

The WITNESS

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January 17, 1952



CAMPUS OF NASHOTAH HOUSE

Offerings for all Seminaries will be taken January 27th

Randolph C. Miller Writes on Seminaries

STORY OF THE WEEK

General Convention Structure Likely to Be Changed

Reducing Number of Deputies Is Recommended In Report of Joint Committee

★ Reducing the number of deputies in each order from four to three; the whole Church to pay the cost of General Convention instead of the entertaining diocese; a plan which provides for the travel expenses of bishops and deputies, are among the recommendations that will be made to the Convention meeting in September in Boston. The resolutions will be offered by the joint committee to study structure and organization of the General Convention which, in two meetings, "has given careful consideration to the many resolutions and recommendations submitted to the committee at the General Convention held in San Francisco in 1949 and since that time."

The first resolution that will be offered provides for the payment of a sum not to exceed \$50,000 to the diocese entertaining the Convention. It also calls for the rotating of Conventions among the eight provinces. To raise the money for this, and for the salary and expenses of the Presiding Bishop, the committee will propose an assessment on each diocese and missionary district of ten cents per communicant.

Traveling Expenses

Another resolution provides that the treasurer of General Convention shall determine the

distance from the see city of each diocese to the place Convention is held. He will then remit to each diocese, on or before July 1st in Convention year, "a sum equal to the product obtained by multiplying five cents by twice the mileage so determined for such diocese or missionary district for the number of bishops in such diocese or missionary district and the number of deputies to which such diocese or missionary district is entitled. Amounts so remitted shall be used solely for the travel expenses of its bishops and deputies, and each diocese and missionary district shall account to the treasurer of General Convention on or before January 1st following each session of General Convention for amounts so spent, returning with such report any portion thereof not so expended."

The proposal to reduce the number of clerical and lay deputies from four to three, on the ground that "the house of Deputies has become unduly large, thus militating against the expeditious dispatch of business", will be made by proposing an amendment to the constitution, which will require passage by two Conventions to become effective.

At the San Francisco convention the practice was established of having a special committee

certify the minutes daily, rather than to have daily reading of them. The committee is of the opinion that the rules of order were thus changed and that it is not necessary for them to make any recommendation. Any who have attended a convention know that hardly any deputies are in their seats for the reading of minutes, and those that are usually are opening their mail or reading a newspaper. So it can be assumed that the practice established at San Francisco will be continued.

New Commission

The committee will propose that a joint commission of three bishops, three presbyters and three laymen "be appointed to study proposed changes in the constitution and canons, and to receive, collate and originate recommendations with respect thereto. All proposals for amendments to the constitution or for changes in the canons made between sessions of General Convention shall be referred to the joint commission for study, collation, recommendation and report. The report of the joint commission shall be referred immediately upon the convening of a session of General Convention to the appropriate committees of each house on amendments to the constitution and canons for consideration by such committees."

The resolution provides further that any proposal on constitution and canons must be in the hands of the commission at least three months prior to the Convention. Otherwise, unless the commission considers the matter extremely urgent, it will be held over until the following Convention.

The matter of split votes which has plagued several Con-

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ventions will also come before the Boston Convention through the following resolution: "No action of either order shall pass in the affirmative unless it receives the majority of all votes cast and unless the sum of all affirmative votes shall exceed the sum of other votes by at least one whole vote. An equally divided vote of a diocese or missionary district in either order shall be counted as one-half a vote in that order in favor and one-half a vote in that order against the proposed action except only that in the case of a proposal to amend the constitution or to revise the Prayer Book such a divided vote shall be counted as a vote against the proposed amendment or revision."

The committee will recommend a change in the rules of order so that "reports of all joint commissions and joint committees shall be received by title on the opening day of the Convention, and all resolutions contained therein requiring reference shall be forthwith referred to the appropriate committees, but each such committee to which a resolution is referred shall make report thereon to this house only at the time the report of such joint commission or committee is made the order of business, and then only after the resolution in question has been presented to the Convention for its consideration."

Other Recommendations

The committee urges the continuation of the present practice of the secretaries of notifying all members not later than January following Convention, of the committees to which they were appointed and also of reminding them again a year before the opening of Convention. The recommendation is also to be made that the secretary of the House of Deputies provide forms on which deputies may

list special skills and abilities which will be made available to the president to assist him in making appointments.

The practice of some bishops of having pre-convention meetings with elected deputies and diocesan leaders to discuss issues and procedure, is recommended in the report.

The proposal of the National Youth Convention that the date of General Convention be changed so as not to interfere with the opening of schools and colleges was considered but the committee states that "the customary dates of General Convention should not be changed to an earlier time."

