

The WITNESS

DECEMBER 19, 1957

10¢



May God bless you richly
in remembrance
of the Nativity.

The Editors

THE CHRISTMAS NUMBER

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.

Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

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.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Sundays: Holy Communion, 8; Church

School, 9:30; Morning Service, 11;

Evening Prayer, 5.

GENERAL THEOLOGICAL

SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.

NEW YORK

Daily Morning Prayer and Holy Com-

munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL

NEW YORK

The Rev. John M. Krumm, Ph.D.,

Chaplain

Daily (except Saturday); 12 noon Sun-

day; Holy Communion, 9 and 12:30;

Morning Prayer and Sermon, 11;

Holy Communion: Wed., 7:45 a.m.

ST. THOMAS

5th Ave. & 53rd Street

NEW YORK CITY

Rev. Frederick M. Morris, D.D.,

Sunday HC 8, 9:30, 11 (1st Sun.)

MP 11; Ep Cho 4. Daily ex. Sat. HC

8:15, Thurs. 11, HD 12:10; Noonday

ex. Sat. 12:10.

Noted for boy choir; great reredos

and windows.

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. Norman Nash, Bishop

The Very Rev. Sturgis Lee Riddle, Dean

"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN FAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERCK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.



CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and semi-weekly 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

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

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

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,

Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs.,

12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B

ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector

The Rev. Frederick P. Taft, Assistant

The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.

Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.;

11:00 Service.

Wed. and Holy Days, 10 a.m. Holy

Eu. Saturday-Sacrament of Forgiveness

11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a.m.

Wednesday and Holy Days 12:10 p.m.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. William Lea, 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.

ST. MICHAEL AND ALL ANGELS

20th and St. Paul

BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector

The Rev. R. W. Knox, B.D.,

Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy

Eucharist daily. Preaching Service—

Wednesday, 7:45 p.m.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. A. Freeman Traverse, Associate

Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.

12 N, HC; Evening, Weekday, Len-

ten Noon-Day, Special services an-

nounced.

CHURCH OF THE INCARNATION

3966 McKinley Avenue

DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector

The Rev. Donald G. Smith, Associate

The Rev. W. W. Mahon, Assistant

The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. and 7:30

p.m. Weekdays: Wednesday and

Holy Days, 10:30 a.m.

CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Alfred L. Mattes, Minister

of Education

The Rev. David S. Gray, Asst., and

College Chaplain

Sundays: 8, 9:30, 11 a.m., High

School, 4 p.m.; Canterbury Club,

7 p.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector

Weekday Services: Mon., Tues., Thurs.,

Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Concluding Report of Assembly Of Council of Churches

★ The Rev. Edwin T. Dahlberg, Baptist pastor of St. Louis, was elected president of the National Council of Churches at the Assembly which ended its week of deliberations on December 5th. He is the first pastor to be elected to the office.

Two Episcopalians were among eight elected vice-presidents; Mrs. Theodore Wedel of Washington and Charles P. Taft, layman of Cincinnati.

Report on Youth

Young people from 14 to 16 are two years advanced over youth of ten years ago in their dating patterns and choice of jobs, the Rev. Donald Newby, head of the youth department, told the delegates. He also presented other facts to help the Church serve youngsters better:

Youth today are confronted by an economy which offers 42,000 job titles from which to choose an occupation. In 1940 there were 20,000.

The moving of 20 per cent of the nation's families annually causes great difficulties in teenage group relationships and acceptance.

There are 16 million teenagers today but there will be 24 million in 1965. And this 50 per cent increase will come at a time when the 20-to-40-year-old age group, from which most volunteer youth workers have

been drawn, will be relatively small.

Today's 16 million teenagers have spending money, earnings and allowances in the amount of nine billion dollars.

In the age group, 12 to 24, there are more than 100,000 women who have been married and divorced. A total of 6,000 of these are girls between 14 and 17 years of age.

Satellite Era

Some of the reactions to the launching of satellites were reported in the account of the Assembly featured in the news pages of the Witness last week. At the conclusion of the meeting a statement was issued by the delegates on the subject, which set forth some perspectives for thought and action in the new era of space penetration and nuclear-power.

"We see possibilities for good in new dimensions of power, knowledge and exploration of space, if used to enhance human life.

"We see possibilities for evil, as in devices to circle the globe in minutes and rain destruction on masses of people anywhere in the world, actually threatening obliteration of most of the human race.

"We recognize that problems and hazards are created by all types of man-made radiation and that there is need for continual international study and

supervision by appropriate agencies."

The present crisis with its dangers and opportunities while partially military and scientific, is of broader and deeper nature, the Council statement said.

"It is also educational, political, psychological, economic, diplomatic and cultural," it said. "Even more fundamentally, it is moral and spiritual. It is related to faith and unfaith, the meaning of existence and history and the world, the understanding of God and his will, the nature of man and his destiny."

The statement said there is a need to consider the "wholeness" of the problems confronting the people and nations of the world.

In this connection, it saw a need for more emphasis on education, including scientific, but also on the social sciences and the humanities "for the education of the whole man to deal with the whole society."

The Council urged the nation to "seize the present crisis as an opportunity to give increased moral and spiritual leadership to the world."

"In this," it said, "we must avoid self-righteousness and moralism, but develop domestic and foreign policies and practices which will give more compelling witness to our fundamental concerns as a nation for human rights and human values, for independence and interdependence, for freedom and responsibility, for justice and peace."

The government was urged "to use every possible means to

build international understanding and goodwill and to break down misconceptions and prejudice" and to "seize every opportunity for honorable negotiation."

Trade Agreements

★ Extension of the reciprocal trade agreements program "for at least another five years without weakening amendments" was urged.

It also declared that technical and economic aid "should not be primarily for political and military associations but for the purpose of helping people to help meet economic and social needs and opportunities."

"Oneness in Christ across the nations requires mutual aid and trade," the council said.

As far as the reciprocal trade agreements program is concerned, the council urged "less emphasis on reinforcing trade barriers and more on expanding trade."

The delegates endorsed United States participation "in the international machinery necessary for efficient and orderly administration of the reciprocal trade agreements system such as is planned for in the proposed Organization for Trade Cooperation."

Noting that extension of the reciprocal trade system might bring certain adverse local results, the council called for government programs of special assistance to areas, industries and people adversely affected.

They would thus be aided "in adjusting to the new conditions brought about in efforts for the larger good in an interdependent world."

For economically underdeveloped countries, the council urged assistance in long-time capital loans on favorable terms, and capital grants on a more limited basis.

Desegregation

The Church is still the most racially segregated major in-

stitution in American life. Only ten percent of Protestant congregations are interracial, but this is five times greater than ten years ago.

Martin Luther King Jr., Negro pastor of Montgomery, Alabama, said most local churches have moved too slowly in intergration. "All too many ministers are still silent while evil rages," he declared. "It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people but the appalling silence of the so-called good people."

At the end of the Assembly a resolution was passed urging action on the local level to obey the mandates of the Supreme Court. It reaffirmed "its renunciation of the pattern of racial segregation, both in the churches and in society, as a violation of the Gospel of love and human brotherhood." It urged member churches to work for a non-segregated society.

The resolution said segregation is "also bad economics, wasteful of human resources, makes difficult relationships with other churches and peoples overseas and is detrimental to the development of a healthy political life."

It also denounced attempts being made to suppress the activities of the National Association for the Advancement of Colored People and other voluntary associations by forcing them to reveal their membership lists.

While the adopted resolution did not mention the NAACP it was clear that the assembly had this organization in mind.

"These attempts against voluntary associations have occurred particularly in connection with the desegregation of the public schools," the resolution said.

