

The WITNESS

10¢
A COPY

October 18, 1951



MARNIE M. SICKLER
Writes About Seminary Wives

ARTICLE BY PROF. HARRY H. HILBERRY

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 ex-
cept Wed. and 10 Wed.) Holy Com-
munion; 8:30, Morning Prayer; 5,
Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
Weekdays: Tues-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

THE HEAVENLY REST, NEW YORK
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Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 10:10
a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Com-
munion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
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Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

ST. JAMES' CHURCH
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Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30
a.m., Church School; 11 a.m., Morning
Service and Sermon; 4 p.m., Evening Ser-
vice and Sermon.
Wednesday 7:45 a.m. and Thursday 12
noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
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Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11
a.m., Morning Prayer—1st Sunday, Holy
Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy
Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., NEW YORK
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m.,
Morning Prayer and Sermon; 8 p.m., Ser-
vice of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
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The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Eve-
ning Prayer, 8.

**PRO-CATHEDRAL OF THE HOLY
TRINITY**
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30
p.m.; Mon., Tues., Thurs., and Sat., 12;
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett;
Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
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
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday,
12:30-12:55 p.m.
Services of Spiritual Healing, Thursdays,
12:30 and 5:30 p.m.
Two hundred hearing aids available for
every service.

ST. JOHN'S CATHEDRAL
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Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
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p.m. recitals.
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7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11 a.m.,
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

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CAMBRIDGE
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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.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10
M.P. and Sei. 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
Rev. Robert W. Fay, D.D.
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 Com-
munion, 10 a.m.

**CHURCH OF ST. MICHAEL AND
ST. GEORGE**
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
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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
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH
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PITTSBURGH
Rev. Eugene M. Chapman,
Rev. E. Lawrence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thurs., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

STORY OF THE WEEK

Program for Parish Relations Issued by Washington

Department of Promotion Gives Instructions On Phases of Public Relations

★ A public-relations committee can help to promote your parish's vigor and growth. The task of the committee is to see that the parish's message, in its many forms, gets to the eyes and ears of those who should receive it—and on into their minds and hearts. The task is the same, though details may vary somewhat, whether the parish is large or small. The aim is to increase the understanding of what the parish is trying to do.

The Sunday sermon, for example—rector's task though it is—might concern the public-relations committee in (1) discovering the types of sermon that parishioners find most helpful, (2) getting the sermon topic determined early enough in the week for (3) sending the topic to the newspapers, (4) posting the topic on the outdoor bulletin board, and (5) listing the topic in the Sunday bulletin or calendar, and also in (6) getting more persons into the church to hear the sermon, (7) making the sermon more audible by a public-address system or other means, (8) reporting an outstanding sermon to the newspapers, (9) arranging for hearers to get copies of the sermon for sending to their friends, and (10) otherwise using imagination and energy to give that sermon and its successors the greatest possible impact on the parish and on the community.

Some of the other fields of communication that can pay dividends on investment of time and thought by members of a public-relations committee are: Newspapers (later in this report); Radio and television; The Sunday bulletin or calendar; Your church's outdoor bulletin board; Other bulletin boards in the community; Parish periodicals; Direct mail; Special leaflets, brochures; Mimeographing techniques; Telephone campaigns; Tracts and the tract rack.

Also the parish office: can a stranger find his way? Is the office staffed evenings and week-ends, when persons who are occupied in business hours can seek help or learn about opportunities to serve? Coffee hours, other social gatherings—do they draw in or freeze out newcomers?

Also newcomers to the community—discovering and inviting them; first-timers at services—identifying and welcoming them, getting their names, following them up; The unchurched in the community—how to reach them; Evangelistic calls; An every-member canvass in the spring or at other times, just to get and give information, with no mention of money; A talent search; Reports at annual and other meetings—they don't have to be dull; Anniversaries and other occasions for special

events; Movies, film strips; Relations with the community.

Keep sensitive—this is the committee's assignment—to all the ways in which the parish meets the eyes and ears of (1) parishioners and (2) outsiders. Is each impression the best possible? What have other parishes, other denominations learned about solving similar problems? What has the business world learned?

Radio and Television

A public-service announcement may be a "station break" (40 words) or one minute (120 words) about the coming event that you want the public to attend. It is read between programs by the announcer, or during a radio or TV program by the mistress of ceremonies on a woman's hour, or by a disc jockey or some other "personality." Each station uses a selection of such items, free, as part of its public service.

Form: Duplicated is best (avoid crackly thin paper); your name and phone at extreme top, then "Public-service announcement—Use anytime before (date and time of day)." A third down the page, double spaced, the announcement of your event, repeating the "what, when and where" for emphasis, in 40 words. Skip an inch, and write the 1-minute announcement (in case the station has a full minute available)—the same thing in more detail, using 120 words and again emphasizing by repetition the what, when, where.

Mail it to the program director of each radio and TV station ("Radio Broadcasting Companies" in the classified phone directory), also to "personalities" at the station who might use it—disc jockeys, etc. Get the copy delivered at least a week ahead of your event, so it

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can be fitted into the station's program.

An interview on radio or TV of someone in your parish who has something interesting to say can give excellent publicity to your coming event. Find a person who has had a newsworthy experience, or anyone whom the public would find it worth while to listen to. Write or phone a radio or TV program director, or one of the radio or TV "personalities" who have programs on which guests are interviewed, and explain why your candidate is interesting. Specify your motive—to get a mention of your parish event in the course of the interview. Your parish's talent search can help reveal interview possibilities.

Listen to others' public-service announcements and guest interviews, learn how the experts handle them, perfect your techniques, and use your imagination to help spread news of your parish activities by radio and TV.

News is an asset that many parishes waste. Every parish makes news, but not every parish puts it to profitable use by reporting it to newspapers.

Here are some news subjects:

1. Sermon topic. In Washington, the Saturday church pages print a selection of sermon topics. Your topic should be on each church editor's desk every Thursday morning. Write: "At (name) Episcopal Church, (street address), the Rev. (full name), rector, will preach at the 11 a. m. service Sunday (date) on (topic)." Then add anything that will distinguish the coming Sunday's events from the usual Sunday's.

2. A special service, corporate communion, anniversary, ordination.

3. A coming meeting of any parish group, a meeting of which more can be said than: "The regular meeting will be

held at the usual time and place." A speaker (either from outside or within the group) makes it news, or a subject for group discussion, or a new project. Plan your meeting with an eye to its news value.

4. A change in clergy, vestry, officers of any organization.

5. A bazaar, dinner, tea, entertainment.

Mail to church editor items Nos. 1 and 2 (sermon topic, special service, etc). Deadline Thursday a. m. for Saturday church page.

Women's news goes either to club editor (meetings, etc.) or to society editor (more social events). Papers differ in classifying women's news, but either editor will pass it on. Deadline Wednesday a. m. for Sunday pages; 24 to 48 hours ahead for weekday.

Other news to city editor, a day ahead, usually. The more important the news, the nearer to press time can the newspaper handle it. Mail routine news early.

Form: Typewrite on white

paper, double or triple spaced. Send an original or a legible, non-smudgy carbon. Keep a copy for your file.

Use a letterhead, or write at extreme top of page your name and phone, so editor can verify or amplify the facts. Give date of sending. Leave one-quarter page of blank space above the item, for editor to write headline and typesetting instructions.

Write in simple, newspaper style. Have a short first paragraph that tells who, what, where, when (give exact hour). Use full names and titles. (To misspell a name in print is to bear false witness against thy neighbor). At first mention of your church include "Episcopal" in its name. Address envelope to editor by title, not by name.

If nothing appears in the papers after six weeks of reporting your parish news to them, let your diocesan department of promotion look over your carbon copies, to check your understanding of what is news, and how and when it needs to be sent to the papers.



BISHOP MOODY confirms at an outdoor service at the Cathedral Domain

Chicago Church Leaders Mad At Cicero Indictments

By
FREDERICK H. SONTAG

★ "Incredible, crazy, beyond belief" were some of the words used by Chicago Church leaders in describing their feelings towards the indictments recently handed down by the Cook County grand jury in connection with the Cicero riots of this summer, and described in the Witness September 6.

Fighting mad with anger at miscarried justice, Chicago civic leaders are appealing to public spirited citizens all over America for a flood of mail to federal Attorney General J. Howard McGrath of Washington. Only federal action can prevent the Cicero riot case from becoming one big glorified victory for the rioters.

Here in short is what has happened. This summer some 6,000 rioters almost totally destroyed a modern, twenty-apartment building in protest against a young Negro veteran and his family moving into a white neighborhood. After the state guard had quieted the former home of the Al Capone mob, a law suit began to bring to justice the men who had caused the riot.

Over 45 were clearly recognizable in magazine photos. Another 100 could be identified in photos taken by the Associated Press and Chicago papers. Yet did these men face the law? No indeed. The Cook county grand jury let them go free, and instead found guilty the lawyer called in by the young veteran after the riot had started, and others associated with the apartment house. The lawyer, Mr. George N. Leighton, who volunteered his services to Veteran Harvey Clark on behalf of the National Association for the Advancement of Colored People,

was 15 miles away from Cicero when the riot was in progress.

Chicago newspapers have all joined in protesting the jury action, and condemning State Attorney Boyle for doing nothing constructive. Labor, business, and civic leaders told news men they were "without words that were fit to print" to outline their views on the actions of the grand jury which let escape the rioters and law officers who did nothing to enforce the civil rights statutes which applied to this case.

