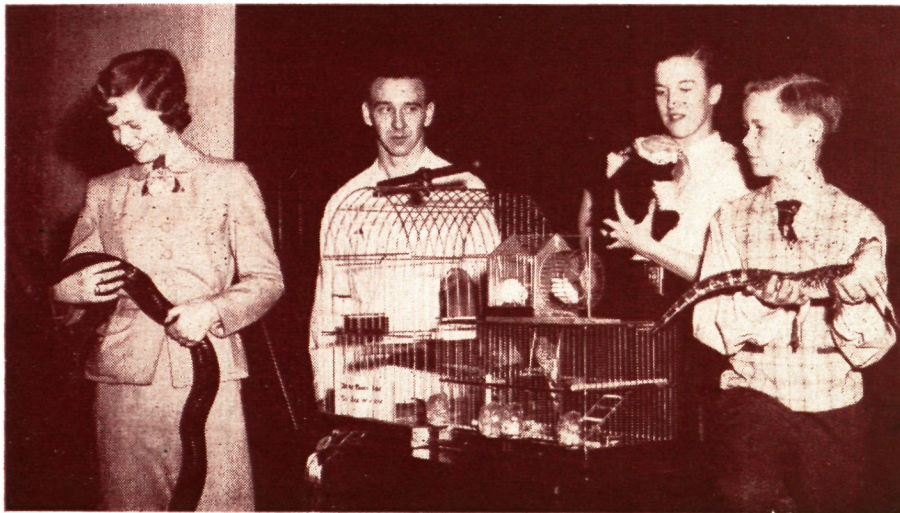


The WITNESS

10¢
A COPY

DECEMBER 10, 1953



AN EIGHT-FOOT SNAKE

JOSIAH, by name, was one of the pets exhibited at a Young People's Fellowship meeting in Buffalo. Barbara Eccleston holds the snake; George Royle stands by parrot; Lillian Douglas has cat; Michael Eccleston displays alligator. White mice also were present among the numerous pets.

A CHRISTMAS PLAY FOR TINY-TOTS

SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)
112th & Amsterdam, NYC

Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30. 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, 11. C. (Wed.) 4, Evensong.

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; 8 p.m., Service of Music (1st Sunday in month).

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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN

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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, 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. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
Philadelphia, Penna.

The Rev. Alfred W. Price, D.D., Rector

Rev. A. Attenborough, B.D., Ass't. Rector

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Weekdays: Tues., Wed., Thurs., Fri.,
12:30-12:55 p.m.

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PHILADELPHIA

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Where the Protestant Episcopal Church
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Rev. E. A. de Bordenave, Rector

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Sunday Services 9 and 11.

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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

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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.

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Rev. G. Irvine Miller, 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.

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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

President And Ex-President Appeal For Fair Play

TRUMAN DEALS IN DETAIL WITH ATTEMPT TO INVESTIGATE CLERGYMEN

★ President Eisenhower, speaking in Washington in Thanksgiving week, appealed to the people of this country to stand by old codes that give every man a right to meet his accuser face to face and to outlaw character assassination by stealthy methods.

"The things that make us proud to be Americans are of the soul and of the spirit," he declared. "They are not the jewels we have or the houses or even our standard of living—but the dignity of the individual."

Only a few days earlier the former President, Harry S. Truman, speaking at the annual dinner of the alumni association of the City College of New York, said that "the government and all its branches should stay out of Church affairs." He said that legislative proposals to investigate the beliefs and opinions of clergymen are "even more dangerous than the attack on education" and charged such proposals are the result of a "wave of hysteria over Communism."

"I notice that these attacks have been leveled at some of the leaders of our great Protestant denominations and some of the leaders of our great

Jewish congregations," he said, "even against those who are dead and unable to defend or explain their actions."

"Now, we surely all know that our Protestant churches and our Jewish synagogues are among the strongest supporters of American principles and ideals. I do not believe there is any distinction between any of our great religious groups in this country with respect to their adherence to the principles of our form of government."

"I think it will be a sad day for religious tolerance in this country when anyone starts to draw lines between our great Churches in this matter."

Reviewing the Constitution's structure against Congress making any law prohibiting freedom of worship, Mr. Truman said that the legislative body "is certainly not entitled to investigate the beliefs of Church groups or their leaders."

"Of course, if a clergyman is engaged in espionage or has violated the law in any way, he is subject to the law like any other citizen," he said. "But matters of belief and opinion present a very different question."

"Communism is the deadly

foe of belief in God and of all organized religion. It is carefully written in the basic documents of Communism that to be a Communist a man must be an atheist . . . If a clergyman is an atheist, he is at odds with the vows he has taken, with the body of believers whom he serves and with the God he professes.

"If such clergymen exist, their betrayal of religion is a matter for the Churches to handle. Only the Churches can decide whether a clergyman has been faithful to his vows of ordination or not. This is certainly not something for the secular power, the power of the state, to decide. These are matters of conscience, and the Congress of the United States and its committees are not competent to judge them."

From time to time in our history, Mr. Truman pointed out, leaders of the nation's Churches have taken genuine stands on social issues, condemning such conditions as slavery, sweatshop work, child labor and collective bargaining.

"They have done this in response to the dictates of conscience whenever the moral law appeared to them to be involved," he said. "We have lived to see these condemnations become the law of the land. We have moved forward along the road of moral progress under the spur of our great moral leaders in the Churches."

"Of course, there are always differences of opinion in the Churches themselves about how far Church leaders should go

in matters of this kind. Our Churches have conservative wings and liberal wings. Some clergymen have been blind to social evils and others have been misled or deceived as a result of their zeal for social justice."

But, Mr. Truman concluded, "neither Congress nor the

executive branch nor the courts should take it upon themselves to decide who should preach what in the pulpits."

"The churches and synagogues will take care of these matters themselves," he said. "I think they will come out with better answers than most of our human institutions."

Statement of House of Bishops Concerning Ordinations

★ A number of readers have requested that we print in full the statement of the Bishops on Ordinations, reported from Williamsburg in our issue of November 19th. The full statement follows:

In view of certain questions which have arisen concerning alleged irregularities in connection with ordinations we have adopted the following advisory statement.

The Ordinal plainly intends that at the ordination of a priest the laying on of hands shall be by a bishop of this Church and by priests of this Church. No rubrical or canonical provision is made for the laying on of hands by any others, whether or not they be bishops or priests of Churches in full and official communion with this Church. In spite of important diversities of emphasis and interpretation, the Church plainly seeks to guard its continuity in order with the Holy Catholic and Apostolic Church of the centuries.