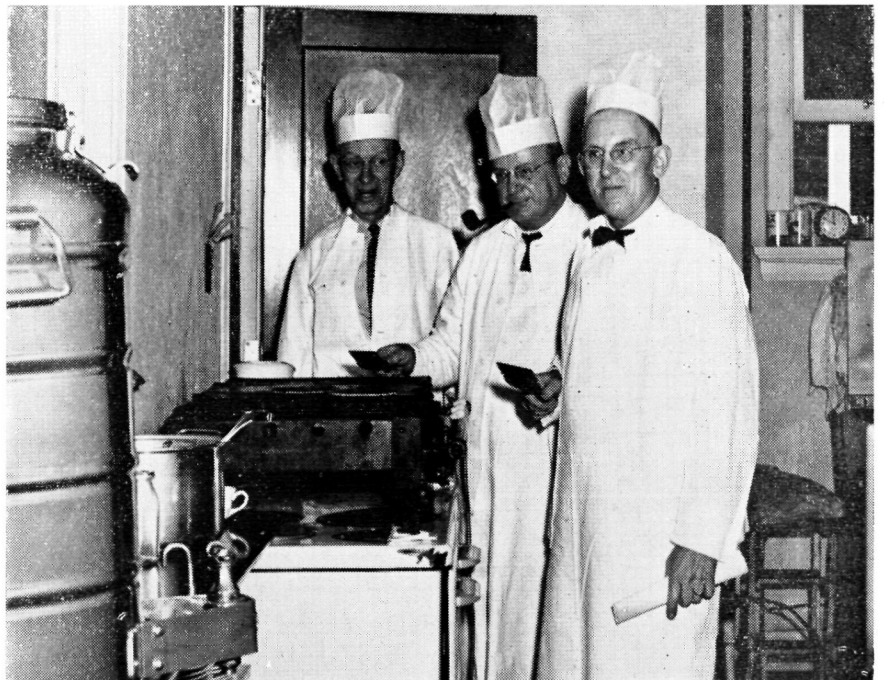
The chairman of the committee is Bishop Heistand of Harrisburg, with Bishop Walters of San Joaquin and Bishop Barth, coadjutor of Tennessee the other bishops. The clerical members are the Rev. K. A. Stimson of Milwaukee, Dean Albert Stuart

of Louisiana and Dean Sidney Sweet of Missouri. Lay members are David E. Bronson of Minnesota, Edward F. Colcock of Olympia and Walter S. Rowe of Southern Ohio.

CATHEDRAL OBSERVES ANNIVERSARY

★ The sixteenth anniversary of the first service held at the Cathedral of St. John the Divine was observed on January 6th. Bishop Donegan preached and a festival Te Deum was sung by the choir of sixty-five men and boys under the direction of Norman Coke-Jephcott, cathedral organist.

The cathedral site, over eleven acres, was purchased in 1891 from the trustees of the Leake and Watts Orphan Asylum, which was building its present plant near Yonkers. The old asylum building, now the guild hall, was adapted for use, a chapel was set up in it, and there Bish-



Mayor Henry L. Nichols of Danville, Kentucky, the Rev. Edgar C. Newlin, rector of Trinity Church, and Madison Lee, superintendent of the Kentucky School for the Deaf, become cooks for an evening, griddling pancakes at a supper to raise funds for charity

op Henry Codman Potter, sixth Bishop of New York, presided over the first cathedral service, assisted by a member of his clergy. The corner stone of the new cathedral-to-be was laid on December 27, 1892, nearly a year after the first service.

The cathedral is now about two-thirds finished, although several depressions and three wars have occurred since it was begun. There is not one cent of debt.

In addition to the cathedral building, there are six other buildings on the grounds: the guild hall, choir school, cathedral house (offices, etc.), diocesan house (offices of the diocesan boards, commissions and organizations), synod house, and the bishop's residence.

NO CREDIT BY LIFE

★ Maude Callen, United Thank Offering worker at Pineville, S.C. for the past twenty-five years, was featured twice in Life magazine in December. The December 3 issue carried a 12-page story entitled "Nurse Midwife" with 31 pictures showing various phases of Mrs. Callen's work with the Negroes of Berkeley County. The December 24 issue pictures her opening some of the numerous letters which came to her following the article, many of them containing donations for her work. The Life magazine articles contained no reference to her connection with the Episcopal Church.

Mrs. Callen has been a worker in the diocese of South Carolina for twenty-five years. She lives at Redeemer Mission, Pineville, where the diocese has a church, a school, and a clinic. She went to Pineville as a Church worker and later became also a member of the health department of the county. Her home and clinic were built by Bishop Albert S. Thomas, retired, who raised the money for that purpose. She receives a regular salary from the diocesan office from funds contributed by the women of the Episcopal

Church throughout the nation in their United Thank Offering.

SERMON RESULTS IN MISTRIAL

★ A mistrial in a \$100,000 slander suit involving atheism charges was declared by the judge of a county circuit court at Fairmont, W. Va., because the Rev. Graham Luckenbill, rector of Christ Church, declared in a sermon that the trial reminded him of the Spanish Inquisition and of the crucifixion. A report of the remarks was in the local papers so the judge dismissed the jury on the grounds that those who had heard the sermon or read about it could not give the case a fair trial.

The suit was brought by Luella Mundel, former head of the art department of Fairmont State College, who was dropped from the faculty. She charges that Thelma Loudin, member of the state board of education, had caused her to be fired by telling the board that the art teacher was an atheist and "a poor security risk." Dr. Mundel denied categorically that she was an atheist and stated that "I will admit there is a God if you will accept Webster's definition that a god is something a man worships. I worship truth. I believe there is a principle of benevolence in the universe. I worship Christian ethic and the teachings of Jesus Christ and I wish more people would practice them."