Not one known rioter was indicted, only Cicero police chief Ervin Konovsky was mildly charged with "failure to do his full duty." A Roman Catholic priest said of this action, "The chief may have failed only slightly in the eyes of the law. In the eyes of the Church, he is guilty beyond a doubt of not acting with speed and intelligence in stopping this riot."

After letting the rioters go free, the grand jury turned its legal wrath on volunteer Leighton, the former and present owners of the apartment house, the renting agent, and a furrier who two weeks after the riot was passing out pamphlets. Strangest of all was the attack on the lawyer, who had obtained the federal court injunction which ordered the Cicero police to stop violating the law in threatening physical violence and restraining the Clark family from moving into the apartment they had legally rented.

The Cicero riot was condemned by the majority of American newspapers and radio reporters, and gave Communist Russia a good weapon to use against the democracies among colored people throughout the world. Now it looks as if the misguided grand jury is giving America another black eye by excusing the rioters from any

blame, and letting them go home without any penalty, a clear invitation to do the same thing again in Chicago and elsewhere.

The jury indicted Mr. Leighton for many things, including "conspiring to injure property, by causing a depreciation in the real estate market price by renting to Negroes." Giving lawyer Leighton powers of remote control should be of great interest to our armed forces, as he was many miles away yet "is charged with unlawfully, willfully, and maliciously inciting, persuading and encouraging a large number, to wit, about 3,000 people, to assemble and doing unlawful acts, with force and violence, against the personal property of Harvey Clark."

A Chicago newsman told the Witness after reading this strange indictment against the defense lawyer that "no dark skinned person could have remained alive in Cicero, so violent were the whipped-up emotions, prejudices, and passions of the mob."

The most encouraging development in addition to the outburst of indignation from Chicago Church, civic, and news leaders, is the interest in the Cicero riot being shown by U.S. Attorney McGrath. He has ordered a federal, not state, grand



BISHOP ARTHUR LICHTBERGER, coadjutor of Missouri, with wife and son

jury, to investigate not only the riot and rioters, but the actions of the Cook county grand jury. Department of Justice and FBI agents are working on the case right now. One federal agent who would not permit the use of his name told this reporter that "there may well be other pressures on the Cook county jury besides their own fears and prejudices, and if we can prove our case, there will be fire works."

"The action of the Cicero grand jury was a denial of every principle of American decency," Senator Paul H. Douglas of Illinois told United Press and the Witness. He said it "violates our basic regard for justice and human dignity" and is "not typical of the people of Illinois nor of Cook county."

Senator Douglas spoke out in the Senate because "I cannot in good conscience keep silent any longer about the shameful story."

The Senator's action was one of great courage and deserves the widest possible praise and support from Episcopal press readers. Douglas, who is at odds with President Truman on the appointment of two justices, now faces the wrath of the Southern Democrats as a "nigger lover." Douglas needs every friend in the Senate that he can muster, as his independent course brings about many problems, however, he decided to call the Cicero affair just what he thought it.

A Southern Senator, well known for his views on colored people, told this reporter "Douglas just blew up his chance of being the vice presidential candidate next year. If he wants to associate with lesser people, that is his business."

Chicago news men told the Witness that criminal elements in Chicago want the case stopped. Witness readers can help bring about a full and complete inquiry and demand action by writing to President Truman and Attorney General Howard McGrath and demanding Christian action in this matter. Of major

interest to active Church goers is the absence of action and statements on this riot by the new National Council of Churches, which seems to find this case too hot to handle. As this riot can take place in other American towns, it is important that law violators be brought to justice. Episcopalians might also write to Bishop Sherrill and Bishop Conkling asking what the Episcopal Church intends to do about this matter.

CATHEDRAL SERVICE TELEVISED

★ The Rev. Cyril Richardson, professor of Church history at Union Seminary, was the preacher at the 11 o'clock service October 7 at the Cathedral of St. John the Divine. The entire service was televised. Others taking part in the communion service were Canon Green, celebrant; Canon West, who read the gospel and was master of ceremonies; Chaplain A. S. Dewdney of the Home for Old Men and Aged Couples, with Canon Sparks the narrator. The choir of sixty-five men and boys was directed by Norman Coke-Jephcott, cathedral organist.

That afternoon there was a special service of music when anthems by Tye, Holst, Brother James and Vaughn Williams were sung.

DANIEL WEBSTER IS NEEDED

★ Bishop Scaife of Western New York, speaking at Emmanuel Church, Boston, said that the American people would rise up "like a flame" to rebuild and repossess their inheritance if it could hear the voice of Daniel Webster. The occasion was a service attended by 2,500 33rd degree Scottish rite Masons. The bishop was one of 150 to receive the degree at the annual meeting of the supreme council.

"The 'isms' are the inevitable pathologies of a modern democracy if it has lost its soul," Bishop Scaife declared. He said that the whole claim of freedom

is inseparable from the religious view and "it is of urgent importance to remember this."

"In the world in which we are now living the utilitarian and liberal conceptions are already under sentence of death. The cause of political and mundane freedom is now bound up with the cause of religion and a supramundane interpretation of the nature and destiny of men and women. If we leave out God and immortality, freedom is indefensible. But that is in fact what we have been doing, and if it is not to perish from the earth, the foundations of liberty must be relaid deeper than our age has understood."

NEGROES HONORED AT SERVICE

★ A service honoring Negroes who have attained responsible positions in Syracuse was held September 28th at All Saints, with the Rev. Frank L. Titus speaking and conducting the service. He also praised employers who do not discriminate and pointed out to high school students the opportunities available for them.

Among the 65 Negroes recognized were Mrs. Alonzo Carter, public school teacher; Fred Mayo, deputy collector in the bureau of internal revenue; Dr. A. P. Johnson, dentist for parochial and public schools; Miss Eloise Rouse, director of teenage work at the YWCA; Willie B. Gilbert, recently appointed to the Syracuse police department and many other Negroes holding responsible positions in industry, retail stores, utilities, and public service and Negroes studying for advanced degrees at Syracuse University.

NORTH DAKOTA GETS BEQUEST

★ The district of North Dakota has received a bequest of \$25,000 by the will of the late Mrs. W. Halgren of Fargo to be used to improve and maintain the conference center at Pelican Lake. The district also recently bought a new home for the bishop.

NEW YORK MISSION PUTS ON FIGHTS

★ It is not only Madison Square Garden that stages boxing matches in New York. On October 9th the New York City Mission Society put on fights at "Madison Avenue Garden" with a festival and garden party which opened their drive for \$250,000 to expand its services in neglected areas of the city. There were bargains and good food, with square dancing in the streets in the evening, but it was the scraps between the champions of the two summer camps of the society that attracted the crowds. The matches, which were in the mosquito, flea and flyweight classes, were refereed by Rocky Graziano, former middleweight champion. Nat Simmons, ten, of Camp Minisink, defeated Ronny Fassetta, ten, of Camp Sharparoon. Benny Schwall, nine, of Minisink and Richard Williams, nine, of Sharparoon, fought a draw. Then the big fellows came up, with Joseph Schwall, twelve, of Minisink, knocking Luther Wintrop of the other camp nearly through the ropes for the decision.

Meantime, the World Series game was drawing another crowd at a radio. The hot coffee booth did a brisk business at twenty-five cents a cup, and the Rev. A. C. Alvira, pastor of the Bronx Spanish Evangelical Church, dished out hot Puerto Rican specialties.

Borough President Robert F. Wagner Jr. renamed the block "City Mission Street" at a ceremony at noon. He was assisted by Deputy Mayor Charles Horowitz in cutting a tape at the Fifth Ave. entrance to the block. The early morning wind, however, had played havoc with the first booths erected, and before the afternoon was over most of the booths had been moved to the area nearer Madison Ave., where there was less wind. Mrs. Paul Franken, co-chairman with Mrs. Earl E. T. Smith, had been on hand at 6:30 a. m. to super-

vise the installation and decorations, since no work could be done Sunday night on account of the rain.

Mrs. Kenneth Sheldon and Mrs. J. Krag Phipps were on hand at 8:30 a. m. to set up the children's grab-bag. There was also a senior grab barrel, at \$8 a chance, in which the wares were furs, jewelry and perfume. Mrs. Colley E. Williams and Mrs. Ralph H. Stubbs had recruited more than 100 volunteers who had collected material for the booths and served as saleswomen.

Dr. Kenneth D. Miller, president of the City Mission Society, said the society needed new funds for rehabilitation and building at its nine churches and community centers, for additionally cabins in the two camps and for a psychiatric clinic and increased service to the aged.

EPISCOPAL HOUR RETURNS

★ The Episcopal Hour returns to the air with a transcribed program starting October 28 (8:30 a. m. eastern and 7:30 central time) and will be carried by about 160 stations. The transcriptions are made in the studios of the Protestant radio cen-

ter in Atlanta, Ga. Speakers on successive Sundays are Bishop Hines, coadjutor of Texas; the Rev. Armand Eyler of Greenville, Tenn.; Dean Arnold M. Lewis of Jacksonville, Fla.; Bishop Goodwin of Virginia; the Rev. Ray Holder of Raleigh, N. C.; the Rev. Ronald Merrix of Macon, Ga.; Chaplain R. H. Wilmer Jr. of the University of the South; the Rev. Thomas R. Thrasher of Montgomery, Ala.; Bishop Jones of West Texas; the Rev. George M. Alexander of Columbia, S. C.