While certain of our bishops have over a period of many years occasionally invited ministers of non-Episcopal Churches to join with priests of our own Church in the laying on of hands at the ordination of a priest, it is our understanding that they did not in-

terpret this action as providing a joint ordination. Especially in cases when there were intimate personal and religious ties between the ordinand and the non-Episcopal ministers asked to participate, the invitation was, we believe, viewed by the bishops extending the invitation as a matter of Christian hospitality and of brotherly fellowship, rather than one of official participation as an officiant.

These deviations from the regularly intended usage of the Ordinal are plainly disturbing to many in our Church. Their implications are at least perplexing to others. Without any intended censure and without questioning the abundant way in which God has blessed and used other ministries, we are of the opinion that the unity of our Church as an instrument of witness will be best served if the invitation to join in the laying on of hands at ordinations to the priesthood is confined to priests of our own Church and priests of Churches in full and official communion with this Church. We are further of the opinion that inasmuch as the first rubric in the Form of Ordering Priests provides that, "There shall be a sermon declaring the duty and office of such as are

to be admitted priests," it is plainly suitable that the preacher be one who speaks from within our own tradition and allegiance.

Further, we are of the opinion that additions to the rite (as for instance, anointing, prostration, the tradio instrumentorum, etc.) are inconsistent with the witness of our communion to Catholic Christianity. We recognize that such additions are commonly made for the sake of enriching the rite or to buttress the claim of our Church to full and historic priesthood. We are of one mind, however, that any such addition to this most central rite is a serious disservice both to our unity within and to our uncompromising affirmation of Catholic validity among other communions.

Such additions or embellishments to the plain words and acts of our rite are confusing and devious to our own household, who have been taught that the Prayer Book holds the authoritative title—deeds to our Catholic heritage. Further, they imply a distinction between levels of priesthood which is wholly inconsistent with our doctrine. Most seriously, they imply a sense of insufficiency or incompleteness in our rite which is false to our own convictions and gravely misleading to our fellow Christians. On all these scores, we are firmly of the opinion that the fullest restraint should be practiced by bishops in limiting the ritual of ordination to what our Prayer Book prescribes.

BE CAREFUL OF GESTURES

★ The Rev. A. P. Carroll of Christ Church, Adrian, Mich., banged on his pulpit to emphasize a point. A pain developed in his hand. Ex-ray revealed a broken bone.

CHRISTIAN STATESMEN HAVE HOPE

★ Christian statesmen have a hope that can sustain them through the greatest of difficulties and disappointments, W. A. Visser 't Hooft, general secretary of the World Council of Churches, told a congregation which included President and Mrs. Eisenhower. National Presbyterian church was filled to overflowing as the World Council leader occupied its pulpit as guest preacher to climax a busy week in Washington.

While the President and other government leaders in the congregation listened intently, Visser 't Hooft compared the present world crisis with that which faced the early Christians.

"They triumphed over pagan cults largely because they 'out-hoped' them," he said. "Alone among the philosophies of the day, Christianity held out a hope that man could better his condition."

Political systems have betrayed the hopes of man, the World Council secretary said, drawing a grim picture of a restless, cynical generation in Europe that has no faith and asserts there are no objectives in life beyond mere existence.

"In the United States, hope for a better world has perhaps lasted the longest, but even here one can see growing signs of cynicism and pessimism," Visser 't Hooft warned.

"A great diplomat said recently," he added, "that the thing that differentiates a Christian statesman in the world is that he has a hope, so secure in the foundation of faith, that he will continue working for man's betterment despite countless disappointments and defeats."

The Christian Church should

be a great beacon of hope for civilization, he said, but cannot be unless it finds a more united voice which puts aside the differences of yesterday and looks toward "the glorious Kingdom of God that is tomorrow."

"That is why the Second Assembly of the World Council of Churches is so important," Visser 't Hooft added. "We have to get the churches looking toward tomorrow in keeping with our theme 'Jesus Christ, the Hope of the World.' He is our only hope today."

STUDY TECHNIQUES FOR CITIES

★ A grant of \$25,000 has been made to the department of Christian social relations by



BISHOP WARNECKE—Chairman

a charitable fund to finance a five-year program of developing experimental demonstration centers in five urban-industrial parishes.

The Rev. Almon R. Pepper, executive director of the department, said the donor wished to remain anonymous. He said the program, which has been approved by the National Council, will be admin-

istered by his department's division of urban-industrial church work.

Aim of the demonstration centers will be to establish new programs and techniques for making the Church's work more effective in cities.

A special committee has been appointed by Franklin Parker Jr., chairman of the division, to set objectives and establish standards for choosing parishes or missions in which the demonstration projects will be conducted. Bishop Warnecke of Bethlehem, is chairman of the committee.

DELAWARE DIOCESE ON SEGREGATION

★ The executive council of the diocese of Delaware adopted a resolution calling upon the Wilmington housing authority to provide integrated housing in this area.

Integration would mean changing the policy of segregation under which one of the housing authority's low-rent developments has been used exclusively for Negro families and the other exclusively for whites.

Bishop J. Brooke Mosley said in commenting on the resolution, that the housing authority has a responsibility, under federal law, to abolish the system of segregated housing which is in effect here.

"While we feel that housing needs, of course, are a matter of Christian principle, our belief," he said, "is simply this: there is a federal law. Do what it says. Get off the fence and stop beating around the bush. We discussed the issue at length and feel that the Church should take a definite stand."

The housing authority indicated it would vote on the matter at its next meeting.

STAMFORD CLERGY HIT DISCRIMINATION

★ The rector of St. Francis Church, Stamford, Conn., the Rev. Keith Chichester, is one of three clergymen of the city to hit at racial discrimination in his sermon of Nov. 22. Also a citizens group has been organized to oppose discrimination, touched off when it was disclosed that Jackie Robinson of the Brooklyn Dodgers had been unable to buy a home in the area.

The Stamford-Darien council of Churches also has issued a petition opposing the practice.

BISHOP BARNES IS DEAD

★ Ernest William Barnes, former Anglican bishop of Birmingham whose unorthodox views made him a storm center of religious controversy, died at the age of 79, on Nov. 30th. He retired last May because of ill health after serving as bishop of Birmingham for 29 years.

He was criticized frequently by the highest Church officials because he favored euthanasia (mercy killing) and doubted Christ's virgin birth, miracles and bodily resurrection. He advocated vigorous scientific birth control and sterilization of the unfit.

