

The WITNESS

10¢
A COPY

OCTOBER 22, 1953



THE JUNIOR GFS

THESE smiling children are members of the Junior Girls Friendly Society at St. Stephen's, Jacksonville, Florida. Enthusiastic leaders are Mrs. Kathleen McClintock and Mrs. O. B. Skinner. Many parishes throughout the country have both Junior and Senior GFS Societies.

THE UN AND THE USA AND FRANCO

SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)
112th & Amsterdam, NYC
Sundays: Holy Communion 8, 9, 11
(with Morning Prayer and Sermon);
Evensong and Sermon, 5. Weekdays:
Morning Prayer, 7:45; Holy Communion,
8; Evening Prayer 5. Open daily
7-6 P.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 9:30
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

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.

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; 3
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; Eve-
ning Prayer, 5.

PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. I. 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

WILLIAM B. SPOFFORD, *Managing Editor*;
ALGER L. ADAMS, KENNETH R. FORBES,
GORDON C. GRAHAM, ROBERT HAMP-
SHIRE, GEORGE H. MACMURRAY, PAUL
MOORE JR., JOSEPH H. TITUS, *Columnists*;
CLINTON J. KEW, *Religion and the Mind*;
MASSEY H. SHEPHERD JR., *Living Liturgy*.



CONTRIBUTING EDITORS: Fredrick C. Grant,
F. O. Ayres Jr., L. W. Barton, D. H.
Brown Jr., R. S. M. Emrich, T. P. Ferris,
J. F. Fletcher, C. K. Gilbert, C. L. Glenn,
G. I. Hiller, A. C. Lichtenberger, C. S.
Martin, R. C. Miller, E. L. Parsons, J. A.
Paul, Paul Roberts, V. D. Scudder, W. M.
Sharp, W. B. Sperry, W. B. Spofford Jr.,
J. W. Suter, S. E. Sweet, S. A. Temple,
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.



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.

SERVICES In Leading Churches

ST. STEPHEN'S CHURCH

1enth 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., Fri.,
12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market
Where the Protestant Episcopal Church
was Founded
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

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.

SERVICES In Leading Churches

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

CHRIST CHURCH

Cambridge, Mass.
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.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL

Denver, Colorado
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m. recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH

Indianapolis, Ind.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams,
E. L. Conner
Sun.: H. C. 8, 12:15; 11, 1st S. Family
9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8 ex Wed. and
Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
Office hours daily by appointment.

TRINITY CHURCH

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

TRINITY CHURCH

Broad and Third Streets
Columbus, Ohio
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverser, Ass't
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N HC; Evening, Weekday, Lenten
Noon Day. Special services announced.

CHRIST CHURCH

Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m.,
Family Service and Church School; 11
a.m., Morning Prayer and Sermon;
5:30 p.m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

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

ST. PAUL'S CATHEDRAL

Shelton Square
Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Bishop Sherrill Tells Council
Of His Far East Trip****NEW HOUSES DEDICATED ON SEABURY HOUSE
PROPERTY AS GIFTS TO CHURCH****By George H. MacMurray**
Book Editor, The Witness

★ Highlighting the three day meeting of the National Council, held at Seabury House, Greenwich, Conn., October 13-15, was the report of the Presiding Bishop on his trip to the Far East. The P.B. and Mrs. Sherrill returned on the 5th from a 23,000 mile trip which included stops at Alaska, Japan, Korea, Okinawa and the Hawaiian Islands. On the journey the bishop had conferences with the Emperor and Empress of Japan, Syngman Rhee, generals, ambassadors, Church leaders and others. He did not make the trip to see scenery, but to see people. He was deeply impressed by the friendliness, the generosity, the cheerfulness and the multitudes of people, who are still suffering from the shock of devastating war.

Despite the devastation and the suffering of the people, the P.B. found no hostility, but rather that there existed great resources of faith, courage, and good will. Said Bishop Sherrill: "The experience of these weeks brings home the tragedy of our day, the destruction, the suffering and the want, and the resulting burden upon the hearts and minds of all people. But with that comes a new understanding of our common humanity, and

the natural friendliness of men, women, boys and girls, revealed in the faces of thousands of young people in Church schools and colleges, in small rural congregations in Japan and elsewhere, singing 'Jesus Shall Reign' in the midst of a non-Christian, curious, but not hostile population. There are great resources of courage, of faith, and of goodwill with which a peaceful world can and must be established."

Democracy Not Enough

Bishop Sherrill observed that the great spiritual force of the old religion is gone, and that the people particularly in Japan, are looking for something new. At present there is a void. Recalling the parable of the empty house, that the void must be filled before it is filled by seven other devils, Bishop Sherrill said: "The old religions of the Far East have lost any vitality and power they may once have had. There is a great void in the lives of many. In this fact Communism finds an opportunity. It is not enough to give them democracy by itself. There must be a spiritual force behind democracy which is Christianity. Old barriers are broken down and the way is open as never before to the Gospel of the Christ who was not Western or Eastern but came to draw all men to him.

"The democratic spirit, modern knowledge and techniques are good and needed as well as relief, but let us not forget that the supreme need is for Christ!"

Two Houses Dedicated

After the Presiding Bishop's report those attending the sessions were invited to the dedication of two new houses recently erected on the grounds of Seabury House. Bishop Sherrill in a simple service dedicated Brugler House. It was built with money from the sale of the old Brugler House in White Plains and is to serve as a hostel for missionaries on leave in this country. This modern house consisting of four bedrooms, a kitchen, living room and study was furnished in excellent taste by the ladies of The Seabury House and Garden Guild at no cost to the National Council. The house is at present being occupied by the Rev. and Mrs. Henry W. Sherrill.

The second house, dedicated by the Rev. John Huess, rector of Trinity Church, New York, was presented to the Church by the rector and vestry of Trinity. This building is for the use of a member of the National Council. At present it is being used by Dr. Wright of the division of Domestic missions.

Help For Refugees

The refugee relief acts of 1953, which was signed by President Eisenhower in August, admitted to the United States 209,000 refugees. This emergency legislation has increased the burden placed upon the Churches to care for these

people. The Council adopted a resolution calling upon the department of Christian social relations, the committee on world relief and Church cooperation, the Woman's Auxiliary, dioceses, parishes, and individual Church members, to make every effort to secure at least 1,500 jobs and housing assurances for Eastern Orthodox, Old Catholic and Protestant refugees who are looking to us for resettlement opportunities in the United States, and to assure individual sponsor of the help and cooperation of local Church resources, and the National Council, in carrying out the obligations they assume by sponsorship.

Auxiliary Meeting

At its regular meeting the national executive board of the Woman's Auxiliary elected Mrs. Sumner Walters of San Joaquin as its president for the coming year, passed a resolution calling upon women to press for practical Congressional legislation relative to disarmament, and made grants from the United Thank Offering amounting to almost \$20,000. The board also heard an informal report from Bishop and Mrs. Sherrill on their recent trip to the Far East, in which Mrs. Sherrill made a strong plea for young women to train and go abroad into the mission field.

Other officers elected were Mrs. Percy B. Strassburger, Montclair, N. J., representatives from Episcopal Service for Youth, who was named vice chairman; and Mrs. C. G. Perry, member-at-large of Nebraska, who was named secretary.

The women focused special attention on the problem of disarmament, and particularly on Senate resolution No. 32, a disarmament plan now before the Senate foreign relations

committee. A strong plea to women throughout the Church to inform themselves on this resolution was made, and the women were also urged "to convey their convictions to the members of the foreign relations committee, and to their respective senators." This was an attempt to follow up the action taken by the General Convention last year when it



BISHOP SHERRILL

went on record as supporting every practical effort to achieve a comprehensive, balanced, and effective disarmament program.

Among the grants made at this meeting from the United Thank Offering was \$7,500 for aid toward the building of a \$54,000 parish house and student center at St. James', Pullman, Wash. This is an emergency area where the rate of growth in the parish has far exceeded the facilities, and where the students of Washington College have flocked to the Church. \$7,500 was also granted for assistance in the repair of San Juan Mission Hospital, Farmington, N. M. One unusual grant was made

for the purchase of sleeping bags for two women church workers in the Philippines. In the course of their work visiting missions, they must often spend the night on the trail, either under the pines or in a roadside shack.

