

The WITNESS

10¢
A COPY

November 22, 1951



SEABURY PRESS

Story of the Week on Page Three

FINAL ARTICLE BY ALGER ADAMS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK

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

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 10:10 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH NEW YORK

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

Madison Ave. at 71st St., NEW YORK
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION

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

ST. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening 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

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; W. Robert Hampshire, Kenneth R. Forbes, Gordon C. Graham, George M. MacMurray, Benjamin Minifie, Joseph M. Titus, Andrew M. Van Dyke.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor; F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, M. H. Shepherd Jr., W. B. Spofford Jr., C. W. Sprouse, J. W. Suter, S. E. Sweet, S. A. Temple, H. H. Waggoner, Chad Walsh, W. M. Weber, W. N. Welsh.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

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

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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

CHRIST CHURCH

CAMBRIDGE

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

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 Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

"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

Shady and Walnut Aves.
PITTSBURGH

Rev. Eugene M. Chapman,
Rev. E. Laurence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., 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

Seabury Press Is New Official Publishing House

Episcopal Church Is Now Producing, Selling And Distributing Own Books

★ Seabury Press, an official publishing house of the Episcopal Church, was created recently by action of National Council, and Leon McCauley, manager of the new press, is now in the process of hiring a staff of publishing technicians.

Church people with publishing experience who would like to work for the new press, are urged to write Mr. McCauley.

The press, which has headquarters in Tucker House, 28 Havemeyer Place, Greenwich, Conn., is set up as an agency of the department of Christian education. Basically, its function is to produce, sell, and distribute the books and courses prepared for the Church by the department.

The many forthcoming courses and books, Mr. McCauley pointed out recently, are, in their comprehensive coverage of the Christian education of the whole Church, very extensive and elaborate, and require, if they are to be produced and distributed to the Church's best advantage, a professional publishing-house set-up.

Actually, he went on, the Episcopal Church has been, up to now, the only major Protestant denomination in America without its own publishing-house. Others, many decades ago, took the step we are now taking.

Seabury Press, Mr. McCauley added, has been set up entirely outside the missionary giving of the Church. Though responsible, through the department of Christian education, to the National Council, it cannot expect an annual appropriation from the missionary budget.

The press must finance itself, and so set up its internal machinery that it can pay its own way, and build up its capital. It is expected that, in five years, the press will be operating on a sound financial basis.

One gift has already been made, through the Episcopal Church Foundation, toward the establishment of Seabury Press, and it is believed that others will be forthcoming soon.

The department of Christian education, created in 1946 by General Convention, to "produce its own approved curriculum for the use of the whole Church," began its existence in 1947 with the appointment of the Rev. John Heuss as director.

The editorial board functioned at one time with only a typewriter, desk, paper, and editor, housed in a garage on the Seabury House property; and the department has now grown to a staff of nearly fifty persons, most of whom are concerned with the development of curriculum, or with leadership training.

"We expect Seabury Press to move fast," Heuss said recently. "Although the press opened shop only on September first, it already has three major projects in progress, all scheduled for completion by late November."

The courses now in production, he added, are: Redemption and Revelation, by Robert C. Dentan, a leader's guide and study manual to go with the Holy Scriptures, by the same author, 250 pages, paper-bound, about \$1.25.

Church History for Group Study, by Theodore Switz, a set of guides and quizzes to go with Chapters in Church History, by Dr. Powel M. Dawley; 32-page leader's guide, 16-page student's guide, and a 32-page set of quizzes, pamphlet-bound, about \$.95 the set.

Our Faith and the Church, by the Revs. James A. Pike and W. Norman Pittenger, a leader's guide and study manual to go with The Faith of the Church, the same authors, 64 pages, pamphlet-bound, about 60 cents.

"In addition," Heuss said,



LEON MCCAULEY
Manager of Seabury Press

EPISCOPAL CHURCH NEWS

"three books in the Church's teaching series are coming along at a good pace; two additional family study courses are nearly ready for production, and a variety of editorial projects are under consideration."

Seabury Press will grow with the need, Heuss went on. Currently, it is staffed only by Leon McCauley, manager, and two secretaries. Mr. McCauley's next problems are to set up production, sales, and book-promotion facilities. It is imperative not only that we produce handsome and quality material, such as the Church wants and needs, but also that we secure for this material, the widest possible distribution.

Mr. McCauley comes to us from Oxford University Press, where he has been manager of the religious and Bible departments. He has had many years' experience in all phases of publishing.

"Establishing an effective publishing organization is," Dr. Heuss concluded, "an intricate business, requiring gradual growth over many months. The organization should be functioning smoothly, we estimate, in a year, and we believe it will pay its own way within five years. That is our present goal."

COCKPIT SITE FOR CHURCH

★ St. Hilda's mission, Trujillo Alto, Puerto Rico, occupies the site of a former cockpit, given to the church by a conscience-stricken owner who vowed to promote no more cockfights and to dedicate the site to the purposes of the church.

RETREAT HOUSE FOR OLYMPIA

★ St. Andrew's House, Alderbrook, is a new retreat house for the diocese of Olympia. Formerly a large summer home, located

on Hood Canal, an arm of Puget Sound, the house has been made available to the Bishop of Olympia for the use of the diocese, by a layman.

The house was inaugurated with a retreat for laymen, led by Bishop Bayne and Lt. Gen. John C. H. Lee. At that retreat it was decided to name the house after St. Andrew in token of the hope that the house would have a strong missionary influence in the northwest.

YOUTH LEADERSHIP CONFERENCE

★ An adult leadership conference was held at Richmond, Va., November 17-18, sponsored jointly by the diocese of Virginia, Maryland, Washington and Southwestern Virginia. The leaders were the Rev. Knud A. Larson, chairman of the division of youth, and Miss Kathryn Snyder, education secretary of the same national department.

EDWARD T. LOOK SPEAKS AT ST. BARTHOLOMEW'S

★ Edward T. Look, retired banker who is now teaching at the General Seminary, was the speaker November 7th at a supper meeting of laymen of St. Bartholomew's, New York. He relinquished his banking position in order to present seminarians the layman's point of view.

GIVE 'EM A CHANCE PLEADS PERKINS

★ "Give 'em a chance" is the plea of the Rev. Louis L. Perkins, rector of St. John's, Auburn, N. Y., who is also chaplain of the prison there. The man who organized the Brotherhood of St. Andrew chapter in the prison three years ago was recently released and represented the "boys in the icebox" at the national convention of the Brotherhood last month.

COUNCIL OF CHALCEDON ANNIVERSARY

★ Dean Francis B. Sayre Jr. of Washington Cathedral told a congregation there that the last time that Christians were really united was at the Council of Chalcedon, which met 1,500 years ago in the little church of St. Euphemia in Chalcedon, near Constantinople. The service, marking the event, combined the Russian Orthodox and Episcopal liturgies, with 9,000 persons present. The Rev. Manuel Essensky and the choir of the Orthodox Church that he serves sang the Russian service of thanksgiving.

PASTORAL STAFF GIVEN BY MRS. ACHESON

★ Mrs. Edward C. Acheson has presented to the diocese of Connecticut the pastoral staff used by the late Bishop Acheson. It was made in England from 13th century wood from St. Nicholas Church, Newbury. The present secretary of state is the son of the late Bishop and Mrs. Acheson.

MISSOURI EXTENDS MISSION WORK

★ The diocese of Missouri is extending mission work in the Ironton-DeSoto-Bonne Terre field which is located south of St. Louis. A resident clergyman is planned for St. Paul's, Ironton, largest of the three churches, who will also have charge of the other two.

WEEKDAY EDUCATION IN BUFFALO

★ St. John's, Buffalo, N. Y., is conducting religious education classes on Monday afternoons for children of the fourth through the eighth grades. Weekday classes are also held at St. James', Batavia, N. Y., for children in the second through eighth grades.

EPISCOPAL CHURCH NEWS

ANIMALS IN CHURCHYARD HIGHLIGHT SERVICE

★ Christ Church in Greenville, Del., on Nov. 22 will observe its annual tithing service, one of the most unusual Thanksgiving Day ceremonies in the nation.

The service, with a sermon by the Rev. William C. Munds and singing by the choir, is conventional enough. What is unique is the sight and the sounds of the churchyard during the service—particularly the sounds. For on tithing day, the churchyard is filled not only with food, clothing and household supplies but with cattle, sheep, pigs, chickens, ducks and geese.

The cacophony of grunts, squeals, moos, honks and clucks punctuating the traditional Thanksgiving service bring only smiles of satisfaction to the faces of the hundreds who jam the church's pews and every inch of its standing room. For, the contents of the churchyard are brought there early in the day by the people who are worshipping inside.

It is expressly stipulated that each object, animate or inanimate, must be the product of the donor's own work or care. Only livestock that farmers themselves have raised is acceptable; only home-canned foods and clothing knit, hand-made, or personally repaired (if used) by members are received.

After the church service, the congregation begins storing most of the offerings in a basement room of the church. A special committee supervises the transport of the livestock to slaughter houses and processing plants and, later, to deep-freeze lockers. In the next 12 months, these reserves of provisions and clothing will be withdrawn as required for distribution to needy persons of the parish.

"No one feels sensitive about accepting this kind of help," says Robert N. Downs, farmer, war veteran, and vestryman who conceived the tithing day observance. "The people who need it don't consider it charity but merely a helping hand from the organization of which they are a part. The idea is that the Church should take care of its own. There is too much centralization in higher echelons of aid to the needy. The Red Cross probably would take care of some of the emergencies among our people, but they are our people and we are proud to do the job ourselves."

Mr. Downs calls the project a "reincarnation" of an old Hebrew custom which also is observed in scattered sections of England. The tithing day service is the fulfillment of a vow he made on Dec. 7, 1941, when, as commanding officer of a cavalry troop on maneuvers in Virginia, he heard the news of Pearl Harbor over a portable field radio. Realizing the grim reality of what the world—and he—was in for, Mr. Downs prayed, vowing that if the Lord would see him through he would undertake to do something "that will help other people; something productive, worthwhile." Out of the army five years later, he bought a farm near here and settled down to make it productive. Then, remembering his vow, he worked out the details of the tithing day service and broached it to Dr. Munds.