Barnes said his purpose was to make the beliefs of the Christian religion "come to terms with science and scholarship."

His unorthodox views were summed up in 1947 in a book, "The Rise of Christianity," which aroused the ire of Geoffrey Francis Fisher, Archbishop of Canterbury. In an address to the Convocation of Canterbury, the Archbishop said: "If his views were mine, I should not feel that I could hold episcopal office in the Church . . . I am shocked."

Barnes chose to ignore what

was a clear call for his resignation. And since the Archbishop of Canterbury has only limited power over British bishops, no attempt was made to remove him.

In December, 1949, The Living Church, Episcopal weekly, urged that Bishop Barnes be tried under canon law for advocating killings and sterilization of the unfit.

The paper assailed Bishop Barnes as "the black shepherd" of the Anglican episcopate for recommending such measures as solutions to over-population in Great Britain.

NEW BUILDING FOR ST. LUKE'S

★ A new 64-bed addition to St. Luke's Hospital, Phoenix, Arizona, is under construction at a cost of over half a million, raised through a campaign headed by Barry Goldwater, U. S. Senator.

WOMAN'S AUXILIARY OF NEW YORK

★ The Auxiliary of New York held its Advent meeting at the cathedral on Dec. 1, with Bishop Donegan the celebrant and preacher at the opening service.

The Rev. Harry G. Campbell Jr., chaplain on Governors Island and formerly an army chaplain, was the speaker in the afternoon.

AUXILIARY AIDS GIFT PLAN

★ First major Church in the United States to participate in the UNESCO gift coupon plan for the provision of educational materials for elementary schools in Korea is the Episcopal Church, through its Woman's Auxiliary. In "Food, Health, and Education for All Peoples," third of its pamphlets in the series "This Is Our Business," the Woman's Auxiliary suggests ways in which

churchwomen can carry out their responsibilities toward raising the educational and living standards of the world's under-privileged people.

Particular note is made of the plan, already widely used by secular groups, by which gift coupons may be purchased from UNESCO and sent directly to Korea as an international medium of exchange for buying paper, notebooks, pencils, and other needed classroom supplies. Roughly one-third of Korea's elementary schools were destroyed in the recent war, creating a pressing shortage of buildings, books, and supplies.

WORLD RELIEF GRANTS

★ Two appropriations of \$3,000 each have been made by the Presiding Bishop's committee on world relief and Church cooperation for food needs in other parts of the world. One appropriation is for the shipment of surplus milk being made available by the United States government for distribution in Korea, India, Germany, Austria, Greece and other countries.

The other contribution of \$3,000 made to Church world service is for the purchase of food packages for refugees in West Berlin, other parts of Germany, Austria, and Trieste, and for Eastern Orthodox priests in France. Each food package costs \$3.00 and contains egg powder, milk powder, flour, sugar, and lard.

CATHEDRAL CHOIR IN CANADA

★ The choir of St. Paul's Cathedral, London, which has completed its concert tour of United States, is now in Canada. On December 23rd, 10:30 to 11 p. m., it will be heard over the Canadian Broadcasting Co. from St. George's Cathedral, Kingston.

EDITORIALS

A General Speaks Out

WE ARE not given often to quoting generals with approval but we do want to pass on what General Telford Taylor had to say on Thanksgiving to the West Point Cadets. The fact that he was the chief American prosecutor at the Nuernberg trials of Nazi war criminals adds weight to his warning.

The officer, now retired, called Senator McCarthy a "dangerous demagogue" and declared that what he called the army's servile position in the Fort Monmouth investigation was comparable to that of the German general staff which bowed to Hitler.

He charged that McCarthy's Charges at Fort Monmouth were "indefensible fabrications" and declared that unless the Senator can prove them "he will stand condemned as a dangerous adventurer who does not hesitate to gamble with the nation's security in order to gratify his own ambitions."

"Every officer should understand," he continued, "that episodes such as this are a menace to national unity. A citizenry divided by hate and riddled with suspicion and fear cannot be made into an effective and dependable military force. This is just what the Soviet Union wants to happen here, for their leaders know that they can never defeat us, unless we first defeat ourselves."

He also criticized President Eisenhower and Robert T. Stevens, secretary of the army, for not having "stood up for the integrity and good name of the United States Army," and expressed the opinion that the army could suffer the same fate as that of the officers' corps in Germany whose "ability and prestige was smashed and discredited" because of "false notions of playing politics with demagogues."

The cadets applauded the speech vigorously, as do we.

Gift Subscriptions

IT WILL be the greatest help to the Witness if readers will use the Christmas Gift form to be found on page fourteen. Circulation is an ever-present problem with us, as it is with

all religious journals. Unlike secular journals, money is not available for extensive circulation campaigns. Also the Witness, faced with the same increases in costs that have confronted all journals, has not increased its subscription price, nor do we intend to do so.

These gift subscriptions will be entered in time for the Christmas Number and will be announced with a card from you, signed as you indicate in the line at the bottom of page fourteen.

Whatever you are able to do will be greatly appreciated.

Bob Miller

FOR some weeks now a little column has appeared in these pages, "Pointers for Parsons" which will continue as one of our features. Bob Miller, the author, was born in England where he remained until twenty when he joined his parents in Nova Scotia. After getting his M.A. and B.D. degrees, he taught for four years at King's College School. After serving two parishes in Nova Scotia he came to the Episcopal Theological School where, he says, "I did not study too hard but I did start some enduring friendships."

He was rector of the Incarnation, Lynn, from 1929 to 1938, where he became widely known for his interest in community affairs, and for a period was the mayor's arbitrator in labor disputes. In the last year of his rectorship a disease which had plagued him since 1931 was diagnosed as a cyst on the spinal cord. It produced an increasing paralysis so that since that time he has been a bed-ridden patient. That he writes under adversity was indicated in a little note that came with his first "Pointers" which cautioned us to read his proofs careful since, because of his condition, he types on a portable with one finger and does not always hit the right key.

He also informed us that from 1939 through the following year he was immersed in current affairs, almost to the neglect of theology. "Now I think current affairs are best summed up by the words 'why do the heathen rage (and

the commentators too) and the people imagine vain things all the day long'. I find comfort in the Faith."

Bob Miller is the author of a very beautiful book, "In Weakness Strength." He has written nothing since until he turned to producing

"Pointers for Parsons." He informs us however that he is now also working on a book to be called "My Heart Rejoices," to which he adds the further comment, "And My Body Sweats."

We are proud to have his little gems in The Witness.

