this time.

1. I wish the cheapest coffin, if one is used, available in the funeral director's stock. It would offend my faith to have any extra expense wasted on my discarded body.

2. I wish no floral tributes. My immediate family may put a spray of my favorite flowers, . . . , if they are available, on the coffin or on the altar, if this is allowed. If notices are to go into the newspapers, I should like something said to this effect: "Kindly omit flowers. Instead, if you wish, please send the money to the following church organization, . . . at the following address . . . , in which he was much interested" If an organization is not listed here, I prefer one be named that is connected with the Protestant Episcopal Church, as I believe such gifts serve a double purpose.

3. I really do not care if people look at my body after my death or not. There is no accounting for tastes.

4. If it is feasible, I should like the corneas of my eyes to be given to an eye-bank. The same is true of any other part of my body. Any post-mortems or dissections that would serve science may be performed. If at the time of my death, civilization has overcome sentimentality to such an extent that my cadaver may be given to a

medical student without subjecting my survivors to scandal or misunderstandings, I should like this to be done.

5. I do not care whether I am cremated, or buried, or dissected. I prefer that this be decided in the light of whichever is most convenient for my survivors; and if they have no choice, I prefer that this be decided according to whether, at the time of my death, space is at a premium, or the soil needs replenishing, or the hospitals need cadavers.

6. I wish my funeral service to be as simple as possible, in accordance with the rubrics in the Book of Common Prayer. If there is singing, I wish congregational singing only. My favorite hymns are . . . but there is no necessity to sing them.

I shall sign and date this letter. I shall initial and date any future corrections. Since it is meant for the convenience of my survivors, I ask them to change anything that proves not to be convenient. I do not wish them to be put to, or to go to any unnecessary trouble or expense at the time of my death, as most of such extra troubles and expenses are not Christian.

## Body And Blood

BY

**PHILIP H. STEINMETZ**

*Rector of the Ashfield Parishes*

**T**HERE is a good deal of horror expressed and unexpressed over the words "body" and "blood" as used in the holy communion. Some people even stay away from the sacrament because it is so upsetting to them. Yet the same people will eat a fine piece of juicy roast beef without emotional strain.

The difference lies in the associations we have with words and objects. We think of roast beef as good food, not as part of a dead animal's body and so we accept and digest and are strengthened by it. We need to think of the body and blood of Christ as living spirit touching our inmost selves, for that is what it is in reality. The bread and wine are the outward and visible signs and means by which we are touched inwardly in spirit by the living Christ, really present.

That may sound like belief in magic. But is it not magic any more than it is by magic that a handshake strengthens the bonds of friendships. You may wonder how such an act does have such an effect, but there is no doubt that it does so. You may notice that friendship grows by other

means and on other occasions, but that in no way eliminates the fact or belittles the importance of shaking hands.

So the body and blood of Christ faithfully received in the holy communion keeps us alive and makes us stronger in spirit and in a life alight with truth.

## A Good Book

BY

WILLIAM P. BARNDIS

SOME years ago Ernest Hemingway wrote the popular book *For Whom the Bell Tolls*. The title was arresting and unusual and it was discovered that it was taken from the writings of John Donne. This set people to read Donne afresh, and his writings received renewed interest and attention because of the widespread currency which Hemingway's book enjoyed. In a sense John Donne came to life again for many readers.

In some such way a book written quite some years ago, and fallen into disuse generally, has in the Church come to life again, because of the conscious needs of the Church nowadays. I am referring to the book *Evangelism In the Church* by the late Rev. J. A. Schaad. For years this book has laid more or less dormant awaiting the time when the Church would feel keenly the need to carry an evangelistic message to the unchurched in our various communities. That time has now come and this fine book has been reprinted with permission of the National Council. It contains a preface by the Bishop of New Jersey.

Thus Dean Schaad, being dead, yet speaks in the living pages of this useful book. Our present interest in evangelism has given the book new life.