Although started solely as a venture of Christ Church the Thanksgiving tithing plan is now shared with another congregation—Lower Brandywine Presbyterian Church. For several years now, the Presbyterians have added their donations to those in the churchyard at Church Church and cooperated in the work of distribution through the year.

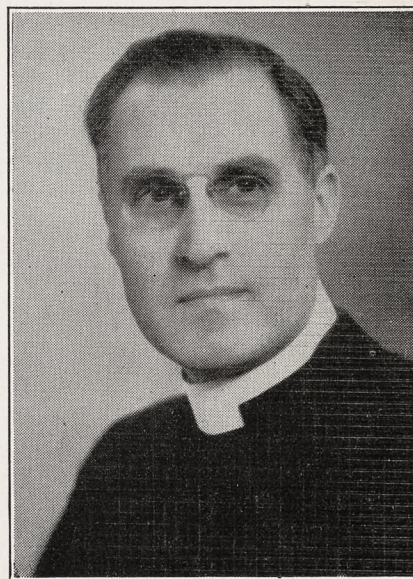
HARVARD DEDICATES HONOR ROLL

★ A marble memorial bearing the names of 697 Harvard students, alumni and faculty members who died in service during world war two was on view for the first time at Memorial Church in Harvard yard on Nov. 11.

Bishop Henry K. Sherrill, presiding bishop, preached the sermon during a simple commemorative service. Dean Willard L. Sperry, chairman of the board of preachers, led the service, and the University Choir sang. A special section of the church was reserved for families of the men on the roll of honor.

HARVARD SCHOOL RECEIVES GIFT

★ The mothers club of Harvard School, Los Angeles, presented Headmaster William S. Chalmers with \$4,000 which they raised at a festival. The money goes into the building fund.



FREDERICK C. GRANT, Witness Book Editor and Professor at Union Seminary, is honored by the new book by Dean Sherman Johnson, *The Joy of Study*

MACHINE SHOP CHURCH SCORED BY FERRIS

★ Churches were warned in Haverill, Mass., against becoming "magnificent machine shops teaching how to be good in 12 easy lessons." The Rev. Theodore Ferris, rector of Trinity, Boston, told delegates to the annual convention of the Massachusetts council of churches that "it is no wonder you have to beg men to come to a men's club in a church when that club has become a poor imitation of Kiwanis or Rotary. The church for some reason or other is able to turn out more organizational machinery than any institution known to man. We can draw up by-laws by the ton and appoint committees, bureaus and departments . . . until it is no wonder that people day after day are spiritually mangled in the wheels. More and more I am convinced that if we spent half the time with people that we spend with bureaus and departments the world would marvel at the results."

The Rev. Frank Jennings, the council's executive secretary, told the convention that "while we seek Christian unity in order to achieve Christian objectives, we are constantly in danger of allowing the machinery . . . to get in the way of what we are really trying to do. These organizational problems are the price we have to pay for more orderly procedure, particularly as we extend the borders of our efforts; but it will be a sorry day if we, amid the sounds of the machinery, fail to hear the voice of him who is the head of the Church."

The session adopted a resolution terming the nomination of an American ambassador to the Vatican "disastrous to national unity." It urged members of all the council's 1,800 congregations to send protests to the President, senators and congressmen.

Another resolution adopted criticized the use of "smear tactics" in political life. Other ap-

proved resolutions condemned government waste as "contrary to religious principles," protested the use of public funds in any way not benefiting all the public taxed, asserted Congress had been "shamefully dilatory" in providing for wheat shipments to India and urged emphasis of the fundamental moral principles of Christianity.

Bishop Norman B. Nash was elected president of the council for the coming year.

SEABURY-WESTERN SEEK \$20,000

★ \$20,000 is the goal which has been set by the alumni association of Seabury-Western Seminary to be raised by alumni and friends of the seminary on Theological Education Sunday, January 27, 1952.

Theological Education Sunday is an annual observance in the Church and is set by the Presiding Bishop. Prayers of thanksgiving are offered for the work of preparing men for the ministry done by the 10 seminaries of the Church. There are also petitions for the work of the future.

A money offering from the parishes and missions over the country is sent to the various seminaries. Increased costs of operation and a record student body makes the raising of \$20,000 for Seabury-Western a necessity. The seminary operates on a budget of around \$100,000, one-third of which is derived from student fees, one-third from endowments, and the remainder from gifts, including the theological education offering.

LOS ANGELES RECTORS CELEBRATE

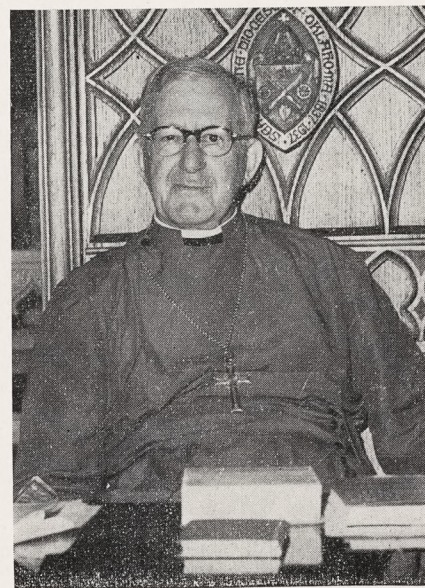
The Rev. Douglas Stuart was honored by members of Grace Church, Los Angeles on October 28th, the 25th anniversary of his rectorship. The Rev. J. Herbert Smith was similarly honored at All Saints, Beverly Hills, on October 21, the 25th anniversary of his ordination to the priesthood.

BALTIMORE PARISH CELEBRATES

★ St. Michael and All Angels, Baltimore, has begun a year long celebration of the 75th anniversary of its founding. It began in a little wooden chapel a block outside the city limits with 25 communicants. It is now in a church seating a thousand people, an undercroft, choir rooms, parish house and rectory. The church is now located in the geographical center of the city. The parish also had a mission, the Guardian Angel, with a church that seats three hundred and a parish house. The membership is now about 2,300 communicants with an additional eight hundred baptized persons. A number of events are planned, including an eight day preaching mission in March that will be conducted by the rector, the Rev. Don Frank Fenn.

LICHTENBERGER LEADS MISSION FOR MEN

★ Bishop Lichtenberger, coadjutor of Missouri, was the leader of a mission for men, an annual event at St. Mark's, St. Louis Hills. It began with a dinner with men of other parishes invited.



BISHOP CASADY of Oklahoma was one of the consecrators of Bishop Powell who will eventually succeed him as diocesan

PLAY PRESENTED IN CATHEDRAL

★ The renaissance of the drama in the church, begun with the professional presentation of Christopher Fry's "A Sleep of Prisoners" at St. James', New York, got a start in Los Angeles November 4th when the Altar Theater, organized by a group of clergymen to create spiritually and artistically acceptable Church dramatic works, presented the first performance of "If the Light Be Darkness," in St. Paul's Cathedral.

A second performance in the Cathedral was presented the following Sunday. The play by Phyllis Benbow Beardsley was written especially for presentation in the sanctuary as a form of worship service. It is presented by a professional cast under the direction of the well known producer, Henry Duffy. The music was written by Albert Hay Malotte, one of America's best known composers, famed for his setting of "The Lord's Prayer." Jonathan Seymour, known for his major theatre production of the classics, directed the play, and Minna Pelz Coe brought her wealth of experience to the musical direction.

COUNCIL EXECUTIVE WITH CHRISTIAN ACTION

★ The Rev. M. Moran Weston, an executive of the social relations department of the National Council, has been made chairman of the editorial and publications committee of the newly formed Christian Action. The co-chairmen are Prof. Reinhold Niebuhr of Union Seminary and Dean Liston Poe of the Yale Divinity School.

F. O. R. MEETS IN NEW YORK

★ Members of the Fellowship of Reconciliation, national pacifist organization, attended an Armistice day service at St. George's, New York, the afternoon of November 11th. The rector, the Rev. Edward O. Mil-

ler, was assisted in the service by the Rev. John Nevin Sayre, chairman of the international fellowship, the Rev. Shelton Hale Bishop, rector of St. Philip's, New York, and the Rev. Roger Geffen, on the staff at St. George's. The Rev. Eric M. Tasman, rector of the Holy Communion, South Orange, N. J. and president of the fellowship, was the preacher.

WHY THE RECTOR LEAVES HOME

★ When the Rev. and Mrs. Edward T. Adkins returned to their parish, St. Paul's, Overland, Mo., from a youth conference they found that the kitchen stove had been moved and a breakfast nook built in the rectory. Earlier in the year they found a new automatic water heater had been installed while they were away.

WESTERN MASSACHUSETTS CELEBRATES

★ The 50th anniversary of the setting apart of Western Massachusetts as a diocese was celebrated on November 18th with a service of praise and thanksgiving at Christ Church Cathedral, Springfield. Bishop Sherrill was the preacher. The service was directed by Dean Williams, with one of the lessons read by Mr. Henry A. Field, president of the trustees of the diocese, and the other by the Rev. Richard G. Preston of Worcester who is president of the standing committee. Officers of the diocese, the standing committee and the cathedral chapter joined with the clergy in the procession.

BISHOP BUDLONG IS HONORED

★ Bishop Budlong of Connecticut, retired, was awarded honors for a distinguished career at the annual homecoming of Shattuck School, Faribault, Minn. Similarly honored was the Rev. Hughell E. W. Fosbroke, the retired dean of General Seminary.

BISHOP POWELL HONORED

★ Bishop Powell of Maryland was honored by the clergy and their wives on October 19 at St. Thomas', Baltimore, the tenth anniversary of his consecration. The Rev. Philip J. Jensen, rector at Owings Mills, was the preacher at a celebration with the Bishop as celebrant. At the luncheon which followed there were addresses by the Rev. C. E. Berger, rector at Annapolis, the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, and the Rev. C. Sturges Ball, retired, who was formerly a professor at Virginia Seminary.

PAINTING DEDICATED AT HOBART

★ A panel of oil paintings portraying the vision of St. John the Divine were dedicated at a service in the chapel of Hobart College on November 11th. The five paintings are the work of Eloise Wood, assistant professor of art at the college. Her work is represented in the permanent collection of the Metropolitan Museum of Art, New York, and she has had work displayed in numerous exhibitions.