The Great Hope of Humanity

By A. Stanley Walker

President of King's College, Halifax

THE certitude of the Victorians was that man had triumphed over circumstances, was the master of his fate and that he was acting all for the best in the best of all possible worlds.

The result of this hybris has now come upon us because we have been thinking likewise ourselves. Those of us who finished formal education by about 1910 remember what we were taught—predominately, there was no possibility of more European wars. Then "The Great Illusion" burst upon us with the shock of 1914, the subsequent comfort of the League of Nations, and then 1939.

Established society has gone. Society must now become adaptive. But we were warned that there was always a seamy side to modern progress.

Frederick Le Play, a French engineer, wrote early in the 19th century a series of six volumes expressing doubts as to whether the rapid industrial progress of his day was beneficial to the European communities through which he travelled. He contended that in the simpler communities—agriculture and fishing—there was a stability in the social order, and group members participated in social activities because they desired to do so. He found the contrary in industrial communities—social disorganization, the social code ignored, ties of kinship no longer binding, the desire for "novelty," change—all compelling and leading to further disorganization.

The modern symptoms are that today we find two areas of social disruption—more unhappy people; and a growth in society leading to new social groupings, e.g., pressure groups and power blocs in domestic and international policy. The old foci of society—the family and the Church and the community—no longer grip and hold us.

Perhaps the new process in our life started with the French Revolution. The only thing which survived this was the political state and our modern state tends to take upon itself all the organizing activity of a social character. In the years between, there have been radical changes in thinking in politics, in economics, in psychology, in sociology; but the vital change has been in our thinking. The 18th century believed all problems effecting people could be solved through politics. The 19th century substituted economics and the 20th century toys with psychological and sociological solutions. Most people, however, still tend to apply 19th century thinking to 20th century affairs. We look still to economic solutions. The impact of the writings of Francois Quesnay, physician to Louis XV, the Manchester School (a formula which failed), the rabble theory of society by Ricardo, Thomas Hobbes and Rousseau built up the prevalent theory that man's life, by nature, is "nasty, short and brutish" and that society needs a Leviathan or an all-powerful state to keep order.

So today we have liberals and leftists perpetuating this idea of propounding theories little different from those of Mussolini, Hitler, and Stalin, qualifying their statements with the assurance that in Canada, Great Britain or the United States the traditional liberalism of government would never permit the harshness and limitations imposed by the totalitarian regimes. The worst of these liberals and leftists is that they are so reactionary.

Living Together

A LONG enduring theory, dating back to the Emperor Justinian, Pope Innocent IV, and the Middle Ages—and still held by many today—is that the origin and nature of authority lies in the imperium and the Ecclesia, working

on the people. But this is a spurious notion. Humanity is not a mass of unrelated individuals, but a vast complex of families, clubs, trades, unions, colleges, professions, etc. The state did not create the family, nor the Church, nor the modern trades union, nor the Mediaeval Guild, not even the universities. These all arose out of the natural associative instincts of mankind. And the concept of an all-powerful state has entirely befogged the development of democratic politics. It has been the often incoherent but continuous resistance of plain people to tyrants that has made our democracy possible. This basis is the Magna Charta.

But today we find propaganda and pressure groups pushing the idea of statism as a cure-all. To save democracy, and labor, and capital, as we have known them, we need more than the forms of democracy. We need social skills of people who will deal with facts and people and not merely with books and theories. Science has developed our knowledge of almost everything except how to live together in peace and amity. Our civilization is on the brink of a precipice, if it has not actually slipped over it. Remember that the Roman Empire continued for years after it had really collapsed.

The "successful" sciences, e.g. physics, chemistry, biology, have proceeded on pedestrian lines, combining the lab, and the clinic. The "unsuccessful" sciences, e. g. economics, psychology and sociology, are remote from both; they teach their students to "write books about each other's books." Yet no one can reasonably minimize the achievements of modern scientists. They have achieved what may be the ultimate in the realm of physics. They have solved the problem of releasing the energy of the atom. They have gone further into the realm of thermonuclear fission. But in so doing, they have made the prospect of war yet more frightening.

But how many people ever stop to ponder on the thought that there is a potential power of the spirit in this world that has never been thoroughly activated by humanity?

It was one of the definite promises of Christ, before his departure from this earth, that he would leave the Holy Spirit behind him, to lead all men into all truth.

The activation of the Holy Spirit in the world could produce a chain-reaction that

would revolutionize society, and while the Church works at the task of releasing this spiritual energy it still is the great hope of humanity.

The explosion of the first atom bomb was a portentous event in world history. The comparable explosion of a spiritual bomb would be even more portentous. But the latter, like the former, needs deep and inspired research.

In all theological research, this field of the function of the Holy Spirit in the modern world has received too little attention. It demands skilled faculties in our theological seminaries and devoted clergy in our parishes.

The full activation of this latent power of the Holy Spirit in our world would produce an "explosion" far more significant to society than any A-bomb or H-bomb can provide. It alone could save society from the disintegration which threatens it.

This is no academic consideration. It affects the laity, as well as the clergy. It is a matter of what is nowadays called "intelligent self-interest."

But it also demands instruction and prayerful determination and the financial support which only the laity can give, to the theological colleges which are awake to their purpose and function.

We have poured our wealth and substance into the investigation of the physical properties of the atom. We have been permitted, through the inspiration of the Holy Spirit to uncover some of the astonishing secrets of God in his material world.

Shall we now "walk circumspectly" as wise people, and turn our attention to the spiritual world of wonders that lies around us, or, as unwise, walk stupidly to our own destruction in pride and arrogance through the misuse of the intelligence which God has vouchsafed to us?

The choice is our own, and we alone can make it. The Communists know well enough the potential explosive we Christians have in our hands, and they hate Christianity, in consequence, as the devil is said to hate holy water. In the power of the spirit the Christian world is invincible. We are conquerors and can be the saviours of society and the world, but "not by might, nor by power, but by my Spirit saith the Lord of Hosts" (Zech. IV:VI).

SHEPHERDS AND KINGS

A Christmas Play to be given in a small church by children of five to twelve years of age.

By Marjorie True Gregg

(Carols by choir and congregation accompany the action. The frame with curtains for the Nativity tableau is best placed before the altar, in the opening in the altar rail. Before the play begins, the Angel, the Innkeeper, the Little Maid and Boy must be placed, left of the chancel, right, and behind the pulpit, all out of sight. To the carol As Joseph Was A-Walking, or the first verse only of O Little Town of Bethlehem, sung by an unseen singer, Joseph and Mary walk slowly from the back of the church up the aisle to the pulpit, which represents a door.)