POST OFFICE ACTION IRKS DEAN SAYRE

★ Dean Francis B. Sayre, Jr., of Washington Cathedral disclosed that the post office delivered more than 1,000 letters to him addressed only "The Red Dean of Washington" following a sermon he preached last February 22 at the Cathedral. In that sermon, published in *The Witness* at the time, he criticized methods of Congressional committees investigating Communism. Dean Sayre said he was "irked" by the post office action in not returning the letters to the senders for a proper address.

The Dean, grandson of President Woodrow Wilson, made the disclosure when he accepted the annual distinguished service award of the Washington chapter of Americans for Democratic Action. The citation praised him for service to civil liberties "in a time of crisis by raising the voice of conscience against false patriotism."

The award also cited him "for faithful applications of the principles of democracy" in encouraging interracial and intercreedal activities at the cathedral and its affiliated schools.

Dean Sayre said that after he raised his voice against "false patriots" he was subjected to an apparently planned campaign of abuse. He added, however, that clergymen who take stands on controversial issues "must let the chips fall where they may."

English Church Leaders Say U. S. Is Losing Allies

DECLARE WAR IN CHINA WOULD FORCE EUROPE TO MAKE TERMS WITH RUSSIA

★ Reports of people who visited England this summer, as well as reports in the religious press of that country, clearly indicate the concern of Church people there over the foreign policies of the United States.

As was reported here previously, the Archbishop of York made a strong plea for the admission of the Peoples Republic of China into the UN.

"Unless China takes open aggressive action," declared Archbishop Garbett, "this country would refuse to make war against her; it is hoped that this is clearly understood in the United States."

He also urged "personal contact on the highest level" with Russia. "There must be frank recognition on both sides that there will have to exist for many years very different political, social and economic systems," he stated. "Good statesmanship will endeavor to find means by which nations with different ways of life can exist side by side without conflict. This may seem impractical, but the alternatives are a continuation of the cold war, or atomic warfare."

"The Church of England Newspaper" editorially expresses itself in a similar vein.

"It is no exaggeration to say that the future of world peace depends, more than upon any other single factor, upon America's attitude to Communist China. First of all, it is necessary to understand why it is that she is behaving towards China in such a way as

to lose her the support of most of her allies. America has become aware of the fact that in an air age her former geographical isolation has been breached, not only from the east but also from the west. In other words, she has become conscious of the possibility of attack from the Pacific. This means that a hostile China is a threat to American security and it is for reasons of defense that she would like to see a China which was on her side.

"The strategic argument for a change of government in China is reinforced by strong emotional and psychological reactions. The connection between the two countries for the past century has been as close as that between Britain and India. It is true that the Americans never ruled China but they have given immense resources in manpower and money to build up modern China. It is therefore galling in the extreme to find that when China is at last united and on the road to becoming a great power she should be on the other side. All this is understandable. What is not so easy to follow is how America hopes to achieve her ends by the methods she is at present pursuing.

"Let us consider the effect of her present policy. By refusing to allow China to enter the United Nations she is branding China as an outlaw (and this refusal was prior to Korea). This means that China is not answerable to the United Nations and is in no

way bound by its rules or decisions. But worse follows. America's attitude has done nothing but strengthen the government of Mao for it is a well-proven fact that any people will rally to its government when threatened from without. In addition, alienation from the west has thrown China more firmly into the hands of the Soviet Union. So far, therefore, American policy has had the reverse effect from what it was intended to do.

"But let us suppose that America were to go further and become embroiled in a war with China. It is pretty safe to assume that she would "go it alone," with most of her allies as pained spectators. It is only too likely that India and most other Asian countries would be orientated further towards Moscow. Such a war might well end in stalemate, with huge American forces bogged down in China and her strength being drained away. Before embarking on such an adventure she might well consider the experience of Japan. Japan had all the equipment of modern warfare except the atomic bomb, short lines of communication, and a China divided against herself. And yet, with all these advantages, she was unsuccessful.

"If America does become embroiled in China the effect in Europe will be immediate. France, Italy, Turkey and very likely Western Germany will begin to make terms with Russia. For it stands to reason that an American war in China will so far weaken her support in Europe. There is probably nothing more desirable in the eyes of the Kremlin than a Sino-American war. This in itself should be sufficient to cause the Americans to change their line."

Church Women Urge Defense Of Civil Liberties

★A Christian declaration of loyalty, dedicated to safeguarding the nation's democratic principles, was adopted by the national assembly of United Church Women, a general department of the National Council of Churches.

The declaration scored "men in responsible positions and self-appointed groups and individuals" who are "spreading distrust of churches, of charitable foundations and of loyal American citizens with whom they disagree."

It said it viewed "these threats to American freedom as among the most serious ever faced by our people."

The delegates unanimously pledged themselves to "eternal vigilance" against any abrogation of the United States Constitution or Bill of Rights, either by totalitarian governments or by "certain undemocratic activities on the part of some of our own lawmakers."

In making the loyalty pledge, the delegates vowed the following action:

To confer with Congressmen in their home state.

To express their basic beliefs in clergymen, laymen and local school boards regarding personal and academic freedoms.

To contact and cooperate with community groups with the same policy.

To encourage more accurate news reporting and interpretation.

In other actions, the church women urged adoption by the United States of the United Nations Covenants on Human Rights, United States support of the United Nations and particularly the use of the United Nations as "a means toward world understanding,"

and assiduous efforts on the part of the United States to secure international reduction and regulation of armaments "including all weapons of mass destruction."

The resolutions were passed following addresses by notables, including President Eisenhower who told the delegates that it was their duty to "show ourselves truly convinced that the central facts of human life are human freedom, human rights, human obligations—all expressing that human dignity which is a reflection of man's divine origin and destiny."

Bishop Martin, Methodist and president of the National Council of Churches, told the women that "it is the business of Christians to exercise their influence at those points in our country and in our national life where Christian ideals of justice and brotherhood are being put in jeopardy. If this nation of ours should be diverted from its true course of loyalty to democratic principles into any form of dictatorship the change will not be made abruptly. The deadly transition will come gradually, almost imperceptibly, and each step toward the consummation of such a disaster will be made in the name of high patriotism and with the avowed purpose of protecting the nation from its enemies."

The Rev. Walter W. Van Kirk, director of the Council's department of international justice and goodwill, urged support of the UN and "the processes of negotiation" in every area of conflict.

President Buell Gallagher of the College of the City of New York also warned the women

that the fight for freedom must be made now before it is too late. He spoke of legislators who "wrap themselves in the cloak of immunity to sow seeds of doubt, fear and suspicion" and of committees that "do not adhere to democratic procedures in seeking to uncover Communism."

MARMION ELECTED TO KENTUCKY

★ The Rev. C. Gresham Marmion Jr., rector of the Incarnation, Dallas, was elected bishop of Kentucky at a special convention held in Louisville, Oct. 2. Others nominated were the Rev. Robert Magill of Lynchburg, Va.; the Rev. George Alexander of Columbia, S. C., and Bishop Banyard, suffragan of New Jersey. Marmion was elected on the 2nd ballot.

He visited the diocese Oct. 5-6 to hold conferences with Church leaders and said on leaving that he had not decided whether or not to accept.

He had been elected a missionary bishop at the General Convention last year but declined for reasons of health.

Bishop Clingman, retiring bishop, was honored with a round of social events the day before the convention, highlighted by a testimonial dinner at which six bishops spoke.

SHEPHERD TO GO TO PACIFIC

★ The Rev. Massey H. Shepherd Jr. is to join the faculty of the Church Divinity School of the Pacific next Sept. to be professor of liturgics and also courses in Church history. He is at present on the faculty of the Episcopal Theology School. His column, *The Living Liturgy*, a feature of the *Witness* until he went to Italy for a year of study, is to be resumed presently.