LAYMAN SPEAKS ON PROGRAM

★ "The Blackout That's Impossible" was the topic of an address by William H. Siegmund, San Marino, chairman of the committee for laymen's work, from the pulpit of All Saints', Pasadena, on Nov. 4. Mr. Siegmund dealt with the importance of the world-wide missionary efforts of the Church, particularly in Japan and China, and with the effectiveness of the work of the education department. The talk was broadcast.

BISHOP JUHAN HAS ANNIVERSARY

★ Bishop Juhan of Florida will mark the 27th anniversary of his consecration on November 24.

WORLD COUNCIL PLANS ANNUAL MEETING

★ The annual meeting of the World Council of Churches will be held at St. Bartholomew's, New York, the afternoon of December 11th. Douglas Horton, vice chairman, will preside and there will be addresses by Mrs. Horton on the Arabs, the Rev. John A. Mackay on Protestantism in Franco Spain, Henry S. Leiper on progress that has been made in the Council.

DIOCESE OF GEORGIA PREPARES CANVASS

★ Preparation for the every member canvass in Georgia reached a high degree of thoroughness this year. Early in October fifty-nine laymen gathered at Camp Reese, diocesan conference center on St. Simons Island, for the laymen's training program—the largest group to meet for two days in the whole Church. They returned to home parishes filled with enthusiasm and were put to work by their rectors to promote the Church's program.

On November 7th the fifth of a series of archdeaconry dinner meetings was held. Bishop Barnwell and two archdeacons—Rev. William C. Baxter and Rev. T. Porter Ball—had toured the diocese and had addressed representatives of practically every parish and mission: at least 600 laymen heard them speak on the Program and the "why" of missions and giving for their support.

At the conclusion of the series Bishop Barnwell declared that he is more encouraged over prospects than at any time in his sixteen years as bishop of Georgia.

One of the accomplishments in the past year has been the erection of a parish house and chapel for Grace Church, Cairo, a mission less than two years old. The bishop dedicated the building October 21st.

One of the projects for the coming year is the provision of a building for a potential con-

gregation in Fleming Heights, a brand new suburb of Augusta. Before the H-bomb project began across the Savannah river in South Carolina, Fleming Heights had almost no existence; an informal census late in September revealed a population of more than 6000, and new houses are being built as rapidly as possible. The Rev. Allen Clarkson, rector of the Church of the Good Shepherd, Augusta, has held some services in the neighborhood, and finds a strong desire for the Church.

UNIQUE FESTIVAL AT FRANKLIN

★ St. John's, Franklin, Pa., had a unique service on November 18th. The usual family service and the church school were omitted. All parents and their children, teachers and officers of the school, met in the parish house and had a procession to the church where they presented offering for St. Barnabas House. Each child brought a bag of sugar and the adults a bag filled with non-perishable goods, food, clothing, bed linens and blankets. The Rev. Carl J. Webb is rector.

GETTING THEM TO CHURCH

★ When buses stopped running last summer as an economy move at Watertown, N. Y., members of St. Paul's were provided with cards for their windshields: "I'm going to St. Paul's. Want a ride?" Rector Robert Sudlow reports that the response and interest was gratifying. John Davis, an advertising man, is credited with the idea. Buses are now moving but the cards are still being used.

ENGINEER ENTERS MINISTRY

★ After 32 years as a civil engineer, Warren F. Merritt of Galveston, Texas, has given up his profession to study for the ministry. He is the father of a grown son and daughter and a grandfather of two children.

SENATOR SMITH CHANGES HIS MIND

★ Senator H. Alexander Smith of New Jersey, an Episcopalian and father-in-law of the Rev. Samuel Shoemaker of New York, has changed his mind about an ambassador to the Vatican. A member of the foreign relations committee, he immediately declared at the time of the announcement by the President, that he approved. He stated however on November 9th, presumably after receiving many protests from clergy and other groups, that he will now oppose the appointment.

URGES SUPPORT FOR UN

★ Mrs. Francis B. Sayre, Episcopalian and active in the United Church Women, department of the National Council of Churches, said at a meeting in Washington that women should know and support the United Nations. She said that UN "prevented full-scale war from exploding out of tense situations" and mentioned specifically Iran, Palestine, Greece and Kashmir. She is a daughter of the late President Woodrow Wilson and the mother of the present dean of Washington Cathedral.



BISHOP WINSLOW R. C. POWELL was consecrated Co-adjutor of Oklahoma on November 2nd.

EDITORIALS

Attack On Education

THE American Way of Life" and "The Free World" are two slogans which resound from a thousand political platforms and that serve as a text for numberless articles and editorials in newspapers and magazines. So it is well to ask ourselves just what constitutes this "American Way of Life." It is not a hard question to answer. The foundation of this way of life is the American Bill of Rights implemented by a militant defense of civil rights, by the maintenance of the separation of Church and state and by a universal system of tax-supported compulsory education beginning in elementary schools and continuing in state universities.

Whenever the Bill of Rights is violated in one sector of our common life, the whole edifice built upon it is in danger of collapse. Denial of free speech, press and assembly, even to the most blatant and exasperating minority, threatens very definitely the entire democratic system.

The latest front to be assailed in this battle against the American way of life is that of our public schools and colleges. During the past year, the most elementary academic freedom has been under attacks of various kinds—repressive state legislation, a flood of vicious, Fascist-like pamphlets and circulars, attempts to censor and condemn standard textbooks for not following an extreme reactionary line, magazine and newspaper articles and local campaigns motivated by political and personal bitterness. No part of the country has been exempt from this concerted attack on our educational institutions. State legislation in California terrorized college and university faculties with "loyalty-oath" requirements. Pasadena schools lost an able and loyal superintendent as a result of local hysteria fomented by a pamphlet and newspaper campaign. New York schools have suffered from the repressive Feinberg law. In Englewood, N. J., the schools were victims of an

attack engineered by a former notorious Fascist and his local supporters. Pennsylvania is threatened by a peculiarly outrageous piece of repressive legislation known as the "Pechan-Musmanno bills" which would expose all professors and teachers—and even maintenance employees—to persecution by personal and political enemies who might choose to denounce them on mere suspicion of being "subversive." These bills have been denounced by every college and university president in the state and by such eminently conservative citizens as Churchmen ex-Senator George Wharton Pepper and ex-Justice Owen Roberts. But

they are being backed by a high-pressure campaign of the American Legion and with the approval of Churchman Governor Fine. The Episcopal League for Social Action has fought this threat in public hearing and with letters to the clergy of Pennsylvania's five dioceses.

These are a few samples of the determined, well-organized effort to wreck our American educational system in the interest of Fascist reaction. Most of our newspapers and magazines, which ought to be exposing and condemning it, are muzzled by fear of being themselves labelled "radical" or "subversive." A notable exception, however, is McCall's Magazine which has published a long, eloquent and fully-documented expose of the whole

evil business, naming names and giving in detail the malodorous record of the leader of the campaign. We commend this article to our readers as "must" reading for everyone who has the well-being of our schools and colleges at heart. It is in the September number of McCall's and reprints in any quantity can be obtained from the publisher in New York City.

We urge you to be on the look-out for signs of this virulent infection in your own communities and to be among those liberty-loving citizens who will spring to the defense of our schools in the name of the American way of life and faithful to the Christian principles of human dignity and

★ "Quotes"

ALMIGHTY GOD, by whom our fathers won their liberties of old; grant that we and all the people of this land may be strong to maintain our freedom against the assaults of those who by aggression seek to enslave us to their will. Guide, we beseech thee, our President and all to whom has been committed the government of this nation, giving them special gifts of wisdom and understanding, that in the defense of our liberties they may be the instruments of a lasting peace for all mankind; through Jesus Christ our Lord.

★

obedience to the commandment, "Thou shalt not bear false witness against thy neighbor." It is later than many of you realize in the over-due effort to stay the process of deterioration in the educational system of free America.

Church Jim Crow

What Can Be Done

BY

ALGER L. ADAMS

WHAT can be done? We need grass-roots preaching missions to stir men to know the awful demand of God that his will should be done in matters of race as in all morality. We need preaching missions in our white churches to bring in Negroes. We need preaching missions in our Negro churches to bring in white members. Those missions should be preceded and followed by two-by-two visitations, not timidly "going slowly"; but boldly proclaiming our at-warness with the Gentile world, witnessing that we are citizens of another higher Kingdom.

We need a new religious order called to preach God's all-inclusive love. And the order should not be lily-white as some of those existent, or jim crow.

We need retreats for our clergy, with race prejudice as the theme, to search out pettifogging arrogant preconceptions, drawn from secular society.

We need quiet days to tear at the silent silken barriers of race, for men, women, students, young people. We need a lot of praying.

We need devotional material written particularly to search out our racial prejudices. Negroes as well as whites have some bitter streaks to exorcise. Lenten reading should take cognizance of this problem.

Conferences which have been jim crow should broaden their membership (not just make the faculty inter-racial). General matters should be left to non-segregated conferences. If there is need for "getting together on the Negro question," let the conference aim principally at that, not at letting a few folks strut. And the purpose should be to destroy jim crow, not make it work more smoothly.

The work of the bi-racial sub-committee of the department of domestic missions of the National Council should be strengthened and better

financed, against the day when its work is over. In order to hurry that day, a new aggressive National Council body should be established to facilitate and speed up the interracial movement in the Church.

We should take to heart the example of the Roman Catholic Church when she wants to meet the Negro problem. In New Orleans, where our man wrote, "State does not permit mixed congregations," the local Roman congregation mixes freely at the altar rail. The story is told that Ebony Magazine was doing a picture story of the Roman Eucharist. Some of the white worshippers, seeing pictures being taken, hung back from receiving the sacrament with Negroes. The priest stopped the administration and called out, "I want a mixed rail up here!" He got a mixed rail.

Cicero Riot

THE Roman Catholic pronouncements on the Negro problem and particularly on the Cicero, Ill., riot should be compared with our statements; and, even worse, with our silences. America, national Catholic weekly review, of August 21st carried a bitterly scathing piece on the anti-Negro rioters, whom they identified in part as Roman Catholics. Calling it, "The Scandal of Cicero," the author, William Gremley, blasted clerical and lay indifference.

We particularly need Episcopal guidance, for the end of the segregated Church will not be one-tenth in sight until some bishop has the courage to assign a Negro priest to a congregation without first being sure the congregation is all-black. We must be bold enough to say that the Holy Ghost cannot be limited by pigmentation, that a blessing is a blessing, and the eucharist is the eucharist, whether the priest's hand be white or black, and that the one true sacrifice cannot be hedged about with prejudice of color.