CHURCHES JOIN FORCES IN EDUCATION

★ In Franklin, Pa., twenty-two churches are cooperating on a community level in a program of adult education. The first session was on October 1 and classes are being given on six consecutive Monday evenings. St. John's, where the Rev. Carl J. Webb is rector, is one of the churches taking part.

ST. BARTHOLOMEW'S HEAR MRS. SHERRILL

★ Mrs. Henry K. Sherrill, wife of the Presiding Bishop, was the speaker at the first fall meeting of the Auxiliary, October 16th, at St. Bartholomew's, New York.



THE REV. E. H. ECKEL JR., rector of Trinity, Tulsa, Oklahoma, plays the role of one of the priests of Canterbury in a scene from T. S. Eliot's *Murder in the Cathedral*

PERIODICAL CLUB HAS MEETING

★ The national board of the Church Periodical Club held its autumn meeting at Seabury House, October 2 and 3, with the president, Mrs. William D. Johnson of Pittsburgh, Pa., as chairman.

The CPC is said to be the most informal and least technical of all Church societies. Since the chief purpose of this 63-year-old organization is to provide and distribute good reading matter where it is most needed, its work is popular both with those who give and those who receive. It is much hampered, however, the board reports, because it is unable to have an office staff large enough to keep up with the growing work in parishes and dioceses. "Fifty years ago," one board member said, "the CPC had an office staff of five. Now it has twenty times as much work and an office staff of two."

All funds given directly to the CPC, together with the income from the endowment fund, must be used for books and other reading matter. The only money available for the office is the yearly appropriation from the National Council.

The books committee, reporting through its chairman, Mrs. Edward C. Seed of Upper Montclair, N. J., showed an increasing number of requests filled, providing needed new books for such strategic educational centers as St. Andrew's Seminary in the Philippines, Cuttington College, Liberia, and a theological library in Hongkong, besides aid to chaplains, missionary doctors, nurses, teachers, and others whose professional needs include books of more than average cost.

Report of the treasurer, Mr. Harry L. Dietz of Mamaroneck, N. Y., showed among other items a recent bequest of \$1,000 to be added to the endowment fund.

Plans were announced for the triennial meeting to be held September 3-6, 1952, at the

Church of the Advent, Boston, just preceding General Convention. The Massachusetts chairmen for the triennial gathering are Mrs. Eliot C. Moody of Wollaston and Mrs. J. Millidge Dyer of Melrose.

The work of the CPC in parishes and dioceses is carried on entirely by volunteers. The parish committees not only secure funds for the use of the national books committee but also distribute thousands of books and magazines. Their reports generally indicate that anyone who likes to read himself is glad to learn how he can provide reading matter for others in need. "The two chief requirements for CPC volunteers," Mrs. Johnson stated, "are vision and initiative."

NEW EDITION OF COMPANION

★ The Church Hymnal Corporation has just published a revised, second edition of the Hymnal 1940 Companion. The preface of the second edition reads as follows: "The joint commission on the revision of the Hymnal welcomes the opportunity afforded by the rapid sale of The Companion to incorporate in a second edition additional information on obscure details received in communications from readers on both sides of the Atlantic. Some additions have also been made to bring up to date the biographies in part II. A supplementary list of additional organ works based on tunes in the Hymnal 1940 follows page 680."

The price of the book remains the same, \$4.50 per copy. In boxed combination the Companion plus the Hymnal is \$6.25.

YOUTH PLAN OFFERINGS NEXT SUNDAY

Next Sunday, October 21, will be youth Sunday for Episcopalians. The observance is to afford the opportunity of corporate worship by the young people, and also to demonstrate the place of Christian youth in the life of the Church. Young

people of the Anglican communion in all parts of the world join in the observance.

The central emphasis is placed on youth as part of the life and work of the Church, and not as a special group whose interests are separate from the main stream. In many parishes young people take part in the chief service held in their churches on this day. In some places, a young person will make the address, others will read the psalms and lessons, others share in the prayers. Parents and other adults see young people in action and are reminded of the very real part which they play in the Church in action every day.

Symbolizing their desire to assist their fellow young people, an annual offering is received on youth Sunday. The project is chosen by the young people who are members of the national youth commission on the basis of emergency need. This year the project is to aid the educational, medical, and evangelistic work of the Holy Cross Mission at Bolahun in interior Liberia, West Africa.

FILIPINO BOYS TRAINED TO BE DOCTORS

★ Five young Filipino men are preparing to be doctors for service to their own people in the Philippines. Their preparation is due to the influence of the Episcopal Church's missionary program in the islands. Until recently, opportunity to prepare for the Christian ministry and for the teaching profession had been provided, but this is the first effort by the mission to develop native medical doctors, to complete the missionary enterprise of teaching, preaching, and healing on an indigenous basis.

BISHOP BROADCASTS TO HIS DIOCESE

★ Bishop Smith of Iowa is broadcasting to the people of his diocese on October 21 on the program of the Church.

EDITORIALS

Proportionate Giving

WITH the approach of the annual every member canvass, the sincere Churchman is honestly puzzled to answer the question "How much should I give to the Church?" He wants to do his fair share for the support of his parish and the work of the diocese and the general Church, but he is perplexed to know what that fair share is, in the light of his own income, his family needs, and his other obligations.

If the Churchman turns to his rector, or to the parish treasurer, for help in his perplexity, he is likely to receive a variety of answers, of varying degrees of helpfulness. The rector may be a firm believer in tithing, over-simplified as the giving of 10% of his income to the Church. But tithing in the Old Testament was based only on certain kinds of income or possessions; moreover it included taxation for educational purposes and for maintenance of various government services—even for the support of an army.

Today the federal and state governments take a large share of our income, generally much more than ten per cent, for many of these purposes. So tithing (which is actually a complicated matter even on an Old Testament basis) is hardly practicable today, for the majority of people. It is, however, an ideal for which we might well strive; and it is noteworthy that many devoted Christian people actually do govern their giving to Church and charity on this basis. At the opposite extreme, the parish treasurer, anxious not to cause offense, may say: "Give as generously as you can; every pledge helps to make up the amount needed."

Another method that is sometimes tried is that of dividing the parish budget by the number of potential contributors, and saying: "If each one gives x cents a week, the budget will be met." There are two fallacies in this method:

In the first place, not every member of the parish is able to give equally—x cents a week may be more than the clerk with a wife and three small children can afford, while it is so small an amount as to be hardly worth considering for the wealthy corporation president with no children and two or three automobiles.

The other fallacy is that each potential contributor is likely to take the suggested average as a maximum for himself, so that those who could and should give more will not do so, while those who cannot give that much will bring the average down below the actual needs of the parish. The

result will be reminiscent of the complaint of the Pullman porter who, asked what his average tip was, replied that the average was \$2.00, but that nobody had ever come up to the average.

Moreover, while the prospective contributor is interested in the total budget of the parish, and (we hope) in its quota for the diocese and the general Church, the problem for him ultimately boils down to the question of what he himself can give, and what he should give in relation to the gifts of others.

The answer that many Churchmen have found to this perplexing problem is proportionate giving—a standard for contributions to Church and charity not left to chance, or given out of what may be left over after current expenses

are paid, but carefully thought out in advance, based upon income and ability, and faithfully budgeted throughout the year.

Let's say that Mr. Jones is a salaried man with a wife and two children. Perhaps he has some additional income from investments or other sources, perhaps not. But he can calculate his year's income fairly accurately in advance.

Arriving at a Figure

THE first thing Mr. Jones does is to calculate his income, from all sources, for the current year. Then he deducts his income taxes, both those withheld and those that he must pay in cash.

"Quotes"

★
O HOW good it is, and how it tendeth to peace, to be silent about other men, and not to believe at random all that is said, nor eagerly to report what we have heard. How good it is to lay one's self open to few, and always to be seeking after thee who art the searcher of the heart. Nor should we be carried about with every wind of words, but we should desire that all things, both within and without, be accomplished according to the pleasure of thy will.

—THE IMITATION OF CHRIST

★

Reprinted from the Living Church of September 30, with their kind permission.

This gives him his net income after taxes—the actual amount that he has at his own disposal for living expenses, contributions, and all other expenditures during the year.

So far, so good. He has complied with Christ's injunction (as commonly interpreted) to "render unto Caesar (the state) that which is Caesar's." (If he didn't, Caesar would soon get after him and he might end up in a federal penitentiary!) But the next step is harder; he must now comply with the other half of our Lord's direction: "Render unto God that which is God's." The temptation is rather to render unto himself that to which he feels he is entitled, and to give God what is left over—if anything.

But actually everything Mr. Jones has is God's. When the offering is presented in the church each Sunday, he joins with the rest of the congregation in singing or saying (or at least mumbling): "All things come of thee, O Lord, and of thine own have we given thee." But sometimes the quarter or half dollar that he has put in the plate has been so small a proportion of "thine own" that only the far-seeing eye of God could recognize it for what it is intended to be.

If Mr. Jones really wants to return a proportional gift of God's own to the original giver of all gifts, now is the time to do it. What proportion shall he give?