EDITORIALS

UN, USA and Franco

THE General Assembly of the UN on December 12, 1946 expressed the moral judgment of its member nations in regard to Franco Spain as follows:

"In origin, nature, structure and general conduct, the Franco regime is a Fascist regime patterned on, and established largely as a result of aid received from Hitler's Nazi Germany and Mussolini's Fascist Italy."

On September 26, 1953, the United States signed a twenty year defense agreement with this Franco Government under which we will get air and naval bases and Spain will get assistance, to the tune of \$226,000,000 this year alone, with more to follow, to build a modern fighting machine. It is reported that the US will spend an additional \$200,000,000 to expand the bases. The cost of the project is unofficially put at from one to three billion dollars.

The deal was made through an executive agreement—no approval by the Senate required, as with a treaty.

Hanson W. Baldwin, in the N. Y. Times of September 29th, said: "The terms of the accord give no clue to its exact meaning . . . The commitments the US has assumed in return for the right to use unspecified bases are nowhere clearly spelled out in the published documents and the obligations of both countries in case of actual war apparently are mentioned only in secret codicils. Thus, the base agreement commits the US to courses of politico-military action unknown to the American people at an unestimated cost in men, military equipment and dollars, without the ratification of the Senate."

Elsewhere in this number is an account of the concern of British Churchmen over our present foreign policies. At this writing I have not seen English Church papers since this deal with Franco was announced. It is safe to say that it will add to their concern, with political leaders of that country already having assailed it. In France most newspapers condemn the pact, with "Le Populaire" calling it a "defeat for the free world," while in Sweden "Dagens Nyheter," Stockholm newspaper, states

that the Eisenhower administration "now has given support to a clearly Fascist regime and the pact is certain to cause widespread disgust throughout Europe."

It is worth recording that the man most active in promoting the pact was Senator Pat McCarran, author of the thought-control act that carried his name, as well as the police-state Walter-McCarran immigration act, both of which have been widely condemned by official Church groups. Known as Franco's "ambassador" in the US, he campaigned for full diplomatic relations with Fascist Spain; was largely instrumental in getting Franco a "loan" of \$62,500,000 in 1950, and an additional \$100,000,000 last year. It is understandable therefore that the ambassador of Spain to the US should confer upon the Senator this past August the Grand Cross of Isabella the Catholic, "for his efforts to improve Spanish-American relations," and that McCarran, in accepting it, should reply, "You and I can be happy that our countries have reached an understanding."

The N. Y. Tribune of October 11th carried two interesting news reports on the same page. One was about Mr. Edward L. Williams who is to direct our new program in Spain. The other report was headed: "Why Treasury Must Ask for Higher Debt Limit." It stated that "this year, in order to get by, the Treasury will have to borrow right up to the limit," (\$275,000,000,000), with a total borrowing of more than \$8 billion, with \$6 billion due to be paid off next March.

"So the problem," according to this staunch Republican newspaper, "will be how to get the debt limit raised without a severe Republican loss of face."

Giving billions to Franco, some will say, is one way not to do it. And concerned Church people would do well, I think, to express their views to President Eisenhower and the Secretary of State, John Foster Dulles. A letter to your local newspaper also might help.

—W. B. Spofford Sr.

EFFECTIVE AT ONCE
Our Only Office Is At
THE WITNESS

Tunkhannock

Pennsylvania

Absentee Communicants

By Herbert L. Johnson

An Archdeacon, Diocese of Massachusetts

EVERY priest knows that absentee communicants represent his greatest problem. It is also a diocesan problem. Presiding Bishops find themselves facing the problem from even a broader perspective. Year in and year out, we prepare and present candidates for confirmation. Parochial reports and diocesan reports, however, show little total increase. Massachusetts in 1951 reports 80,257 communicants as against 77,981 communicants in 1953. What happened? Parishes are pruning their records. They are trying to report active, participating communicants. Diocesan journals are so misleading.

Speaking from the point of view of the whole Church, it is evident that many, whom we report as communicants, scarcely ever receive and many not at all. What percentage might we write off? Shall we say fifty, forty or sixty? In any average community, there are more non-participating Episcopalians resident than we have on our records. Just recently we found 11 Episcopal households in an area surrounded on all four sides with Episcopal churches not three miles distant. Yet, the great majority did not attend any one of them. It would seem that it is the minority, comparatively, who continue to be faithful to the Master's request, command, invitation, "to do this in remembrance of me."

Where are they? What keeps them away? What has happened to them? Why do they not come? As one clergyman writes: "Not that we fail to offer Holy Communion every Sunday at 8 and once a month at 10:45; but we don't get our people to it." Many clergymen could say the same.

Our problem relates to two groups: teenagers and adults. I write, first of all, at some length of the former.

Some say that we present boys and girls for confirmation at too early an age. The Roman Church has them make their first communion at even an earlier age and, by and large, holds them through the years. Do not let us rationalize away that success by suggesting that fear of authority keeps them dutifully faithful. There is something to their success more positive than that.

Let us look, rather, at ourselves, I dare to

say that the tragedy facing us in our absentee communicants, especially, for the moment, as the problem concerns boys and girls, is that we fail them from the days of instruction and ever afterwards.

Consider the period of instruction. We set aside eight Thursdays. Some of us add a few more Thursdays. I know of a clergyman whose custom it was, on the day of episcopal visitation, to announce that all those who wish to be confirmed might come to the altar rail. No instruction given at all! He is now a Bishop.

What Do We Teach?

IT IS not, however, the length of the period of instruction that concerns me but, rather, the curriculum. What a conglomeration of stuff is packed into those few class periods! Prayer Book services, Bible content, life of Jesus, Church history, dogmatics of a fashion, boy and girl relationships, meaning of baptism, communion, marriage, confirmation, etc., etc.

Have we ever thought through this question: What is the one privilege and opportunity that confirmation opens to boys and girls? If we come up with the right answer, the whole curriculum will be changed. The one brand, new privilege, what is it? Not membership, because they cannot vote until a later age. It is Holy Communion: the opportunity to share with others as they kneel at the altar rail. Nothing is changed in their relationship to the parish and the Church except the granting of this one privilege. That is all, but that is of everlasting importance. Their lives stand the chance of being influenced for all eternity, for this life and the life to come, especially for this life, today, tomorrow, next year, on and on through all the adult years.

Why, then, I ask you, do we not prepare them for this new experience? Why do we not make all our instruction concentrate upon and surround that one, great new privilege? Bible content, Prayer Book services, Church history, theology: of what living value are they to a teenager? All that content can come later. It is all so boring at twelve years: not that the content is nothing worth, but the timing is off. Coming to Communion: that is the one, new, living experience. We do not begin to make it

real to them. One period is given to it in an already overloaded curriculum. Everything they need to know at this stage is involved and included in and issues out of a continuing examination week after week of the service of Holy Communion.

For too long have we made religious education a matter of content. That approach directly influenced our method of preparing people for confirmation. So we taught everything but a personal awareness of God. Never was there a holy ground where, like Moses, boys spoke with God. What the teenager needed was to know the nature of his relationships with God, the manner of them, the measure of them: how to walk with God, how to live in his presence, how to open the heart to him. Really, we have muffed an amazing ministry because of a limited theory of educational method.

Why not begin by talking about God? He is the one whom we seek in the Communion experience. See what a picture of him is drawn in the opening prayer: "Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid."

How important it is to speak first of all of God. Not that we aim to make him real in any definitive way. Who can? A good working picture of God is here, however, in these phrases of definition. They serve us so well that one period is insufficient to talk of God.

You can fool everyone but not God: "from whom no secrets are hid." Not only does he know of the wrong judgments, but the good desires, the great ambitions. The boy's ideals are also known to him: "all hearts are open, all desires known." What an instruction that could be if one has imagination enough to illustrate the theme from boys' lives and girls' too.

Learning To Pray

SPEAKING of God, in terms of this threshold prayer, leads on immediately to a discussion of prayer. Even as we set ourselves to enlarge the boy's conception of God, so must we enlarge his thought of speaking to God. A teenage boy needs more than "Now I lay me."