To say simply that Negroes and whites must worship together without tackling the problem of the clergy would be disastrous. Under present conditions, the practical result would be to bar the priesthood to Negro candidates, an intolerable thought. For today, bishops refuse Negro candidates unless they have Negro congregations to which to send them. All men called to serve Christ must have that opportunity, regardless of their color.

And after we get re-converted to the whole Church of Christ, let's have the moral courage to show it forth in our secular lives. Don't settle for reading a couple of pamphlets or sending a basket down to the "little colored Baptist Church." If you want to feel the sting of being a Christian, know the "world hate you," try to get a Negro to move into the house next door to you. Try to get

a Negro at the desk next to you when you know there is going to be a job vacancy. And don't let anyone tell you to leave the issues of Christian conscience to governmental ukase or commission.

Things Not To Do

THERE are some petty things white people can stop doing. They are mostly irritating, needless cause for offense.

Don't write "Negro" with a little "n." "Negro" is, today, generally accepted as a racial designation in the same way as are English, French, Italian, Chinese, or Eskimo. To spell the word with a small letter (as 60% of the clergy answering our letter did) is a gratuitous and silly insult.

Try not to indulge in "minstrel shows" and "darky" stories. The Negro is not so far removed from the slavery of his grandparents that he can enjoy their shameful ignominy, especially when your progenitors did the enslaving.

Don't effect a "funny" Southern accent in speaking to Negroes. Many Negroes have never seen the South, and the dialect will be resented.

Don't assume all Negroes know each other regardless of class or position. The affairs of your domestic are matters of great disinterest to a professional Negro. He assumes you are lumping all Negroes together, and is thereby offended.

Don't try to be "careful." Honest sincerity is easily detected. If you have said something offensive, your Negro friend (in good season) will find a way to let you know, and in generosity. But a phony "love my neighbor" will earn you a stiff cold shoulder.

And Negroes, in the same vein, can stop raising the race question upon every social occasion. And if a question on race relations is asked, the answer should be given honestly, and not in terms of what the speaker thinks the listeners will accept, among other things.

These latter things are small and could be multiplied endlessly. The big part, is the beginning, letting God's grace free us first from the bonds of prejudicial sin.

Bishop Scarlett Quoted

THERE could be no more fitting close to this piece than to quote the Right Rev. William Scarlett, bishop of Missouri. Bishop Scarlett wrote: "On purely religious grounds there is no defense for segregation within the Church. In the presence of God, the divisions of race are transcended: 'There is neither Greek nor Jew, Barbarian, Scythian, bond or free; but Christ is all and in all.' All men are God's children; all are within the circle of his equal concern. 'Have we not all one Father? Hath not one God created

us?' This principle segregation denies. For segregation is not only a barrier to the elemental equality of opportunity which we in this democracy so generally profess as our necessary goal. It is more sweeping than that. It is, in itself, an implication of inferiority, an inferiority not only of status but of essence, of being. Therefore, it offends profoundly against the religious principle.

"The tide has set against segregation within the Church . . . This tide will gather momentum. The Protestant Church is not an authoritarian organization. It proceeds by the democratic process, which means that leadership must carry the people with it. The process may be somewhat slow. But there has been ample opportunity for education of our people; the time for action is now at hand.

"There is a tendency to underestimate the number of people willing to follow persuasive Christian leadership, as there is also a tendency to overestimate the repercussions which will follow decisive Christian action. Repercussions there will be. The important thing, however, is not whether our churches are larger or smaller. The essential point is that those within the Church be committed to the Christian cause."

Religion and the Mind

BY

CLINTON J. KEW

SHARING THROUGH WORSHIP

SOMETIMES when my child is anxious I try to help him, but there always seems to be a gap between us. He doesn't want to discuss religion and doesn't want to attend church school. What is amiss?"

A gulf often exists because the parents are unable to share the experiences of their children. Being able to share our attitudes and responses with others is the most effective way of making our experiences real to them, as well as meaningful in our own lives. Worship does this in that we feel, pray and sing together.

One man of sixty related the following: "This is the first time in my life that I have ever expressed this feeling to anyone. I could not express it to my parents and I have not felt free to share it with my wife." A young woman of thirty who began to improve as a result of our healing services put it this way: "If only I could have talked these things over with my father and

mother when I was a child, this terrible thing would never have happened. I was afraid to talk with my parents about religion and sex. I was never myself." Another young woman of about twenty-five, a mother of two children, remarked: "I used to spend a great deal of time in my room alone. I wrote essays to myself. My parents didn't care what I thought or believed." Again, a mother of twenty-four stated: "Only once in my life did my mother ever put her arms around me. She was too busy to bother with me. I would have given anything for her love, but I did not dare ask."

Thoughts, feelings and reactions which are not shared with others often play an important role in behavior pathology. Those who are unable to communicate to others what they think and believe are the ones who first show signs of neurosis and behavior distortions. Certain subjects such as religion, sex, ethics and death are often talked about in vague, hushed tones, and the child learns not to discuss them—especially sex and religion. In certain families these subjects are taboo. Is it strange that they are among the most frequent preoccupations of both neurotic and psychotic personalities?

Last year our clinic interviewed over 2500 people from all over the United States. Most of them wanted to talk about things they didn't understand. More people today are anxious to ask questions about the meaning and value of life than we realize, but they are afraid to ask. Because these people were not free to express their feelings about life in the form of both language and experience, they became withdrawn in these areas and experienced them alone in fantasy. If people cannot acquire the facility of communication they are unable to foresee very much of what lies beyond the present.

A man of about thirty-five fell in love for the first time a few months ago. This is what he said: "I want to do two things, get married and join the church. Heretofore I have just been existing, now I am beginning to live. There are several questions about religion which I have never felt free to ask before. I'd like to know more about the differences of our Churches, more about God, and more about life." This man fell in love as soon as he began to communicate his thoughts and feelings to a young woman who understood him. As he grew he became eager to know more. Before these shared experiences he said, "I have just been existing." He was alone with himself, his thoughts and his fantasy; now he is a part of shared experiences. He was dead; now he is reborn and alive.

The child, long before he knows what they

really mean or understand them, wants to share his feelings about the policeman, the Nativity, the teacher and his parents. Play, worship, talk, music and the like, become valuable forms for sharing experiences and are safety valves in the lives of both children and adults. A child who can worship, play and identify himself freely with his parents, becomes a mature adult and, thus, is repaid many fold. Through shared experiences the chasm between himself and his mother and father disappears and he gains mental flexibility in each role he plays. In other words, failure to communicate prevents mature development.

Parents who are able to shift their roles to that of playmate, leader or pal in different situations soon close the gulf that exists between themselves and their children. Together they appreciate play, poetry, drama and religion. The church is one of the most helpful places for families to become oriented to the imponderables. Here the taboos are lifted. Here the mysteries of life will be unfolded in activity and worship; and here the emotional, mental and spiritual side of man will grow through communion with God.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

The Living Liturgy

Means and Ends

BY

MASSEY H. SHEPHERD JR.

WHAT our Lord said about the Sabbath—that it was made for man and not vice versa—needs to be applied to all the institutions and rites of the Church. All too often the clergy tend to forget this principle. They assume that the laity should have as professional an interest in the Church as they have themselves. So they set up an ideal schedule of services and expect their people to adjust their daily lives to them accordingly. The celebrations of the Eucharist become ends for the people to seek, rather than means for reaching out to the people. When the parson gets a poor response to his exhortations to come to this service or that, he should not soothe his

wounded feelings by accepting the notion that his flock is indifferent, or heedless of the claims of religion. He should ask himself first whether or not what he has asked them to do is really very practical or even desirable.

We all know what has happened to the Lord's Day in the modern world. The secularization of Sunday is one of the most obvious and painful aspects of our culture. Ideally, of course, Sunday could be a blessed 'rest to the people of God' if spent in corporate offices of prayer and devotion. Sunday could be for every Christian the happiest day of the week because on this day he remembers with unspeakable joy the promise of his resurrection in Christ. Yet many churchmen find neither rest nor joy in getting out to an early celebration, or in giving up wholesome recreation at home or in the country for a late Sunday morning service. Is this circumstance due only to the fact that the Easter faith does not glow white-hot within their breasts?

We do not for a moment suggest that the Church should give in to the temper of the times in making Sunday holiday instead of holy day. But we do suggest that for many people the weekend holiday with the family or friends is of inestimable benefit to their physical and mental health. The Church has no business brushing aside the very real values of such rest and recreation, if it can only offer as an alternative a routine performance in a tasteless chancel between a high-pressure choir and a low-pressure priest. No amount of high class entertainment from organ bench or pulpit can compete with other Sunday amusements, which are no less convenient though they may be more expensive. Sunday will become a holy day for all our people only when they all have responsibility in worship—when they can all do the Eucharist together, and not just watch it or receive it.

Until this blessed time comes back into the Church's life and experience, we can prepare for the day by more imaginative use of week-day services, and in particular of week-day Eucharists. We are not thinking merely of the early morning celebration, which no housewife with children can attend, or the ten o'clock saint's day service which no working man or woman or school child can attend. We are thinking of afternoon and evening services, of services not only in the church but in neighborhood gatherings in suburban homes and other unconsecrated places. The church edifice, the hospital room, and the battlefield are not the only proper places for doing the Eucharist, nor is an hour before noon the only time that its offering is acceptable to God. Wherever and whenever two or three are gath-

ered in Christ's Name it can be done—with reverence, with joy, consecrating our lives in all places and in all legitimate activities to the redeeming work of Christ. Only if the Eucharist is made at home to the people will they feel at home in it.

The disciplines of the Christian life, of which the doing of the Eucharist is certainly one of the chief, do not have to be easy in order to be practical. They only have to be made relevant to people's daily lives. If a hard-headed business man does not get the connection between what goes on in the chancel and what goes on in his office, it might be a good idea to set the chancel up in the office. It could be an unforgettable consecration.

Religious Oddities

BY

JOSEPH H. TITUS

Rector of Grace Church, Jamaica. N. Y.

WE are privileged to quote the following case histories from the forthcoming book, "Psychosis and Religion" by Dr. Ubet I. Sockem, prominent psychiatrist. We feel sure the book will command wide attention in religious and psychological circles. The customary statement, "Any resemblance to persons living or dead is purely coincidental," prefaces the volume.