There is a sense in which, in the realm of ideas and of the spirit, there are no such things as historical dates. True, a man always speaks or writes in the thought forms of his own time and what he says is often historically conditioned, yet if he really writes of those things which touch the hearts of his generation the chances are he will touch other generations as well. When we are concerned with such matters as conversion, evangelism, sin, forgiveness, and the grace of God, we are dealing with realities relevant to every age and person. When the Church emphasizes these, she speaks to basic interests of the human soul.

## Meekness

BY

PHILIP F. MCNAIRY

*Dean of St. Paul's Cathedral, Buffalo*

A short, average-looking young fellow stood in front of an examining naval officer. The officer, working with the naval recruiting service asked, "Are you interested in sports?" The student answered quietly, "I play a little football now and then." Sometime later the officer discovered that this soft-spoken young man was a Little All-American quarterback who had won letters in three sports.

The athlete's quiet answer was only part of a life lived in humility. He had worked his way through college by waiting on tables. In the process he had endeared himself to the whole student body.

There was another athlete in the same college—a big rugged specimen of humanity—also a good football player. He loved to brag about his ability, made life miserable for lower classmen and was universally disliked as a consequence.

Sometimes it seems that the meek inherit a good deal more than earth.

Why is it that we shy away from meekness? Perhaps it's because we confuse meekness with the timidity of a Casper Milquetoast. We can be certain Jesus didn't have that kind of meekness when he preached the sermon on the mount.

We need only to look to the life of Christ to see what he meant by meekness; for he only lead where he himself had been. When we consider his humility, all braggadocio disappears, as well as timidity. Think back on Maundy Thursday. That night he and his followers were footsore and weary, yet none ministered to the needs of the others. Jesus girded himself with a towel and washed his disciples' feet. He would have no protests, but by his example taught with vivid clarity the lesson of meekness: "He that would be great among you, let him be the servant of many." This and similar incidents let one author to write a book entitled, "The Terrible Meek." There is a compulsion about the humble that is truly terrible. The results of the humble suasion so characteristic of Jesus, transmitted to the disciples, removed their fears about priority. His example led them into the greatest missionary endeavor the world has seen. Through them and their meekness, God went a long way toward inheriting the earth. Blessed, indeed, are the meek!



# EPISCOPAL CHURCH BRIEFS

**TRINITY**, Boston, has a club for young married couples and workers recently graduated from school or college, that is named after Phillips Brooks. On April 20 the speaker was Christian Herter, Jr. of the Mass. general court and on the 27th William Leuchtenberg of Americans for Democratic Action. Trinity Club, the men's organization, met April 21 to hear the minister of Old South Church, Frederick Meek. The Canterbury Club for students on the 20th heard Prof. Ernest Hauser who teaches colloid chemistry at M.I.T.

**WILLIAM N. MCKIE**, organist and master of choristers of Westminster Abbey, London, gave an organ recital at the Cathedral of St. John the Divine, New York, the evening of April 29. He played compositions of Johann Sebastian Bach, Henry Purcell, Orlando Gibbons, John Blow, Cesar Franck, Hubert Parry.

**CHILDREN** of the first, second and third grades of the Church school of the Heavenly Rest, New York, presented "The Stolen Prince and the Lost Princess," a Chinese play by Dan Tothoroch, on April 30. It was

presented in the Chinese manner, meaning make-believe instead of settings, so there was no curtains or scenery.

**ST. MARTIN'S**, Charlotte, N.C., had two fires last month, thought by police to have been set by a "laughing man"—so described by children in the vicinity. The damage was heavy. The same week witnessed a fire at a nearby Presbyterian Church, thought to be the job of the same firebug.

**REV. B. F. PETERSON**, missionary to Alaska, was the speaker at the Auxiliary meeting for the Orange, N.J. district on May 2, meeting at the Incarnation, East Orange. He shows slides of his work.

**PROF. ROBERT S. ELLWOOD**, head of the division of education of Nebraska State Teachers College, was the toastmaster at the dinner May 7 which closed the convention of Nebraska. He is active in church affairs and is a sponsor of the Canterbury Club at his college. The convention was held at North Platte. Roger Blanchard of 281 was the dinner speaker.