Teenagers do not pray. They give up the practice of earlier years when mother "heard" their prayers. How tragic is the way parents put it: "Daddy will 'hear' your prayers tonight." Just a recitation! I can definitely remember when I gave up saying prayers. It

all seemed so silly repeating a childish prayer. No one gave me new forms, new patterns of prayer. The day came when my parents no longer asked me, "Have you said your prayers?" Apparently, they were as embarrassed in asking as I was in being questioned.

Here is no question of a teenager being too young for confirmation. Boys and girls need to know how to get in touch with God. That need cannot wait for fulfillment until they are upper teenagers. Shall we just ignore the hiatus of years from twelve to eighteen? Concentrating upon the Communion Service, as the end and all of confirmation instruction, makes prayer not an extraneous subject but that which is ever so vital.

So many priests omit the Ten Commandments in reading the Communion Service while they include the Commandments of Jesus. How great an opportunity for contrast is lost. What one owes to God; what one owes in human relationships; how both are fulfilled if one keeps the Master's Commandments: why miss a chance like that! If you love God, you cannot misuse his name: if one loves one's neighbor as you love yourself, you will not steal his purse; the profitable use of Sunday for rest, relaxation and religion: the sacredness and responsibility of marriage: here are living relationships.

Both sets of Commandments are necessary if we would emphasize the growth from the natural to the spiritual. "There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Living relationships in developing growth. Boys and girls can be helped to appreciate this ideal aspect of their lives.

Have we missed the strategic importance of the Commandments? Standing at the very threshold of a Communion experience, they enable each communicant to see where he stands before he makes his confession. Should we not assume that few people give consideration to the opportunity and responsibility of confession before they arrive at church service? The liturgy wisely challenges that consideration at the very outset.

Have you wondered why so many persons leave after the "Prayer for the whole state of Christ's Church?" How many of them could be called "absentee communicants?" Is it not poor timing to invite people to Communion

after half the congregation has departed? Why not, discarding the traditional intentions of those who wrote the liturgies, invite people after the offertory while they are all present? Are we more concerned about the preservation of liturgies than with the salvation of souls?

"The Invitation" declares the conditions upon which one may come to Communion: "repent you of your sins, are in love and charity, intend to lead a new life."

These conditions are expressed so simply, so clearly: a girl of twelve can quickly and easily catch the intent of them. They have an important place in confirmation instruction. They represent a step about to be taken that demands consideration and decision. We need to teach that the approach is not a conventional action, but ever so solemn and serious a living experience.

The Absolution

IMPORTANT as confession is, what we mean by absolution calls for very careful interpretation. How do we know we are forgiven? Who does the forgiving? How do we feel when we are forgiven? The family life enters in as the interpreter. What a complex of the physical, the emotional and the spiritual there is in the human relationships of forgiving. These are paralleled in seeking forgiveness of God. The peace that follows the mending of broken human relationships; the glow of warmth; the embrace of parent; the happiness; the wonder of it all, like the rainbow in the sky after storm: all this is what we may expect when God forgives.

Absolution is a great, big word, so completely a blank even to many adults and, yet, so simple a boy of twelve can understand. It demands place, a large place, in confirmation instruction. To make God available; to open wide the approaches to him; to mark the way so clearly that even a boy of twelve will not miss the way; this is our sacred responsibility.

One period of instruction can never cover the implications of the prayer of consecration. Think what is involved: the Exodus story; the upper room; the breaking of bread; there poured out of his side both blood and water; the necessity of sharing as set forth in the words, "drink ye all of this," and illustrated by Peter in the washing of the disciples' feet; the words of institution; Hoc est corpus meum; the garden, the Crucifixion; Calvary; the Resur-

rection. All this and much more in inherent in the prayer.

Consecration! What a word, even for an adult, unless, by thorough interpretation, we tie it into at least some smallest aspect of everyday experience. Even boys and girls can be helped to perceive that to consecrate is to transform by giving new meaning. For example: the broken bread representing the broken life, the shortened life; the wine, red as blood is red, representing the blood that was shed, the life that was given; the upheld hands becoming the symbol of one's desire to receive the bread of life, the being and presence of God.

The Communion Service is a disciplined approach to God. Step follows step in an ordered progression. None may be omitted lest the cumulative result be missed. One great Christian group had to declare recently: unless a communicant arrived before a certain point in the Mass, that was not a Mass for him. We do not face such a problem. I doubt, however, that our people appreciate the fact that every step is important to the whole experience, an ordered discipline without which the fullest results are not obtained.

I am saying, in these foregoing paragraphs, that the problem of "absentee communicants" faces us because we have not made the Communion service the beginning and end of instruction. Nothing in our curriculum matters if we fail in the one greatest opportunity to make God real in the Communion experience. If we were even approximately successful here, all the other content of knowledge would be acquired in due season. Our chance would come, because our communicant would be faithful. This is true of boys and girls as it is of adults.

Following Through

FAILURE follows failure. Thus it is that, having presented the class and having celebrated a first Communion, there we leave them to find their way on their own into an enriching experience. This is the sadder failure. Our instruction may have been inadequate. But we might make up for it, if month after month, year after year, we followed up those confirmed. And this, not merely by checking on their attendance, but by finding ways of carrying forward the initial instruction.

I wish we could find a bishop who, once

every five years, would forgo confirmation. That year he would visit every parish and mission to celebrate Communion. He would invite all those, whom he has confirmed, to share with him. At such a service, he would talk to them of their confirmation vows and the present state of their Communion experience. How frank he could be, how helpful, how inspiring. Think what it could mean if the bishop, who confirmed you, came to share Communion with you and to ask of your spiritual health. The spiritual results are immeasurable. The number of "absentee communicants" would decrease.

A rector could make the same emphasis year after year in anniversary Communions of confirmation classes. There would be his opportunity of carrying forward the initial instruction, to reemphasize the disciplines, to discover why they have not grown into the Communion life, to uncover, ever so frankly and understandingly, why the experience has become routine, conventional and lifeless.

Fact is, we have left out of our pastoral care this necessity of mediating and engendering the spiritual growth of our people. We have made the presentation of a class the end rather than the beginning of new and ever enlarging responsibilities. We breathe a sigh of relief when the bishop departs. We seek relaxation in golf or a vacation. Other matters command our attention—"This ye ought to have done, but not to have left the other undone" leaves us rather humbled.

Many parents plan for their children. Is it timely for them to have another child? Often it is a matter of economics; often a question of the ages of the other children and of their relationships to a new member of the family; often so practical a question as adequate housing; often the health of the mother; often, with the impossibility of adequate help, whether a mother can carry the household routines plus the demands an additional child would make on her daily schedule. These are important questions. Let us apply them in a different area.

We need to ask ourselves, before we set out to establish a class, whether it is wise to enlarge and extend our pastoral responsibility. Are we prepared to go this mile further? Will there be a place for a continuing follow-up of the members of this projected class? Unquestionably, and in a very real sense, we give

them spiritual birth. We clergy are the fathers of a new life to be lived. That new life will not be vitally lived if we fail to support it. How important it is that we ask ourselves if we can live up to these added responsibilities and opportunities. Better not begin what we cannot finish.

Without adding to our burden, there is one decision we can make. We can use our pulpits to carry the whole congregation forward in understanding the approaches, the disciplines, the how and the why and the what of Communion experience. Every late Communion and, indeed, in early service in shortened form, we could be enlarging the field of interest. We choose Communion hymns for Communion Sundays. Why not choose Communion subjects for sermons? You never will run dry. Words, phrases, challenges, disciplines, changing meanings, interpretations—why the subjects are almost endless and all to be had for prayerful meditation upon the liturgy itself.

I have a number of books of sermons on my shelves by the greatest preachers. In not a single one of them is there a sermon on Holy Communion.

I have presented many classes for confirmation. Never, not even once, has the confirming bishop made any mention of Communion in his address or sermon. And yet Communion is the one new experience confirmation makes possible.