Case I. Mr. A, a respected businessman of wide experience on being approached by his minister to take the chairmanship of a committee to visit members of his parish replied immediately, "Certainly; I'll be very glad to." His prompt response is significant. We can see clearly in this reaction incipient paranoia: delusions of grandeur. Mr. A must be carefully watched. Very abnormal type.

Case II. Mrs. B, housewife, on being asked by her clergyman why she could not come to service on Sunday mornings replied, "Well, you see, my family has to have a good substantial meal and it takes all the morning to prepare it. I'd like to whip up a lunch that we could all help in preparing, but I have real obligations. Actually I deplore this. Somehow I do not think one's stomach is more important than God." Comment: the last

sentence reveals the serious condition of the patient. Our prognosis would be an alarming persecution complex and a perilous sense of unreality. She lives in a dream world. Psychiatric treatment recommended.

Case III. Mr. C is a member of St. Phrygian's Church. Having been elected to the vestry he spends much of his leisure time in working for the Church (as much as 3 or 4 hours a week). His wife, who accompanied him at the interview, protests that he neglects her. Quite understandably she said, "Whom did he think he married—the Church or me?" This is a case of a split-personality. Depth therapy may be of help to him. If unsuccessful it would be advisable for Mrs. C to seek a divorce.

Case IV. Miss D, spinster, was brought to the clinic by her nephew. He was greatly concerned because she was giving a "large" part of her income (10%) to the Church and its benevolences and was obdurate about it. "My money is not mine," she said, "'All things come of thee, O Lord, and of thine own have I given thee.'" Quoting scripture is the characteristic mark of religious fanatics. While not yet dangerous her retarded mental development, as clearly shown in her statement, also reveals a neurotic tendency that requires careful professional supervision.

Case V. Mr. E, came to the clinic to please his family, who are rightly disturbed about his condition. On one occasion he went to the minister, as he frankly admits, and said, "Parson, I can't do much, but if you can use me anywhere in the church I'll be glad to do what I can." This is an obvious case of infantile regression, bordering on a psychosis. He should be immediately committed to a mental institution and shock treatments administered. Prognosis, however, is poor.

Case VI. Mrs. F, comfortably off woman of leisure. Came for an interview because she was troubled by church people calling her and asking her to serve on committees, etc. "It is driving me frantic," she stated. "I've always been a good churchwoman, but I'm really exhausted. It takes all my energy to go to the movies or play bridge or canasta several times a week and for a person of my age that is as much as my nerves can stand. Of course I'm always glad to help but I do wish they'd let me alone." A highly intelligent woman. One interview was enough to reassure her; she is normal in every way.

Case VII. Mr. G, was recommended to us because of marital difficulties. Reports his wife is "always telling him he should go to church—at least to set a good example to the children." He works, however, 40 hours a week and feels that two hours out of the remaining 48 are entirely

too much to be wasted on spiritual things. On Sunday there is the newspaper to be read and the TV to watch. Quoting Mr. G: "I lead a good, clean life. Yet Mrs. G feels the kids ought to have some ethical and religious training. I'm all for that—send them to Sunday school: that's what the church is for. She stubbornly insists that if I don't support the church with my contribution and even attendance there, no one else will. I think she's crazy. Besides, I like to sleep sometimes on Sunday morning." Comment: we recommend that if Mrs. G persists in what is evidently an obsession that he urge her to see a psychiatrist. A man has a right to his leisure and his family's welfare should not interfere with that. Possibly Mrs. G has a God complex that she developed at an early age; analysis may restore her to normalcy.

Case VIII. Mrs. H is suffering from a nervous breakdown. People didn't speak to her in church, she had worked hard for the Ladies' League for the Depleted Tasmanians and the minister had never publicly commended her. "After all," she said, "I do not want any credit but I think my devotion should be recognized. The minister seems to commend everyone but me. Not that I want praise—I only do it for the Lord." One interview was enough to put Mrs. H's mind at rest. She has very cogent complaints. Probably her minister needs psychiatric treatment.

Case IX. Mr. I is a very sad case, although he does not seem to recognize his condition. He is suffering from pronounced delusions that may be augmented as time goes on. He frankly stated at the interview that he felt that the church should "face-up" (sic!) to present day problems and deal with personal and social situations in the light of Jesus' life and teachings. This statement is significant proof that Mr. I is not living in the 20th century but in a world of fantasy of his own creation. Frequent psychiatric interviews may be of help but the outcome is dubious. He may develop ulcers or arthritis—well-recognized psychosomatic symptoms.

Case X. Mrs. J was referred to us by her minister. She persists in stating, even publicly, that there should be no race discrimination in church and, furthermore, that the churches should come out "strongly (her actual word) "for peace." Here, your author feels, is a tragically disordered mind that shows evidences of becoming increasingly worse. She should be immediately committed to an institution and the FBI advised of these subversive statements. A clear example of a schizoid personality that may ultimately resort to violence if not subjected to treatment at once.

Christian Service

BY

ANSON PHELPS STOKES JR.

Rector of St. Bartholomew's, New York

THERE is a very simple test of the Christian life. It is that of service to one's fellows, for Christianity, when it is real and vivid, shows concern for every man.

There are dangers in the test of service. There is a type of service which is superficial, and sometimes over-activity and "doing things" are substitutes for "being" something. Real service is always rooted in religion, for only if we worship God and know his will for men are we able to serve them as God would have them served. Humanism alone does not have a sufficiently high ideal of humanity. We rightly place worship as the Church's first purpose.

There is another danger in service. It is the danger of doing things for people instead of helping them to grow through their own efforts. Archbishop Temple once said that democracy was not necessarily the best form of government, for it can be terribly inefficient. The virtue of democracy lies rather in the fact that it makes for better people who, by their very failures, learn and develop. So, too, the Church does not exist to do things for people so much as it exists to work with people and help them, in the common life of the Church, to find their fullest growth. Therefore we stressed the development of community as the second role of the Church.

Despite these cautions, however, service is the great test of the reality of our Christian religion. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Christian Church through all the ages has sought, and still seeks, to serve human need.

Nowadays the needs of most American people are not primarily material. Perhaps the first way in which the Church serves is by ministering to the anxieties and perplexities of our day in its regular parish life. If one has a broken arm, one can go to a clinic; but the streets are full of people with broken hearts, and surely the Church must minister to them.

But here, again, it is not merely the function of the clergy. Our common worship should be such that by participation in it, men find the true purpose of life and that health of spirit that comes in the service of God. Our parish activities must be such that in and through them men find their rightful status as children of God. Every-

one of us can help the Church minister to the anxieties and perplexities of men.

In the second place, the Church serves through the volunteer activities of its members. At St. Bartholomew's we recently set up a volunteer placement service. We trust that over the years many will not only find an outlet for their energies but will find a real chance to help their fellow men in various forms of volunteer activity. Too often people who serve on boards of secular charitable institutions say, "I have no time for Church work"; yet surely, if they are serving out of a God-inspired concern for the welfare of their fellow men, their activities constitute "Church work." We can all serve through those activities in which we participate in our spare moments.

Perhaps the most important way in which the Church serves is through the daily lives of its parishioners. Occasionally we have corporate communion services of the employees of large public service organizations. Such worship is a reminder to the participants that they serve not only in the Church or in philanthropic activities, but in their daily work. Sometimes it is easier to serve in our spare time in charitable activities than to show forth Christianity in our home, our office, or our factory.

How else can the Church influence our world than as men and women regard their jobs as Christian vocations? The problems of industry can only be solved by Christians in the ranks of management and of labor. The perplexing problems of our international situation can only be solved as Christian statesmen, Christian military men, Christian citizens, in their casual comments as well as in their votes, seek God's will and, laying aside all personal animosities, ambitions, and resentments, seek to lead our nation to a knowledge of God's will in these difficult times.

We pray that in these various ways we, as Christians, may not fail the test of service.

"R. S. V. P."

BY

PHILIP F. McNAIRY

Dean of St. Paul's Cathedral, Buffalo

SUCH a request at the end of a dinner invitation places the responsibility of an answer—yes, or no—upon the person receiving it. There rests an even greater responsibility upon the person who issues the invitation. Now consider a third position. Suppose you were charged by the host with the task of arranging the dinner and securing the guests. What an uncomfortable position!

The forgotten man in St. Luke's allegory of the great supper is the servant who finds himself

in this very predicament. We have heard much about the host who is God, about the invited guests with their ridiculous excuses and of the others who accepted, even under persuasion. The key person in the story is the servant. Upon his success or failure the guest list depends. In the time of our Lord, the servant was the apostle. The centuries of Christian progress and growth attest the excellence of his effort.

Today that allegory must be rewritten with new characters. God is still the host. Mankind are the potential guests. But the servant of the feast now becomes you or me. The chief question is, what kind of an invitation do we present? Does the average observer have a picture of the Christian life such as the host has—of a joyous feast and a heartwarming fellowship? Or does the guest see only dull gray, drab, negativistic dry bread? It is true that many of the excuses are as ridiculous as ever. But would they be so, were we to present the radiant good news which once stormed and won so much of the world?

The second request catches many of us with our guards down. "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed . . ." Is there a place among our proper people for these who need and want the Church, her sacraments and her beauty? Or must they be driven by our segmentarian hostility into the store-front sects, or beyond them into non-Christian fellowships? Too often it is true of our membership lists—"And yet there is room."

"What? Compel them to come in?" This is no call for strong-arm methods. It is simply an exhortation to present the Christian faith and life in such a way that those who see it through our example will want it for their own. Is there any appeal in a membership whose activity depends upon the weather, the season, their mood, their like or dislike of the clergy? Can any seek help from those whose character and life reveal failure and frustration? Thank God for the many good and faithful servants who, having entered into the "joy of their Lord," win others.

This is a parable for Churchmen, in a day when the greatest need of all is the soul-nourishment to be found only in the feast of God. "R. S. V. P." How many will your life bring?

PRIDE

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

IF any of the seven deadly sins is most dangerous, it is pride. Its victims do not know that

they need help nor can they accept it when it is offered.

"I'm as good a Christian as those who go to church."

"Thank God, I'm not like some people I know."

"I'm always in church and always do the best I can."