"Such attempts are a menace to the fundamental human rights of freedom of peaceable

assembly and association and freedom of speech guaranteed by the constitution . . .

"From the Christian point of view, neither the state nor any group of men within the state can presume to grant or deny these fundamental rights."

The council said that anonymity of membership is necessary for the exercise of fundamental human rights.

It urged churches and churchmen to "recognize the gravity of the threat to all associations and to all liberties when the freedom of any legitimate voluntary association is assailed."

"The freedom of one is the freedom of all," the Council said, calling on Christians and other citizens "to use all appropriate means at their disposal to prevent or to counteract such attacks upon our liberties."

Action was also taken whereby future Assemblies will be held "only where the prevailing practice in restaurants and other public facilities is service to all people without regard to race or color." It took the action after several Negro delegates had reported that they had been denied service in eating places and taxis.

Labor-Management

The Assembly called for legislation to correct what it called appalling abuses exposed by investigations of the labor union movement in labor-management practices.

But such legislation, it said, "should be drawn in a spirit of fairness, with neither hostility nor favor to labor or management."

"Care should be taken not to impair the essential needs for the continued functioning and growth of a strong democratic labor movement," the Council said.

Corruption uncovered by Senate investigators in trade

unionism "can neither be explained away nor condoned," the resolution declared.

"On the other hand," it said, "what has been revealed as malpractices by some in management suggests that equally thorough inquiry should be made in that field. Actually, what has been exposed has been the moral poverty of our society."

The resolution said there are "dangers to the nation's moral foundations growing out of these widely-publicized practices."

"This is the time for all citizens in every sphere of activity to examine the methods they employ in gaining wealth and in using power," the council said. "We call upon Christians in meeting their responsibility as citizens to strengthen the moral character of our society through more effective participation in labor, management and government"

"We believe the time has come for a new dedication to high moral purposes and practices by the American people as a whole."

Issue Pastoral

American life "reveals a fullness yet emptiness which is critical and startling," the Council said in a message approved at the conclusion of the assembly.

The Council said it was "encouraged" by "signs of a resurgence of religious interest in our country," including "a heartening increase in lay participation and responsibility."

But it noted that "side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism and frenzied searching for security."

"Why, in a nation of more

than one hundred million church members," it asked, "should moral confusion, cultural rootlessness and spiritual lostness be so widespread? Is this contradiction inevitable? Or can it with God's help be overcome?"

"With questions like these Christians are called upon to wrestle in the days ahead . . ."

The Council said judgment and reformation must begin "in the house of God."

"Organizational complacency and self-assurance based on statistics must cease," it declared. "The running of 'successful programs' must not be equated with the achieving of a holy purpose."

The message stressed the importance of the local church, in fellowship with neighboring churches, as "basic to our witness."

"God's purposes for his children are thwarted or fulfilled within local communities," the Council said. "The important decisions and resolutions of this assembly will be futile unless considered and put into effect by congregations and councils. It is here that our oneness in Christ must become operative and the brokenness of persons made whole . . ."

New Members

Four church bodies with a total of 478,000 members were voted into the Council. They are the Armenian Apostolic Church of North America (103,000 members), the Polish National Catholic Church of America (266,000), the Free Magyar Reformed Church in America (9,000), and the Serbian Eastern Orthodox diocese for the United States of America and Canada (100,000).

This brings to 34 the number of communions in the National Council.

San Francisco

The assembly voted to hold its fifth general assembly at

San Francisco in the summer of 1961. The Council set this date instead of the normal time of December, 1960, in order to avoid conflict with the general assembly of the World Council of Churches scheduled to meet that month in Ceylon.

The Council also approved a recommendation to hold its sixth assembly at Philadelphia in December, 1964.

Immediate Goals

Goals for the council in the next triennium were stated to be:

☆ Making the council an effective agent of the Churches in their task of evangelism.

☆ Demonstrating that the Church exists for the sake of the world and not for its own sake.

☆ Carrying out a broader range of study and research for the Churches.

☆ Making available a vigorous program of ecumenical education.

☆ Continuing to rethink with foreign missions boards the agreed need for drastic changes in missionary policies.

☆ Continuing to formulate prophetic pronouncements and prophetic acts since "it is imperative that the Churches together help men meet their deepest needs and find their true place in the Church and in society."

DEAN W. E. ROLLINS PROFESSORSHIP

★ Completion of the \$150,000 fund for a professorship of religion at Sweet Briar College in honor of Wallace E. Rollins, former dean of the Virginia Seminary, was announced on December 6th (11/21). Alumnae and friends raised the \$100,000 required to meet the terms of a gift of \$50,000 from the Kresge foundation of Detroit.

Prosperous Suburbanite Declared Complacent by Educator

★ The growing desire for Western thrillers by movie and tv viewers indicates a cultural yearning for a "deeper sanity", according to Dean Robert E. Fitch of the Pacific School of Religion. Speaking at the convention of the Religious Education Association, composed of 2,500 Protestant, Roman Catholic and Jewish leaders, meeting in Chicago, Fitch also said that the same deduction could be made from the increasing interest in Shakespeare among the better educated.

It is characteristic of both Shakespeare and the Western, he said, "that they reject a false complacency, that they welcome significant adventure with all its hazards, and that they hold fast to the distinction between the clean and the unclean."

The Pacific Coast theologian singled out the "complacent man" as the primary secular image of today.

He described him as a prosperous suburbanite, "engrossed in the complications of domestic life and secure as part of the business organization that enables him to earn his daily bread.

"The complacent man is, indeed, a likable fellow—kindly, affable and decent," Fitch said.

"In the midst of these securities there may be occasions of doubt and of disturbance which prevent a continuously unruffled tranquility," he declared.

"But with the resources of piety and pills and psychiatry to restore his peace of mind, the complacent man need never be long and deeply troubled. Furthermore, the solid things that undergird his existence—the sound income, the comfortable possessions, the respect of his fellows—these are tangibles that appear not to be unduly

infected with frail temporality."

It is possible, Fitch said, that the complacent man "makes up a large portion of the membership in our churches, temples and synagogues."

But, he warned, "when religion becomes merely the sycophant of a culture of complacency it breaks the law, it stones the Prophets, and can only garnish the sepulchres of the righteous of generations past, while it no longer teaches men to do justice, to love mercy, and to walk humbly with their God."

"It is always a temptation," Fitch cautioned, "for the professional religionist to trim and temper his gospel to the pleasant amenities of a respectable piety."

He also warned liberal theologians against what he described as "too much of a kind of fatuous hand-holding which intensifies rather than heals the sickness."

"Compassion in the context of high religion involves a sharing and sacrificial love," Fitch observed, "but it also involves ethical discrimination and it points finally toward conversion and redemption. Pity in the pagan context corrupts him who is pitied and contaminates him who pities."

TO ELECT SUFFRAGAN IN COLORADO

★ A special convention will be held at the cathedral, Denver, on February 12th to elect a suffragan bishop.

PERCY L. URBAN ON TOUR

★ Percy L. Urban, dean emeritus of Berkeley Divinity School, starts a six-week tour in behalf of the school on December 29th.

COURT UPHOLDS SIDENER

★ The court of appeals of New York state unanimously upheld the election of the Rev. Herman S. Sidener as rector of Holy Trinity, Brooklyn, in a decision on December 5th.

It said the only law applicable in the case was the canon law of the Church and that the meetings of the vestry at which Sidener was elected satisfied canon law.

Bishop DeWolfe of Long Island, who took part in the case as a friend of the court, said it was his "prayer and hope that the parish will rally behind their rector so that the parish may make a worthy Christian contribution to the life of the community."