Altar Central

SOME will think that the writer is a sacramentalist because of all this emphasis upon Holy Communion. My friends would class me, maybe, as some sort of a broad churchman; not low, perhaps a bit thin, but not high. Somewhere in the middle of the heap! I mention this, not by way of defense, but rather to insist that the altar is central in our approach to God. We have a unique opportunity to reveal God. We do not begin to exploit it as our particular contribution to the spiritual growth of our people.

Many of our adults were confirmed years ago. Do we realize that they are plodding along on a minimum conception of Holy Communion? They are faithful: at least some of them. Others come to Morning Prayer but skip Communion Sundays. Very few are getting from the experience what they could receive. We do not try to help them. Why not "spring" a Communion sermon the second Sun-

day of a month when so many come who skip Communion Sundays. Why not offer a refresher course on Holy Communion for those long ago confirmed. People want to know, but are self-conscious about admitting they do not know. Why not get on the program of the guild? Why not spend an evening with men talking of the Communion? What about the program of the Y.P.F.? You might be asked to come again. Point is that people are more ready to listen than we are keenly aware of our opportunity. They need desperately to be helped along into deeper insights and more thrilling appreciations. You can be sure that one greatest reason why adults are absentees is that, because of their limited understanding of the Communion experience, they have exhausted their little bit of knowledge. Thus the experience palls. We do believe, do we not, that every recurring Communion is a brand new, living experience? The upheld hands symbolize our desire to be fed: they symbolize, too, that we have used up what previously we have received. We have lived in the power of it, but run out of power. So we come to recharge our lives. There is the challenge. Do our people know Communion this way? If they did, our churches would be crowded on Communion Sundays. Police would be necessary outside our churches to direct traffic.

Non-Episcopalians

ADULTS, looking in upon us from outside membership, sense we have the very values for which they have been seeking. They often sense it more than our own people. They seek membership and the accompanying spiritual experience. They are confirmed, and, then, so often disillusioned. For they discover that we, who are on the inside, neither perceive nor value the glorious heritage we possess. And all because our people are trying to operate with the minimum instruction of years upon years ago when they were twelve. It does not suffice. We have the answer but fail to share it.

What they sense might be stated this way: our Communion service is more than memorial, more than simply a remembrance. We have a word for this "more than" that they might not use because they may not be conversant with our nomenclature. We use the word, "Sacramental." But can we define it?

Something of its significance is summed up in the word "Eucharist": meaning that the

Communion service can be for us an experience of profound thanksgiving. Something of its import is summed up by enlarging the area of experience suggested by the word "communion," spelled with a small "c": the thought that we may use the service as a rare opportunity to commune, to have fellowship with God, to think over in his presence our life's problems, ambitions, desires, failures. Something of the meaning of sacramental includes the possibility of using the service as the supreme moment for the offering of our consecrations of self: "and here we offer and present unto Thee, O Lord, ourselves"; coming, on a particular occasion, simply and solely to offer what, after long thought, we have decided to dedicate to God as our gift of self.

But, most of all, there is this thought of the sacramental, as descriptive of that "something more," that each recurring service of Holy Communion is a brand new, living experience. The upheld hands are the symbol of it. They are asking hands, praying hands. The very uplifting of them is a declaration of our desire to receive the presence of God; desire to be fed of the heavenly manna: symbol of our definite need of help, strength, reinforcement; recognition that we have lost that of God's presence we received, when last we were at Communion; evidence that we have used up the power of his presence and are now living in our own strength alone and finding it insufficient for our need. This, and so much more, the sacramental means.

Tragic, is it not, that we are not saying these things to our people? We are not revealing to them, step by step, the wealth and the richness of this experience. We do not use our sermon time to talk of the living values of Communion.

Our people, in the large, do not know how to enter into this deeper experience. They are approaching Communion with a minimum content of knowledge. All they know of it is as a memorial, a service of remembrance. This is much. But there is so much more to tell and share. Why not share the maximum? No wonder they skip Communion Sundays. They do so because the service has become routine, conventional: just a memorial, just a service of remembrance. They figure that it does not matter too much if they miss. Others will be there to keep the memorial. They do not come because for them personally

there are spiritual realities to be received. They do not know of them. No one has told them. After they were confirmed, they found themselves left to themselves to work out their own salvation. And they were not saved; at least, not by the Communion Service.

It is a sad admission. Our Church possesses in its marvellous heritage the means whereby people's lives may be fed, strengthened, renewed. We have failed to make that fact plain to them.

I was confirmed at twelve. I went to Communion three times. I gave it up because I did not understand what I was doing, got nothing out of it, seemed routine, unnecessary to anything I was doing or thinking. It was not my fault. The fault lay in the inadequacy of my instruction. No one told me at fourteen, no one told me at sixteen, or at eighteen. Then I found out by myself, slowly and surely. There is no church I can thank for that discovery.

This sounds like a good argument for a later confirmation age! Not at all. Those were strenuous years. They had to be lived in my own strength, without help of God. I say that the Church failed me in the beginning and ever afterwards. And still the Church fails. I urge the unfairness of it all. Thank God, it is not beyond remedy, if only we will catch the larger vision.

Whispering

By **Corwin C. Roach**

Dean of Bexley Hall

"I HEAR many whispering." The R.S.V. has given us the apt word in Jeremiah 20:10. The prophet is here speaking of his detractors and the way in which they are attempting to bring about his downfall. In their case it was a deliberate campaign to destroy a man whom they did not dare attack openly. The word of God to Jeremiah was as a burning fire pent up within his bones but their words were like a match touched to the dry grass of the prairie. Quickly the whole plain would be ablaze. In our day some of our greatest men have been subjected to the whispering campaign. It is one of the hazards of public life. There is no limit to the power of a rumor nor any defense against it. It has an irresistible momentum. It is not long before the whisper becomes a cry, "Terror is

on every side!" and the cry is transformed into a shout, "Denounce him! Let us denounce him!" So it was with Jeremiah, so it has been with many since.

Yet there is another form of whispering in which we all indulge because it seems so harmless. We hear many whispering and we join the pact. We listen to the bit of gossip, we repeat it with a slight embroidery and soon it is consuming everything in its path. We have fanned the flame instead of stamping out the first sparks. Idle talk has the same carrying power as the covert smear. It can increase in volume just as easily. When we hear many whispering, let us turn a deaf ear or even better let us speak out positively and constructively. Sometimes the best way to put out the blaze of scandal and gossip is to start a back fire of praise. Try it the next time the whispering campaign gets under way.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

JANITORS are not always sanctified men but it may not be in God's Providence that they should be. They are sometimes very contrary men and the parson must needs remember his work is to labor for peace. I was once pastor of a church that had a most efficient janitor but it had to be admitted that his efficiency far exceeded his tact or, if you like, his tact was far below his efficiency. He kept the church and all the buildings in splendid condition but I think he suffered a continual frustration from the people who came to the services and meetings and undid all his work. He would have liked a church to which no one ever came.

He could not always repress his irritation and it happened once that he had been so short with so many that indignation found vent at a parish meeting. I did not want to lose that janitor. He did his work too well. "He really does keep the church well," I said to the meeting. "The only trouble is that he lacks a little of that quality which is desirable in a rector but essential in a janitor, I mean, tact."

The storm subsided. The janitor was much better and the church just as well kept. Long after I reflected that we were not quite fair

to janitors. His lair was in the basement and mine in the study. He warmed the bodies of the congregation but did I warm their souls? If he failed, annoyance was voiced at once. If I failed, nothing was said (to me) but a lot was thought. As the bishop walks at the tail end of the procession so I into heaven. I might envy a janitor his chance at that.

Babel

By Philip H. Steinmetz
Rector of the Ashfield Parishes

WE DO NOT usually think of God as entering a situation in order to bring confusion. But that is what he did at the Tower of Babel.

Why? Weren't the people working hard as a team and in utter sincerity? Isn't that good?

Yes. But their main idea was to add to their own fame. Pride in their own power was at the core of their souls.

