

# The **WITNESS**

FEBRUARY 7, 1957

10¢



## ASPIRANTS TO MINISTRY

BISHOP BANYARD of New Jersey leads  
conference with record number attending

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**ARTICLE ON EFFECTIVE PRAYER**

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## 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: Morning Prayer 8:30; Holy  
Communions 7:30 (and 10 Wed.);  
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 Ser-  
vice, 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

Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

#### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN The Rt. Rev. Angus Dun, Bishop The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or pro-  
cession) (1, S. HC); 4, Ev. Week-  
days: HC, 7:30; Int., 12; Ev., 4.  
Open daily, 7 to 6.

#### 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

Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

#### ST. JAMES' 117 N. Lafayette SOUTH BEND, IND. The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

#### 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. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
*"A Church for All Americans"*

## The WITNESS

### For Christ and His Church

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



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

## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH 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.

#### 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., Even- ing Prayer.

Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed.,  
11; Thurs., 9; Wed., Noonday Ser-  
vice, 12:15.

#### ST. PAUL'S MEMORIAL SAN ANTONIO, TEXAS Grayson and Willow Sts. 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 Forgive-  
ness 11:30 to 1 p.m.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS.

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

#### ST. JOHN'S CATHEDRAL DENVER, COLORADO

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

#### CHRIST CHURCH INDIANAPOLIS, IND.

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

#### TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9:30 and 11 a.m.

#### TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverser, 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. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesday & 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 Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
College Chaplain  
Sundays: 9, 9:30, 11 a. m., High  
School. 4:30 p.m.; Canterbury Club,  
7:00 p.m.

#### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad; The Rev.  
J. D. Furlong  
Sun., 8, 9:30, 11; Mon., Fri., Sat.,  
H.C. 12:05; Tues., Thurs., H.C. 8  
a.m., prayers, sermon 12:05; Wed.,  
H.C. 7 a.m., 11 a.m., Healing Service  
12:05.

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

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*Story of the Week*

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## Delegation To South India Presents Formal Report

★ The long awaited report of the delegation to South India was made to the joint commission on ecumenical relations at its annual meeting at the College of Preachers in Washington, D. C. January 23-25. All the members of the delegation, Bishop Arthur C. Lichtenberger, the Rev. Gardiner M. Day, the Rev. John V. Butler and Mr. Clifford P. Morehouse and the members of the special theological committee appointed to guide the joint commission in evaluating the report attended the meeting. They were Dean Lawrence Rose, Bishop Robert F. Gibson, the Rev. Edward R. Hardy, the Rev. Powel M.

Dawley and the Rev. William S. Wolf.

Each member of the delegation in an opening informal session gave his impressions of the part of the trip assigned to him, and Bishop Lichtenberger, the following morning, presented the report formally, having already been read by those present.

The report is a unanimous one, and presents positively and favorably the work, worship and witness of the Church of South India. As a result of this first hand observation and "living with" experience of the delegation, certain recommendations were made, the most important one being that we recognize the episcopally ordained ministry of the Church of South India.

After the report was received, a supplementary report was given by the theological committee by its chairman, Dean Rose, in which they concurred in the recommendations and made an interim evaluation of the recommendations and the report.

The joint commission will publish in one booklet its letter of transmittal of the report to the Church, the report itself with the recommendations and the interim report of the theological committee. This will be available immediately upon order from the order unit, 281 Fourth Avenue, New York 10, New York. The probably price be

50¢. This second publication, along with "Empty Shoes, A Study of the Church of South India," published last year, provide ample material for an understanding of the Church of South India, and enable the Church at large to give deliberate consideration, to ask pertinent questions, and to communicate their thoughts and queries to the joint commission.

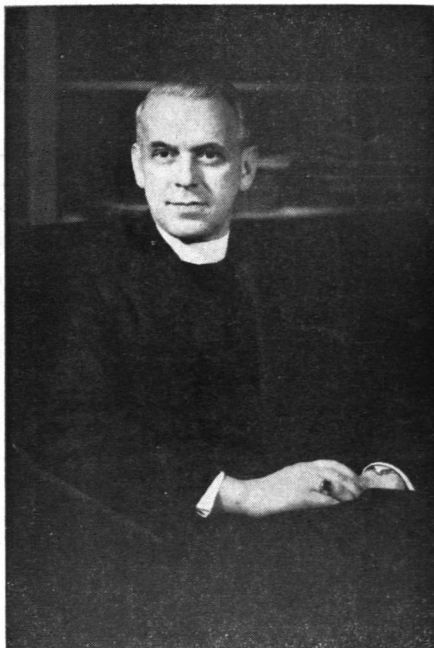
The theological committee will continue its discussion of the resolutions to be formulated to General Convention in 1958. The general debate during the current year should be helpful to them and to the joint commission in finalizing its report on this question to the General Convention.