The Rev. William H. Melish stated that he and his followers would decide what steps to take next after reading the text of the court decision.

MISSIONARY COUNCIL MEETS IN GHANA

★ Over 200 Church leaders from 35 countries are to meet from December 28 through January 8 in Ghana, Africa, to discuss current missionary activities. The meetings are under the auspices of the International Missionary Council.

Bishop Bentley, director of overseas work of the Episcopal Church, is one of a large number of U.S. Church leaders to attend.

URGE GOVERNMENT LOANS TO INDIA

★ Capital fund loans to India to close the gap in the country's second five-year plan of economic development was urged by the foreign missions division of the National Council of Churches in a letter to President Eisenhower.

EDITORIALS

Judgement Coming

WE KNOW a clergyman who, in bad periods, has a recurrent dream that some people have shown up to be married and he can't find his surplice. He wanders through the crypt looking for the laundry; in each room an identical electric clock is getting later and later; and when finally the errant garment appears, his feet are encased in lead, and he can't find the stair to the wedding-chapel. Our non-clerical subscribers will find the pattern, if not the details, familiar. The remarkable thing is that the dream corresponds so exactly with the nightmare-parable of the man "who had not a wedding garment" (Mt 22. 11ff). Dreams do not come from literary reminiscences: on the contrary, the dream illustrates the level of reality from which Jesus drew the stuff of his words.

Jesus here as elsewhere is following in the line of the prophets. Your editor's favorite dream is the great tidal wave washing up into the summer cottage; at first dreaded, but when it draws near offering the delicious seduction of weightlessness and overwhelming. Amos has more fearful versions of the same image: "He who touches the earth and it melts, and all who dwell in it mourn, and all of it rises like the Nile, and sinks again like the Nile of Egypt; . . . who calls for the waters of the sea, and pours them out upon the surface of the earth—the Lord is his name." And the child whose nursery was attacked at night by malicious airplanes will recognize the locust-horsemen of Joel.

Dr. Freud warned us that dream takes vengeance for that which the rational mind wishes to ignore. And we can add; so does History. By what divination did those dreadful words come into the Gospel?—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken".

How did the visionary of the Apocalypse conceive that sight of "the kings of the earth, who have committed fornication and lived deliciously with her, bewailing her and lamenting for her,

when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas that great city Babylon, that mighty city . . . " ?

All these images, taken once for folly or superstition, have been transmuted by History into simple possibility. Wherever we look then—in the desert or the inner chamber, in the noonday sky or the darkness of our sheets—we see the palpable symbols of what were once called the Last Things. Dr. Freud tried to teach us to live with our dreams; but who shall teach us to live with the New York Times? By our usual procrastination the doors of the marriage-feast are shut upon us; and as the rain of fire begins we say to the mountains, "Fall upon us", and to the hills, "Cover us"; but they pay no attention.

Insight of Jesus

BUT the worst that vision, or dream, or history can bring upon us does no more than ratify the destruction that we have worked upon our own lives and the world. The stupendous insight of Jesus was to perceive that every conceivable image of fear was a symbol of a mere reality: of the unthinking damage that we daily do to others and ourselves. And vice versa; that every image of fulfilment was now a daily possibility through the sovereign power of God. This is why he emphasizes in such extreme terms the nearness of the Last Things: our decision to pass by the wounded traveler or to stop for him is instantaneously also a decision for the fires of Gehenna or the Banquet of the Kingdom.

You might define Jesus as the supreme poet of human choice, of the instant; he saw that the entire pyramid-weight of Reality rests upon each moment's decision. "Thou fool; this night thy soul is required of thee"; "sufficient unto the day is the evil thereof"; "which of those men went up from the Temple justified?" And as soon as you see that, everything else falls into proper proportion. There can be no question of temporary assent to evil—"make friends quickly with your accuser"—there will be no second chance!

There can be no question of gradual perfection: "if your right hand makes you sin, cut it off and cast it from you". There can be no question of serving Caesar and God alternately; humanity bears the image and superscription of God, and must be rendered to its issuer upon demand.

From time to time there has been question whether these columns have been sitting lightly to various essential aspects of the Faith. We solemnly submit that Christianity consists in putting Jesus first and his interpreters second. And Jesus took a dim view of the man who kept calling him good; he was not well-pleased with the people who kept singing Kyrie's—"Lord, Lord"—and didn't take note of his words. We ourselves would hardly dare to affirm that the Virgin Birth or the Empty Tomb or the Bodily Ascension were the most important features of the Faith when we read (Lk 11. 29ff) of the "evil generation that seeks a sign; but no sign shall be given to it except the sign of Jonah"—that is, the possibility of repentance.

We try to make these weekly notes as constructive as possible: but we too, from time to time, find grave doubts arising within us whether these or those official teachers of the Faith are really putting first things first. And wherever we find a spirit of compromise or ex-

pediency; wherever we find concessions being made to money or patriotism or public opinion; wherever we hear that authoritarianism is to be pardoned in a good administrator; wherever in short the cosmic importance of doing the right thing is subordinated to something else: then we too are reminded of "the scribes who have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering".

Look (as Jesus liked to say) at other nations. Whom in our parishes will you find who have gotten the point of Christianity so clearly, as in another system the Russian high school graduate, now famous, with his Marxist manual and his ten years of mathematics? The follower of Gandhi is known by his spinning-wheel, the token at once of the natural life of labor and the supernatural life of poverty.

But who would be so bold as to identify a Christian? We have with these very eyes seen ministers of the Gospel tithing mint and cummin and anise, and neglecting the weightier matters, justice and the love of God. We did not invent Advent; the Church insisted we should notice it; if we have a defective sense of the weightiness of God's judgement, we hope we shall be corrected.

"God Rest You Merry"

By Edward N. West

Canon of New York Cathedral

MANY thoughtful people have expressed the feeling that in times as tense and tragic as ours, it was callous and even cruel to go around wishing people a Merry Christmas. To them it seems nothing short of escapist to attempt to recapture the spirit of a pre-war Christmas, when the stark facts of death and destruction are all around us.

The question which springs to mind is, What do you mean by pre-war? Pre-which-war? The answer depends on your age. Pre-war so often means the memory of super-abundant food and drink and the assurance that one's own security stood no immediate chance of being unsettled. Pre-war rarely means Christian, and what nonsense it is to have a Christmas which does not center in Christ. It is only honest to celebrate either the pagan Saturnalia or the Christian feast of the nativity of our Lord, the birthday of Christ; one can't celebrate both. The merriness of those who celebrate the Saturnalia has been

observed to be rather notably absent two days after the office party. That, however, is no concern of ours, for we were not set up as judges of our brethren. It only becomes our concern insofar as we have been responsible for deceiving the world as to the true nature of Christmas.

The poor world outside has long believed Christmas joy to be something connected with family reunions and the exchange of gifts; yet the Christian has always known that its true joy was joy over the birth of this world's Saviour. Like the shepherds of old, Christians have always returned glorifying and praising God for the sight of Mary, and Joseph, and the babe.

Christ's birth was the cause of the Shepherds' joy. As with everything which Christ touches, however, the word Shepherd now means something which it had not meant before. Christ touched but a few of the multitude of the world's wise men, and none but these few are remem-

bered. The word Innocent has taken on a new connotation, since little children suffered on behalf of their Lord.

God's will for "peace on earth among men in whom he delights" is the cause of our joy. Christ is the great light which we have seen—and only in that light is peace and joy.