"What do Congregationalists (or Episcopalians) have that we don't have?"

All these and many more common statements reveal pride lurking, blinding, killing love.

They should remind us of the two men praying in the temple, a Pharisee and a publican. (St. Luke 18:9-14). One was a good man and he knew it and was proud. In another place (St. Matt. 5:20) Jesus says that unless we are really and truly more loving even than those with a good record, we can't get into God's kingdom.

Talking and thinking of our own excellence keeps us from seeing our defects and from knowing our dependence on God and so growing in humility that we ask for and receive his help by which alone we can be lifted out of ourselves into that state of self-giving which is salvation.

When pride lures you, remember how with much less wealth than you have, several illiterate Jews of real humility recognized Jesus as Lord and stuck with him, saying: "To whom else shall we go? Thou hast the words of eternal life."



WHY

YOUR BEST BUY
Block from Times Square . . . Walking distance to everything worthwhile.

HOTEL LINCOLN

44th to 45th STS. at 8th AV.
NEW YORK

1400 Rooms, each with
Tub and Shower, from . . .

\$3⁵⁰

BEST

SPECIAL RATES
FOR SERVICE MEN

NEWS OF OTHER CHURCHES

PUSH PEACE PROGRAM URGE QUAKERS

Quakers have called upon the U.S. delegates to the UN General Assembly to take "bold imaginative leadership" to achieve cease-fire in Korea; to push for reduction of world armaments as steps toward universal disarmament; to press upon the USSR delegation "with words and action, willingness to discuss publicly and privately the problems of east-west tensions."

VATICAN PROTESTS CONTINUE

Protests from clergy and other groups over the appointment of General Clark as Ambassador to the Vatican continue to pour in from all parts of the country. Too numerous to mention, most of the resolutions urge individuals and groups to write the President and their senators expressing strong opposition to the appointment.

SPIRITUAL SIGNIFICANCE OF CHRISTMAS

The council of churches of Toledo has urged that "the Christian community place even greater emphasis this year upon the spiritual significance of Christmas." It also urges that there be "greater evidence of gifts, tangible, to the Christ through aid to hungry and suffering humanity."

TRAIN PROTESTANTS FOR OVERSEAS

A move is under way to train Protestants for business, educational, missionary and diplomatic posts throughout the world. Plans were made at the meeting of the Methodist inter-board committee on missionary education at a meeting last week in Cincinnati. The division of foreign missions of the National Council of Churches, it was learned, is exploring the possibility of securing and providing more adequate training facilities for young Americans, both men and women, who wish to enter these fields abroad.

REFORMATION ADDRESS PROTESTED BY R.C.'s

Because an address delivered in Denver on Reformation Sunday was printed in full by a Pueblo newspaper has brought a vigorous protest from Roman Catholics. One of their newspapers declares that the paper was guilty of a "flagrant disservice to all Catholic people" in reporting a "scur-

rilous and abusive attack on the Catholic Church." The publisher of the paper, in a front page editorial, said the same full treatment has been given to an R.C. congress that recently met in Pueblo, and that the address by the Protestant minister was "reported as the news it was—regardless of what the minister said."

The newspaper was denounced for "disservice" in virtually every R.C. church in southern Colorado at masses.

CHILDREN'S PARADE STRESSES CHRISTIANITY

A neighborhood children's group in Springfield, O., paraded through the streets with police escort as part of a program to acquaint people with the fundamentals of Christianity. It is the Wonder Club which was started at a Baptist church to provide a constructive Saturday afternoon activity for children. The club got its name from the method by which a Bible object lesson is presented. Before the program starts, an outline of the lesson is put in a box. The children then "wonder" what story will be brought out of the box.

HONOR BLIND PASTOR IN SPRINGFIELD

The Rev. Daniel J. Uhlman, United Lutheran pastor of Springfield, O., was honored with a week-long celebration by his congregation and the community after 30 years in the ministry. He is one of five blind clergymen in his denomination and came to his present church in 1929 which has grown from a small group to 700 members.

OPPOSE PUBLIC GRANTS TO CHURCH HOSPITALS

The executive committee of Protestants and Other Americans for separation of Church and State, at its semi-annual meeting in Washington, opposed grants of public funds to Church hospitals and medical colleges. They also approved plans for a speaking tour to 25 cities by Paul Blanchard, author of books on the influence of the R. C. Church in political life.

PROTESTANT UNITY URGED BY LUTHERAN

The Rev. Oscar A. Benson, new head of the 460,000-member Augustana Lutheran Church, in taking office made a strong plea to Lutherans to cooperate with other Protes-

tants. He also hailed as a "reassuring sign" the "feverish activity toward cementing together the segments of our Lutheran Church in America."

SEGREGATION RULE IS REVERSED

A ruling forcing segregation of Negro students at football games has been reversed by the authorities of the University of North Carolina following protests by student religious groups and other campus organizations. When Negro students were told that "the administration and trustees believed it wise, for the time being at least, to observe the custom of segregation at athletic events," they indicated that they would not follow the suggestion.

CATHOLIC YOUTH FORM COUNCIL

Two hundred delegates representing an estimated six million young people of the R. C. Church met in



DECORATION

By the use of painting in simple ornament or elaborate themes with figures, walls are enriched and become the source of meditation. Rambusch decoration may be seen in these churches:

- St. Augustine's Church, Brooklyn, N. Y. (Designed and painted by Allan Crite)
- Grace Church, Honesdale, Pa.
- St. James Church, Chicago, Ill.
- St. John's Church, Elizabeth, N. J.
- St. Paul's Church, Flint, Mich.

RAMBUSCH 40 W. 13th St. New York, N. Y.

Cincinnati to form the National Council of Catholic Youth. Bishop R. O. Gerow of Natchez, Miss., in an address hailed it as an "historic event" since it would "enable youth to stand shoulder to shoulder in the great work of the lay apostolate which lies before us in the nation."

CASHIER'S CAGE IN NEW CHURCH

There will be a cashier's cage in the vestibule of a new Baptist church in Indianapolis. "If you don't want to give a \$20 bill, you can have it broken to a \$10 and two \$5's," explained the pastor, the Rev. L. A. Manuel. "The idea is to discourage so many pennies coming to church." He believes that most of the pennies are put in the offering by persons who don't have change for the larger amounts they would like to contribute.

DISCUSS DISCRIMINATION AT STATE COLLEGE

A clinic in which Protestant, Catholic and Jewish ministers joined with leaders of labor, industry and education, was held at Penn State College to discuss ways of eliminating racial prejudice. The Rev. John LaFarge,

editor of a Jesuit weekly, called segregation in the churches "an abuse that should have been eliminated years ago" and he scored individual clergymen who are against inviting all persons regardless of race or color into their churches.

NEGRO PASTOR HEADS ASSOCIATION

A young Negro pastor has been elected president of the predominantly white ministerial association of Augusta County, Va. He is the Rev. M. H. Tynes, a graduate of Yale Divinity School. The county is in the west central part of the state and is a conservative rural area.

INTERFAITH FEDERATION IN CLEVELAND

A group of young adults (21 to 40) in Cleveland, representing churches and synagogues, have organized to fight prejudice and misunderstanding.

PRESBYTERIANS CONDEMN DENIAL OF RIGHTS

The Presbyterian synod of New Jersey unanimously passed a resolution condemning loyalty oaths and constitutional interpretations which tend to circumscribe freedom of

speech, press and religion. It expressed "very serious concern" over the growing tendency to deny basic rights "through repression and terrorism as exemplified in forms of character assassination." Opposition to universal military training was reaffirmed in another resolution.

CHURCH CONSTRUCTION SETS RECORD

Despite government controls, church construction seems destined to set an all-time record this year, a survey of the department of commerce reveals. With church construction valued at \$348 million started in the first nine months, it is thought that the \$409 million record of 1951 will be passed.

METHODISTS URGE PARISH MARRIAGE CLINICS

The Methodist Church is promoting the establishment of marriage clinics in churches "where problems of husband-wife relationships and parent-child relationships may be considered under the latest insights of psychology and religion."

● ADDRESS CHANGE

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

HERE AT LAST ... A Real Episcopal Medal!



FRONT (ACTUAL SIZE) BACK

A beautiful and practical medal, embodying all that the Episcopalian has long wished for. A wonderful gift for men, women and children, for Military personnel, and as Church School, Choir or Acolyte awards—may be worn as a neck piece, a bracelet, or carried as a pocket piece. A fine Christmas gift.

Silver—Sterling Oxidized - - - \$1.50
Bronzene - - - - - 1.00
Gold and Silver Chains
(endless or with clasp) - - 1.20 up
Key Chains - - - - - .10
Bracelets (in Sterling only) - - 6.00
Medal also available in 10K gold

(Excise tax added where applicable.)
If not on sale at your local Church supply store, order direct. Available to Dealers also.

Episcopal Church Supply

4400 MELROSE LOS ANGELES 29, CALIF.
PHONE OLYMPIA 0150

Make "E.C.S." Your Church Supply



GOOD Housekeeping IN THE CHURCH

By
KATHARINE M. McCLINTON
and
ISABEL WRIGHT SQUIER

How to care for METALWARE, WOOD, MARBLE, STONE, GLASS—CHURCH LINENS—VESTMENTS—WINE, WAFERS, WATER and CANDLES are among the highlights of this new manual.

GOOD HOUSEKEEPING IN THE CHURCH is all that its title indicates and something more besides. It has been written with the work of the altar guild primarily in mind but it is filled with valuable information for the guidance of parish clergy, acolytes and choir guilds as well.

Nineteen illustrations and a Glossary of Church Terms help a great deal to make this new book more useful.

Price, \$1.60
Postage Additional

Morehouse-Gorham Co.

14 E. 41st Street
New York 17, N. Y.

29 E. Madison Street
Chicago 2, Ill

CHURCHES OVERSEAS

MISSION ESTABLISHED IN MALAYA

Three white women of the Church of England have started the first of what they hope will be a series of Christian missions in resettlement areas in Malaya where Chinese refugees are now living under the protection of the government. One of the women said they went to Malaya from Hong Kong after hearing Bishop Ronald O. Hall speak of the vital mission needs there.