BISHOP COADJUTOR OF MILWAUKEE

★ The Rev. Donald H. V. Hallock was consecrated bishop coadjutor of Milwaukee on January 10th at All Saints Cathedral, Milwaukee, with Bishop Ivins, bishop of the diocese, the consecrator. Bishop Conkling of Chicago and Bishop Sturtevant of Fond du Lac were the co-consecrators. He was presented by Bishop Horstick of Eau Claire and Bishop Street, suffragan of Chicago, with the Rev. David Gibson of Chicago and the

Rev. W. Freeman Whitman of Nashotah the attending presbyters. Dean William H. Nes of Nashotah was the preacher.

FIRE DESTROYS CHURCH

★ St. Thomas Church, West Philadelphia, which houses the oldest congregation for Negroes in the country, was destroyed by fire, with the Rev. J. F. Anderson, rector, stating that damage is estimated at \$250,000. The structure was insured for \$90,000. Temporary arrangements were immediately made to hold services in a nearby movie theatre. On the Sunday following the fire the rector assured the congregation that a new church would be built, either on the same site or at a new location.

SEMINARIANS RECEIVE FINANCIAL AID

★ The Firestone Foundation has given \$9,000 to Kenyon College to aid three students for the three year course at Bexley Hall, divinity school of the college. A gift of \$6,000 for the same purpose was given a year ago. The men to receive the scholarship will be named by Bishop Burroughs of Ohio, with applications going to Dean Corwin Roach of Bexley.



JAMES C. WARDLOW is now in charge of St. Paul's Chapel, Williamsville, N. Y.

EDITORIALS

Series for Lent

AT the last meeting of our editorial board in New York we went into a huddle on what we would offer this year for the series in Lent. Over the years it has been our custom to present a special series designed for use in parish study groups as well as general reading.

The general title will be THESE ANXIOUS TIMES to which a number of distinguished clergymen has been asked to deal with some Persistent Personal Problem, or Problems, with which he has been called upon to deal and just how he handled it. We made no attempt to assign topics of course. Each man is to select his own, and if two deal with the same subject we believe they will be presented so differently that it will add to the interest rather than the reverse.

We can say now however that some of those asked to contribute have indicated what they will write about: the Chronic Alcoholic; the Un-Wed Mother; the Almost Broken Marriage; Can Prayer Work?; How to Make Marriage Work; Satan: Myth, Symbol or Reality?; Why a Creed? Several of the authors have also indicated that they will deal with collective social problems—like war and peace—which in these days is very much of a persistent personal problem for many. Some, we are told, seek to solve that all-important question by turning to other-worldly religion, others by hitting the bottle, with all too few working actively for international understanding.

We present the imposing list of rectors who have kindly consented to contribute to the series: Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore; Benedict Williams, rector of St. Stephen's, Sewickley, Pa.; Arthur Kinsolving, rector of St. James', New York; Leland Stark, rector of the Epiphany, Washington; John Leffler, dean of St. Mark Cathedral, Seattle; Matthew M. Warren, rector of

All Saints, Atlanta; Louis Hirschon, dean of Christ Church Cathedral, Hartford; Harold Gonnell, rector of St. Mark's, San Antonio; John M. Krumm, dean of St. Paul's Cathedral, Los Angeles;; John Yungblut, rector of St. John's, Waterbury.

The first number for Lent will be our issue of February 21, thus making it possible for those wishing bundles for discussion groups to have them on hand for the first week. With ten contributors, and possibly twelve since we have not yet heard from two clergymen, some of the eight numbers will feature two of these articles.

We are also pleased to announce another feature which will appear in Lent. The other evening we had dinner with Burke Rivers, rector of St. Stephen's, Wilkes-Barre, and he told us of the most impressive sermons he ever heard. They were delivered by the Rev. Thomas V. Barrett in which he impersonated the characters in the Holy Week story. We wrote to the creator of Mr. Entwistle the next day to ask if we might have them. The following message has just come from him: "You can have the Meditations. There are eight of them."

We think we are offering an unusually fine program for Lent—one which will prompt you to use the form for a bundle which will be found on the back page this week.

"Quotes"

IN large measure our Seminaries are still serving all our churches on the basis of the gifts made to them by far-sighted lay people in previous generations. They can meet the heavy demands now being made upon them only as Church people of today give them help. The offerings coming to them from Theological Education Sunday have already given them a tremendous lift. Every congregation in our Church is in debt to our Seminaries and I hope every congregation will give something to help them in this essential service to us all.

—ANGUS DUN
Bishop of Washington

Appeal to Self-Interest

EVER heard of the Church in business as a Savings Bank? Well, it's true according to our information from the diocese of Chicago. The every member canvass folder of one of our parishes makes this appeal, "Lay up for yourselves Treasures in Heaven. . . . Make Deposits Regularly Through Your Church Contribution." The Church is listed as a "branch office" of the "Christian's Savings Bank, Located in Heaven." Along with the folder comes a pledge card called a "Deposit Slip" on which the Churchman is to

contribute with the request to "credit above amount to my treasure in heaven."