JOSEPH: Here is the Inn. I'll knock. (He does so.)
(The Innkeeper appears)

Good Sir,
May we come in and stay?

INNKEEPER: (very crossly): We have no room. You can't come in.
You'd better go away.

(He goes out at right. Mary and Joseph look at each other in despair.)

LITTLE MAID: (coming in and standing by the "Stable" curtains):

I think the barn's the only place
Where you poor folk can go.
The lady has a lovely face.
I'd like to help her, so!

JOSEPH: Poor Mary! Let us try the barn.

It's warm there in the hay.

(Joseph and Mary go in and sit on the floor, out of sight, as the Little Maid draws the curtains close, and goes out at right.)

(The Shepherds, four, five, and even six, carrying crooks and short sticks, come in from the back of the church, or from the left if there is a door there. They do their part on the chancel steps, as a hillside.)

FIRST SHEPHERD:

Come, under this hill
We may lie down to sleep;
It is out of the wind,
And near to our sheep.

SECOND SHEPHERD:

I'm weary with walking,
And covered with mire,
My feet are stone cold.
Let's build us a fire.

(They gather bits of wood and pretend to make a fire and the three sit down on steps.)

SONG BY UNSEEN SINGER TO ANY FAMILIAR TUNE THAT FITS:

In the fields with flocks abiding
Chilled with wind and wet with dew,
While the sun his light is hiding
Shepherds watch the long night through.
Guarding, guiding, feeding, tending
These poor simple silly sheep,
Ours a vigil never ending,
We must watch while lambskins sleep.

THIRD SHEPHERD:

Mak, you stay awake
While the rest of us sleep.

FIRST SHEPHERD:

Take your rest. I will watch
Both the fire and the sheep.
(The others sleep. He leans on his staff.)
The sky is so big
And the stars are so bright,
And the sheep huddle close—

(Looks toward door where Angel stands at left.)
Oh! What is that light?
Boys, wake!

SHEPHERD: (starting up): What's the matter?

FIRST SHEPHERD: Look! Look! Do you see?

THREE SHEPHERDS: It's an angel of God!

SECOND SHEPHERD: Lord have mercy on me!
(They fall on their knees.)

ANGEL: (in sight of congregation, high up, if possible): Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you. Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

SONG OF THE HEAVENLY HOST (unseen):
Glory be to God on high, and on earth peace,
Goodwill to men.

(Music continues softly. The Angel goes out.)

FIRST SHEPHERD: Let us go even unto Bethlehem, and see this thing which the Lord hath made known unto us.

SECOND SHEPHERD: The Angel said "wrapped in swaddling clothes and lying in a manger."

SHEPHERDS ALL: Let us go to Bethlehem.

(They go down the aisle, around and back up to the chancel again while verses 1, 2, and 4 of The First Nowell are sung by congregation softly, without announcement. When they arrive, the Angel appears, pointing them to the "Stable," and the Little Maid comes out to meet them.)

FIRST SHEPHERD: Is this the place he told us?

SECOND SHEPHERD: But this is just a barn!

THIRD SHEPHERD: We'd find him in a Manger,
The Angel so did warn.

LITTLE MAID: What seek ye, shepherds?

SHEPHERDS ALL: A Babe wrapped in swaddling
clothes, lying in a manger.

LITTLE MAID: Here He is.

(She draws the curtain, standing aside. The shepherds look long before they speak. Their grouping must be well to the left so that the Manger, Mary, and Joseph show clearly.)

FIRST SHEPHERD:

Lady, is this your baby
Wrapped in these swaddling bands?

A little gift I bring Him.

Excuse my dirty hands.

(He kneels to offer a small box, then goes to right, beside the Little Maid.)

SECOND SHEPHERD:

Hail, little Flower of Winter!

If I may be so bold,

Lady, this bit of sheepskin

Will keep Him from the cold.

(Kneels, puts it down and backs to left.)

THIRD SHEPHERD:

I bring Him some sweet apples.

(Puts them down and kneels.)

Hail, little lovely Child,

Hail, pretty little darling,

Born of a maid so mild.

(He goes to right.)

FOURTH SHEPHERD:

My bell that sounds so sweetly
Is all that I could bring.

(Jingles it.)

I lay it here beside thee.

(Pause.)

He smiles, the little thing!

(He rises and backs to left.)

MARY: Thank you, good shepherds. God will reward
you. Rejoice, for you have seen Him who is
born to save us all.

(Silent Night is sung softly by all and Shepherds return to back of church. The Star shines out. The Little Maid comes in with a little boy. The Boy points up at the Star. They stand in front of the "Stable," so that Mary and Joseph can move a bit and Joseph can come out.)

BOY:

There never was seen
Such a wonderful star!

LITTLE MAID:

Twelve nights it has been
Right here where they are.

BOY:

Who?

LITTLE MAID:

That Lady and Baby
The night He was born
We thought that the light
Of the Star was the morn!

BOY:

How old is He now?

LITTLE MAID:

Just twelve days.

BOY:

What's His name?

LITTLE MAID:

She called His name "Jesus."

BOY:

I'm glad that He came!

LITTLE MAID:

The Star has grown brighter.

BOY *(pointing to back of church)*:

Look! Sister, I see
Three camels with riders.

LITTLE MAID:

Now who can they be?

JOSEPH:

Let us welcome these strangers,
They come from afar
To worship the Babe
Led here by His Star.

(The carol We Three Kings is sung and acted. Verse 1 is sung by choir or congregation, and the three children taking these parts move slowly up the aisle. Verses 2, 3 and 4 are sung as solos, and each King, at the end of his verse, during the refrain, kneels at the Manger and presents his gift, then rises and stands aside. After the third gift, they bow low and go down the aisle, followed by the Innkeeper, the Little Maid, the Boy, and last of all, Joseph and Mary, with the Baby in her arms, while the last verse of the carol is sung.)

THE END

—From The New Hampshire Churchman, October, 1953

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

AWAY back at the time of Franco's rebellion in Spain the Ministerial Association was having a meeting and two of the brethren were much put out because the powerful Roman Catholic authorities seemed to be preventing the supporters of the then government of Spain from holding a meeting. They wanted the Association to pass some kind of a resolution.

I stood up. "Mr. Convenor," I said. "A resolution will do no good. You are up against the Monsignor." There was some talk and I was asked what I would suggest. "Send a committee to talk to the Mayor." So the Convenor appointed a committee of three of which I was one.