Then when God came among them, they reacted differently. Some said one thing and some another and they could no longer understand each other.

This same sequence can be seen today. A club or guild or lodge or church sets out to make a name for itself as the biggest or most successful. Then God prompts someone to raise the question of whether more should not be done for others, say by giving to missions or the building loan fund. At once the group is divided with some humble souls agreeing that more should be given away while others insist that local projects come first. It may be that someone will suggest that they expel the proposer of the question while others defend him. In any case there is confusion.

It looks as if we have here in this early incident in the Old Testament an illustration of God putting down the mighty from their seats and scattering the proud in the imagination of their hearts, which is what our Lord's Mother foresaw he would do as he came among us proud people. Is that why there is so much confusion among Christians today?

THE CHURCH PENSION FUND

and its subsidiaries
administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to **clergy, lay officials and active lay workers** of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programing and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N. Y.

THE NEW BOOKS

The Gospel of the Kingdom of God, by William K. Prentice. Christopher Publ. \$3.50.

This is a book that will interest technical experts, but chiefly because it will pose questions as to the source of the author's ideas. He is a classicist who has read somewhat widely in the literature of the New Testament, i. e. in its historical interpretation. But he has done so, apparently, in private study and has consequently gone off on tangents now and then. Why do experts in one field assume that with a little reading they can master another and write a book on it? Old Testament scholars are notorious for trying to solve the New Testament problems with one hand tied behind them—and so do experts in other lines: classicists, psychologists, electricians, statisticians, even bishops!

As a reaction from the traditional blood-atonement, wrath-of-God, predestinarian kind of religion, against which the author has rebelled (thank God!), the book is interesting. But it is not a thoroughly balanced historical work. This is a pity, for the subject is the best in the world!

—F. C. G.

Beyond Anxiety, by James A. Pike. Scribner's. \$2.75.

The versatile dean of the Cathedral of St. John The Divine, New York, has produced a timely and helpful book. This little volume is timely because it deals with the principle emotional problems of this age of anxiety, namely, fear, guilt inhibition, frustration, indecision, loneliness and despair.

The book is helpful because it presents the Christian answer to these problems and presents them clearly and simply. In the vast welter of material on the problem of anxiety, this is a book which is sound and one which can easily be understood. The fact that the problems discussed were at one time problems with which the dean was personally confronted, give the book much of its power. He says in his introduction, "the problems are real ones—I have experienced most of them; and the answers are real, (however inadequately I may have expressed them), for they have been my salvation. *Beyond Anxiety* will be helpful to many and may be their salvation also.

—G. H. M.

Afterglow, by Wm. T. and Clara Reid Renison. Exposition, \$2.50.

An interesting small collection of entertaining experiences in the life of a parish clergyman, including unusual character studies of his dogs. His canoe trip to Hudson Bay with his older brother, later with the bishop of Moosonee, is particularly memorable.

—H. M. G.

As I Remember, by Edgar J. Goodspeed. Harper. \$3.50.

A charmingly written, drily humorous, often brilliant autobiography of the eminent biblical scholar whose American Translation of the New Testament has undoubtedly done more for modern language translation of the Bible than any other work ever published. He broke the silly spell that held back the rendering of the Bible in understandable modern American English. The vast success of the Revised Standard Version of 1952 owes a great debt to Goodspeed the pioneer. His chapter on A Romance of Translation describes the difficulties he faced, and the stupid opposition of reviewers and editors of newspapers who, not knowing the King James Bible themselves, nevertheless undertook to defend it against all comers, and especially against Goodspeed. They simply delivered themselves into his hands! (One man challenged Goodspeed or anyone else to improve on the perfect rendering, "Blessed are the pure in spirit"!)) All this is told with great relish and good humor, and makes delightful reading, thirty years after. There are many other fascinating stories, especially about hunting for manuscripts.

—F. C. G.

God And Company, by Zephine Humphrey. Harper. \$1.75.

This is a delightfully different little book for meditation. *God and Company* includes of course, God and the devil, and people. They are incorporated in the business of life. Orthodox souls may take exception to the author's speaking of God in human terms. However, she argues, "if God was indeed made man and came to dwell among us,

there must be plenty of common ground on which we can meet him face to face. And, if it is true that he took upon himself the burden of our sin, there can be nothing about us which he doesn't understand." There is nothing in this book which in any way detracts from the omnipotence and transcendence of God.

As Dorothy Canfield says: "Into this book Zephine Humphrey has put a rich measure of ardor, imagination, humor and literary skill which have made her other books so cherished by American readers."

Try a sample and see. "Past words and actions may be consigned to the underworld of the unconscious, but immortality is assured them there." "Our deepest life consists in taking some things for granted, and the fact that we can not prove the existence of God, is perhaps our most conclusive reason for believing in him." Or again, "The fuller and richer life is, the more antiphonal it becomes."

Here is a fascinating, contemplative, provocative and challenging little volume.

—G. H. M.



13%

of our

Theological Students

Forty-seven of the 371 students entering twelve Episcopal Theological Seminaries this fall are graduates of our four distinguished small Colleges.

Although our Colleges prepared only 1 in 770 of graduates of American Colleges and Universities last June they provided 1 in 8 of the men entering study for our Ministry, or 96 times the contribution of other institutions. Such work deserves your support!

Trinity College . . . Hartford, Conn.

Hobart College . . . Geneva, N. Y.

Kenyon College . . . Gambier, Ohio

University of the South . . . Sewanee, Tennessee

● ADDRESS CHANGE

Please send both your old and your new address.

EEF LAYMEN CONFER

★ Laymen of the Episcopal Evangelical Fellowship met in conference at New Preston, Conn., Oct. 3-4, with the Rev. C. Lawson Willard, rector of Trinity, New Haven, addressing the 25 attending at the opening dinner.

Other speakers were the Rev. John R. Yungblut, rector of St. John's, Waterbury, and Mr. John Currie of St. Bartholomew's, New York, who gave a summary of the deliberations. The chairman was Mr. George Grau of Grace Church, Jamaica, N. Y.

The affair was sponsored by the Metropolitan chapter of the EEF, with laymen present from the dioceses of New York, Long Island and Conn.

CHURCHES RECEIVE BEQUESTS

★ A number of churches received bequests by the will of Miss Henrietta S. Dickey, 80, who was active in all phases of work at the Transfiguration, Blue Ridge Summit, Pa., and a member of the vestry for many years. She left \$5,000 to her parish; \$10,000 to Calvary Chapel, Beartown, Pa.; \$1,000 to St. Mary's Waynesboro, Pa., and \$5,000 to St. Michael and All Angels, Baltimore, where she was formerly a communicant.

She had previous given her estate at Buena Vista

Spring, Pa., to Pi Alpha fraternity and Tau Delta Alpha sorority, only Greek letter societies in the Episcopal Church. The property was used for clergy conferences and retreats of the diocese of Harrisburg.

Miss Dickey had the distinction at one time of being the only woman senior warden of a parish in the diocese of Harrisburg, and perhaps in the country.

BROOKE MOSLEY CONSECRATION

★ Dean Brooke Mosley of Wilmington will be consecrated bishop coadjutor of Delaware at the cathedral, October 28.

St. Mary's-in-the-Mountains

Episcopal college preparatory boarding school for 60 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Arts. Skiing, other sports. Catalogue.

Mary Harley Jenks, M. A., Principal
LITTLETON (White Mountains),
NEW HAMPSHIRE

KEMPER HALL

KENOSHIA, 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

FORK UNION Military Academy

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.I.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.

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 co-operative self-held system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

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

The Presiding Bishop will be consecrator, with Bishop McKinstry of Delaware and Bishop Hobson of Southern Ohio the co-consecrators. Presenting bishops are Bishop Swift of Puerto Rico and Bishop Lichtenberger of Missouri. Bishop Emrich of Michigan will preach.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen
1837 Church Vestments 1953
Makers over 100 Yrs.



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

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

THE PARISH OF TRINITY CHURCH
New York City

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.