**TRINITY CATHEDRAL**, Little Rock, Ark., has new carved choir stalls that took over a year to make. They are a memorial to Snow Stuart Williams who was a member of the choir for nearly half a century, the gift of her son and granddaughter.

**ST. ALBAN'S**, Stuttgart, Ark., is to have a new parish house, now in the process of building.

**SOCIAL RELATIONS** conference for the seventh province was held May 1 at Trinity Cathedral, Omaha, Nebr., with the following leaders; the Rev. Almon Pepper head of the national department; the Rev. John Philbrook of the Town-Country Institute, Parkridge, Mo.; the Rev. Diasuke Kitigawa, Japanese Community Center, Minneapolis.

**GETHSEMANE**, Minneapolis, had an organization for men back in 1869 but for one reason or another it went out of existence. Several years ago a group was organized as an associate vestry, which did good work, but it had weaknesses, chief of which was that membership was by appointment and thus some were

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**WHY WORSHIP?** by Charles Herbert Young

**THE WORK OF A BISHOP** by Bishop Lawrence

**THE CHRISTIAN AND HIS MONEY** by Bishop Washburn

**THE MARRIAGE SERVICE** by Hugh McCandless

**PRACTICAL SUGGESTIONS ON RUNNING A PARISH** by Bishop Lawrence

**MEANING OF THE REAL PRESENCE** by G. A. Studdert-Kennedy

**WHY BELIEVE IN JESUS?** by Albert H. Lucas

**MISSIONS DEMAND UNITY** by Bishop Azariah of Dornakal

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**THE WITNESS**

**Tunkhannock, Pa.**

excluded. So it was disbanded this spring and a men's club launched "to promote Christian fellowship and to assist the rector in the work of the church through special committees."

**EAU CLAIRE** had a conference for lay readers April 19-20, with the annual retreat for the clergy meeting at the same time. Prof. W. F. Whitman of Nashotah was the conductor. On the 22nd they met with Bishop Horstick to plan the spring and summer work.

**DUBOSE MURPHY**, rector of Christ Church, Tuscaloosa, Ala., has accepted election as historiographer of the fourth province. Like his predecessor, the late Edgar L. Pennington, he is an associate editor of The Historical Magazine.

**WILLIAM G. POLLARD**, atomic energy expert of Oak Ridge, Tenn., was the headliner at the convention of South Carolina, meeting at St. Michael's, Charleston, April 29-30. He is a candidate for orders.

**CANTERBURY CLUBS** of South Carolina held a convention at Camp St. Christopher, Seabrooks Beach, April 26-28, with the rector of St. Luke and St. Paul, Charleston, Jack Q. Beckwith, the headliner.

**SOCIAL RELATIONS** department of South Carolina has appointed to its committee an experienced worker in the problem of alcoholism: Hugh S. Thompson, layman of St. Matthew's, Darlington. He is prepared to work with groups both within and outside the Church.

**SUCCESSFUL MARRIAGE** and the Christian family was the subject of a series of discussions sponsored by the Auxiliary of St. John's, Florence, S.C. Attendance surpassed expectations with quite a few couples coming from other churches.

**CHAPLAIN RICHARD WILMER** of the University of the South is to give two lectures at Seabury-Western, May 13-14, on the English Reformation and the doctrine of the Church. **LAYMEN** of the Syracuse, N.Y. area held their annual corporate communion on April 27 at St. Paul's, with Bishop Peabody celebrating. Speaker at the breakfast that followed was Francis A. Parker Jr., prominent churchman of Marblehead, Mass.

**ST. MARK'S**, Denver, was so damaged by a windstorm recently that it was condemned and sealed by the city as unsafe for use. Several hundred pounds of stones fell from the tower. The ban was lifted when another entrance was used. Engineers say the building is sound but repairs are needed at once, including the removal of all copings and decorative stone, as well as the top portion of the tower.

orative stone, as well as the top portion of the tower.