The chairman was a loveable man and a devout Christian but he liked peace and I knew he would want everything done quietly. So I dropped a hint to the reporter who at once pursued the poor chairman. But we got publicity.

We saw the Mayor and told him that we stood on the ground of freedom of speech and the right of peaceable assembly. We felt strongly about it. (Why did they make such a fuss, I asked? The hall will be filled now.)

The meeting was held though no collection in aid of the Spanish government was allowed. We did not then want bases.

Resolutions are so easy but resolution is different.

Spoiled Or Saved?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

IN OUR fascination over the progress of Abraham's bargaining with God about how many righteous men must be found there if Sodom is to be saved (Genesis 18:24-33) we may miss the main point of the incident. There are two prongs to it. The first is that Abraham is so truly a righteous man that he exerts himself to save his wicked neighbors rather than gloats over their impending destruction. The second is that even a very few good people can save the wicked majority.

There is a challenge to us in the first prong.

Are we as righteous? Do we care for goodness so much that we try to spread it? Or is our concern mainly that our goodness may be seen and the wickedness of others be punished?

As you think of this point, remember how you felt about our use of the atomic bomb on men, women and children in Japan. Did you rejoice at the death of those you deemed wicked or sorrow at the suffering of the innocent?

Though we may not meet the challenge of the first prong, we may share the hope of the second. Surely there are some saints in the social groups of which we are members, someone in our family, church or society has enough goodness to share and spread and save us from the destruction which hangs so heavily over us. Yes. There is our Lord for whose sake God does divert destruction.

Though we have sinned, as did the prodigal son and though we face very often the spiritual pride of those who resemble the good son, there still remains the father, a minority in that group of three, whose true goodness saves both sons in the end.

At the Communion Rail

By William P. Barnds

Rector of St. James, South Bend

HAVE you ever thought about the various kinds of people who kneel together at the Communion rail? Some are elderly, and some are young. Some are highly educated, and some just in grade school. You can see people who have been confirmed for many years kneeling besides those only recently confirmed. Although people may be different in several ways, yet before God's altar there is a sense in which all met as equals, kneeling side by side.

All are sinners and come repenting of their sins. All should be in love and charity with one another. All should intend to lead a new life. Everyone, regardless of age, learning, or possessions, needs God's forgiveness for sin; should have Christian charity towards all; and needs to make a new start from time to time in his efforts to follow God's commandments. Thus at the Lord's table we meet together in a sense as equals, with a desire to worship God and to feed on the sacramental Food of Christ's body and blood.

How Old Are You?

By Corwin C. Roach

Dean of Bexley Hall

SOMETHING is the matter with the text of I Samuel 13:1. The Hebrew as it stands must be translated "Saul was one year old when he began to reign," which is clearly nonsense. A number has dropped out and accordingly the A.R.V. adds the figure forty, admitting it is only a guess. The new R.S.V. leaves a blank, "Saul was — years old when he began to reign."

No one today knows how old Saul was when he became king. It is silly to say that he was one year old but in spite of his undoubted physical maturity, Saul's subsequent actions were those of a child rather than a man. There is a curious fitness to the text after all. Saul had not grown up psychologically and emotionally. The king was all sorts of ages, all at the same time, physical, intellectual, social, ethical, religious, and the disparity proved his undoing.

How old was Hitler when he took over the government of Germany? Here the important age is again the moral rather than the chronological. In the ways that count the most, Saul was one year old when he came to the throne and history will pass the same judgment upon the dictators of the twentieth century and all their satellites.

But what about us? How old are we? There are some people, and they are not all confined to one sex by any means, who are very chary about disclosing their physical age but think nothing of displaying the emotional immaturity of a one year old. Our trouble like Saul, like the totalitarian rulers of our own day, like the whole culture of the modern age is that we have failed to grow up equally along all the lines of our being. We are adults physically and materially, adolescents socially and infants morally.

Yes, the text is peculiarly appropriate. Saul was one year old when he began to reign, but how old are you?

God's Give-Away Offer

By Leslie D. Hallett

Canon of St. Paul's Cathedral, Buffalo

WE LIVE in an age where it's become highly fashionable to get something for nothing. The tremendous following of numerous radio and television quiz programs and give-away shows indicates the popularity of the "some-

thing-for-nothing" trend. Bargain basements are always jammed. Almost every pantry in the United States has two or three items gathering dust on its shelves, because the good housewife couldn't resist a bargain.

In our preoccupation with quiz shows, free offers and bargains, we're likely to overlook the greatest give-away the world has ever seen—God's grace. This gift is unique because God has no interest other than a loving one. He's willing to go to great lengths to give us a gift helpful in this life and indispensable in the next.

It's strange that God should be so concerned with people who play fast and loose with the abundance he has poured out upon them; that he should continue to yearn after a people who are more interested in the \$64 question than they are in Christ. How often the offer of God's help is lost sight of in a maze of lesser desires. It's strange that his offer should still hold good when it is rejected so often by men, but it does.

To every man God reaches out and offers an inheritance so colossal that many men are suspicious and aren't having any. God is met, in his offer, with the same suspicion as the man who tried giving dollar bills away on a busy street corner. The man with the dollar bills couldn't find any takers, but God is finding a good many.

Men who accept his offer in good faith are empowered to face and overcome great difficulties. It is as though they had tapped a hidden reservoir of power. Set free from present sorrows, they can cheerfully say, "Let the unknown tomorrow bring with it what it may."

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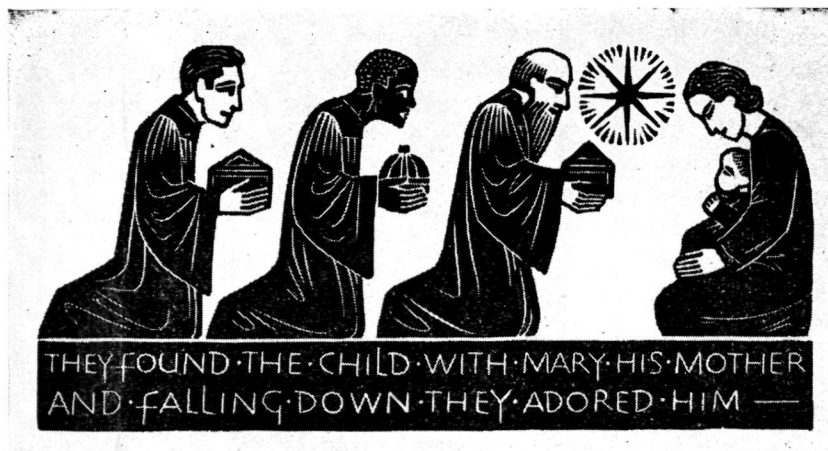
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PASTOR NIEMOELLER VISITING HUNGARY

★ Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau and foreign secretary of the Evangelical Church left Germany for a visit to Hungary.