Our Lord's Light

OUR Lord's light brings into view the hidden things of darkness, and we must not forget that such light is not always welcome. The world often complains that there is no light, but forgets that its whole idea of what is dark and wrong is derived from Christ's light on what is right. We hear so much nowadays about the magnificence of the ancient world—Plato's philosophy, Praxiteles' sculpture, and the grandeur that was Rome, that we overlook the fact that 80% of that magnificent world lived in slavery. The galley-slaves felt on their backs few results of Aristotle's ethics, and the Greeks in the Roman salt mines saw little of the beauties of Caligula's architecture. The galley-slaves of the world first knew about ethics sixteen hundred years later when a gentle French parish priest offered to row in place of each sick slave he found. The slave laborers of the world had no chance to aspire to the ownership of anything until the Venerable Society for the Propagation of the Gospel was left a number of slaves in the West Indies; then with new freedom these poor prisoners could leap to loose their chains. The Babe of Bethlehem freed these people, not the philosophy of Greece, nor the law of Rome.

This is the old-fashioned Christmas—a deep concern with the implication of who was born, and what difference it made. Not for centuries did the world see Christians celebrating the birth of the light-giver, but in the meantime they saw the results of that light shining forth—results, believe me, not calculated to comfort the world! Greece and Rome had set up a reasonably comfortable world, and these Christians would have none of it. The solid advantages of wealth, power and position were available to the great and free food was available to all on terms of reasonable conformity—all a man had to do was live out his own life in whatever position he happened to be placed, and nothing much could happen to him: the might of the Roman Empire guaranteed him continuance in that position.

Brotherhood

THE Christians despised the whole business. Their Lord had talked of all men as

brethren; he had preached the power of love instead of the love of power; he had been sharp in his criticism of established uses; and his Gospel contained disturbing passages about putting down the mighty from their seat, and exalting the humble and meek. You can imagine how much patience a distinguished Roman judge would have had with these wildly joyous people who felt called on to change even him. The world was not happy about the light, so it sought to swallow it up. Surely, reasoned the world, a taste of adversity will end the fantastic dreams of these starry-eyed ones—they are so fond of the weak and helpless things, we will show them just how much use the powerless are in this world. How little the world understood; the Christians' Lord had already told them about their chances of being reviled and persecuted, and having all manner of evil said about them for his sake. You know what happened—the mighty empire caught fire in its attempt to extinguish the burning light of Christ.

Christmas is a war-scared world! When has an honest Christian ever known anything other than a war? As long as there is one homeless mother and child in all the world, a Christian has a war on. At this moment we see this in particular places: Hungary, Serbia, Poland, Rumania, the Holy Land—but it is the same war. I do not mean to imply that it will ever be thus; you and I both have seen the glow of certain victory. The thought of possible defeat has never raised itself in our minds—doesn't that seem strange? We Americans are factual people, and one would expect us to face any possibility, but this is one we don't face because we are convinced that the Most High will never permit hard-won freedoms to disappear from the earth. We know that Almighty God's own Son was born in a manger, taking his humanity from a despised and subject race and thereby laying on us who have seen the light the obligation to care for and protect the helpless.

Our Humanity

THE first ray that shone from the light was the soul-shattering fact—the great God of God and Light of Light for our sakes' became a helpless baby. No more could sin and false ideas hold sway over those who received him; the vast complications of philosophy and science all vanished before this simple fact—he who was to change our frustrations and fears into confidence and love, sanctified our simple humanity by his wondrous birth. If you want to know how much

God loves and trusts you—look at a tiny baby and see. The child who gazes in fascination at the Nativity scene can understand its love, and the saint who meditates on it will be lost in wonder—the power which governs the universe, a little babe; the judge of quick and dead nestled

midst ox and ass. Is it any wonder that the Christians carolled, “God rest you merry, gentlemen, Let nothing you dismay!”?

This is the old fashioned Christmas, as a matter of fact it is the only kind of Christmas there is.

Where Does Judgement Belong?

By W. Norman Pittenger
Professor at General Seminary

WE HAD a small dinner party the other evening. And after dinner, as we sat smoking and chatting, looking from the porch over the river and watching the approaching sunset, somebody raised the question of judgment. It was an accidental turn, occurring because conversation had for a moment come to Bronte's novel “Wuthering Heights” and we had agreed that while Heathcliffe is a dreadful person, he can at least be understood as having been to a considerable degree “conditioned” by his own experiences. And then someone had said, “But you have to be careful there, because if you push that kind of theory too far you destroy all moral responsibility whatsoever.” So it was that we began to talk about the possibility of judgment in the light of one's intentions and actions.

To me it seems that the first thing that can be said about judgment is that no one can ever properly or accurately judge oneself. The trouble with us is that we are likely either to be far too lenient with ourselves or far too severe with ourselves. We know so much about our own past that we can find any number of excuses for our failures, while we tend to attribute the good things that we do to our own beautiful spirit. Or, on the other hand, we may come to the point where we feel that we are only capable of evil, being indeed depraved and intolerable sinners, while the good which we do is entirely and directly from outside us. In either instance, we do not correctly assess ourselves, because we are too close to the actor to be able to see in proper perspective.

Furthermore, it is obvious that one's neighbors and friends cannot properly judge one. Anybody who has lived for a short time in a small town, or who has shared the life of a small academic community, knows the ease with which judgment is passed, either upon others by oneself and one's momentary companions, or upon oneself by others when they happen to have got themselves into the proper mood. And anybody who has known this,

ought also to be honest enough to admit that the judgments are almost never anywhere near right. It is not merely prejudice which is at work in us; it is also congenital short-sightedness and an inevitable if regrettable inability to “see the other fellow's point of view.” Gossip about others, in the sense of small-time talk about them, is probably quite harmless and indeed rather pleasant for all concerned; malicious comments about others is one of the nastiest of human failings and ought to be ranked with the deadly sins; easy judgment upon others, either for good or bad, is an impertinence in which any man of “sense and sensibility” will indulge sparingly. Tentative judgments, in the sense of an appraisal of a man's real worth and usefulness, are perverse and even wicked.

Judgement of History

MANY of our great political leaders have in recent years taken to making an appeal to “the judgment of history.” There is more to be said for that judgment, insofar as history gives us something of a perspective and at least enables us to assess a man in relationship to other men and to his own and other times. But a difficulty here is that, so far as our contemporaries are concerned, historical judgment is impossible. When Hitler appealed to history, he was appealing to a future which he constructed according to his own fancy for the explicit purpose of justifying his course of action. So it is with others who make this appeal. Beyond this, it is by no means certain that the judgment of history is infallible. After all, the passage of time brings new data to light, and we are all familiar with the way in which a man who is a hero to one generation becomes a knave to another, while a character thought by one age to be insignificant is later seen to have been a great and important “man of his age.”

These considerations bring us to the point where we ought to be able to see—if we be Chris-

tians at all, in thought and profession—that the only possible judge of human intentions and actions is God himself. He alone is ultimate and intimate, bringing together in one immediate act of apprehension the long sweep of history and the immediacy of personal knowledge. He alone is the one “unto whom all hearts are open, all desires known and from whom no secrets are hid.” He knows us far better than we know ourselves and he knows others far better than we could ever hope to know them. He knows the significance of historical trends, and he knows also the enduring purposes which are being worked out in our little world. To him alone, then, belongs the right of judgment. Presumably this is why our Lord insisted on men’s refraining from judgment; presumably this is why the author of the Epistle to the Hebrews declared so emphatically, “Judgment is mine, I will repay . . .” For “judgment” is a better translation here than “vengeance.”