Well, take ten per cent as the ideal, since there is genuine Biblical authority for it. He has already taken out his taxes, so he can forget about that. But he knows that his parish pledge will not be the only legitimate charitable demand upon his limited resources. There will be the Christmas and Easter offering, and perhaps other parochial or diocesan appeals—each worthy, each meriting his support. And there will be the community chest, the Red Cross, the cancer fund, and the local hospital. All of these are good causes, all of them are things to which he wants to give as generously as possible.

So he must set aside a part of his tenth for those future demands—say a quarter or a third of it. That amount should be carefully earmarked, in his checkbook or elsewhere, for future contributions during the year—and it should be rigorously reserved for that purpose, and that purpose only.

The rest—perhaps seven per cent of his net income after taxes, is the amount that Mr. Jones concludes that he should pledge to his parish and to the Church's program. So he divides it by 52 (if he makes a weekly pledge), or by 12 (if he makes a monthly pledge), apportions it between the black and the red side of the pledge card in

rough proportion to the ratio of the parish budget and the parish missionary quota, and there it is!

That, we have said, is the ideal, at least for Mr. Jones. It has accomplished two things: it has put the Church first, where it belongs, and it has resulted in a pledge that genuinely represents a sacrificial offering of the firstfruits of Mr. Jones' means. He may find that it will require him to cut down on his expenditures for liquor or cigarettes; his wife may have to make her spending for hats and cosmetics a little less; his son and daughter may have to be contented with smaller allowances and more modest Christmas and birthday gifts. That is where the sacrificial element comes in—and it belongs in the picture, too, quite properly.

The Eastman Formula

BUT Mr. Jones' ideal may not be the practical one for Mr. Smith or Mr. Brown. Mr. Smith, perhaps, has an income much larger than he needs; he may well be able to make his gifts total the 15% allowed as a federal tax deduction, or even more. If he can, he has a greater opportunity and a greater obligation than Mr. Jones, and he should live up to it. Mr. Brown, on the other hand, is desperately struggling to educate four children and to make ends meet on a fixed salary that lags far behind the mounting costs of living. What should he do?

No general rule of thumb can possibly suit the circumstances of everybody. But some years ago the Rev. Frederic J. Eastman worked out a plan of proportionate giving, on a minimum basis, that proved adaptable to most of the people in a parish of 350 families of average means. Note the qualification: on a minimum basis. This is not the ideal, upon which Mr. Jones constructed his budget, nor the exceptional, on which Mr. Smith was fortunate enough to be able to construct his.

The Eastman formula, adapted to present-day inflationary conditions, is as follows:

For incomes (or take-home pay) over \$5,000 a year:

- 5% for 1 or 2 in family.
- 4% for 3 in family.
- 3% for 4 in family.
- 2% for 5 or more in family.

For incomes under \$5,000 a year, or where unusual medical or educational expenses are involved, these percentages are reduced by 1% in each category; but the minimum should still be 2%. Less than that, unless the circumstances are very unusual indeed, can hardly be considered as

rendering unto God even a token of all that is rightfully his.

What is Accomplished

YET if every family in the average parish gave in accordance with some such table as this, it would revolutionize the finances of the Church. The parish would at last be able to pay its rector an adequate salary. It would be able to make proper provisions for the education of the children in the church school. It would be able to take its full share in the life of the community. It might even be able to employ a curate or a parish worker to make more calls and thus to build up a larger membership. It could do a great many things that it cannot do now.

And it would also enable the parish, perhaps for the first time, not only to meet but to exceed

its quota for the Church's program—the missionary and educational and social work of the Church in the diocese, the nation, and the world.

Proportionate giving puts God first, and concerns itself primarily with his kingdom. We have his own assurance that if we seek these things first, all others that we need shall be added unto us. And we have his further words:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (St. Luke 6:38).

What more do we who call ourselves Christians need, than these words of our Lord, which both ask us to do our full share and promise that he will do his—and more?

Behind Seminary Scenes

BY

MARNIE M. SICKLER

AS school time has rolled around again, my thoughts turn toward the young women who this Fall join the sisterhood of seminary wives. As one recently graduated from their midst I entertain mixed emotions on the subject. Three years ago I was in the same position.

It was a big decision to trade a familiar life and a steady income for the life of a seminary wife. How strange it was to peer about backstage and to see for the first time the inner workings of the Church. Then the happy moment of discovery that you are not alone—there are also others who have just entered the holy group. As soon as you recover from the fact that the holy group is perhaps not quite so holy as you had expected, but rather is made up of human beings, life becomes more normal.

Almost immediately begin evenings of silence when impulses must be stifled and when the voice of the radio is not heard in the land. The only relief comes when the scholar decides to recite gems from the lectures of the day. At such times you pick up pertinent facts: that there is a difference between an epistle and an apostle, that the ecclesia is not a disease, that a low church

does not always have a low ceiling, and that the rabbit mentioned so often is a rabat.

The parties soon begin. The wives hold meetings at which time various sandwiches and deserts are either remembered for future reference or mercifully forgotten. At seminary family parties you garner and file such items as "Betty Jones' Scalloped Potatoes" and "Meat Loaf for 300."

The neophyte's first public sermon is an occasion of unrest at best. After reassuring the preacher and straightening his surplice, you make your way as inconspicuously as possible to a conspicuous pew immediately under the pulpit. Your temperature rises and falls, rapidly punctuated by thumping in the ears throughout the endless service. The last "Amen" finds you wiping your brow with a limp twisted handkerchief. Soon everyone is saying "My, what a fine sermon. How well he did!"—as of course you knew he would do in the first place.

The three years pass swiftly but certainly not without event. Even the summers are busy with parish or field work. A new reverence is acquired and a respect for things holy.

The last year goes the fastest of all. A seminary wife approaches graduation for all intents and purposes without a husband. The impending

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canonical examinations render most husbands unapproachable if not downright hostile. But no matter. There is much to occupy your time. Discussions are rampant as to the minimum number of surplices absolutely necessary, the cloth versus the plastic collar, and the relative lengths of cassocks.

As soon as the local standing committee (which you have previously learned does not necessarily stand) pronounces its blessing, the dress

rehearsal takes place. The collar pops open . . . or scratches . . . or both. The cuff links can't be found. The rabat is too hot. But the over all effect is somewhat breathtaking—a small preview of the coming ordination.

With the stirring ordination to the diaconate comes a humble but glorious feeling, "This is what we have been working for. How wonderful that we could share those three years together. Dear God, help us to be worthy!"

Stop! Don't Use That Color!

BY

HARRY H. HILBERRY

Professor at Syracuse University

ONE of the recurring problems of almost every parish is the need for occasional redecoration of the church building. Even if the roof hasn't leaked or the furnace smoked, the time comes when paint is dingy and everything has a run-down air. Fortunate indeed are those few parishes with churches to which advancing age adds a patina enriching rather than destroying their dignity and beauty. For most of our churches, however, periodic repainting is necessary not only for maintenance of the fabric, but for the sake of keeping God's house beautiful and worshipful.

Any clean fresh paint is going to make a big difference to a dingy interior but there is an even vaster difference between just any fresh paint and the right color in the right place. There is never a dirth of ideas from the parish, the painters, or from experts. Everyone always has an idea, precise or vague, about what colors should be used. Trouble lies in the fact that the ideas do not agree and that the closer they come to agreement the more danger there is that for many of our finest churches the choice may be wrong. The chances are against the consideration of some of the most important factors which should effect such choices. As churchmen and architectural historian I would like to suggest some of those factors.

Our oldest churches, the real colonial buildings and their immediate post-colonial descendants are admired and revered. There is little temptation to improve them and for the most part great care is

given to any preservation or restoration which they demand. The story is very different for the many churches built between the eighteen twenties and the end of the century and it is with them that I am concerned.

The churches built in our own century pose other and difficult problems, but some of those are inherent in the essential insincerity of the buildings themselves. However, even the older ones belong more to our own time. The older members of the parish remember them when they were new. For the most part these won't suffer much from mid-twentieth century ideas of paint. The same thing, unfortunately, cannot be said of the nineteenth century structures. They can be, and unfortunately often are, sadly spoiled in the name of improvement.

As early as the late eighteenth century, romantic mediaevalism began to make itself felt. The basic church form was founded on English Renaissance prototypes but sometimes "Gothik" details were added. Pointed windows, pinnacles, and battlements appear. Early in the nineteenth century some Classic Revival buildings were built, but very early most of our parishes seem to have felt something inappropriate about building Greek or Roman temples. By far the greatest number of churches built were in some variation of the romantic mediaeval revival styles. This is not the place for a detailed history of the changes and developments through the century but some generalizations can be made which may be of value

in appreciating a rich architectural heritage which can easily be destroyed.

Not Shams

THE mediaeval revival churches of the nineteenth century vary in appearance from buildings using Gothic or castellated details (frankly as applied decoration) to careful attempts to capture the look of a real Gothic church, yet, with few exceptions, they have some common characteristics. Most important of these is the fact that the builders never lost a sense of basic, forthright honesty. They drew on what they thought of as Christian architectural tradition but they were not antique fakers. One of the most persistent attitudes expressed by church builders both in words and works was a dislike of shams. They were quite conscious of living in a modern world, of using different materials and methods of building. They valued the emotional significance of symbols of the past but they were not building fake mediaeval buildings. They insisted on the honest and expressive use of materials. It is very rare to find truss roofs supporting fake, plaster-stone vaults or wood and plaster used to simulate masonry walls. Many of the buildings were richly decorated and the decoration varied from naive to scholarly, from sophisticated to crude. Still, whether rich or plain, the work of a clever architect or a small town builder, these churches have as a common architectural character the clarity and unity which come from basic integrity.