**BISHOP Y. Y. TSU** of China has just concluded a series of lectures at the school of theology, University of the South, covering a period of a month. He dealt with the religions of the Orient and traced the Chinese culture from its beginning, contrasting it with the culture of ancient Israel.

**BISHOP DONEGAN** has designated Sunday, May 25, as the day on which he asks all parishes to make a special offering for welfare and chaplaincy activities. Four organizations will be helped: the City Mission Society; Seamen's Church Institute; Youth Consultation Service; Service to the Aged.

**ST. LUKE'S**, Fort Collins, Colo., has about finished a new parish house, skilfully built on a 45 by 45 lot so as to get the most out of the limited space.

**ST. FRANCIS CHURCH**, Houston, had fifty members when the Rev. G. R. Wheatcroft took charge 22 months ago, and was meeting in a school. It now has 320 communicants and its own parish hall, and was incorporated as a parish a few weeks ago by Bishop Quin.

**ST. JOHN CATHEDRAL**, Denver, where the Very Rev. Paul Roberts is dean, is sponsoring a mission in University Hills-Southridge area of the city. Acre and a half of land has

been bought and a parish house will be started this spring, with a church and rectory later. The Rev. Gerrit S. Barnes of the cathedral staff is in charge and reports that there are about 90 each Sunday at church in addition to 100 in the Sunday school.

**STEPHEN JOHNSON SR.**, past vestryman of St. Matthew's, Grand Junction, Col., decided the church needed more pews in the nave. He went to work alone, raised about \$2,000 and bought 14 pews at \$125 each.

**MRS. C. A. LICK JR.** of Ft. Smith, Arkansas, was the headliner at the spring conference of the diocese of Texas, meeting April 23-24 at Lakeview Camp, near Palestine. Her talk was followed by seven discussion groups, headed by chairman of committees. Mrs. Lick is vice-president of the Auxiliary in the 7th province and has been delegate to two triennials.

**GOOD SHEPHERD**, Austin, Texas, is being air conditioned. First contribution toward the cost came from A. P. Carr of Dallas, the father of Mrs. William Houston, a communicant.

#### VESTRIES SEEKING CLERGYMEN

Are invited to communicate with the undersigned, regarding chaplains now being released from the Armed Forces. Charles U. Harris, Chairman, Armed Forces Commission, Diocese of Chicago, Highland Park, Illinois.

## The Prayer Book Its History and Purpose

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Rector of Trinity, Miami

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**THE WITNESS**  
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# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*What the Church of England Stands For.* By the Bishop of London, J.W.C. Wand Mowbray's. \$1.50.

Presumably, this book is for the laity, and as such might have a limited use, but it lacks clarity on several points. For example, it is difficult to know whether in the opinion of the author, the Church of England teaches that there are two sacraments or seven, or whether in imposing discipline it is the "divine society" or the priest who deals with the offender. Because the book raises almost as many questions as it settles, it might be useful in discussion groups.

Lane W. Barton

*The Voice of the Irish.* By Blanche Mary Kelly. Sheed and Ward. \$4.25.

"After centuries during which it was stifled in a throttled throat, reduced to a whisper behind the hedge, used only for the expression of resentment or of woe, and hushed at last into ignominious silence, the Voice of the Irish is once more audible, not only in Ireland, but throughout the cultivated world."

The publishers consider the above a fair sample to put on the book jacket of this documentation of Irish literature. So do we; and we think it is very decent of them to warn the public.

*Best Sermons 1951-1925.* Edited by G. Paul Butler. Macmillan. \$3.75.

Only the Archangel Gabriel could say what were the best sermons of the past year, but Dr. Butler does give here one of the best collections of good sermons possible. It is interesting to note the trend toward brevity

and simplicity (in view of Mgr. Sheen's success on television using old-fashioned "hokum" oratory), and it is good to see that about the most urgent note in this sober honest preaching is sounded by our own men; Bell, Pike, and Hodgson.