Sun 11C 8, 11, EP 3:30; Daily MP 7:45,
11C 8, Noon Ser, EP 5:05; Sat 11C 8, EP
1:30; 11D & Fri 11C 12; C Fri 4:30 & By
appt

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

Sun Music Broadcast CBS 9, 11C 10; Daily
MP 7:45, 11C 8, 12 ex Sat, EP 3; C Fri
& Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Broadway and 155th St.

Rev. Joseph S. Minnis, D.D., v

Sun 11C 8, 9:30 & 11, EP 4; Weekdays
HC daily 7 & 10, MP 9, EP 5:30, Sat 5,
Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily 11C 7 & 8,
C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c

Sun 11C 8, 10; Daily 11C 8, ex Fri &
Sat 7:45

NEW LOWER PRICES!

American Seating

**FOLDING CHAIRS
OUTLAST ALL OTHERS!**

Unequaled for strength,
comfort, safety, convenience

OVER 10 MILLION IN USE!

Write today for complete facts!

AMERICAN SEATING COMPANY, DEPT. 133
901 Broadway N. W., Grand Rapids 2, Michigan



Further Steps In Unity Taken In India

★ Delegates from five communions negotiating for a North India Church merger have agreed on the unification of the Anglican and non-Anglican ministries and episcopates.

The agreement was reached at the final meeting of the negotiating committee on Church union in Northern India and Pakistan, according to a committee member. The issue had delayed progress on the merger plan for nearly 18 months.

Delegates representing non-Anglican bodies accepted the "laying on of hands" as an act commissioning and authorizing ministers of former "restricted" Churches to serve in the union body. It was said non-Anglicans had been assured that this procedure would not imply reordination.

The committee recommended that the proposed North India Church comprise 25 dioceses each headed by a bishop.

Denominations participating in the negotiations, with their respective memberships, are: United Church of Northern India, 410,000; (Anglican) Church of India, Pakistan, Burma and Ceylon, 246,000; the Methodist Church in Southern Asia, 450,000; British and Australian Methodist missionary societies, 10,000; and Baptist bodies in North India, 80,000.

"The work of the theologians and ecclesiologists is ended," the informant said. "Officials of the various Church bodies participating in the union negotiations now will take over the task from us and submit the plan of union to their respective synods, councils or overseas boards."

★ Thomas Geoffrey Stuart Smith has resigned as Bishop of North Kerala of the Church

of South India. He gave as the reason family circumstances which demand his return to England.

Considerable significance was attached to the resignation because it is the first in the South India Church for any cause other than normal retirement age since creation of the Church in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian, and Reformed bodies.

Local churchmen attributed the resignation of Bishop Smith, an Anglican, to his difficulties in administering a diocese composed largely of persons grounded in the Reformed Church tradition.

These churchmen said the majority of congregations in the diocese here insisted upon the continuance of forms of worship and Church policy to which they were accustomed before the merger.

Opposition of congregations to "increasing Anglicanization" of the Church structure has led to a number of law suits involving church properties and jurisdictions and given rise to cleavages in church life, it was said.

The feeling among churchmen is that a clergyman of the Reformed tradition, rather than a former Anglican, will be elected to succeed Bishop Smith.

HIGHLY ESTEEMED DISTINCTION

★ The Film Council of America announced last week that a "highly esteemed distinction" had been bestowed on the National Council's missionary film on town and country work, *In Fertile Soil*. At the international Edinburgh film festival it was one of seventeen documentary films

from this country shown and one of the two religious films exhibited. The other was "Martin Luther" which was filmed in Europe.

The festival is unique in that the emphasis is on what the organizers define as "films which serve some social or national purpose and which are realistic, experimental and documentary."

Thirty countries entered 300 films of which 120 were shown.

Lead parts in the National Council film were taken by Rev. and Mrs. W. B. Spofford Jr. He is on the staff of the town-country division of the National Council and is also rector of St. James, Payette, Idaho. Many of the scenes in the movie were taken in Idaho, with Bishop Rhea and the Rev. Clifford Samuelson taking prominent parts.

Hear Better with new electronic marvel Transistor

HEARING METHOD

"CAN I GET a hearing aid operated entirely by a single 'energy capsule' smaller than a dime in diameter? ... without any vacuum tubes? ... that can be worn in the hair? Can I get an aid I can wear so that NO ONE will know I am hard of hearing?"

A new FREE booklet, "Facts about Transistor Hearing Aids," by the author of a 600-page text on hearing instruments and nationally known authority on hearing instruments, gives you the FACTS. It tells the truth about transistor hearing aids and will save you many hard earned dollars.



L. A. WATSON, President
Medical Acoustic Instrument Co.
Room 11B 21 No. 3rd St., Mpls. 1, Minn.
Please send me (in plain envelope) your
FREE booklet, "Facts About Transistor
Hearing Aids."

Name
Address
City..... State.....

NOLDE PROPOSES PROGRAM FOR PEACE

★ O. Frederick Nolde of Philadelphia, Protestant world affairs expert, suggested a four-point program for peace in an address to the Greater Cincinnati Council of Churches.

Dr. Nolde, director of the Commission of the Churches on International Affairs, proposed:

(1) Recognition that different economic, social and political systems are normal in a world society and will continue to appear on the world scene with their demand for mutual adjustment.

(2) Peace promotion by programs for economic and technical assistance and for the observance of human rights.

(3) War prevention by showing that aggression will not pay, but also by never-failing readiness for honest negotiation of differences.

(4) Seeking a form of co-existence which will allow peaceful competition, but which also will permit the impact of one belief upon another with a view to mutual understanding, correction and cooperation.

"By outlining a long-range policy along these lines," said Dr. Nolde, "the world may be given a 'breathing spell' where in the parties which now are hostile to each other may learn how to work together, may discover that cooperation is better than conflict, and may develop sufficient trust to rid the world of occasions for fear which now beset it."

POPULAR WEDDING TUNES HIT BY HALLOCK

★ Use of "professional wedding arrangers" and popular wedding songs were criticized by Bishop Donald H. V. Hallock of Milwaukee in his annual address at All Saints Cathedral.

Songs such as "I Love You

Truly," "Oh Promise Me" and "Sweetheart of Sigma Chi" simply "are not acceptable at weddings, nor 'Beautiful Isle of Somewhere' at funerals," he declared.

The bishop said he had become concerned about "dubious liturgical practices" which had sprung up in the diocese, sometimes explained away as "ordered by the bishop."

"For instance, a modern institution which may well perform a useful service somewhere is the professional wedding arranger, who does everything including telling the bridesmaids how to walk," he said.

"However, the Prayer Book rite for the solemnization of matrimony is, I find, quite adequate to the occasion, and the parish priest thoroughly capable of ordering the ceremony without outside assistance of this professional nature. Its offer may be firmly but kindly refused.

"The clergy may also quote the bishop, if they wish, that the prayer book rubric on the subject of Church music is to be obeyed.

"The inherent authority of the rubric ought to be enough

to avoid such things, but from accounts I occasionally read in newspapers it appears not to be in all places in this diocese. We will obey the rubric!"

GOOD STEWARDSHIP REPORTED

★ Treasurer H. M. Addinsell of the National Council reported on Oct. 5 that on Sept. 30 the amount received from dioceses was 99.51% of the minimum eight-twelfths of 1953 expectation and 66.34% of total expectations. Received by the council to Sept. 30 was \$3,143,605.

CASSOCKS
SURPLICES - CHOIR VESTMENTS
EUCCHARISTIC VESTMENTS
ALTAR HANGINGS and LINENS
All Embroidery Is Hand Done
J. M. HALL, INC.
 14 W. 40th St., New York 18, N. Y.
 TEL. CH 4-3306

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.

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

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.

CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
Free Samples

Mary Fawcett Company
 Box 25w, MARBLEHEAD, MASS.

BIG PROFITS in BROOMS



☆ Sell Miss America

Brooms

☆ Easy to Sell

☆ Easier to Use

Here is a new broom that is a real time and muscle saver. Designed for modern light housekeeping, durable as the one your mother used. **MISS AMERICA** is the answer to your organization's prayer for money. Thousands are sold every week.