Make Allowances

YET while we cannot make definitive judgments, we are unable to avoid making what one might call tentative determinations about our own and other men’s intentions, deeds, thoughts, character. When we do that, we are bound to take into account the genuine responsibility which we believe to attach to men. If we consistently believed that no man is really responsible for what he does and hence that no judgment is ever to be made, either on earth or in heaven, life would be eviscerated of all moral significance. Man would be a mere automaton, not a being who is rightly regarded as a moral agent. There must be some area in our life where we are able to make decisions; it is precisely there that we have responsibility and it is precisely there that we are susceptible of judgment. Perhaps it is only in the matter of focussing the imagination, as William James says in his “Principles of Psychology”; perhaps it is a larger freedom and responsibility; but however wide may be the area, however narrow, it is determinative of each human life.

Although we recognize this, we must at the same time be sure that in our consideration of other men, we make every allowance for the “conditioning” which their environment and heredity have given them. At the same time we should not let ourselves slip into the easy attitude of regarding them as robots, who have never any real responsibility for actions done, words said, thoughts indulged in. For ourselves, likewise, it is imperative that we do give proper recognition

to the “conditioning” factors that have entered into our lives. We must admit the fact of a tendency towards the less than good—called by theology “concupiscence”; we must admit the fact of a drive towards the true good which fights against that other tendency—called by theology “the grace of God.” We must see that we are set in certain circumstances, surrounded by certain influences, moulded by certain family, national, racial traits. But we must not use these in such a fashion that we let ourselves slide into complete acceptance of all and everything, feeling that we have no choice and no responsibility, and that we face no judgment of any kind. If we do this, we really cease to be men.

Practically, it seems to me, the best attitude to take towards oneself and others is to be severe on oneself, charitable towards others; less ready to find excuses for oneself, more ready to find them for others; intent on our own full moral responsibility, but willing to see that with others there are many factors of which we cannot take cognizance because they have never come into our ken. We should, I believe, take the appeal to the judgment of history a little more lightly than do the great leaders of our day. Our duty and responsibility is to do our best under the given circumstances; so it is also with our nation . . . Long-range policies and planning there must be, but grandiose appeals to the sweep of history are likely to be a little flat, in the longer perspective . . . “O where are kings and empires, now?”

His Standard

BUT what is specially Christian about all this? It is not merely that God should be ever in our mind when we think of judgment and man’s responsibility. I do not mean that we should always consciously have the theological conception before us. I do mean that we should always live in conscious relationship to a standard of right and wrong, inevitably partially known to us and partially veiled. Rather, we should see that at the heart of reality there is a concern for outward-moving goodness and compassion, and a contempt for covetous, selfish, introverted living. If we are Christians, we should judge ourselves by the Crucified One, who gave his life in utter self-sacrifice and generous love. As we judge ourselves by his standard, we should also flee to the same Crucified One for his loving pardon. In the words of an earlier theology, we should ask to have “covering under his righteousness”, since at best our own is “but as filthy rags.” If that

seems exaggerated to us, it is probably because we have never looked at our own lives in comparison with the glistening whiteness of his. His was the spotless garment of a perfected humanity; ours are the soiled robes of a grubby one.

That brings us to the place where we can say that only Jesus the Lover of souls can be Jesus the Judge of men. Since he has been touched

with the feeling of our infirmities, he can know what it is to be human and weak; since in him is God the Lord, he can know what is our true destiny and goal. We can turn to him, both for ourselves and for others, as the impartial yet all-merciful Judge. In the end of our days, we must ever pray—and we can pray with confidence, “God have mercy upon me, a miserable sinner.”

The Nativity in Modern Poetry

By Derek Stanford

THE two most naked moments of our lives, as Simone Weil observes, are those of birth and death. The condition of the first is one of helplessness, and to this helplessness we return—a helplessness more final than the first, a helplessness which only grace can assist.

Perhaps it is because this helplessness of death appears to modern man as symbolic of his own ineffectual state in the midst of a high-powered impersonal history that the Crucifixion has been more portrayed in contemporary art and literature than has the Ascension or the Nativity. There is, for example, no suite of poems celebrating the birth of Christ equal in compass and depth of expression to David Gascoyne's *Miserere* sequence.

The birth of our Lord in modern poetry is like the flickering light of a taper compared with the glorious effulgence of Crashaw's ecstatic poem “In the Holy Nativity of Our Lord God” or the young Milton's magnificent “Hymn on the Morning of Christ's Nativity.” Miltons and Crashaws are not given us every day; but, still, I think there are further reasons for the subdued tone of modern Nativity poetry.

The most obvious one is the growth of doubt, and Thomas Hardy's wistful musing poem “The Oxen” is a good illustration of the way in which a reverent agnosticism approaches Christ's birth:

Christmas Eve, and twelve of the clock.

“Now they are all on their knees,”

An elder said as we sat in a flock
by the embers in hearthside ease.

We pictured the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So fair a fancy few would weave
In these years! Yet, I feel,

If someone said on Christmas Eve,
“Come; see the oxen kneel

“In the lonely barton by yonder comb
Our childhood used to know,”

I should go with him in the gloom,
Hoping it might be so.

The attitude here is, of course, far removed from the positive atheism of such a Victorian poet as James Thomson. Hardy describes his own hesitating mind not by reference to the act of Christ's birth but in relation to a rustic legend which is seen as the measure of religious awe. In the last two lines of the poem, he expresses the strange equation of faith and doubt, as he himself feels it, by balancing the two words “hoping” and “gloom.”

Another reason, I believe, for the quieter, more cautious voice in recent poetry of the Nativity is the element of complexity which, for many, has come to color the event. This is reflected in a poem of high virtuosity, “An Eclogue for Christmas” by Louis Macneice. “An Eclogue” ends with the following two lines:

Goodbye to you, this day remember is
Christmas, this morn,

They say, interpret it your own way, Christ
is born.

A thousand shades of meaning are latent in the phrase “interpret it your own way.” Louis Macneice is an agnostic; but there is no question of denial in his poem. Indeed, one of the features of modern poetry is the manner in which non-believing poets have shown themselves imaginatively ensnared by the aura of faith. Many of them would, no doubt, maintain that they were dealing with myth not fact, but however they may interpret their contact with the Christian

content and drama, its fascination for them cannot be gain-said.

Here and Now

THEOLOGICALLY, the Incarnation is neither immanence nor transcendence. It signifies neither God-in-all-things, nor God-above-and-beyond-all-things, but God-here-and-now in one time and place.

This specific location of God in Bethlehem in the year one A.D. is a notion unacceptable to certain poets who, on the other hand, proclaim his immanence in a rather more pantheistic fashion. So Clifford Dymont, in "A Christmas Poem," sees him "burning in a flame / White as a narcissus / Upon the pointed tree with silver lights." He concludes his poem with the assertion (but note the small h's!) of Christ's ubiquity:

You who laugh and dance in brilliance,
And you who dream of wealth,
And you, the solemn-eyed, who grieve
For the world's thin faith,

Come, for he comes, he who burns, rings
In bells; he who knew well
A child's curls, and the sunflushed rose,
And the icicle.

Not so far removed from those unorthodox poets who interpret the birth of Christ in pantheistic terms are those who associate his Nativity with pagan rites and rituals of the earth's awakening. Some of these poets are confessed Christians, others are more reserved about their faith; but both combine to declare the cosmic significance of the natal event.