*Triumphant Believing.* By John Short. Scribners. \$2.50.

Twenty sermons by a Scotch minister in Canada. Their aim is to provide an antidote to apathy. Spiritual and practical, but not brilliant.

—L. C. R.

Question by the Book Editor: Why does a workmanlike book of quiet sermons have to bear a purple-and-gold title like "Triumphant Believing?" It makes everything after the title page an anti-climax.

*Prayer for Students.* Edited by John W. Doberstein Muhlenberg Press.

"If you are too busy to pray, you are busier than God intended you to be."

All students should benefit by this book. It contains a program for private worship, including prayers for morning and evening, and a purposeful method for reading the Bible.

The prayers cover a wide variety of situations and occasions common to the lives of all students. These prayers are chosen from many sources—some are from the Book of Common Prayer, some are by St. Augustine, Thomas Aquinas, Martin Luther,

some by laymen as Abraham Lincoln, Samuel Johnson, J. H. Jowett, and some are written by contemporaries as Reinhold Niebuhr, Luther D. Reed and Emil E. Fischer.

Margaret Campbell and Sally Wood, *Cornell School of Nursing*

*Westminster Historical Maps of Bible Lands.* Westminster Press. \$1.00.

Well printed, clear, and attractive. A convenient and inexpensive extra tool for church school teachers.

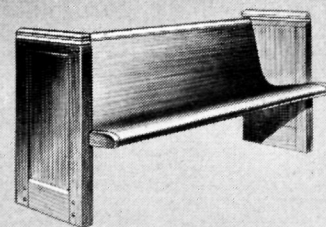
*Transatlantic Exchange.* By H. N. Hancock. Morehouse Gorham. \$1.05.

An account by an English clergyman of his exchange with a New England doctor and what he learned and thought of our American ways.

—H. R. C.

*Two Cheers for Democracy* by E. M. Forster, Harcourt, Brace and Co., New York, 1951. \$3.50

It is true has some books which one finds by browsing in a library or bookstore seem to fall beneath one's groping fingers because of some kind of inexplicable guidance. When this happens, the heart and soul sings. This collection of essays by the author of *A Passage to India* has this effect. The writing deals with human dignity and courage and the author is, surely, concerned with 'strong meat' for our era. As such, he gives us a rich and nourishing meal. —W. B. S. JR.



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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

M. L. WARNER, missionary in Alaska since 1927 has retired.

CLAUDE L. PICKENRS JR., missionary to China since 1926 had his furlough extended to July, 1953, to permit him to serve as acting secretary of the Near East committee of the division of foreign missions of the National Council of Churches.

ERIC PEARSON is now rector of St. Luke's, Kearney, Nebr., and was instituted by Bishop Brinker on April 3.

HAROLD D. AVERY, to be ordained deacon is June, has been made curate of Trinity, Watertown, N.Y.

JOSEPH L. BROWN, formerly rector of St. Mark's, Richmond, Va., is now rector of St. Luke's, San Antonio, Texas.

LEVERETT B. DAVIS, formerly rector of Christ Church, Exeter, N.H., in now chaplain of Holderness School, Plymouth, N.H.

ARTHUR W. MATTHEWS, formerly curate at St. Paul's, Chester, Pa., is now rector of the Redeemer, Andalusia, Pa.

WALTER L. SHAFER, formerly rector of Immanuel, Ansonia, Conn., is now rector of the Ascension, Jersey City, N.J.

HUBERT J. BUCKINGHAM has resigned as rector of Holy Trinity, Tiverton, R.I. because of illness. He will continue to do supply work.

THEODORE J. JONES was instituted rector of St. Andrew's, New York City, on April 6 by Bishop Donegan. The parish has about 1,300 communicants and has notable rectors, with Mr. Jones the first Negro to fill the position. He was formerly on the faculty of St. Paul's Polytechnic Institute, Lawrenceville, Va.

LESILE A. WILSON, formerly rector of St. Andrew's, Chariton, Iowa, is now rector of St. Andrew's, Cleveland, Ohio.