NEW ZEALAND HAS FIRST INDUSTRIAL SUNDAY

An industrial Sunday observance, first of its kind in New Zealand, took place at St. Augustine's, an industrial area near Wellington. The service was conducted by the Rev. Harry Squires who brought the idea from England. For many years the Industrial Christian Fellowship has sponsored similar services throughout Great Britain.

CHURCH STATISTICS FROM GERMANY

Protestants in all four zones of Germany number 38,400,000 or close to 60% of the population, according to the latest issue of the German clerical manual. Roman Catholics number 22,500,000 or 35%, with the remaining 3,500,000 belonging to other religious groups or profess no creed.

GERMAN CHURCHMEN MEET WITH BOON LEADERS

A three-hour conference has been held between German Protestant and West German government leaders on the question of reunification of the country. Bishop Otto Dibelius told Chancellor Adenauer that the council of the Evangelical Church believes it is Germany's most urgent problem and advocated the exploration of every possibility of achieving it. He said the council has asked for a similar conference with Otto Grotewohl, head of the East German government.

INTERFERING WITH MAIL BRINGS A FINE

The Rev. J. Alfred Roy, Roman Catholic priest of Ste. Germaine Boule, Canada, has been fined \$100 for interfering with mail addressed to Baptists. A 16-year-old boy, a part time worker in the post office, got a suspended sentence for carrying out the orders of the priest to see that the mail was not delivered.

FIRST CHRISTIAN WEDDING OF HEAD-HUNTERS

The Ibans of Borneo, a generation ago head-hunters, have had their first Christian marriage. Reporting on the affair, the Rev. Burr Baugham, an American missionary, said; "The couple had been living together for a month, but nobody except the minis-

ter saw anything strange in that. Habits of centuries are not easily changed. It will take some time to get across to them the idea that the wedding ceremony should come first." The missionary also reported a failure. Two Iban young men who lived with their sweethearts were scared off by talk of Christian marriage. They could not stand the prospect of being tied for life to one woman. But they paid \$3 each to the mission "for the shame they had brought the Christian group," and then, greatly relieved, hurried back to their girls.

Created with Sensitivity and Skill:

Moral Purpose FILMS

16 mm. SOUND

A series of human relation motion pictures dealing with people and morals. All films are treated in a modern manner and are suited for CHURCH, SCHOOL, CLUB and FAMILY audiences.



A CHRISTMAS STORY
WITH A MESSAGE!
"The Guiding Star"

A supremely suitable motion picture for any church, school, club or family audience. Young and old alike will thrill to the example of "Uncle Henry," a true Christian possessed with the spirit of giving who seeks nothing in return. He reunites a divided family at Christmas time and spreads happiness to everyone he meets. Highest professional quality, 30 minutes, 16mm sound, black and white, rental in December \$12 per day, balance of year \$8.

MAKE YOUR RESERVATION AT ONCE

This film is in such great demand that despite the hundreds of new prints added to available library rental copies, you may have trouble getting a December booking. Consult your dealer library or denominational film center at once. Write for free illustrated catalog of all Family Films now in release.

"Unto Thyself Be True"	"Walking With God"	"On the Right Side"
"Stranger at Our Door"	"Love Thy Neighbor"	"Speak No Evil"
"Bible on the Table"	"A Boy and His Prayer"	"The First Step"
"Rim of the Wheel"	"Return to Faith"	"The Road Back"
"Honor Thy Family"	"The Barrier"	"Rolling Stones"
"In His Name"	"No Other Gods"	"Talents"
	"Yesterday, Today and Forever"	

For further information and free catalogue

Write:  **Family Films, INC.**

1840 W. Olympic Boulevard.
Beverly Hills, California

THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

CAN'T TAKE IT WITH YOU?:—

Whenever you hear the expression, "You can't take it with you," we think of the cartoon which appeared in The New Yorker a while ago. The cartoon showed a funeral procession entering the gates of a cemetery. Right behind the hearse there was an armored car with a police escort. The caption under the picture read: "Who said old Jones couldn't take it with him."

It was with this impish thought in the back of our minds that we read the full page advertisement on the inside cover of Advance, the publication of the diocese of Chicago. The ad ran—"You Can't take it with you—but you can make sure it will do God's work." The accompanying text suggested three ways: A. Set up a present (or living) trust. This can insure continued support of your Church. It can provide for your family or for your own retirement. It may also have distinct tax advantages.

B. Make a direct bequest to the Church in your will.

C. Provide in your will for a testamentary trust to manage and distribute your estate as best suits the needs of your heirs—with the Church sharing in income and principal.

SECURITY:—Our good friend, Simon Stylites, the fictitious letter to the editor writer in The Christian Century has handed in another good one. The subject is security. Although Mr. Stylites doesn't want to be called reactionary or a fossil, he wonders where the ultimate effect of the struggle for security may lead. He is, of course, in favor of types of security, but he realizes that the quest to security can be distorted and perverted until it becomes the exclusive aim of life, blotting out nearly everything else. He tells the story of a New Yorker cartoon: A man is proposing to a girl in these terms: "I have a good basic salary with an escalator clause, social security, endowment insurance, old age benefits, un-

employment insurance and a pension plan. Will you marry me?" Ten to one she cried, "Will I!"

Mr. Stylites concludes that: the effect of the frenzied attempt to eliminate all risk from life is like taking out the nerves in one's bones. Canon Raven has a great word on that: "Our modern civilization offers us shelter behind artificial security for the pain and splendor of living. But that is a way of death." Life ought not to be entombed in a safe deposit box. There is only one place of complete security—a graveyard.

Even a church may catch the disease and read its orders, "Seek ye first an endowment, for what else matters?"

WHAT ABOUT YOU?—Wilbur La

Roe Jr., writing for Presbyterian Life, says that the average Protestant doesn't know what it is all about, and would find it impossible to explain his faith. It is so disgracefully easy for people to join the average church that the majority join without having a real appreciation of the seriousness of the step or of the obligations that go with it. How in the name of goodness can we expect people to give sacrificially to a cause which they cannot even define?

The Thousand Young Men in the Church's Seminaries

They are college graduates, now undertaking a three-year course of theological study and professional training for the Ministry.

About half of them are veterans of World War II. And all have decided upon their vocation in full view of the world's general rejection of God and His Church.

They are Postulants or Candidates for the Ministry, having satisfied their Bishops, Examining Chaplains and Diocesan Standing Committees of their fitness to seek Holy Orders.

The Church cannot afford to withhold means for the best possible program of theological education.

* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Book of Thirty Centuries: An Introduction to Modern Study of the Bible. By Stanley Rypins. Macmillan, \$7.00.

Popular interest in the text of the Bible has been stimulated by the discovery of the Dead Sea Scrolls as well as by the production of the Revised Standard Version. The Professor of English at Brooklyn College, C. C. N. Y., has been interested in ancient manuscripts since the time of the First World War, when he was a Rhodes Scholar at Oxford. Now he presents us with a good introduction to the study of the evolution of the Biblical text into its present English forms in a book which is designed to be of interest to scholars as well as to those who know neither Greek nor Hebrew.

This difficult task he has accomplished perhaps as well as could be expected. The intelligent student will find here in the most convenient and up-to-date form the information he needs concerning the more important manuscripts and printed editions of the Bible, the causes of textual corruption and the methods of emendation, the problems of translators ancient and modern, and the chief results of the higher criticism of the Law and the Gospels. Biblical students may use the tables and indices for quick reference.

However the book is marred by some errors, as must be expected when one who is not a specialist writes on such a technical subject. For instance, *kappa* and *chi* are repeatedly confused in the capitals on p. 131, which makes even more doubtful the highly speculative suggestion that *Enoch* has been dropped from the text of I Peter iii.19 by haplography. As anyone who has mastered his Hebrew knows, ". . . A young woman is pregnant and about to bear a child . . ." is a correct translation of Isaiah vii.14, despite all that is said to the contrary on pp. 245-248. Modern critics do not agree "unanimously" that Josiah's reformation was Deuteronomic (pp.278f). The Revelation is not "to this day . . . rejected by the Greek-speaking church" (pp. 312f), as is admitted at once on p. 314. Another curious lapse occurs on pp. 155f: ". . . the first pre-Christian century . . . by which time the Septuagint, universally accepted by Christians as the sacred Scriptures of Israel, and freely quoted as such by the writers of the New Testament . . .!"

Despite such glaring mistakes,

which make the book unreliable as a serious reference work, it is well written and is probably the best available for general purposes.

—Frank North

Unless Some Man Show Me. By Alexander Jones. Sheed & Ward. \$2.50.

This Roman Catholic book on the Bible fares better at the bar of critical scholarship than most similar current works, but its origins and thought forms are obvious. Beginning from what appears to be a sound orientation, Fr. Jones is immediately hedged in by Papal Encyclicals and the Biblical Commission. The chief difficulties for us in this book stem from the author's treatment of Holy Scripture as a set of propositions and a rigid and outmoded (outside Rome!) view of Inspiration and Revelation.—Jules L. Moreau

One and Holy. By Karl Adam. Sheed and Ward. \$2.00.

This is the book that has been discussed so widely—on church unity, by a Roman Catholic! It urges Roman Catholics to re-consider the Reformation and Luther's career and the prospect of reunion. Dr. Adam is convinced that Luther's motives were good and that the real barrier to the union of German Christianity at the present time is the papal claims (p. 69).

RELIGIOUS CHRISTMAS CARDS

Christmas Card Boxes, \$1.00 each

I The Story of Christmas in Text and Picture 16 cards
II 20 Hummel Christmas Cards

Christmas Card Packets, \$1.00 each

4X Four 25c Cards
10X Ten 10c Cards
20Xa Twenty 5c Cards
20Xb Twenty 5c Single Mowbray Cards

Anglo-Franciscan Pocket Kalendar

Feasts and Fasts for 1952
15c each — 8 for \$1.00

THE GRACE DIEU PRESS
Maryhill Mount Sinai, L. I., N. Y.

Thirteen distinguished New Testament scholars pay tribute to Dr. Grant of Union Theological Seminary on his 60th birthday. The contributions by men like Arthur Jeffrey, Arthur Darby Nock and John Knox cover various aspects of New Testament theology, ranging from "Overconversion in Paul's Churches" to "Soter and Euergetes." They provide pertinent information for the scholar and are eloquent testimony of the true "joy of study."