These buildings have far more than the simple virtues of honest structures, important as those virtues are. There is always a strong sense of the harmonious relationship between the masses of the church as seen from outside and the spaces of the interior, and although many of the chancels seem small today, the spaces are handsomely proportioned and almost always well, if simply planned. The relationship of the decoration to the rest of the design is harder to grasp since, being so easily altered, few of our churches have escaped changes which tend to destroy the originally harmonious relationships. With amazingly few exceptions such a harmony did exist and the greatest number of our nineteenth century churches really deserved to be considered as more than just buildings, as architecture.

The greatest stumbling block to retaining or regaining the original integrity of our churches is the fact that the concept of the sanctuary held by the nineteenth century builders included mystery and richness as ideals. In our antiseptic generation simplicity and floods of light are fashionable. Any attempt to impose the modern fashion on the older buildings is like putting a motor in a surrey. The result isn't a "modernized" buggy

but a monster. On the other hand, an attempt to restore the buildings exactly as they were originally designed would be difficult and expensive at best and probably unwise as well as unnecessary. Let me cite an example to illustrate the problems involved and suggestions for solutions.

Color Problem

A TYPICAL, medium sized church built in the seventies needed new paint on the interior. The old paint, a nondescript tan with some stencil work, was dirty and some plaster needed patching. An investigation showed that originally the nave was painted a strong orange with a blue-green ceiling and lots of stencil work. The chancel and apse had had a complicated stencil pattern in no less than six colors, mostly warm. No one even thought of restoring the original colors. If a painter had been available who was willing to do it, the stencil work would have made the cost prohibitive. No one wanted more tan and the general feeling was that the painters' idea of pale gray walls and a paler blue ceiling would make it very stylish. At least it would be lighter and clean. The solution ultimately arrived at is also lighter and clean, but it took a great many other factors into consideration and attempted to recapture some of the character which had been part of the original design.

The multicolor stencil on the chancel and apse had served two major purposes. It had concentrated the greatest richness at the architectural and ritual focus of the building, thus materially contributing to both the aesthetic and religious effectiveness. By echoing the colors in the nave and furnishings it not only served to focus but to tie together and unify the whole design. Something of the same qualities could be achieved by simpler means. Use of a dark red stencil pattern on a gold ground provided richness. The gold echoed the polished brass of the lectern, pulpit and other furnishings and the red picked up the warm tone of the wood.

The orange of the nave wall and the dark blue-green of the ceiling had also been integrated parts of the scheme. They repeated colors from the apse out in the nave. The orange was strong and being in the lower, lighter part of the nave gave it warmth. The ceiling paint was nearly if not quite as dark as the wood trusses and must have been quite successful at giving the feeling of space stretching away into quiet gloom above. Ideally it would probably be well to deliberately recapture that gloom but in the face of the certain negative response of mid-twentieth century people a compromise can be reached which will maintain the aesthetic unity of the building and still remain fairly light. The warmth of the original nave and

the unifying color relationship between nave and chancel were recaptured by painting the walls with a specially mixed combination. A light neutral paint was modified with raw umber and a generous amount of the same red used in the stencil. The result seen on a panel in daylight is a rather peculiar pink, but no one seeing it in the church is conscious of it. It is light, but at the same time warm and makes as little contrast as possible with the wood work. For that very reason the same paint works well on the ceiling. It ties in well with the rest of the color and thus draws no attention to itself. It is also the one light paint that will not unnecessarily call attention to the timber truss work. While not lost in gloom, the trusses are not accented as they would be against pale blue and so take their proper subordinate place in the whole composition.

This is an example of the type of approach that is needed. Each church poses its own set of problems but at the same time understanding and respect for the buildings will suggest the answers. The buildings were never cold, so light grays and blues quarrel with their basic nature. The warmth and darkness of the wood ask for darker paint, but if the color is carefully chosen it can be light. Fortunately the forthright use of materials is vigorous enough so that even painters don't often feel tempted to paint the wood. Fortunately indeed!

Our nineteenth century churches were good. The beauty of a unified design honestly carried out has often been marred by "improvements" but it can be recaptured. It isn't like the strawberry chiffon pie "improved" by the addition of mincemeat.

Decline in Episcopalian Giving

BY

GEORGE W. EDWARDS

Professor of Economics, City College of New York

STATISTICS can be not only dreary but also misleading. This is especially true of Church statistics which contain more than their share of errors. On the surface it would seem that the Episcopal Church has made gratifying financial progress. There has been a substantial increase in the annual contributions received by the Church. Statistics show that for 1929 contributions reached their peak in the 1920's at almost \$46 million. After a decline in the 1930's contributions recovered steadily until they attained an all time high at \$69 million for 1949. Thus it would seem that over a period of two decades contributions rose by about fifty percent. On the face of things this would seem like a satisfactory trend.

Actually these figures represent a serious financial regress. Over these two decades inflation has taken a heavy tribute from the dollars contributed to the Church. In actual buying power the \$69 million received for 1949 represents an amount of about \$42 million in terms of 1929 prices. In real buying power the Episcopal Church was therefore receiving less for 1949 than it had derived from its communicants for 1929.

This conclusion is substantiated when the contributions to the Church are computed on a per capita basis. For 1929 the average communicant gave about \$36 to the Church and for 1949 he contributed about \$41. Nominally he therefore increased his giving by five dollars over these years. In terms of buying power at the 1929 level, he was giving for 1949 only \$25. Actually therefore the buying power of the average contributor was cut by more than one-third over these two decades.

The decline in Episcopalian contribution is particularly serious when contrasted with the trends in national income over the past two decades. There is no reason to assume that the income of the average communicant is much different from that of the average American. From 1929 to 1949 the income received by the average American rose very sharply. In 1929 he received \$680, while in 1949 he derived an average yearly income of over \$1,320 from his wages, interest, profits and other sources. In other words the per capita income of the average American about doubled. Along with other Americans the average Episcopalian undoubtedly shared in this rise in

money income over these two decades. The average Episcopalian is now giving a much smaller proportion of his income to the Church than he did in the past. In 1929 he was giving the Church over five dollars out of every \$100 of his income, while in 1949 he was giving only three dollars out of every \$100.

Thus an analysis of Church statistics rather than showing a gratifying increase, really indicates a decline in the financial support of the Church.

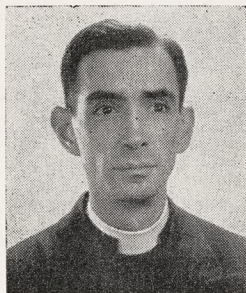
The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

THE LITURGY OF HEALING

IT is a happy coincidence that the publication by the Liturgical Commission of its study on The Order for the Ministration to the Sick has been issued at the same time the WITNESS is offering



its readers an excellent new column by the Rev. Clinton J. Kew on 'Religion and the Mind.' Taken together, these two presentations of the Church's healing ministry offer us illuminating insights respecting one of the Church's most constant and significant means of help and

grace. We strongly recommend that all the clergy procure and study No. III of the Commission's Prayer Book Studies, which has been prepared by the Rev. Morton C. Stone, and is now available from the Church Pension Fund.

The inadequacies of our present Prayer Book office for the Visitation of the Sick have long been recognized, by the very fact that it is almost never used. Its liturgical form is cumbersome. It is comforting only in the weak sense of the word 'comfort.' Psychologically, it is unsound—not once, for example, does it suggest to the sick patient any cooperation with or prayer for those who administer to him healing gifts. (We have to look in the Appendix of the Prayer Book, among Family Prayers, for anything of this kind). More serious still, the rite suffers from grave theological and ethical defects. It assumes, sometimes explicitly, sometimes tacitly, that all sickness is a visitation by God either to punish

or to test. It is perfectly true that much illness, whether of body or of mind, is the result of sin. But God is never the author of evil, but only of good. He 'does not willingly afflict or grieve the children of men' (Lam. 3:33; Prayer Book, p. 45).

In his introductory essay, Mr. Stone shows how our office in the course of history has undergone deformation and decay—largely the result of the medieval abuse of Unction, not as a healing ministry, but as a solemn consecration and absolution for death. The more we have tinkered with it, in successive Prayer Book revisions, the less it has been employed. 'What is needed,' he says quite rightly, 'is not further patching and piecing of the existing Visitation Office . . . but a general reconstruction of a new Order.' This new Order the Commission now presents to the Church for study—and in this case, also for use. For there is no law that would prevent a bishop from duly and properly authorizing the experimental use of the new forms. In fact, they have already been tried, or forms similar to them, in many parishes with great success and benefit.

The only caution I should raise in respect to the use of the new office is that the bishops see to it that proper controls surround its use. No priest should enter upon a healing ministry without proper preparation and study both of the scientific and theological principles of psychosomatic medicine. An ignorant priest can be as dangerous to souls in this kind of ministry as he can be in the confessional, if he does not know what he is doing. But every priest is called upon constantly for some kind of ministration to the sick. The Church has waited too long to offer him sound and adequate liturgical means for this ministry. The present study is a great step forward in this direction.