JOHN D. SPEAR, formerly rector of St. James, Cashmere, Wash., is now rector of St. James, Paso Robles, Cal.

ERNEST D. RICHARDS, formerly on the faculty of Central Theological College, Tokyo, is now on the staff of Shoin Junior College, Kbe, Japan.

HARRY G. SECKER JR., vicar of St. Francis, Dallas, Texas, is now rector of Holy Comforter, Angleton, Texas.

DELBERT W. TILDESLEY, serving with the armed forces in Korea, is to be discharged presented and will resume his position as director of education at Ascension and Holy Trinity, Denver.

## ORDINATIONS:

ARTHUR E. WALMSLEY, assistant at Holy Apostles, St. Louis, Mo., will be ordained priest May 9 by Bishop Lichtenberger.

## LAY WORKERS:

The following missionaries have retired, it was announced at the April meeting of the National Council:

BESSIE C. KAY, missionary to Alaska since 1931.

ELISE W. RIEBE, deaconess missionary to China since 1915.

EDWARD H. KING JR., missionary to China, 1919-43, when he returned and has since been on indefinite leave of absence.

HALLIE WILLIAMS, missionary to Japan, 1915-41, when she retired but returned at the close of the war and remained until 1951.

## DEATHS:

HUNTER WYATT-BROWN, 68, retired bishop of Harrisburg died at Sewanee, Tenn., April 24th following a stroke.

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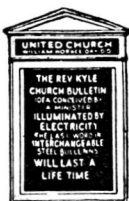
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# BACKFIRE

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.

**ELIOT WHITE**  
Clergyman of New York

Please accept heartfelt praise for your noble editorial "How Low is Low" (April 24). I have written the Rev. Dr. Cavert, as you suggested, and believe made my position clear, with expression of my great disappointment with the Council board's evasions and also the hope that a drastic change may soon be made in the entire policy.

**JOHN CARY**  
Layman of New York

I was thrilled with your issue (April 17) devoted to the splendid work being done by the Episcopal City Mission of New York. The work of this agency is less known than it should be and consequently not as well supported as it deserves. The Rev. William E. Sprenger and his staff are to be congratulated and it is to be hoped that the stories reported in your excellent number will prompt many people to give generously to it.

**MARY CUMMINS**  
Churchwoman of San Francisco

I am glad to see articles again by the late Bishop Johnson. It would be hard to find a man in the Church today with his rare gift of expression. The one "The Two Per Cents" in your issue of April 17 is so very fine that I have had it minographed and sent to a number of friends, with the suggestion that they would do well to be regular subscribers to your excellent magazine.

**JAMES WARD**  
Layman of Boston

I read the Meditations by Thomas V. Barrett than ran in the Witness during Lent. I also saved the copies and have just ready them again at one sitting. They are so very fine that I urge that you put them out in pamphlet form. He has a rare gift of expression both with serious articles like these and his satire as set forth in Mr. Entwistle.

**NANCY CORNWALL**  
Churchwoman of Philadelphia

The Witness is always fine but I do not recall ever having received a better number than the one for April 10. It would be hard to find in one number of any magazine better articles than those by Benedict Williams,

John Leffler, Harold Gosnell and Thomas Barrett.

**CHARLES L. MCGAVERN**  
Rector of Holy Cross, Tryon, N.C.  
The issue of April 24 is an excellent coverage of the activities of the Girls' Friendly Society.  
**WILLIAM BOYD**  
Layman of New York

How Low is Low indeed. The editorial with that title that appeared in your issue of April 24 was, in my judgment, scandalous. I do not know Bishop Sterrett personally but I am sure he is Christian gentlemen, which certainly cannot be said for whoever wrote that piece, or any of the Witness editors if they put their approval on such a piece of writing.

**RICHARD MIDDLETON**  
Rector at Vicksburg, Miss.  
The ten copies of the Witness each week in Lent was the biggest six dollars worth we ever had.

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