He was invited by Bishop Albert Bereczky, president of the general synod of the Hungarian Reformed Church, and Bishop Lajos Veto, director of external affairs for the Hungarian Lutheran Church.

The German churchman is scheduled to deliver sermons and speak at meetings arranged by Hungarian Protestant authorities.

UNANIMOUSLY WELCOME NEGRO CHURCHES

★ The 64 Protestant congregations which form the United Churches of St. Petersburg

have invited the city's 17 Negro churches to become members.

The Rev. Ben F. Wyland, United Churches secretary, said the 200 delegates at the group's quarterly conference unanimously approved the action.

HALF OF FUND IS RAISED

★ Bishop Scaife of Western New York reports that \$51,000 of the \$100,000 sought for financing the Anglican Congress, to meet in Minneapolis next summer, has been raised.

YOUTH CONVENTION IN VERMONT

★ The youth convention of the diocese of Vermont was held at Trinity, Rutland, November 21-22, with 132 delegates present from 31 parishes. Plans were made for two rallies a year in each of four dis-

tricts. Also a fund was established to aid students for the ministry. It is a memorial to Lindley Hartwell, former president of the national youth commission, who died this past summer as a result of a fall. A communicant of St. Paul's Burlington, he was to have entered his middle year at the General this fall.

Speakers at the meeting were the Rev. Meredith B. Wood, headmaster of Hoosac School, and the Rev. A. A. Packard of the Order of the Holy Cross.

UNITED CHURCH IN CHINA

★ Reports in Hong Kong say that a "United Church of Peiping" has been organized in China, with four native clergy, an Episcopalian, a Baptist and two Methodists having been ordered to Changsha for training.

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ECCLESIASTICAL TRIPLE PLAY

★ St. James, Homewood, Pittsburgh, by action of the congregation and vestry, has transferred its title and assets to the newly-established mission in Penn Hills. The church, parish house and rectory of St. James is being sold to the Church of the Holy Cross which has outgrown its property on Pittsburgh's Central Avenue.

Thus a new mission gets a big boost, an active congregation finds a new home; an historic church carries on its work in a new area.

UNIQUE INSTITUTE IN PHILADELPHIA

★ An institute on Judaism and Christianity brought together several hundred reli-

gious leaders of Philadelphia, the first such meeting to hear discussion of theological subjects. Bishop Armstrong, suffragan, was among a large number of sponsor-participants.

VERMONT CHURCH DEDICATED

★ St. Michael's, Brattleboro, Vt., recently celebrated its 100th anniversary and at the same time rededicated a new church at a new location. The Rev. John W. Suter, custodian of the Prayer Book, was the preacher. The present rector is the Rev. John W. Norris.

FATHER JOSEPH LEADS QUIET MORNING

★ Father Joseph of the Order of St. Francis conducted a quiet morning for the Auxiliary of Newark on Dec. 2 at the diocesan house.

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THE NEW BOOKS

Sexual Behavior In The Human Female, by Kinsey, Pomeroy, Martin and Gebhard. Saunders, \$8.00.

An earnest and sincere book, covering such a vast body of statistics that it is difficult for a reviewer to describe it accurately. One can find almost anything one is looking for here, either to reinforce his own prejudices or to view with alarm; and the book itself does not resemble greatly the much more sensational reviews and resumes we read just before it came out.

The first chapter is not "literary," but it is a highly moral and rather angry justification of the whole study, and it should stand for some time as a classic reply of a pioneering scientist to doubters and detractors. Opinions are freely given in the book, in spite of the claim and clear desire of the authors to be nothing but objective, as evidenced by their prodigious use of statistics. Some of these opinions are in fields in which the writers are not necessarily competent: anthropology, sociology, the history of religion and sex ethics, for example. However, they include wholesome and devastating attacks on several evils: criminal laws which are capriciously administered, and when "enforced" tend to make the victim more than ever the prey of his aberration and of blackmail; pornographic books about women, which are with almost no exceptions, written by men and not women; and some more of Freud's dogmatic guesses. These attacks are meant to be merely on the basis of fact; but they are often highly moral in tone.

The book has two weaknesses: first, the activities studied are viewed as actions which are as mechanical and impersonal as the mating of gall-wasps. This is in spite of the fact that the writers say that history confirms the importance of the family, and that the family is getting better, becoming a partnership; and they also say sexual adjustment is not necessarily the most important aspect of marriage. But, having said this, they go on to give a picture of loveless love that never existed on land or sea. They have depersonalized the picture until it is unreal and sub-human. Second, they have seen

only one side of the statistics. Dr. Casserly, who is a much more experienced sociologist, has pointed out that if you consider the other side—the percentage of people who have not done this, that, or the other thing—you get a rather encouraging picture of the decency of many people in a sinful and fallen world!

—H. McC.

The Irish and Catholic Power. By Paul Blanshard. Beacon, \$3.50.

It is not easy to evaluate Paul Blanshard's books. His accounts of Roman Catholic influence are controversial because of their subject matter. His work is carefully documented and in spite of its frankly confessed bias, he manages to be reasonably fair and just. The trouble, of course, is that Paul Blanshard is a kind of unbelieving pietist who feels that a Christian's "religious beliefs" should only decide what he does in church, while "democracy" should call the tune in the rest of his life. Thus he always declares he has no quarrel with Roman Catholic "spiritual" doctrines, only with the hierarchy's political and cultural policies, as if the two could be separated without influencing each other!

He simply will not face up to the fact that the hierarchy's role in politics, medicine, sex, education, and the like is consistently derived from its doctrines of social order, of physical nature, of man, of reason and truth, and of the Church. This book about Ireland stems from the fact that it is the only Roman Catholic country in the English-speaking world, with an "exalted mission" which leads it to send out to non-Catholic countries (such as America) more than three-fourths of its young priests as missionaries. Needless to say, the author hopes they will not succeed, but he gives reasons for fearing they may. The reasons for his hopes and fears form the substance of this book.

—J. F. F.

The Anglican Pulpit To-day—Edited by Frank Dean Gifford. Morehouse-Gorham. \$3.50.