-50% Profit for You-

Send \$1.25 for sample and start selling at once, sold only through organizations.

The Windsor Broom Co.
 HAMBURG, PENNA.

BACKFIRE

FRANK G. HAYES

Layman of New York

I have read with a great deal of interest your news reports and editorials dealing with the smear of the Protestant clergy. If you have not seen it I am sure you will be interested in the excellent editorial that appeared in the N. Y. Times. I believe also that your readers will be glad to see this comment by what is perhaps the most influential newspaper in the country. Headed Communism and the Churches follows:

In its long history, stretching back more than a decade, the House Committee on Un-American Activities has frequently and with justice been criticized for itself engaging in the un-American activity of playing fast and loose with the reputation of citizens whose views on social and economic matters differed from its own.

The current inquiry into alleged Communist penetration of the churches of the United States reveals once again some of the basic weaknesses of the committee's methods and the dangers arising therefrom. Testimony of former Communists has been released purporting to show that a number of ministers of religion have either been Communists or followed the Communist party line. One of the witnesses, who quit the party in 1934, stated that 600 Protestant clergymen are secret members of the party and 3,000 or more are "among the fellow-traveling category."

Whether some of the individuals named actually are or were Communists we do not profess to know, but we think that a charge of so grave a nature might have better been turned over to church authorities for internal action than spread abroad in the absence of absolute, incontrovertible proof. And in the case of others of the religious leaders whose names have been dragged into the testimony it is preposterous—and reflects small credit on the intelligence and judgment of the committee—to allege that they ever were or are Communists or, in any meaningful sense of the word, followers of the party line.

The committee could make no greater gift to the Communist cause than to assume that ministers who are militant fighters for social reform are *ipso facto* party-liners. Judging from some of the names

released in recent testimony, it appears that the committee has already fallen into this terrible error. Social reform is one of the fundamental strengths of democracy; the Communist claim to it is—as the history of the past thirty years clearly demonstrates—one of the great hoaxes of all time. No more insidious or dangerous attack on democratic institutions could be made than automatically to equate social reform and those who fight for it with communism and Communists. To do so is to hand over to the latter one of the most powerful weapons we have.

NORMAN A. DAVIS

Layman of Waterford, Conn.

A recent statement by a leading Roman Catholic prelate during a sermon in St. Patrick's Cathedral, New York, was most revealing. It was that "communism is a result of the Protestant Reformation." This was revealing as it discloses the foundation of Catholic thinking with regard to Protestants. It means that from their viewpoint a Protestant is not much different from a communist. Both are non-conformists and as such are hated by Roman Catholicism.

We see Senator McCarthy carrying out the wishes of the hierarchy in conducting his inquisition against Protestants and Jews, never against fellow Catholics. It is high time that Protestants realize that if the inquisitors are able to drive liberals out of public life the next victims will be themselves. We should therefore insist that all those accused should have the protection of the Constitution, which is the bulwark of our liberties. To do otherwise might lay ourselves open to attack at some future date.



FOUNDED 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
357 Shumway Hall

Shattuck School Faribault, Minnesota

CARLETON COLLEGE

LAURENCE M. GOULD, *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. Augustine's College

RALEIGH, NORTH CAROLINA

1867 - 1951

Accredited Four-Year College for Negro Youth. Co-educational. Music, Pre-Medical, Health and Physical Education, High School Teacher Training, Business, Pre-Social Work, Nursing Education in cooperation with St. Agnes Hospital.

HAROLD L. TRIGG, *PRESIDENT*

The CHURCH HOME AND HOSPITAL

SCHOOL OF NURSING

Baltimore 31, Maryland

A three year course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply to Director of Nursing

Stuart Hall

EPISCOPAL SCHOOL FOR GIRLS

Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus. Indoor pool. Catalog.

MRS. WM. T. HODGES, *Headmistress*,
Box L, Staunton, Va.

DEVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address The Headmaster, Box "A".

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

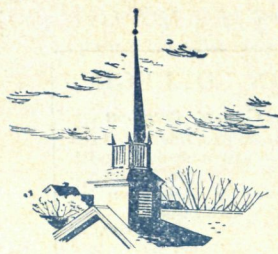
Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. Boarders from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, *Principal*
ALBANY NEW YORK

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



Here's How "Meeting With Wells" Helps Church Leaders Raise Funds

Your leaders should understand certain dynamics of giving, before a fund-raising plan can become successful in your church. Good preparation, whether for a budget canvass or for a building program, may require a week or several months. Even very preliminary decisions can make or break a program.

The Best Time to "Meet with Wells"

When a few leaders start talking about a fund-raising program is the best time to hold a Wells Complimentary Conference at your church. In this meeting, without cost or obligation on your part, a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. (Twenty of Wells most experienced officers give almost full time to these Conferences, which are now being held at an average of more than 250 churches every month.)

How to Arrange for a Conference

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply write or phone (collect) to the nearest Wells office. There's no obligation.

Wells
W/O

Church Fund-Raising
ORGANIZATIONS

CHICAGO, 222 N. Wells St., Central 6-0506
WASHINGTON, D. C., 327 Wyatt Bldg., Sterling 3-7333
NEW YORK, Empire State Bldg., OXford 5-1855
CLEVELAND, Terminal Tower, MAin 1-0490
OMAHA, W.O.W. Bldg., JACKson 3100
FORT WORTH, Electric Bldg., FAnnin 9374
ATLANTA, Mortgage Guarantee Bldg., ALpine 2728
LOS ANGELES, Staller Bldg., MADison 6-5686
SAN FRANCISCO, 41 Sutter St., GARfield 1-0277
TORONTO, 330 Bay St., EMpire 6-5878
WINNIPEG, Somerset Bldg., 93-6493

Oxford

The Story OF Jesus

By THEODORE PARKER FERRIS
Rector of Trinity Church, Boston

"A treatment of the main points in the story of Jesus by a competent Biblical scholar who talks simply and directly as a friend to a group of friends. He is surprisingly candid, handling controversial topics frankly... Teachers and ministers will find Dr. Ferris' book a rich mine, and intelligent Christians who wish to know what a thoughtful leader believes will delight in his constructive interpretations of the main events in the story of our Lord."

—HENRY SLOANE COFFIN
\$2.30

THE Optional God

By STEPHEN F. BAYNE
Bishop of Olympia

Time recently described Bishop Bayne as a man who "has made theology almost as warm and immediate as politics and baseball," because he writes and speaks of religion so that everyone can understand. Now he defines the dangers of modern secularism, which does not deny God but looks upon belief in Him as optional. He discusses "optionalism" in four areas of life, and concludes with a positive statement of the unity of creation. Vigorous and outspoken, his book is a thoughtful challenge to the forces of secularism. \$2.45

At your bookstore

OXFORD UNIVERSITY PRESS

Publishers of Fine Books for over Four Centuries
114 Fifth Ave., N. Y. 11, N. Y.

LOOKING
FOR THAT
EXTRA
DOLLAR?



NO INVESTMENT or EXPERIENCE NEEDED

Just sell WELCOME Christmas and all occasion cards to your friends and acquaintances, 21 for \$1; also 25 for \$1.25 with name on. You make \$1 on each box of our #60 and #90 cards.

Complete Line of AMAZING VALUES!

Gift Wrappings, Everyday Greeting Cards and many more. All are automatic sellers that pay big! In addition, show EMBOSSED NAME - IMPRINTED Christmas Cards low as 50 for \$1.50: PERSONAL STATIONERY, other imprinted items.

SEND FOR SAMPLES ON APPROVAL...

Start earning with SAMPLES of Name-Imprinted lines and assortments on approval.



Organizations, church groups: Raise money this easy way.

MAIL NOW FOR SAMPLES!

WELCOME CARD CO. Dept. 51
368 Plane St., Newark, N. J.

Please rush my FREE SAMPLES on approval, plus your selling plan

Name.....

Address.....

City.....Zone.....State.....

Check here for organization.