Whoever's idea this was, we hope he didn't mean what this seems to be saying, namely, that by contributing to the Church one is adding up a score for himself in the hereafter. It sounds dangerously like the Romish doctrine of purchasing merit, and as such is a woeful twisting of the words of Christ. Laying up treasures in heaven was advised in contrast to laying them up on earth, and the point was to stress the things that are eternal over against the things that are temporal. The one you take with you; the other you leave behind. There was emphatically no thought in the original words of accumulating credit towards the future through a church pledge or through any other good work for which one might make a claim upon God.

We can hardly believe that such an interpretation was intended in the case of the pledge card

and canvass letter cited, but it easily conveys that impression to the innocent reader. Our support of the Church is our bounden duty as well as an expression of our stewardship of the things of God. It is decidedly not something done to win favor and credit in heaven.

Then, too, the Church is not happily pictured as a bank, a place of bars and vaults with the accent on security. The faith increases not by keeping it and locking it up, but, in the strange economy of God, by giving it away. It is not in saving its life, but in losing it for his sake that the Church is true to its Lord. Some Christians, and some Churches too, often act as though the faith were something to be kept to themselves. In truth, it is to be shared, it is the free gift of God to all mankind. We prefer to think of the Church, not as a banking institution where the appeal is to self-interest, but as the Body of Christ whose life was completely self-giving!

What Makes a Minister Tick?

BY

RANDOLPH C. MILLER

A MINISTER is described in various ways in the New Testament. He is expected to be a well-rounded, devoted, and effective person. This applies not only to his work in the Church, but also to his influence with his family and in the community. The description of a bishop in I Timothy 3:2-7 is relevant to our problem of what makes a minister tick:

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

We want our ministers to have character, ability, and wisdom. They study and work and practice in order to make themselves ready. This is where

the seminary, divinity school, or theological college comes in to train them for their jobs.

Personality

LET us see what makes a minister tick under three heads: (1) Personality, (2) Perseverance, and (3) Perspicacity.

The minister's greatest tool is personality. By this, I do not mean a "how to win friends and influence people" approach. It is not a matter of externals and techniques. We do not want smooth ministers who use people. The aspects of personality are such things as winsomeness, integration, and consecration.

A winsome person is one who draws people to him because of what he is. It is the kind of attractiveness we see in Jesus, who was loved with equal fervor by his disciples, by the women, and by the children. There was no question of hidden tricks or techniques. It was simply an example of how people respond to one who truly loves them. Jesus was clearly what he was, and he drew people to him because of it.

A minister's personality should be fully integ-

rated, which means that the center of his life should be a single ideal or person. A man has integrity when his whole being wills the good. A minister ticks with his people when there is no question of the center of his devotion. He can be trusted in little things and big things. The essential factor in Paul's success as a missionary was his singleness of purpose. Everyone knew exactly where he stood, whether they liked it or not.

A minister's whole person in all its attractiveness should be fully consecrated to God in Christ. Phillips Brooks defined preaching as "the meditation of truth through personality." Then he proceeded to be that kind of a preacher. The power of Bishop Brooks lay in the fact that men could see the power of the indwelling Christ at work in him; and thus they could see the hope of every ministry fulfilling itself in him. "Till we all come in the unity of the faith, and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 13)

Perseverance

The second major factor in making a minister tick is perseverance. He is a minister because he believes he has been called by God. This call is sufficiently strong to draw him through the long and tedious process of education in college and seminary. He believes that he has a vocation to serve God and man through the ministry of the Church. This leads to the perseverance that he needs in order to get things done. The true minister is a tireless worker, giving himself always to the care of his people, the administration of his parish, leadership in worship, and service in the community.

His perseverance must be practical. Frequently the minister is the best business man on the vestry, as far as the Church's business is concerned. What is called Christian economics often calls for an approach far different than that of an investment trust or a safe risk. He is not a dreamer, but a man who gets things done. And this means that he relies heavily on the loyalty of his people. There are some ministers who waste their time doing what intelligent lay people should be doing. As a result, their ministries as such are not fulfilled, and the lay people are robbed of their opportunity to serve the Church. The effective minister works through his lay people, and thus more is accomplished.

As a third factor, perspicacity goes with personality and perseverance to make a minister tick. This means he has insight, knowledge, and wisdom. His insight is that kind of inner power which makes him see the world from other people's point

of view. He has empathy, which is more than sympathy, in all his counselling and pastoral contacts. For empathy is this ability to feel with, or see with another person, to catch their perspective. Such a man has sure insights, because he is a man of prayer and consecration.

But insight is always based on knowledge. The effective minister knows his facts, whether it be in the usual fields of Bible, theology, and Church history, or in the wider fields of philosophy, psychology, and other subjects. He needs specific and technical knowledge in all these fields; he knows his educational principles and pastoral procedures. He knows what the gospel is, and how it is relevant to his people.

But knowledge of facts is not enough. It takes a mature wisdom to use knowledge in the service of God and the people. The minister must no longer be immature, "tossed to and fro and carried about with every wind of doctrine," but "speaking the truth in love," he may "grow up into Christ."