Some one once said that a sermon ought to end with a R.S.V.P., rather than a Q.E.D. The forty-two sermons which the Dean of the Philadelphia Divinity School has

collected are for the most part R.S.V.P. sermons. Dean Gifford spent two years in collecting these sermons. They represent the preaching in the Anglican Communion to-day, geographically and ecclesiastically. There are sermons by archbishops, bishops, cathedral deans, rectors of outstanding parishes, and by the religious. Countries represented include England, Japan, Australia, Canada, Africa and the United States. The themes deal with the doctrine of the Church, the sacraments, the Virgin Mary, the angels and the Resurrection. All are timely and challenging and clear.

The idea for the book came from requests from the Dean's students for a volume which would present for study and analysis examples of preaching in the Anglican pulpit to-day. In our Church, with its dual accent on 'the word' and the 'sacraments', this volume fills a need. We recommend it to laymen who want to read and learn, and to the clergy who know, but want to improve their technique.

—G. H. M.

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PEOPLE

Clergy Changes:

RAYMOND T. FERRIS, dean of the Cathedral of St. Luke, Ancon, Panama Canal Zone, becomes rector of Christ Church, Nashville, Tenn., Feb. 24.

DAVID M. TALBOT, rector of Trinity, Coshocton, O., becomes rector of Christ Church, Clavton, N. Y., Jan. 18. He has also been appointed supervisor of the North Country Mission Field.

JOHN PORTER, rector of St. Peter's, Monroe, Conn., has accepted a position with the church at Lansing, Mich., which he will combine with teaching at Michigan State College.

E. GUTHRIE BROWN, formerly rector of Trinity, Manassas, Va., is now rector of St. Andrew's, Morehead, N. C., a newly organized parish which is worshipping in a \$90,000 church, complete except for minor details.

JOHN B. MIDWORTH, formerly rector of St. Paul's, Burlington, Vt., is now director of the adult division of the National Council's dept. of education.

DONALD R. WOODWARD, formerly rector of St. Peter's, Bennington, Vt., is now rector of St. Paul's, Burlington, Vt.

RICHARD B. ADAMS, formerly rector of St. Luke's, Springfield, Ill., is now rector of St. Paul's, Vergennes, Vt.

J. REGINALD BUTT, formerly in charge of Trinity, Whitefish, Mont., is now curate at the Incar-

nation, Great Falls, Mont., and in charge of St. Stephen's, Choteau. ALAN R. McKINLEY, formerly rector of Emmanuel, Ansonia, Conn., is now chaplain of Margaret Hall School, diocese of Lexington.

THOMAS M. W. YERXA, formerly rector of the Good Shepherd, Austin, Texas, is dean of the Cathedral Church of St. John, Wilmington, Del.

CHARLES R. NIELSON, formerly ass't at St. John's, Stamford, Conn., is now rector of Sherwood Parish, Cockeysville, Md.

HAROLD BOUGHEY, formerly rector of Holy Trinity, Baltimore, Md., is now rector of St. Francis, Holden, Mass.

New Bishop:

HOWARD H. CLARK, dean of Christ Church Cathedral, Ottawa Canada, will be consecrated bishop of Edmonton on Jan. 25. He was born at Fort Macleod, Alta., a post of the Royal N. W. Mounted Police of which his father was a member.



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HENRY I. LOUITT

Bishop of South Florida

We appreciate the use of your valuable correspondence columns to call attention of the laity and clergy of the Church to the door that is opened to a tremendous missionary opportunity in the armed services of our country. In this "cold" period of the struggle with communism apparently the numerical strength of the armed services of our country will be stabilized at around three million young men and women. As a good many of these are on temporary active duty or enlisted for a two or three-year enlistment it seems likely that somewhere around three-quarters of a million men and women will be entering and leaving our armed services each year.

For the most part those embarking on this adventure are lads and girls of seventeen and eighteen who are almost immediately to be subjected to all the temptations that go with being away from home and living with a group of young people freed, in many cases for the first time, from parental and home influences. Like the rest of the population of the United States, over half of these youngsters owe no allegiance to any religious body.

The Church cannot afford to let her own young people go unshepherded during their period of service, nor can it let pass the tremendous missionary opportunity offered to the chaplaincy in winning the unchurched host to loyalty to Christ as Lord and Saviour. Consequently the Church must act and act now to fill its quota of chaplains for the armed forces.

We need immediately 25 to 30 chaplains in the air force, 5 in the army, and 5 to 10 in the navy. Surely there are 45 clergy thirty-three years of age or younger in the some seven thousand clergy of the Episcopal Church who are willing to give two or three years of their life to this glorious missionary opportunity as reserve chap-

lains on active duty. Certainly some of that number might have a vocation for the regular chaplaincy in army, navy, or air force. To test that vocation it is necessary to enter on a period of active duty before applying for a regular commission. Specific information about each of the services can be gotten from the chief of chaplains of each of the three services or from our own armed forces division of the National Council, 281 Fourth Avenue, New York 10, N. Y.

We beseech the prayers of the entire Church that the Holy Spirit will guide many of our finest young experienced priests to offer themselves for this duty.

It should be noted that the chaplain's ministry is no longer a limited ministry to men, now he serves them and their families. At one air force installation the writer recently visited, a Sunday School of more than 500 children is held each Sunday. To be noted also is the fact that on overseas assignment the chaplain can make a real contribution toward winning the world for Christ as he leads his men to witness for him in lands outside of the United States, thus holding up the foreign missionary's hands.

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

Just a note to say that I consider the article "How to Preach A Sermon" by Frederick Allen a rare gem. I have read it to several people including a group of students at ETS. We are all better for having heard it. I wish more often laymen could have a good joke at our expense.

It would probably be rougher on

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us, but if Mr. Allen could write as clearly about how to make a pastoral call and how to conduct a vestry meeting there might be considerable reform accomplished in the Church. I shall never be able to quote poetry or "remember a story" again without hearing the echo of his article. I hope you will convey to him the thanks and praise of at least a dozen people I know who have read and appreciated his article.

DOWNEY WILLIAMS

Layman of New York

You are to be congratulated for the excellent reports of the meeting of the House of Bishops. It was, it seems to me, not only good coverage but also fast. And it is surely true that secular newspapers rarely adequately cover Church events. So I do not see how any good Episcopalian can get along without one of our excellent news magazines.

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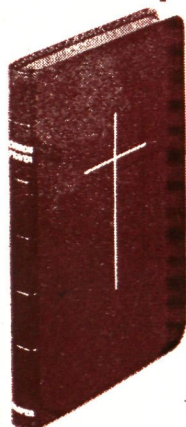
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