In the Spring

IN WALTER de la Mare's poem "Before Dawn" the Infant Christ, in the birdless "frozen mirk," is hailed as Spring come before the calendar. Moving in the footsteps of the quasi-Anglican poet laureate Robert Bridges, the Methodist poet Herbert Palmer has written "A Spring Christmas Carol." This notion he justifies historically. "Christ," he tells us in the Preface to his book "Summit and Chasm," "was probably born in the Spring, and not in December, a date for essential reasons made to coincide with a great pagan festival." I quote from his poem the first and last stanzas:

Jesus was born in a manger
On a Christmas day;

His father was a carpenter,
And his mother was lady of May.

There was no snow in cloudland,
No frost on the pane;
Star and flower were singing
When Jesus came.

A poem more original in style though in no-wise wayward theologically, is Muriel Spark's "The Nativity." There are aspects of T. S. Eliot's "Journey of the Magi" in this poem, though without that trace of spiritual primness which the elder poet so often exhibits. Three sections of this composition are written in a racy colloquial fashion, while the fourth section, from which I quote, mingles the colloquial and the exalted. The following extract records the conversation of the angels before their flight over Bethlehem to proclaim Christ's birth:

While the Seraphim got ready for the
fly-off—

Six wings apiece, shot with bright
shimmerings,

One said 'What makes delight?'

And one replied 'The Queen of Heaven
made light.'

One said 'What is to be made known?'

And one replied 'Men are to be made
known.'

One said 'What do these heavy six wings
signify?'

And one replied 'Two to cover the face,
two to cover the feet and two to fly.'

I should like to terminate this short survey by quoting the first part of a sonnet "The Mightiest Birth" by Frederick Vanson. The poem has fervor, melody, and the tone we associate with religious verse; but I would draw the reader's attention to the delicate way in which the poet substitutes a question for a statement from the Apostle's Creed: "Who was conceived by the Holy Ghost":

This in a stable was the mightiest birth

Since Adam fell and Eve in sorrow gave
Light to the sons of man. This was the
brave

Act of creating Logos, which from
Earth

Fashioned Divinity's stuff and by this child
Proclaimed the seeking Father. Who
can guess

By what strange grace or miracle this mild
Mother grew vessel of His tenderness.

Frederick Vanson is an Anglican poet.

Christmas at Home

IN ADDITION to church services on Christmas you might have a simple service at home before dinner or before opening gifts. Bishop Lawrence suggests the following order, having children of different ages read the prayer indicated.

Carol: "O Little Town of Bethlehem"

(sung by everyone)

Bible Reading: St. Luke 2:1-20

(read by parent or older child)

Prayer (All kneeling and saying together)

Our Father, who art in heaven

then

Heavenly Father, of whom every family in heaven and earth is named, give us thankful hearts today for all the gifts which loved ones give us. Thru their love shines thy greater love which gave us our best and greatest gift, that little Child of Bethlehem. May this holiday be indeed a holy day wherein our family shall be blessed thru Jesus Christ, our Lord. Amen.

(then one or more of the following)

(For children 3 to 6 years old)

O God, our Father, today is Christmas, the birthday of the Baby Jesus; We thank you for giving him to show us that you love us all. Amen.

(For children 6 to 10 years old)

O Lord Jesus, who at Christmas was born on earth for us in the family of Mary and Joseph; We thank you for all the good things given us in our family. Help us to remember that we and all we have are your gifts to us. Lead us to share them with each other and with your other children both at home and far away; for thy sake and in thy name we pray. Amen.

(For teen-agers)

O God, who in the Child of Bethlehem became man that we might become thy children; Grant, we pray thee, that in the joys of this season we may ever remember to receive Christ Jesus into our hearts and home, that the light of the heavenly peace and joy may shine abroad in the lives of all around us. Guide us so to celebrate this day in humble gratitude to thee, that the days may be spent in useful and cheerful service, and that in our keeping of Christmas as a thank-

ful memorial of Christ, we may receive a new life to be lived to the honor and glory of thy name, thru Jesus Christ, our Lord. Amen.

Then all say together:

O God, bless, we pray thee, our family, relatives and all of thy children around the earth, this Christmas day and always, thru Jesus Christ, Our Lord.

and then all sing together at least one verse of Silent Night

Silent night, Holy night
All is calm, all is bright
Round yon Virgin Mother and Child.
Holy Infant so tender and mild
Sleep in heavenly peace.

No Room in The Inn

By Corwin C. Roach

Dean of Bexley Hall

THE old Christmas story has taken a new turn in modern America. One of the problems of our expanding population is the location of new churches in suburbia, exurbia and interurbia. In many places the presence of the church is greeted with a neutral or even a hostile attitude upon the part of the planners, developers and subsequent residents. The church is looked upon as just one more among the many services of modern living which should be relegated to the downtown center or the super-market area. The church is dissuaded from entering the actual area of human living.

With the mobility of modern America it is a minor point perhaps whether the church is located physically in the residential areas or not. It does matter very much whether we find a significant place for the church and the values it represents in our modern American culture. A community without the moral and spiritual ideals of religion, however they are brought to it, will deteriorate rapidly. In opposition to the arguments of those who feel that a church building in an exclusive residential area will lower real estate values I would maintain that in the long run the reverse will be true. We are in flight from the center of things but as a result we have no center around which to build our lives. Man becomes like the blighted city he is fleeing. There is a dead spot at the very center, a spiritual slum area in the human heart. What we build on the material

fringes of life will have no lasting value if we are building it around a hollow core.

We are reminded of Abraham who went out looking for a city which has foundations, whose builder and maker is God. Like so many modern Americans Abraham was a restless wanderer. However, in one important point he differs from us and from the innkeeper in the gospel incident. He found room for God. Wherever he went, he

erected a shrine to the God he worshipped. His life was centered in his religious faith.

The innkeeper on the other hand was worried and harassed. He was beset by so many demands and pressures he had no room left for the Christ. In the life of our cities and in the life of that city we call man, which example are we following, that of the innkeeper or of Abraham?

THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

Not by Bread Alone by Vladimir Dudintsev. E. P. Dutton. \$4.95

This is an English translation by Dr. Edith Bone of the Russian book which has caused argument, criticism and commendation in and out of Russia. It first appeared as a serial in the Soviet literary magazine, *New World* and caused wide spread controversy. It was later published in book form in an issue of 30,000 copies.

It is a story of a Russian scientist, Lopatkin, who had invented a system for the mass production of drain-pipes. He encountered jealousy and opposition from the bureaucrats, one of whom had a rival machine of his own. But Lopatkin is stubborn and persistent and continues his fight for years. The wife of one of his opponents falls in love with him and works with him in his long fight against oppression. The book is a vivid and detailed story of one of the stultifying effects of a totalitarian society, but it is in no way anti-Communist, for the author is a devoted champion of the Soviet, socialist way of life.

In a special preface to this American edition he defends what he says is "washing dirty linen with the object of making it cleaner" and continues, "We Soviet people jealously guard the basic principles of our life, that uplift of soul and that purity of new human relations which spring up in us from our early years."

After long, heated arguments, the book was officially condemned as

pessimistic and ignoring the role of the party as the righter of wrongs and errors. But the book was permitted publication in spite of that, which is clear evidence that the Soviet Union has come a long way in the direction of democracy since the Stalinist era.

The book is well worth reading and meditating upon, although, from an American point of view, it seems slow moving and somewhat repetitious. The characters, however, are clearly drawn and the dramatic quality of the narrative convincing.

The Bishops Come To Lambeth by Dewi Morgan. Morehouse-Gorham. \$1.25

This is a valuable little book, especially on the eve of the 1958 Lambeth Conference. It is an historical sketch of the spread of the Anglican Church overseas and of the origin and growth of the Lambeth Conferences. It gives concise information on the actions of these Conferences to date and of the Anglican Congress held in Minneapolis.