It is a step forward for many reasons. For one thing it concentrates attention upon the positive goal of healing, not merely the soothing effects of consolation. Secondly it makes the new office essentially a church service of corporate worship. The individual is not isolated, but is outwardly and inwardly borne up by the prayers of the faithful. It also reminds the sick that spiritual ministries and physical medicine are coordinate and cooperative means to one and the same end, wholeness of body and mind and spirit. It does not neglect to deal with sin and all its evil effects; but it makes God's Absolution real and effective. Finally it restores the sacrament of Unction (or whatever you wish to call it) to its primitive and proper place in the life of Christian disciples, bringing them nearer to him who 'himself took our infirmities and bare our sicknesses.'

Our Paganized Holidays

BY

E. A. CALLANAN JR.

Vicar of St. James, New Castle, Indiana

TWICE, in recent weeks, I have been struck by the calloused paganization of Church holy days. I, who consider myself a son of the modern age and not easily shocked, was first brought up short by the rampage of Hallowe'en, which begins hereabouts on the 1st of October. The release of pent-up aggressions, traditionally associated in this country with the eve of All Hallows, has been extended to a three or four week vandalism. Thus, an original perversion of healthy religion becomes a perversion of a perversion!

Again, with All Hallows just past, I dropped into a local dime store to find it gay with red and green festoons, and the air moaning with crooned Christmas Carols. I thought I was dreaming at first, to find Christmas upon us with Advent Sunday still four weeks away; but, unfortunately, I wasn't. The counter-girl was sympathetic with my expressed dismay, and as she handed me my change, offered: "I'm so sicka them carols over and over I could scream!" I returned consolation then made for the nearest door, hoping I hadn't missed Thanksgiving during my stay.

This led me to do some thinking; it's wonderful how God forces us to think once in a while. Historically, we know that the Church, in her wisdom, took certain pagan festivals, which were well established among the people she was evangelizing, and oriented them around Christmas doctrines. Each season was given its own Christian symbol and its own Christian associations. To take two examples: All Saint's Day was created from the pagan custom of revering the dangerous spirits of the dead, so that the living would not be plagued. It was changed to association with the communion of saints: the dead in Christ, and changed from gloomy necromancy to happy recollections and future promises. Christmas was taken from the morbid rites to the dying sun at the winter's solstice, and associated with the coming to earth of the very light to dwell with man forever.

How We Celebrate

HOW far we as a nation have turned from these traditions can be seen by examining the modern symbols and associations which these same holidays now evoke.

All Saints is now celebrated on its eve by Hallowe'en. The average Church boy or girl does not even know its original significance. The sym-

bols are witches, goblins, ghouls, and the associations are with outright, and prolonged vandalism. Cider and doughnuts, the proper elements of the feast, are the only wholesome remains of this immature rite.

The Christmas symbol is now, of course, Santa Claus, (that jolly caricature of poor St. Nicholas), that magical superman of the upper air, who gives us infantile Americans something for nothing; no, not quite for nothing, for "being good" and for being the scions of mammon. The associations of Christmas are new and strangely un-Christian; we feel called upon to indulge in a kind of giant potlatch, full of the fears of getting less than we give, and of the dismay at giving what we would like to get, and getting what we would like to have given away.

So it is with Easter, Thanksgiving, and many others. Rabbits hatching chicken's eggs, (the former usually referred to in baby-talk as "bunnies,") with the associations of a new hat—it is considered degrading not to have "something new" for Easter. Thanksgiving is associated with the stuffed belly, in its crudest, most gluttonous form; and the "thanks" still remaining is expressed in the sentiment: "thank God we live like Americans and not like those foreigners," said with all the conviction of the Pharisee.

What Can We Do?

WHAT can we do about it? We have allowed holy days to become sin days; days in which we make a superb noise about our fleshly lusts, patting ourselves on the back for our ability to indulge, misuse and violate the holy gifts of God. Sit for a moment with the great steward, looking with eyes which see his starved, oppressed children, and with eyes which see these saturated, aggressive children. Can we feel anything but disgust and shame? Can you not sense an impending doom?

It is not entirely the fault of the laity that this sorry return to paganism has come about. Many ministers have been slow to condemn the business interests and other centers of selfishness which are continually at war against God's kingdom, profaning his holy things. We must all lead the revolt to the conservative, historic position of the Church if it is to come. We desperately need God's forgiveness and grace; when are we going to ask for it?

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The Witness

Tunkhannock, Pa.

EPISCOPAL CHURCH NEWS

OXFORD PRESS HAS NEW MANAGER

★ Wilbur Dunham Ruggles, formerly manager of the retail store of the Methodist Publishing House in Kansas City, has been appointed manager of the Bible department of Oxford University Press. He succeeds Leon McCauley, Episcopalian, who is now with the education department of the National Council. He is a graduate of Springfield College and Yale Divinity School, having been ordained in 1935. He served churches in Waterbury, Conn., and in Jefferson City, Mo., and for four years was a member of the Missouri state library commission.

In 1943 he entered the navy as a chaplain and served in the South Pacific. He was discharged in 1946 with the rank of lieutenant commander. A year later he joined the Kansas City branch of the Methodist Publishing House as religious book counselor, later becoming manager of the retail store.

EPISCOPALIANS SHUN RADIO WORKSHOPS

★ No Episcopalians attended the workshop sponsored by the radio and television dept. of the National Council of Churches, it was announced by the Rev. Charles Schmitz, director. This is the third major workshop at which no official Episcopal representatives have been present, and the Episcopal Church is now the only major communion affiliated with NCC which has not had its promotion officials trained in latest radio and TV techniques.

The Rev. Mr. Schmitz also revealed that this year was the first time that no first or second prize for excellence in religious radio and TV had been awarded to an Episcopal church or diocese. Only one Episcopal church, St. John's, Mason City, Iowa, received an honorable mention in

a minor category. The reason for the sharp decline in Episcopal winners was attributed to the absence of any programs produced by the Rev. Albert Chambers and Frederick Sontag, formerly of Central New York, who for the past years have won the highest awards given by the contest judges.

Since the disbanding of the Central New York public relations department, Episcopal participation in the above mentioned workshops has declined sharply. NCC officials expressed the hope that other Episcopal dioceses would show interest in this work, and that the National Council of the Episcopal Church would finally send its promotion workers to the workshops, so that all major communions affiliated with NCC could have their personnel adequately trained.

JERSEY CITY CHURCH CELEBRATES

★ Bishop Washburn officiated at a special service on October 7th which marked the 100th anniversary of St. Mary's, Jersey City. The service was followed by a dinner in the parish house. The final service of four marking the event was held the 17th.

BISHOPS DISCUSS EDUCATION

★ Bishops from 22 dioceses arrived late October 1st for the first conference of the year at the College of Preachers on the close of Washington Cathedral, for the conference on Christian education.

Canon Theodore O. Wedel, warden of the College and a canon of the Cathedral, headed the course of study for the conferences as the college embarks on its twenty-second year.

The college offers post-ordination training for clergy through its week-long sessions, and the

conference of bishops will follow the same schedule and program outlined for clergy at each conference.

The Rev. Reuel L. Howe, professor at Virginia Seminary, lectured to the group on "Baptism Through Confirmation." Lectures and practice preaching continued through the week and Wedel closed the session with a lecture on "Relationship Theology."

The bishops came from throughout the east and mid-west, with Bishop William F. Lewis of Nevada, and Bishop Richard S. Watson of Utah travelling the greatest distance to attend the sessions.

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DETROIT PARISH CELEBRATES

★ St. Matthew's, Detroit, Michigan, has just completed the observance of its 105th anniversary. On September 23 the preacher at the 11 o'clock service was the Bishop Walter M. Higley, suffragan of Central New York and a former classmate of the rector. On September 28 a parish supper was held followed by a social period of dancing in the parish house. On September 30th the preacher at 11 o'clock was the Rev. Birney W. Smith Jr., rector of St. Andrew's, Evanston, Illinois, and a product of the parish.

Erected in 1883 on the present site, this church edifice has recently undergone a process of face lifting and other exterior improvements. The parish house built about 1928 has also been repainted on the outside thus making for a total new look. The present rector is the Rev. F. Ricksford Meyers.

WASHINGTON CATHEDRAL DEDICATES GIFT

★ A special service of dedication was held in Washington Cathedral on October 14, formally to accept the silver altar cross and a matching pair of silver candlesticks given by King George VI of Britain. The cross and candlesticks were given by the king in appreciation of the hospitality shown to British personnel stationed here during world war two. After the dedication, the cross and candlesticks were permanently placed on the altar in the Cathedral Chapel of St. Joseph of Arimathea. Officials of both the British and U.S. Governments took part in the service.

MASSEY SHEPHERD AT SEABURY

★ Over thirty students for holy orders will be matriculated in special ceremonies at Seabury-Western Theological Seminary

Oct. 18. The entire seminary community will be addressed by Dr. Massey Shepherd, professor of Church history at the Episcopal Theological Seminary and Witness columnist.

Following the evensong service and matriculation in the chapel, the Rev. John C. Patterson, a graduate, formerly rector of Grace Church, Madison, Wis., and at present headmaster of Kent School, Kent, Conn., will be presented a doctorate.