"The office of a priest is, to minister to the people committed to his care; to preach the word of God; to baptise; to celebrate the holy communion; and to pronounce absolution and blessing in God's name." (Prayer Book, p. 294).

Divinity Schools

THE Divinity School is the place where the minister gets his effective tools. He has been tested by his rector and vestry, by his bishop and standing committee, by a psychiatrist and physician. He has shown evidence of a good personality, developing perseverance, and the beginnings of perspicacity.

When he enters one of our Episcopal seminaries, he will find himself in a school of the highest standing in every way. He will be drawn into the fellowship of many young men with similar ideals and hopes. The academic standards will be higher than he found in college, and the amount of work may stagger him. He will master the facts of the Bible, theology and Church history. Furthermore, he will learn how to run a parish, lead a Church school, and to minister to the sick and afflicted from those who have successful experience in the field. He will learn to preach, often from excellent preachers in the neighborhood.

There will be constant effort to increase his sense of devotion, his acceptance of his vocation, and his perseverance in all his tasks. This is done mostly by example, but also through a carefully nurtured devotional life, and through the redemptive fellowship of life in the school.

There will be concern about his personality. He

will have a faculty advisor. Little things like table manners and gentlemanly behavior will be checked. His good qualities will be brought out in terms of winsomeness and attractiveness. And with so many married students in some of our seminaries, scripture is not forgotten: "Even so must their wives be grave, not slanderers, sober, faithful in all things." Some schools now have seminars for the wives of the students.

Support For Schools

EVERY seminary has a financial problem. Each seminary relies on devoted lay people for its income. Endowment, annual pledges, student tuition, and Theological Sunday are the chief means of support. With students pouring into the Divinity Schools in unprecedented numbers, every seminary has to expand its plant and its faculty. To some extent, this increase in cost is being met by the constantly larger offerings on Theological Sunday, but still these offerings are not large enough. The rector decides to which school the offering should go, and the smaller schools suffer because they have fewer alumni. If everyone would double their gift of the last Theological Sunday, most of

the Divinity Schools could meet their budgets for this year.

Above all this, however, is the need for adequate information among lay people. Surely there are those who would consider making large gifts to the seminary of their choice—for buildings or for a professor's chair, or for scholarships. Only large capital gifts can make possible the growth that is so urgently needed.

Do you remember how Jesus, when he saw the multitude, had compassion on them, for they were scattered as sheep having no shepherd, and he said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

When St. Paul was counting the glories of the gospel to the Romans, he wrote: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed: and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

Religion and the Mind

by
CLINTON J. KEW

WHEN I make hospital calls I try to help my parishioners by telling them to think of happy things and not of their illness. Occasionally a relative asks me to stay away from a sick bed. What is wrong with my hospital calls?"

Every clergyman should be well trained in making effective hospital calls. It is difficult to answer your question as I don't know you or your procedure in visiting the sick. There are at least five types of clergymen from whom you can derive some help from a brief survey of them.

First, there is the "pompous parson", the old boy who knows all the answers. He has come to do his professional duty, and do it he will. He sails into the room of his jittery parishoner, takes possession of the bedside chair, and booms pious phrases. He knows all the football scores, the political scene, the latest books and the history of the Church. Someone has suggested that he has a Yahweh Complex. Much as the patient may wish to turn

and run, he cannot. There is much he would like to ask his rector. He would like a prayer, if nothing else.

One patient made at least seven attempts to discuss his past mistakes which still troubled him, but at each visit the parson dismissed the subject as trivial. People, especially when they are ill, do not want to be lectured to or have their opinions abruptly contradicted. "What, are you sick again?" is a remark which should never be uttered in the sick room. The jaunty and airy manner of such clergymen does not reassure the patient that he will get well again; in fact he may be convinced that he is in danger because his pastor is "whistling in the dark" to keep up his courage. "I don't like to have those know-it-all parsons around," a nurse uttered one afternoon.

In view of the sensitivity of the sick person, the minister must eradicate his tactless remarks, and show extreme gentleness and consideration at all

times. Nothing is really accomplished by such blunt statements as, "Don't worry, there is nothing wrong with you." Most patients will not tell you how they feel if you have upset them.

When our parson sails out again the nurse remarks, "That patient needs another sedative."

Next there is the "sin-hunting preacher" who comes into the sick room like Sherlock Holmes, looking for sin. He asks the patient how he is getting along with the Lord, and the devil. One man remarked, "My preacher seems to have the feeling that when I am helpless and more vulnerable, he can look for sin." This fellow prays loud and long for his "miserable sinner" who has "no health" in him. He wears his long face, with its black-gloved gloom, as he fires his probing questions. "He stands over me," said a man of eighty-two, "and I feel caught in a trap."

The first impression, like all first impressions, is usually very difficult to erase. It is therefore highly important that you create as favorable an impression as possible. The patient should be made to feel that you have come to help him, not to embalm him.

You must show your patient, little by little, that the consequences of his behavior are in contradiction to the fundamental laws of life. You must help him understand that his attitude recoils upon him and contributes to his suffering. You must lighten his burden, not add to it.