The Meaning of Immortality in Human Experience by William Ernest Hocking. Harpers. \$3.50

The author of this book is the widely-known philosopher who was for many years a professor in the department of philosophy at Harvard University and who continues, in his retirement, to produce challenging philosophical treatises. He was recently given an international award for his book of last year: *The*

Coming World Civilization. Of this, his latest book, he says: "The title of this book has intentional reference to the title of my first book, *The Meaning of God In Human Experience*. This first of Dr. Hocking's works was published 45 years ago and was twice the length of this one. It was, however, written as a carefully planned unit and its mode of treatment required much less resort to the abstruse technicalities of academic philosophy.

The present book is an amalgamation of several lectures and courses of lectures, somewhat arbitrarily put together and suffers from that fact for the average reader. It seems fair to say that the book as a whole is addressed to masters of philosophy and advanced students of that art. Others will have difficulty in digesting its contents. In the matter of personal immortality, it is pretty certain that literate, but simple-minded Christians will find the Church's faith much more coherent and convincing and our Lord's testimony sufficiently lucid and specific than any philosophical analyses.

The upshot of Dr. Hocking's treatise seems to be personal immortality is probably a possibility for some, but not for all. In short, he seems to agree substantially with the theory of what used to be known as *Conditional Immortality*. And if one should wish to go beyond this and, in the spirit of the realist, "prove all things and hold fast to that which is good", he could do worse than get from his public library the monu-

mental work of Frederick Myers, *Human Personality and its Survival of Bodily Death* and read it with care. Written by a noted English scientist, it has a substantial contribution to make to the subject which Dr. Hocking's book studies from the philosopher's point of view.

The Early Christian Church by Philip Carrington. Cambridge Univ. Press, 2 vols. \$17.50

This is an old-fashioned kind of history. What is modern about it is the scholarship and documentation. What Archbishop Carrington wants his readers to see and understand is not the methods of historical investigation—these are simply taken for granted—but the results: the figures of the men who made the history, their character and personality, their minds and ideas. And this is a history that makes the early church (up to Constantine) an unforgettable story, the heroic age of the Church Catholic. The book is wonderfully illustrated with photographs of places, archeological remains, and manuscripts. Even the jackets have a photograph of the wall paintings from Douro-Europos on the Euphrates. Some of the photographs are almost unprocurable by students. The chapters are so divided that the lay reader, who comes to the book without a previous acquaintance with the history, will be able to follow step by step and know precisely where he is, in the on-going story. Archbishop Carrington is one of the greatest scholar-preachers in the Anglican Communion; he knows how to make theology and history vivid, compelling, full of meaning. But he does not do this at the expense of accuracy. His views tend to be conservative; but the marvel is that he states with equal clarity the views of those with whom he differs, and

why he differs, and the reasons which seem to him conclusive. This is real scholarship!

The price is high, but not if one considers the cost of everything these days and especially the quality of the printing, materials, and illustrations in these two volumes. Instead of inexpensive little outlines, whose contents never "stick" in anyone's mind, it might be a useful experiment for a parish to buy this work, and keep it passing around in the homes of the communicants until everyone has read it. Or, it might be possible to induce the Public Library to invest the amount, and then see that people take out the books and read them. Most libraries will buy books if they are sure to be in circulation.

The Papacy and Anglican Orders by George F. Lewis. Morehouse-Gorham. \$.50

This is another treatment, very much condensed, of the old controversy about the validity of Anglican Orders and the twists and turns of the Papacy, from the "Nag's Head" fable days to the present, in attempting to discredit the Holy

Orders of the Anglican communion. This pamphlet has the merit of brevity and clarity.

A Song For A Child by Mavis M. Connolly. Morehouse - Gorham. \$.90

A delightful book of imaginative, fascinating tales about Christmas for children. It is cleverly illustrated and should be welcomed by parents—to read aloud—and by youngsters old enough to read it for themselves.

The Steps of Humility by Geoffrey Webb and Adrian Walker (Translators from the Latin.) Morehouse-Gorham. \$1.50

This small pamphlet will be profitable reading for the devout. Its source is a 12th century manuscript, hitherto not much known. Like the first book in this series of spiritual classics, *Lent With St. Bernard* this is a good translation and its contents simple and appealing.

The Parish of Trinity Church
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP, 1:30; HD, HC, 12; C Fri. 4:30 and by app.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP, HC Ser. 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat. EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish). EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST. CCHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING
Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T.
This paper is recommended by many Bishops and Clergy.

Address:
FELLOWSHIP OF ST. LUKE
2243 Front St., San Diego 1, Calif.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

BISHOP TING VISITS HUNGARY

★ Bishop K. H. Ting of Chekiang is presently in Hungary with three other Church leaders of China. At a reception in Budapest, Bishop Berezky, president of the Hungarian Ecumenical Council, expressed regret that Chinese Churches has left the World Council of Churches.

Bishop Ting replied that before the Chinese Churches could return to the organization three questions would have to be made clear: What should they be able to give the World Council? What would they have to accept? What must they guard themselves against?

The four Chinese Churchmen preached in various Budapest churches on December 8th, their first Sunday there.

SCHOOL OF RELIGION IN PARISH

★ Bishop Moody of Lexington and the Rev. Addison Hosea of St. John's, Versailles, Kentucky, led a school of religion on six Wednesday evenings this fall at Holy Trinity, Georgetown, Kentucky.

MISSOURI PARISH HAS PARISH HOUSE

★ A new parish house for Calvary, Columbia, Missouri, was dedicated on November 24th by Bishop Lichtenberger. It cost about \$150,000, with

\$25,000 a grant from the diocese and \$20,000 from the national Auxiliary. These funds were made available because of the college work of the parish, with 500 Episcopal students from the University of Missouri, Stephens College and Christian College taking part in the program.

The Rev. Harold Bassage is rector; the Rev. Richard Ash in charge of college work, assisted by Constance Hindle.

WEST POINT CHAPLAIN SPEAKS TO STUDENTS

★ The Rev. George Bean, chaplain at West Point, was the headliner at a conference of college students held at Wells College, Aurora, N. Y., December 6-7. Students from eleven colleges in the diocese of Central New York attended.

WESTERN NEW YORK HAS NEW DIRECTOR

★ The Rev. Herschel Halbert, formerly rector of Trinity, Easton, Pa., has been named director of education for the diocese of Central New York.

MUSSELMAN SPEAKS ON URBAN WORK

★ The Rev. Paul Musselman, head of urban work of the National Council, told students at Seabury-Western Seminary about what the Church is doing in industrial areas at meetings held December 4th.

CHURCH IN LABOR IN PITTSBURGH

★ Bishop Thomas, suffragan of Pittsburgh, states that the result of a survey shows that 65% of the communicants of the diocese are either members of labor unions or are dependents of members.

☆ ADDRESS CHANGE

Please send both your old and your new address.

THE WITNESS

Tunkhannock, Pennsylvania

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1957
Over One Hundred Years

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



WOMEN!

Train TODAY
For a wonderful job
TOMORROW
Your Church Needs You

For Information Write To:

Miss Olive Mae Mulica, Director
WINDHAM HOUSE
326 West 108th Street
New York 25, N. Y.

Miss Katherine Grammer, Dean
ST. MARGARET'S HOUSE
1820 Scenic Avenue
Berkeley 9, California

Manufacturers of:

GOWNS

• Pulpit and Choir •
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Schools of the Church

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

THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V.
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions, St. John's Military Academy, Box W, Delafield, Wisconsin

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

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. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.