BISHOP HARRY KENNEDY AT ST. BARTHOLOMEW'S

★ Bishop Kennedy of Honolulu was the preacher last Sunday at St. Bartholomew's, New York. He recently returned from a trip to Japan, Korea and Okinawa and spoke of the opportunities that the Church has in these countries. The rector of the parish, the Rev. Anson Phelps Stokes Jr., served under Bishop Kennedy for a number of years as dean of the cathedral.

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NEWS OF OTHER CHURCHES

MERCHANTS AID CHURCH BUILDING FUND

People who live in the neighborhood of the Crooked Creek Baptist church at the northwest edge of Indianapolis are helping build a church every time they buy a sack of flour or fill up the tank with gasoline. This is because 15 merchants of the area came to the rescue of the congregation when funds for its new \$125,000 building ran out. Before that, the church had obtained all the contributions it could and had staged paper sales, fish fries and similar ventures. But the new church stood only partially finished.

One merchant, who is not a member of the church and who has tried to remain anonymous, came to the rescue. He offered to contribute to the church a percentage of purchases made by church-going shoppers in his store. Frank Snyder Jr., a member of the church's building committee, spread the idea among other merchants. With the 15 cooperating, the church put out "scrip books" ranging in price from \$5 to \$50. These books were sold throughout the community to and by members of the congregation. The 15 merchants treat the scrip as cash in payment for purchases. Then they give a percentage of the face value of the scrip to the building fund. In most cases, this is 5%, but a grocery store and a few other merchants who have a margin too small, give a smaller percentage, but on a larger volume of business.

The congregation, one of the earliest in Marion County, was organized in 1837 in a log school. It has been worshipping for many years in a frame building. The new church building is of masonry construction.

LAUNCH LAYMEN'S AREA MEETINGS

The first of a series of nationwide area meetings under the auspices of the United Church Men of the National Council of Churches was held in Utica, N. Y., with laymen representing fifteen denominations as leaders. The top speaker was Wilbur La Roe, former moderator of the Presbyterian Church. He pleaded for a sense of urgency among laymen "because of the threats to our true Christian heritage." He described these as "the let-down in morals both locally and in high places, the widespread betrayal of trust by elected officials, the dangerous disregard of truth, the decline of the dignity of man, and the tendency of goods to become the master of people."

METHODISTS ORGANIZE CIRCUIT RIDERS

A campaign against "socialism, communism and anti-American teachings in the Methodist Church" has been launched by a group of laymen and ministers. Their first target is the Methodist Federation for Social Action, with a spokesman saying that their first task will be to have the Federation ousted from the official Methodist building in New York. The Rev. Jack McMichael, executive head of the Federation, said the Circuit Riders apparently are "a small clique of laymen who are using scare words to try to silence or intimidate the social impetus that grows inherently out of the gospel of Jesus."

STUDENT RELIGIOUS GROUPS PROTEST SEGREGATION

Students at the University of North Carolina adopted resolutions protesting the decision of the university officials to segregate Negro students at football games.

CLERGY AMONG OUTSTANDING LEADERS OF THOUGHT

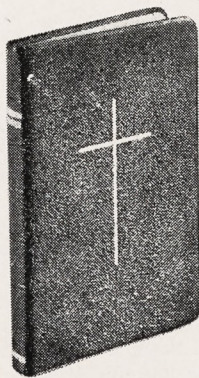
Eight Atlanta Protestant ministers and two Jewish rabbis are among fifty-seven "outstanding thought leaders" who were honored in that city October 17. They were Methodist Bishop Arthur J. Moore; Rev. Louie D. Newton, Baptist; Dean Raimundo de Ovies, retired dean of the Episcopal Cathedral; Dean John B. Walther, his successor; Rev. Charles L. Allen, Methodist; Rev. Monroe Swilley, Baptist; Rev. W. V. Gardner, Presbyterian; Rev. Pierce Harris, Methodist; Rabbi J. M. Rothschild and Rabbi David Marx. Others to be selected as being "men and women who, by their oral, written thoughts and civic activities, inspired others to think and act for the good of all," included editors, attorneys, businessmen, college professors, city administrators.

PRESBYTERIANS INSTALL TOP OFFICIALS

Two high ranking officials of the Presbyterian Church will be installed October 23: the Rev. Eugene C. Blake as stated clerk, the highest executive office, and the Rev. Glenn W. Moore as secretary of the General Council.

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H137x—In Black Morocco.....	\$6.50
H138x—Same in Red.....	7.00
H139x—Same in Blue.....	7.00

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Prayer Book Studies. III. The Order for the Ministration to the Sick. By the Standing Liturgical Commission. Church Pension Fund (Church Hymnal Corporation). Fifty cents.

The first volume of *Prayer Book Studies*, dealing with (I) Baptism and Confirmation and (II) The Lec-tionary, was published last year. It has received wide and, we believe, careful study throughout the Church. The present volume deserves equal consideration. So serious is the situa-tion that there are many parishes where the Order for the Ministration to the Sick is completely disused. Its archaic language and antiquated the-ology make it simply unusable. But the extraordinary thing is that the ministry of healing (either by prayer and the laying on of hands or by the use of Holy Unction—or both) is steadily increasing among us. There is great need for a thorough revision of the *Prayer Book* office.

The Commission has long studied this need, and in the present little work reviews the history of healing in the church, its principles (not an-tagonistic to the science of medicine), and the reflection of the Church's belief and practice in the successive *Prayer Books*. Then follows the pro-posed revision of the Office, with seven alternative "orders" at the very heart of it. Their themes are: the Great Physician, The Commission to Heal, Repentance, Faith, The Holy Spirit, The Holy Name, Holy Unc-tion. Finally there is a Litany of Healing, various selected prayers, and an order for the administration of Holy Unction. The material is mag-nificent, and the proposed revision marks a great step forward. But the literary form in which this is pre-sented (particularly, perhaps, in the Litany of Healing) leaves much to be desired. There are phrases that sim-ply will not "go" in a liturgical serv-ice; there is a notable lack of smooth-ness in some lines; there are expres-sions that imply a bad bit of theology; the Jacobean -eth and -est are con-fused; and in the third prayer on p. 35 something surely has been lost out in the very middle. But these de-fects will of course be ironed out in criticism and study, throughout the Church, and in actual use. Let us congratulate ourselves that a real step has been taken in the direction of a reasonable, theologically sound, and genuinely devout Order for the Ministration to the Sick.—F. C. G.

Science and the Christian Faith. A Study in Partnership. By Edward LeRoy Long Jr. Haddam House. \$1.75.

The title is unfortunate in that it is trite, as the volume is not. Most books of this sort are unconvincing for the person who is using the con-flict of science and religion as an ex-cuse for his irreligion. This volume calls the bluff and carries that per-son beyond his shallow excuse into a true understanding of religious real-ity. Science and religion meet on re-ligious grounds for "the redemptive function of religion makes it possible to overcome the tragedy that attends the growth of human skill and power."—S. A. Temple.

The Philosophies of F. R. Tennant and John Dewey. By J. Oliver Buswell Jr. Philosophical Library. \$6.00.

A doctoral thesis presented at the New York University School of Edu-cation. In some sections, such as the discussion of the Ontological Argu-ments of Anselm and Descartes, his treatment is rather complete; in oth-ers, as for example the quotations from Aristotle concerning the philoso-phy of Heraclitus, where a little knowledge of Greek would have helped his scholarship seems to be a bit weak.—Sydney A. Temple

The Book of Jeremiah. Vol. I (chh. 1-25). By Julius A. Bewer. Har-per. 75c.

This is a continuation of Harper's Annotated Bible, which is appearing in pamphlet form but will eventually be printed on thin paper in a large volume or volumes. The text is the Authorized Version, with introduc-tions to the various books and critical notes by one of the most learned and most gifted of modern Biblical exposi-tors. An ideal book for the church school teacher or layman interested in beginning the careful study of the Bible.

BOOKS RECEIVED

At One. A study of the Atonement. By Father R. F. Palmer, S.S.J.E. London: S.P.C.K. The immense background of the custom of sacrifice is duly emphasized, and there is a wide-hearted and friendly attitude towards re-union, especially with the Presbyterian and United Churches.

What the Jews Believe. By Rabbi Philip Bern-stein. Farrar, Straus and Young. \$1.25. This is a beautifully illustrated expansion of the famous article in "Life." It is extra-ordinary when one comes to think of it, that the book has only 16 pages of theology, and 78 pages on the Festivals. But this is char-acteristic. Judaism is a "religion of observ-

ance," and to describe what Jews actually be-lieve, one has to know what they do. The same would be true of many another religion, including large parts of the Christian church.

Patterns for Devotion. By Gladys C. Murrell. Abingdon-Cokesbury. \$1.25.

Twenty-seven story worship services, replete with poems, prayers, scripture readings, etc., to provide a proper setting for the stories. Clergy who preach children's sermons will find this book suggestive.

The Way into the Holiest. By F. B. Meyer. Baker Book House. \$2.50.

A reprint of a once popular exposition of the Epistle to Hebrews by a world-famous evangelist.

Prisoners of Hope. By Herbert C. Alleman. Muhlenburg Press, Philadelphia. \$1.50.

Fifteen sermons or addresses, replete with simple and telling illustrations.