When our "sin-hunting preacher" leaves, the patient not only needs a sedative, but the hospital chaplain is called to relieve the self reproach and guilt which are now more disturbing.

There is the apologetic clergyman. He creeps in, soft as a rabbit, hoping not to be noticed or challenged. He sits on the edge of the bedside chair, lays his hand gently upon the patient's arm and says practically nothing.

The patient is already seized with many fears which he cannot express or enumerate. This clergyman will never dispel or eradicate anxiety very quickly or smoothly. Such insipid behavior will not help your patient, for he cannot respect your lack of power and professional ability.

It is true that a smile is catching; so are the doubts and tensions we carry within us. If you are not cheerful or buoyant, you will deny your patient a healing tonic. If your manner and personal appearance reflect your background for the dignity and efficiency of your profession, you will become a healing force.

The apologetic clergyman, who represents very little, leaves eventually. When he creeps out, the nurse does not need to administer a sedative. The patient is already asleep.

Then there is the compulsive cleric who hurries down the corridor of the the hospital in a preoccupied manner, noticing no one. He takes command of the sick room and very carefully goes through the ritual of the holy communion with every gesture faultlessly executed. He sees the bed, but doesn't seem to see the patient. He appears to be obsessed with Christ, not filled with him. When he leaves the parishoner remarks, "I wonder why he didn't say, 'Good Morning'?"

Finally, there is the minister who enters the sick room, closes the door, and goes right to work. He doesn't talk about the latest books, he doesn't look for sin, he is not apologetic for his presence, and he doesn't make the patient feel like a useless spectator.

This minister knows that his parishoner must be helped to face reality in a society which itself needs adjustment. He is kindly, direct, pleasant, and a credit to his office. He gives the sick person an opportunity to talk, but does not encourage trivial conversation. He doesn't say very much himself. The patient receives the holy communion quietly and reverently.

The minister leaves. The doctor finds the sick person calm and contented because he has been part of a spiritual experience in which he has not only had something done for him, but he has done something for himself. Doctors often hesitate to operate when a patient is afraid and depressed.

Your job as a clergyman is to remove fear, to instill hope, to secure faith and to bring peace to the distressed mind. Your power is dependent on your love of human beings, your diligence in worship, and your intuitive understanding of human nature, which is based upon the greatest of all gifts . . . Love.

ATTENTION PLEASE

The editorial office of The Witness is now located at

12 West 11th Street
New York 11, N. Y.

However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

BISHOP BARS MELISH AS RECTOR

★ The call of the Rev. William H. Melish by the vestry of Holy Trinity, Brooklyn, with the overwhelming approval of the communicants of the parish, has been disapproved by Bishop DeWolfe. Opinions of those familiar with canon law differ. Some think that the action exhausts any possibility for Melish to be named rector but that it also prevents the bishop from naming a rector of his own choosing. If this is correct and the status quo is thereby maintained, it will leave Melish in charge of the parish as he has been since the resignation of his father, the Rev. John Howard Melish. The canons provide that a bishop can install a rector of his own choice only if the vestry has neglected to provide services for a period of three to six months.

"We had hoped," Lewis G. Reynolds, senior warden, said, "that the whole matter could have been further considered in private by all the parties involved before the fact of the bishop's disapproval became public. Our vestry took many months to ascertain the real wishes of our congregation and to consider from every possible angle what we ourselves as a vestry believe is best for the future of our parish. We detailed at length to the bishop in writing the many reasons that have led us to conclusions that Mr. Melish is the most suitable minister to serve our people as our rector. We point out that all that has transpired so far is a nomination in accordance with the first steps required under the canons, and that the bishop has indicated his disapproval."

The Witness last summer ran a series of articles on "The Bishop and the Pastoral Relationship" by Bishop Parsons, the retired bishop of California. They did not deal specifically with what has come to be known throughout the Church as the Melish Case, but they were pertinent to it. Since the whole sub-

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FEB. 11 THROUGH JUNE 2, 1952

•
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Send applications to The American Foundation of Religion and Psychiatry, 57 Park Avenue, New York City.

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Dr. Smiley Blanton
Dr. Iago Galdston
Dr. Myron Herman
Professor Clifton E. Kew
Rev. Frederick C. Keuther

Rev. Clinton J. Kew
Rev. John E. Large
Rev. Norman Vincent Peale
Rev. Otis R. Rice
Rev. David Roberts
Dr. Adelaide R. Smith
and others.

ject will undoubtedly come before General Convention this fall, these articles have now been put into pamphlet form and are available at 15c a copy from the Witness, Tunkhannock, Pa.

STUDENT VOLUNTEER CONFERENCE

★ The Student Volunteer Movement held its quadrennial conference in Lawrence, Kansas. The topic was Christians in a world in struggle and dealt with missionary efforts. Leaders were D. T. Niles of Ceylon; Charles W. Ransom of Ireland; Ruth Seabury of New York; Reinhold Niebuhr of Union Seminary; John S. Badeau of Egypt. There were over 2,000 students present.