THE JOY OF STUDY

edited by
Sherman E.
Johnson

in honor
of
Frederick
C.
Grant

\$2.75 at
your bookstore

MACMILLAN
60 Fifth Ave., N. Y. 11

CHURCH FURNISHINGS



Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs. Beautiful altar sets and communion services. Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor. Send for our free catalog.

WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS



CARRIES 1 to 36 GARMENTS WRINKLE-FREE

New "HARTAL" Auto Clothes-Rack

Saves a lot of packing, carries garments on hangers or in garment bags. Keeps clothes wrinkle-free, saves pressing bills. No installation expense, springs into position or out just as easy. Will not mar upholstery. No screws or bolts, FITS ANY CAR, hugs ceiling, does not interfere with headroom. Beautifully finished. New low price, \$6.95 F.O.B. Port Washington, Wis. When Writing: PLEASE Mention This Magazine.

THE SPECIALIZED PRODUCTS CO.
P. O. BOX - 59, PORT WASHINGTON, WISCONSIN.

ALTAR GUILDS

Full range of finest qualities Pure Irish Linen for all church uses. Immediate delivery; prices unchanged.

Samples Free

MARY FAWCETT COMPANY
Box 325 Marblehead, Mass.
(Formerly Plainfield, N. J.)

ALTAR LINENS BY THE YARD

From one of the widest selections of Church linens in the United States. I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½, 6, 6½ and 7 inches at \$1.

MARY MOORE
Box 394-W Davenport, Iowa

Make Christmas Christian

A church woman gave her rector a check as a thank offering for her friends. What her gift accomplished is related by Bishop Hines. Rectors will want to mail this leaflet to parishioners.

\$1 for 25; \$1.50 for 50; \$2 for 100

THE WITNESS, Tunkhannock, Pa.

PEOPLE

CLERGY CHANGES:

EDWARD J. DAY, formerly a master at Lenox School, is now rector of St. George's, Lee, Mass., and vicar of the Good Shepherd, South Lee.

RICHARD H. GURLEY, formerly rector of St. Martin's, Radnor, Pa., is now vicar of All Saints, Whalom, Mass.

CARTER S. GILLISS, formerly ass't at St. Andrew's Chapel, College Park, Md., is now rector of St. Peter's, Poolesville, Md.

BENJAMIN NEVITT, formerly rector of St. Peter's, Poolesville, Md., is now chaplain in the air force.

JAMES RICHARDS, rector of St. Paul's, Washington, has been involuntarily recalled to be a chaplain in the air force, and has been granted an indefinite leave. J. Howard W. Rhys, ass't at Trinity Cathedral, Trenton, N. J., is locum tenens.

GEORGE J. HALL, rector of All Saints, Santa Barbara, Cal., has been appointed dean of the Santa Barbara convocation. He will direct diocesan activities in the area comprising nine parishes and missions.

RICHARD V. JACOBS was instituted rector of St. Thomas', Bellrose, N. Y. on Nov. 20 by Bishop DeWolfe.

CHARLES M. WOOD was instituted rector of St. John's, Huntingdon, N. Y. on Nov. 6 by Bishop Powell of Maryland.

LEIGHTON BURGESS, formerly rector of the Good Shepherd, Pawtucket, R. I., is now in charge of St. Andrew's, Providence, R. I.

GEORGE F. O'PRAY, formerly rector of St. Clement's, Buffalo, N. Y., is now rector of St. Luke's, Jamestown, N. Y.

DOUGLAS M. STOLL, rector of the Advent, Kenmore, N. Y., has been appointed dean of the northern Erie deanery.

LAY WORKERS:

BARBARA ARNOLD, formerly director of college at youth work at Christ Church, Poughkeepsie, N. Y., is now director of the work with Episcopal students at Mt. Holyoke College.

DORIS V. WILSON, Windham House graduate and formerly on the staff of the Girls' Friendly Society, is now national student secretary of the YWCA, in charge of the southern work.

Free Yourself FROM Tobacco Habit

If you want to stop smoking and just can't, try world-famous NO-TO-BAC Lozenges. See how quickly NO-TO-BAC may help stop your craving for tobacco. Rush \$1 to NO-TO-BAC, for 7 days supply. (For heavy smokers—16 days' supply—\$2.) Satisfaction guaranteed or money back. Write:

NO-TO-BAC CO.
DEPT. LG HEWLETT, NEW YORK

CASSOCKS

Surplices — Choir Vestments
Eucharistic Vestments
Altar Hangings and Linens
Prices Sent on Request

J. M. HALL, INC.
14 W. 40th St., New York 18, N. Y.
Tel. CH 4-3306

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen

Church Vestments
1837 Makers over 100 Yrs. 1951

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



R. GEISSLER, INC.
28 E. 22nd St., New York 10, N. Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS



CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book, "Church Embroidery & Church Vestments" (1st edition sold out, 2nd edition now ready). Complete instructions, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

MONEY for your TREASURY
Over 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday Schools, Ladies Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 Cohoes, N. Y.

THE BISHOP WHITE PRAYER BOOK SOCIETY
Founded by Bishop White 1833

Donates to Missions, Institutions and Parishes unable to purchase them, in limited grants.

PEW SIZE
The Book of Common Prayer
The Church Hymnal (words only)

Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.
319 Lombard St., Philadelphia 47, Pa.
Endorsement of Bishop must accompany request

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

CHAD WALSH
Prof. at Beloit College

I should like to express my hearty agreement with part of Mr. A. F. Gilman's letter in the Witness of November 1. It is quite true that the Episcopal Church does not deserve the apostolic succession. We are merely lucky. To put it theologically, whatever treasures any church may have are due not to the merits of its members but to the free grace of God.

It logically follows that we have no cause for pride whatever in the apostolic succession. But we do have cause for gratitude and a sense of responsibility. In all humility and love we should be ready to offer what we have to other denominations. And I hope they in turn will offer us the peculiar treasures that God has entrusted to them. We could certainly profit from the Quakers' sense of the inner light and their social concern, from the Methodists' knowledge of how to worship through congregational singing and from their passion for concrete action. Every Church you can think of has its particular strong points—not through the virtues of its members, but through the grace of God. Christian unity will not come about through destroying the special gifts of each denomination, but through pooling them.

JAMES D. SMALL
Layman of Boston

In regard to the series of articles by Mr. Adams on "Church Jim Crow," may I point out that the Church lags far behind professional baseball in its treatment of Negroes. I listened to all of the games of the world series, as well as the National League play-off, and not once did I hear the word Negro used to describe any of the players. Nor do daily newspapers call attention to the color of skins in reporting baseball games.

THOMAS B. SMYTHE
Rector at Birdsboro, Pa.

In a resolution regretting the appointment of an ambassador to the Vatican, adopted by the ministerium of Birdsboro we stated: "If this appointment is meant as a recognition of the Roman Catholic Church as a Church, we protest the action as being unfair to other Churches. If this nomination is meant as a recog-

nition of the Roman Catholic Church as a political organization and a sovereign power, we protest the action as being unfair to our Roman Catholic neighbors."

This phrasing seems felicitous to me, especially as I wrote it myself. It expresses concern for the welfare of our R. C. friends, which some resolutions conspicuously omit. It does not add to the bitterness of the controversy. It ducks the debatable issue of interpreting the constitution, also the worthwhileness of the "listening post" at the Vatican, on both of which few clergy are competent to speak.

A. J. WHITEHOUSE, M.D.
Layman of Lexington, Ky.

I want to commend you on the recent editorial on Cardinal Spellman (Witness, Sept. 20). I wish other Protestant papers were equally outspoken in regard to this cheap publicity which seems to be the present weapon of the Romanists.



FOUNDED 1858

Shattuck integrates all parts of its program: religious, academic, military and social to give high school age boys an environment in which to grow "in wisdom and stature and in favor with God and man." Summer School-Camp. Catalogue

REV. SIDNEY W. GOLDSMITH, JR.
RECTOR AND HEADMASTER
Box W, Shumway Hall
SHATTUCK SCHOOL FARBIAULT, MINN.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D., Headmaster
Box 408

CENTRAL SCHOOL OF RELIGION

(A Correspondence Institution)

6030 Lowell Ave., Indianapolis 19, Ind.
College level courses since 1896. Bible, Theology of O. & N. T., Pastoral Psychology, Church Publicity, Religious Education, etc. Complete interrupted studies at home. Excellent faculty. Reasonable. Write to Secretary for further information NOW.

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

HOLDERNESS

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-held system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

CATHEDRAL CHOIR SCHOOL

New York

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR,
Cathedral Choir School
Cathedral Heights, N. Y. CITY 25

CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
Carleton College
Northfield Minnesota

ST. MARY'S-IN-THE-MOUNTAINS

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

KEMPER HALL Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT

Fund-raising for churches is given **FIRST PLACE** in Wells Organizations

-- that is why --

Wells Organizations hold **FIRST PLACE** in fund-raising for churches.

Recent Successful Church Building Fund Programs

Directed for Episcopal Churches

by

WELLS ORGANIZATIONS

Objective	Raised	Church	City	State
\$250,000	\$320,000	St. Mark's Church	Shreveport	La.
150,000	150,000	St. James' Church	Alexandria	La.
150,000	190,000	Christ Church	St. Joseph	Mo.
150,000	200,000	Heavenly Rest Church	Abilene	Tex.
150,000	*	St. John's Cathedral	Albuquerque	N.M.
125,000	126,000	St. John's Church	Montgomery	Ala.
125,000	*	St. Andrew's Church	Tampa	Fla.
100,000	100,000	Church of the Ascension	Montgomery	Ala.
100,000	120,000	Trinity Cathedral	Little Rock	Ark.
75,000	86,000	St. John's Church	Mobile	Ala.
75,000	87,000	St. Patrick's Church	Washington	D. C.

* In process

For additional Information write or phone the nearest Wells Office



Wells Organizations

FUND-RAISING ENGINEERS

Washington Building, Washington, D. C., STerling 7333

WELLS ORGANIZATIONS OF TEXAS, Inc.
Electric Building
Ft. Worth, Texas FAnnin 9374

WELLS ORGANIZATIONS OF OHIO
Terminal Tower
Cleveland, Ohio MAin 1-0490

WELLS ORGANIZATIONS OF GEORGIA
Mortgage Guarantee Building
Atlanta, Georgia ALpine 2728

WELLS ORGANIZATIONS, Ltd.
330 Bay Street
Toronto, Ontario PLaza 5878