FOUNDED 1835

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

757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

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-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENEX, MASSACHUSETTS

DEVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South
An Episcopal School A College Prep School
ROTC Honor School On a College Campus
Benwood Scholarships On a Mountain Top
Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 62, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:

SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School

LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART - MUSIC - DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

BACKFIRE

J. L. Pierson

Layman of St. Louis

I want to express my appreciation for your magazine. Although I frequently disagree, I find *The Witness* courageous, Christian and stimulating. Particularly, the editorials for the past year or so have possessed a beauty which I find moving even when I disagree.

G. Richard Tiebel

*Rector, St. Elizabeth's,
Floral Park N. Y.*

If there is any "riddle" about Confirmation as your article "The Riddle of Confirmation" suggests, it is only because we insist upon including in the order for Confirmation something that should not be there at all: namely, the questions put to those who have been baptized and who await the laying on of Apostolic hands. The hypothetical "Mr. Smith" who "almost cried" at the Confirmation "when Tommy stood there before the bishop and renewed his baptismal vows . . . so unaware of what 'the world, the flesh and the devil' really is" would never have needed to choke back a tear if the questions were removed. They are a late invention, never getting into the Prayer Book until 1662. They ought to be taken out of the Prayer Book, and it is regrettable that the standing liturgical commission proposes that they be continued in any revised Prayer Book. Children should be presented for Confirmation as soon as they can tell the difference between the bread on their tables and the Bread on God's Holy Table; that is, when they know they receive the Blessed Sacrament for "the strengthening and refreshing of our souls by the Body and Blood of Christ."

Second: I take exception to the statement in "Are We Afraid of Evangelism" that "no one questions the soundness of his (Bryan Green) doctrine of churchmanship." Bryan Green was not happy about the views of the Archbishop of Canterbury and convocation regarding remarriage of divorced persons (as reported in your

Nov. 7 issue). Certainly, it is evident they do not share the same doctrine, at least on this subject. And, upon application, I will submit a long list of names of others who do indeed question the soundness of Bryan Green's doctrine and churchmanship.

Third: Your headline "Archbishop Modifies Remarriage Views" is not borne out by the text that follows. His views are not modified. They are, if anything, stated even more forcefully, for he points out that "on analysis the phrase appears to me to express clearly, precisely and dispassionately the warning which it was my pastoral duty to give." It seems to me that he said that if "spiritual peril" was an offensive phrase, an alternative phrase might be found in "at their own risk." The "risk" he has in mind is not corporal certainly, so it must be spiritual. Therefore, the only concession he has made actually is that "spiritual peril" might be replaced by "at their own risk," and that certainly means "spiritual risk" to me.

Giralda Forbes

Churchwoman of Boston

Mrs. Salerno seems to have let her emotions get the better of her judgement. I was glad to read Mr. McKenna's account of his impressions of China. And I see no reason why the editor of *The Witness* should be called to account for publishing it.

HEARING BAD?

... then you'll be happy to know how we have improved the hearing and relieved those miserable ear noises, caused by catarrh of the head, for thousands of people (many past 70) who have used our simple Elmo Palliative HOME TREATMENT. This may be the answer to your prayer. **NOTHING TO WEAR.** Here are SOME of the symptoms that may likely be causing your catarrhal deafness and ear noises: Head feels stopped up from mucus. Dropping of mucus in throat. Hawking and spitting. Mucus in nose or throat every day. Hearing worse with a cold. Hear — but don't understand words. Hear better on clear days. Worse on rainy days. Ear noises like crickets, bells, whistles, clicking, escaping steam or others. If your condition is caused by catarrh of the head, you, too, may enjoy wonderful relief such as others have reported during our past 20 years. **WRITE TODAY FOR PROOF OF RELIEF AND 30 DAY TRIAL OFFER.**



DEPT. 8RH9

DAVENPORT, IOWA

Rather he should be commended. If we truly want to know the truth about China, we must be willing to listen to every opinion.

As for the editorials, the best I have read out of many Church papers, and I have a wide acquaintance with them both here and abroad, they are a very great pleasure and help. I particularly like the latest, "Include us out." They show not only a brilliantly intelligent mind, but a Christ like one, that is endeavouring, as far as it can, to prepare its readers for that time when we shall not worship God either here or at Jerusalem (in this Church or that), but all men will worship him in spirit and in truth. Too many of us mistake the accretions, the myths, and theology, for the thing that Christ had in mind.



NOW—a complete Vestment Service

- 1 CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
- 2 CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
- 3 ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP TO 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-127 Now for Details and Illustrated Catalogs Please address orders and inquiries to J. Theodore Cuthbertson, Inc.

Manufactured by

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

BOOKS...RECOMMENDED FOR CHRISTMAS

The Parish Comes ALIVE

By The Rev. Ernest W. Southcott

DORA P. CHAPLIN, author of *We Want to Know*, has read THE PARISH COMES ALIVE and reports: "This book is the record of faith and courage and adventure which continues. I think the Halton venture is one of the greatest events in the church today."

\$2.75 each; \$27.50 a dozen
(Study Guide 75 cents)

A Reporter Finds God

Through Spiritual Healing

By Emily Gardiner Neal

"Laymen seeking for help through spiritual healing and minister's feeling for courage to undertake this soon-to-be required ministry will find this volume a must."

—Laurence H. Blackburn
\$3.50

God's Fool

A NEW PORTRAIT OF
ST. FRANCIS OF ASSISI

By The Rev. Francis C. Capozzi

This is a living picture of the universally beloved St. Francis, created out of the saint's very own disarming simplicity. The reader is enabled to see straight through to the saint and truly catches the likeness of the Francis that many will love to know. This book has life, movement, and the authentic Franciscan *elan*. \$4.25

The Boy Who Changed His Name

By The Rev. F. Philip Dignam

"This is a book of stories for children based on several of the parables of Jesus, not a book of theology. However, one senses as he reads, here is *theology* as Jesus himself must have taught it." — *Christian Education Findings*.
\$1.95

Postage paid on cash orders

Morehouse-Gorham Co.

14 East 41st Street, New York 17

29 East Madison Street, Chicago 2

261 Golden Gate Avenue, San Francisco 2

A MONUMENT IN BIOGRAPHY

*The life of the great
missionary-explorer-
physician*

DAVID LIVINGSTONE

HIS LIFE AND LETTERS

By GEORGE SEAVER

A tremendous biography of the man who first brought the Christian faith to the heart of Africa. Stepping out of his day into ours, the figure of David Livingstone becomes, in this book, a flesh-and-blood personality. Based on newly released journals and letters, George Seaver recreates the restless, zealous man whose disappearance into the wildest, loneliest part of Africa caused an entire world to ask, "Where is Livingstone?"

Adventure, religious devotion, social history, and psychological character study are mixed in large proportions to make an utterly engrossing book. The information from the fantastic wealth of letters and journals has been wisely selected and recorded in unusual detail.

George Seaver is Dean of the Cathedral of Kilkenny, Church of Ireland, and author of the definitive *ALBERT SCHWEITZER: THE MAN AND HIS MIND*.

650 pages. With maps and illustrations. \$6.95

At your bookseller

HARPER & BROTHERS

N. Y. 16

THE STORY OF THE CHURCH

By Irving P. Johnson

50¢ a copy

THE FAMILY SERVICE

By Massey H. Shepherd Jr.

25¢ a copy

SO YOU'RE CALLING A RECTOR

By Robert N. Back

25¢ a copy

THE PRAYER BOOK It's History & Purpose

By Irving P. Johnson

25¢ a copy

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy

MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ a copy

\$1.60 VALUE

IN ONE PACKAGE FOR JUST A DOLLAR

THE WITNESS

Tunkhannock, Pa.