NEW MISSION OPENS IN CLEVELAND

★ Archdeacon Donald Wonders of Ohio held the first service on January 6th in the Lyndhurst-South Euclid section of Cleveland, a rapidly growing

part of the city. For the present services are being held in the chapel of a private school but plans are underway to secure a building site, and to select a name for a mission which diocesan leaders believe will soon develop into a parish. A full time minister will be appointed as soon as the work develops sufficiently.

AMERICAN FOUNDATION SPRING COURSES

★ The American Foundation for Religion and Psychiatry has announced two spring courses in human behaviour, one for beginners and an advanced course for ministers and physicians. Both courses start on February 11 with lectures each Monday to June 2. Episcopalians on the faculty are the Rev. Clinton J. Kew, Witness columnist, the Rev. Thomas J. Bingham Jr. of the General Seminary faculty, the Rev. John Large, rector of the Church of the Heavenly

Rest, and the Rev. Otis Rice, chaplain of St. Luke's Hospital.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Superstitions of the Irreligious.

By George Hedley. Macmillan, \$2.50

Dr. Hedley has written a worthwhile little book on a particularly relevant subject. With a wealth of illustrative material, and no small learning, he discusses many of the superstitions of modern secularists which we recognize but do little about; for example: that religion never changes, that religion is at odds with fact and reason, that religion is an escape mechanism, that symbols have to be taken literally, that religious people are socially unconscious. As Dr. Hedley forseees, the 'irreligious' people are not likely to read this book for they are "wedded to their superstition". I feel bound to say that they are not likely to read it because the author frequently disappears, like a rabbit, into some cubbyhole of the ancient past in which he successfully hides himself from all but the most persistent hunters. On occasion, the illustrations are too pedantic and minute for the secular layman, and unnecessary for the clergy. The book is also marred by an annoying awkwardness of sentence structure that reminds one of themes by students who haven't discovered where to place nouns, verbs, adverbs, and clauses in order to obtain the greatest clarity. The title of the book is itself evidence of this awkwardness.

Nevertheless, though the book **YE GODS** by a Roman Catholic layman is perhaps a better piece to hand to a superstitious secularist, Dr. Hedley's book is heartily recommended to the clergy. It is discerning, and its opinions are supported by informed and illuminating evidence from many sources.

—T. V. B.

Spinoza Dictionary. Edited by Dagobert D. Runes. Philosophical Library, \$5.00.

This is a beautiful anthology of Spinoza arranged by subjects with the subjects arranged alphabetically. Dr. Albert Einstein has contributed the Foreword.

The Originality of St. Matthew. By B.C. Butler. Cambridge University Press. \$3.75.

Abbot Butler of Downside argues that the Q document never existed—instead Luke used St. Matthew's Gospel—and, secondly, that Mark also used Matthew. Twelve years ago I carefully worked through Butler's article in the Harvard Theological

Review on "St. Luke's Debt to St. Matthew" and concluded that it left more questions than it solved. As for the second part of the book, I still cannot see the "originality" of the mission discourse in Matthew 10. Sometimes the evangelist includes sayings that reflect the conditions of Jesus' ministry; at other times we are unmistakably in the atmosphere of the late first century.

—S. E. Johnson

The Tapestry of Eternity. By Nellie E. Friend. Philosophical Library, \$2.75

This is an attractive little book dealing with the immortal question of Immortality. The author is a "wise and devout woman" (as the Introduction written by Leonard Carmichael, says). She offers not a philosophical or theological discussion, but rather her personal creed. But there is also some reasoning in the book and this resembles somewhat the Kantian argument. As moral beings we are entitled to believe that the world is morally governed, and if this is true, then we should be allowed to strive and work incessantly, until we reach the completion of our fragmentary existence. This completion would mean that each soul weaves her personality into the tapestry of Eternity—a poetical metaphor pointing to the consummation of all souls by the participation in the harmony of life as a Whole.

—Richard Kroner

Some Tendencies in British Theology. By John K. Mozley. Macmillan, \$2.25.

The late John Kenneth Mozley was one of the best Anglican theological writers. This volume is a modest one in size (166 pp.) and deals with the period from *Lux Mundi* (1889) to the present day. There are four chapters: From *Lux Mundi* to the End of the Century, then to 1914, then to the present, with a final chapter on the Scottish Tradition. The book is readable and should be useful to many besides technical theologians.

Advent. By Jean Danielou, S.J. Sheed and Ward. \$2.50.

Dealing not with the season of Advent, but with what is involved in conversion to Christ, Pere Danielou explores both biblical and theological data to determine how men in the past have been led from a lesser to a fuller religious experience. He writes perceptively and generously of those limited apprehensions of truth which must in part be completed and in part

rejected, and points to Christ as the fulfilment of such insights, and the source of transformative grace. Yet the method by which he reaches his conclusions may seem to many too circumscribed and sharply conditioned for explaining to minds under tension, and emphasizing with fresh effectiveness, the finality of the Christian revelation.

—M. L. Yates

BOOKS RECEIVED

The Face of the Heavenly Mother. By Josef Cardinal Mindszenty. Philosophical Library, \$3.00.

Volume II of a treatise on Mariology. To Protestants, and also to most Anglicans, a theological realm totally unknown and one hard to find, with the New Testament as a guide book.