The Catholic Movement in the Swedish Church. By Gunnar Rosendal. Seabury-Western Theol. Sem., Evanston. 25c.

The latest Hale Sermon, on an important movement in the direction of catholicity and reunion.

The Word Lives On. Ed. by Frances Brentano. Doubleday and Co.

Truth of Life—Key to Understanding. By Am-brose G. Beltz. Philosophical. \$6.00.

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THE RELIGIOUS PRESS

Selected by GEORGE MAC MURRAY

CHRISTIAN ATTITUDE ON CHINA:

—The Canadian Far Eastern Newsletter, published by a former missionary, James G. Endicott, comes up with some heartsearching questions about the New China.

When you hear harrowing details of the so-called purge described by returning missionaries, ask yourself these questions: 1) Are these details carefully checked for evidence; how much is hearsay? 2) Were these missionaries as concerned about the concentration camps and death by torture which darkened the last years of Chiang's regime? What protest did they or the church make to the spectacle of conscripted troops being starved to death because of graft—3,000,000 of them in southwest China where these facts were carefully checked by relief workers and other foreign observers? 3) Clearly, the silence of the church on these matters, and their lack of protest against sending arms to Chiang, and now against the mass extermination of the Korean people, has made it more difficult for the Chinese Church and has, no doubt, increased suspicion of the activities of many Christians in China. In view of all this, how can the missionaries and the church in Canada best help the church in China and in all the other lands where, as the Quakers point out, the same kind of revolution would take place whether there were communists around or not? All the Asians and Africans are looking at white Christians and asking, "Which side are you on?"

FEEL LIKE CHURCH:—Bishop Conkling, writing for his diocesan paper, says that too many people go to church when they feel like it and stay away when they don't. "To pray and worship and serve when we do not feel like it may not please us in the doing but it certainly is most pleasing to God, not just because it is unpleasant for us but because what we are doing is right."

SEE YOUR CONGRESSMAN:—Your Congressman is probably now home, so the Christian Century suggests that you call upon him to register your opposition to the bill now before Congress. "We believe that the sentiment of the country is against any such system of permanent militarization. But with so much of the press, the veterans' organizations and the Pentagon on the other side, how is a Congressman to know this if citizens don't express themselves? They will

never have a better chance to do so than the current congressional recess affords."

Incidentally, the C.C. uses lower case for the gentlemen in Washington—like this: "congressmen," "senators." Paul Hutchinson and his staff better watch out how they treat those servants or they will be cited for contempt.

WHAT OF COLLEGES?—Outlook, official organ of the National Council of Churches, reports an all-time high enrollment in the Protestant seminaries of the country. It states that the new men are badly needed to fill the estimated 15,000 vacant pulpits that exist. However the magazine answers "uncertain" to the question as to whether or not Church colleges can survive. In spite of vigorous campaigns through the summer to enlist students, the enrollment has fallen way down, due primarily to young men being grabbed for the armed forces.

FOR THOSE WHO SERVE:—Massachusetts Church Militant presented this prayer for those who serve our country:

Almighty God, whose fatherly care reacheth to the world's end, we beseech thee to protect and bless all those who serve our country on land, on sea and in the air, in particular the members of this parish.

For their homes give them love and loyalty;

For our nation, sacrifice and service;

For thy Church, reverence and devotion.

In times of training make them strong of body and disciplined in mind;

In times of monotony give them companionship and cheer;

In times of loneliness grant them thy presence;

In times of temptation thine armor;

In times of fatigue, thy strength;

In times of danger watch over them, we beseech thee, and give them courage; and grant that in all things they may be faithful in thy sight; through Jesus Christ our Lord. Amen.

SEEPAGE UP OR DOWN:—Editor William Leach of Church Management wants to know what causes the widespread moral degeneracy of our times. Says he:

"Without almost universal agreement on the moral degeneracy of our time some of us are put to it to de-

cide whether the old rule that 'degeneracy seeps down from the top; democracy rises from the bottom,' is still true. We see lots of immorality in the highest places, including international agreements, national statesmanship and on other higher levels. At the same time evidences of a revival of democratic ideals at the lower levels are not too clear. Perhaps the time is near when we shall have to stop seeking a scapegoat for our moral delinquencies and rationalize our own responsibilities in a very bad situation."

HITS UMT:—Universal military training and freedom do not go together, according to the Baptist's Watchman-Examiner, which calls upon all friends of freedom to oppose the militarists in Congress who "are determined to attach this new totalitarian conscription of youth on the draft bill which is before Congress." Expressing doubt that a conscription bill for men 40 to 50 would have a chance of passing, the editorial declares that "a boy of eighteen has as much right to freedom as a man of fifty."



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Make Christmas Christian

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THE WITNESS, Tunkhannock, Pa.

★ ADDRESS CHANGE

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PEOPLE

CLERGY CHANGES:

FRANCIS H. SMITH has resigned as rector of St. John's, Lewisboro, N. Y.

WILLIAM RICE has resigned as vicar of the Regeneration, Pine Plains, N. Y. and is now living at Waterville, Conn.

EDWARD LAINE, formerly ass't at the Ascension, New York, is now on the staff of Grace Church, Amherst, Mass.

WILLIAM T. WALSH has retired as rector of St. Mark's, Tarrytown, N. Y.

HARVEY A. GUTHRIE Jr., is now ass't at St. Peter's, Chelsea, New York.

DUNCAN G. PORTEUS is now ass't at Grace Church, New York.

ALEXANDER KETTERSON, retired of New York, is now living at Ocean Grove, N. J.

JACOB A. WINTERSTEIN has resigned as rector of Holy Trinity, West Chester, Pa., for reason of health.

THOMAS ALDRICH, former curate at St. James, Birmingham, Mich., is now rector of St. James, Albion, Mich.

HARRY B. WHITLEY, formerly rector of St. Andrew's, Algonac, Mich., is now curate at St. James, Birmingham, Mich.

JOHN FRENCH, formerly of St. Paul's, Bad Axe, Mich., is now rector of St. Luke's, Ferndale, Mich.

ORDINATIONS:

STEPHEN E. T. KIM was ordained priest by Bishop Kennedy on Sept. 13 at St. Andrew's Cathedral, Honolulu. He is vicar of St. Luke's Korean Mission.

JOHN H. STIPE was ordained priest by Bishop Dun, Sept. 22, at Christ Church, Washington, D. C., where he is now rector.

DEATHS:

H. HENRY SPOER, 78, who retired from the staff of St. Paul's, New York, last spring after forty years in the ministry, died Oct. 2 at his home in Sewell, N. J.

ARCHIBALD C. KNOWLES, 86, for 44 years the rector of St. Alban's, Philadelphia, died Sept. 30. His entire ministry of 52 years was spent in this parish.

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BACKFIRE

LILIAN P. LONG
Churchwoman of Marion, Ala.

I again feel a concern to take issue with Mr. Walsh on his article on *Free Catholicism*—this time on the second article.

Mr. Walsh uses the word 'catholic' and 'catholicism' a number of times, spelling them with a small 'c'. These words as used by Mr. Walsh must have a meaning that is unfamiliar to most of us. In his article, under *World Council* as a subtitle, he says, "I come now to Geneva, and to the area of main controversy. What should be our attitude toward the Protestants? I know that many of the more catholic-mind Anglicans would say—Give them a wide berth."

In my Webster's dictionary the word catholic when spelled with a small "c" means universal, general, and liberal. These Anglicans referred to by Mr. Walsh as having a "catholic-mind" must not have any of those meanings for this word or they could not say give any other Christians a wide berth. If they do not admit that Protestants are Christians then they are as intolerant as our brothers in the Roman Catholic Church.

We low Church members of the Anglican communion who belong to the Protestant Episcopal section of God's Church would be sorry to think that our "catholic-mind Anglican" brothers want to give us a wide berth. Mr. Walsh holds out hope for us. In closing his article he says that if the Holy Ghost can't get the Roman Church to do as he wishes—he will give us poor Protestants a chance—He (the Holy Spirit) will re-catholicize us!

It seems to me that all of us who are trying to follow our Lord and Savior, Jesus Christ, would do well to re-read the parable of the Pharisee and the tax collector. Instead of standing in the corner with the Pharisee and saying, "Thank God we aren't as other men are!" we should compare our lives and the life of our section of God's great Church with the life of Jesus and what he wanted his church to be, and then move over into the corner with the tax collector and say from our deepest hearts, "God be merciful to us sinners."

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

Allow me to express my gratitude for the refreshment given me by the article on *Future of Free Catholicism* by Chad Walsh. I have never read a statement to show our special Anglican contribution to the ecumenical

movement with such complete and illuminated Christian insight. I may add my amused enjoyment of Mt. Entwistle's adventure.

GEORGE F. TITTMAN
Rector of St. Mary's, Arlington, Va.

Do you know why I am looking so happily at the cover of your October 4th issue? It is because I infer from it that at last we might be getting some of your good, prophetic religion without having to stomach the petty, sub-basement churchmanship you seem to have felt had to be served along with it. And it isn't the Anglo-Catholic brethren I speak for, either.

O happy day—for most of us in the Church!

Or is it?

CHARLES F. WINDSOR
Churchman of New York

Thank you for the analysis of our foreign policy which you reprinted from the *Anglican Outlook* in the *Witness* for Sept. 27. It is indeed good to see ourselves as others see us—and humiliating.

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