The Lord's Prayer. By Hugh Martin. Macmillan, \$1.50.

An arrangement of the Lord's Prayer to cover eight weeks (56 days), with readings and prayers that bring out its deeper significance.

The Endless Quest. By Merlin Hershberger. Exposition Press, \$2.

One more story of a mind that found itself through religion.

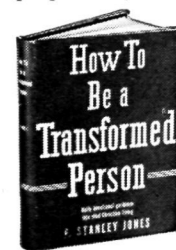
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PEOPLE

CLERGY CHANGES:

JAMES O BODLEY, rector of St. Andrew's, Harriman, Tenn., becomes rector of St. Jude's, Waterboro, S. C., Feb. 1.

DAVID T. DAIVIES, former rector of Trinity, Bay City, Mich., is now rector of St. John's, Plymouth, Mich.

HOWARD V. HARPER, formerly rector of St. Paul's, Jackson, Mich., is now chaplain at Wayne University and executive sec'y of the college commission of the diocese of Mich.

ORDINATIONS:

JOHN R. REEVES, former Methodist minister, was ordained deacon Dec. 6 by Bishop Barton at St. Mark's, Madras, Ore., where he is in charge.

ALBERT LUCAS 2nd was ordained priest Dec. 7 by Bishop Barton at St. Andrew's, Prineville, Ore., where he is in charge. He was presented by his father, Archdeacon Lucas of Maryland.

HARVARD WILBUR was ordained priest Dec. 8 by Bishop Hunter at St. Mark's, Hanna, Wyo., where he is in charge

CHARLES HENRY was ordained deacon Dec. 19 by Bishop Soney at St. John's Cathedral, Albuquerque, N.M. He is in charge at Belen and Socorro.

IRA M. CROTHER JR., rector of St. Mark's, Cleveland; **EDWARD F. MASON JR.**, in charge of St. Philip's, Akron; **H. IRVING MAYSON**, ass't at Our Savior, Akron; **JOHN L. THOMPSON 3rd**, ass't at St. Mark's, Toledo; **THOMAS E. VOSSLER**, rector of Grace Church, Toledo, were ordained priests Dec. 22 by Bishop Tucker at Trinity Cathedral, Cleveland.

G. MILAN TINKER of the music department of the University of Rhode Island is now organist and choir director of the Cathedral of St. John, Providence, R. I.

JAMES R. WHITTEMORE was ordained priest Dec. 23 by his father, Bishop Whittemore of Western Mich., at Christ Church, Grosse Pointe, Mich. where he is curate.

DEATHS:

JAMES V. BLAKE, 72, vestryman of Our Savior, Akron, died Dec. 27. He served on the standing committee of the diocese of Ohio for some time and was a deputy to several General Conventions.



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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.

RUTH HAEFER

Churchwoman of Portland, Ore.

The story of the aftermath of the Cicero riot (Witness, Dec. 20) and how it hurt the community fund merits wide distribution. I was interested in Mr. Sontag's comments about the Urban League. Has he delved into the program of the organization? In some places its program may be too weak to warrant support from any forthright person. Perhaps people are justified in withdrawing support and the League is using the Cicero incident as an excuse when they should be improving their program. I was interested also in his criticism of the National Council of Churches. I hear an announcement on the radio that they registered objections to the killing of the President of the National Association for the Advancement of Colored People in Florida. So at last they are beginning to act on something beside anti-Catholicism.

ARNOLD JAMES

Churchman of Wasington

I wish that we might have more articles by the founder and first editor, Bishop Johnson. You stated sometime ago that there would be further reprints if enough readers indicated that they wanted them. I have been an Episcopalian for a great many years and have read most of the Church papers and other literature issued by the Church. It is my opinion that we have not produced in half a century, and perhaps longer, a writer that is the equal of the late Bishop of Colorado.

ANSWER: It is our intention to present articles by Bishop Johnson from time to time since a great many readers have written letters asking for them.

P. S. GOODWIN

Churchman of Hartford

You are to be commended for the sane positions you are taking on international affairs. I want particularly to thank you for the excellent article by your editor, Roscoe T. Foust, in the Christmas number and for the equally fine one of Dec. 13 by Ralph Barton Perry.

GERTRUDE WEST

Churchwoman of Chicago

May I commend the Witness for publishing the extremely able address by Prof. Ralph Barton Perry (Dec. 13). We hear and read a great

deal these days—perhaps too much—about East-West relations. Much of it, on both sides, has to be labeled "Propaganda". Therefore an article by a man of Dr. Perry's eminence was most helpful.

JAMES D. SMALL

Layman of New York

I want to commend the Witness for giving us from time to time detailed and illustrated stories of outstanding parishes and also issues devoted to agencies of the Church. The December 27 number on St. Stephen's, Minneapolis was excellent in every way and ought to inspire other parishes to greater activity.

RUTH HAEFNER

Churchwoman of Portland, Ore.

I consider the series of articles on Church Jim Crow by Alger Adams the most forthright comments on the subject. I hope they will be reprinted and given wide distribution.

O. G. MEAD

Layman of Monroe, Michigan

Your diversified news items adds greatly to the value of The Witness in my opinion.

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