### Recommendations

The recommendations of the delegation to the joint commission on ecumenical relations, endorsed by the theological sub-committee, follow:

The Anglican Congress, meeting in Minneapolis in 1954, urged "that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India," to enable it to formulate its own attitude toward that Church. It is in accordance with that recommendation that the General Convention authorized and the Presiding Bishop appointed this delegation. The report to which this is an important addition, represents our findings and evaluation.

The Church of South India is a fact, not a theory. It is



Bishop Lichtenberger  
Presents Report on India

the primary medium through which we can express our interest in the Christians in that area and our fellowship with them. Together with the Church of India, Pakistan, Burma and Ceylon, it is the best medium through which we can aid and assist our brethren in India to bear witness to the faith of the One Holy Catholic Apostolic Church which is our common heritage.

Our goal should be nothing less than full intercommunion with our brethren of the C.S.I. At the present time the C.S.I. is in process of formulating its faith and order, developing its Prayer Book and unifying its ministry. Therefore we do not now recommend full intercommunion. Nevertheless, we believe that we ought to enter into the fullest possible fellowship with the CSI., consistent with our Anglican principles and the faith and order of the universal Church as received and practiced in our Communion.

To this end we recommend to the joint commission on ecumenical relations that it include in its report to the General Convention of 1958, a resolution setting forth the following regulations governing the relations of the Protestant Episcopal Church in the U.S.A. and the Church of South India:

One, that the bishops, presbyters and deacons, consecrated or episcopally ordained before, at, or after the inauguration of the Church of South India be acknowledged as true bishops, priests and deacons in the Church of God, and that

(a) such bishops and episcopally ordained presbyters when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the

bishop of the diocese, celebrate the Holy Communion in our churches in accordance with the form for the administration of the Holy Communion in the Prayer Book of this Church; and that

(b) such episcopally ordained deacons when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the bishop of the diocese, assist at services of the Holy Communion in our churches.

Two, the bishop of a diocese may at his discretion authorize the use of a church in his diocese from time to time for the celebration of the liturgy of the C. S. I. by a bishop or episcopally ordained presbyter of that Church.

Three, bishops, presbyters, and deacons of the C.S.I. may be invited to preach in churches of the Protestant Episcopal Church with the permission of the bishop of the diocese.

Four, bishops and priests of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for celebrating the Holy Communion within it.

Five, communicant members of the C.S.I. when temporarily within dioceses or districts of the Protestant Episcopal Church, may be permitted to receive Holy Communion in our churches provided, however, that those who desire to become communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of this Church.

Six, communicant members of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for receiving the Holy Communion within it.

### Letter to Church

A letter of transmittal to the Church through the Presiding Bishop, signed by Bishop Dun as chairman and the Rev. James W. Kennedy as secretary of the commission, follows:

We transmit herewith the report of the delegation from our Church to the Church of South India, together with an interim report of our theological committee, commending them earnestly to our Church for study. The final recommendations of this commission will be made in due course to the General Convention. We do not, however, merely forward these reports without comment. We have received them with profound gratitude, and we propose them for the Church's discussion with as warm and confident commendation as a preliminary study of them warrants.

We are grateful for the selfless generosity of the delegation, whose visit was not without its difficulties and costs, and for the thoughtfulness of our theological committee. We do not take these things for granted, even though they are freely given; and we wish to record our appreciation—indeed the thanks of the whole Church—for their tireless ministry.

But our gratitude goes deeper than that, for the subject of these reports is one of the greatest complexity, and equal consequence, we feel, for the future life of the body of Christ. How can we, as wise statesmen and faithful stewards, order our relationships with the Church of South India, a Church in being which confronts us with a new pattern or unity? This is the question which prompted the visit in the first place, and to which these reports are addressed.

Our relationships with the Church of South India pose difficult problems because that

Church itself, at the moment, does not fit easily into accepted patterns and formulas. It has deliberately enclosed anomalies; it has deliberately accepted a way of life for itself which creates difficulties, yet which promises a new kind of unity based on what the Church holds to be the essential secrets of its life.

Our delegation saw this Church in action, taking full account of these anomalies, has reported on it fully, and, in the light of their visit, proposed certain procedures for our adoption. These procedures are the heart of their report and will be, we hope, at the heart of our Church's consideration. It would be premature for our commission to give final endorsement now, before the Church has had time to give this deliberate consideration, to ask the pertinent questions, and to communicate its thought and queries to the commission.

Nevertheless we believe that the general approach advocated is right, and should be taken by our Church; and we are particularly grateful for the honest and imaginative way in which these proposals were made. The importance of them lies not only in the particular case of the Church of South India. It is right that we should look intently at this new body and make up our minds about our duty toward it; it is even more important that we should look at ourselves and our principles, in relationship to the Church of South India and to the other, similar plans in other areas of Christendom.

The Church of South India is not a perfect solution, but it contains what we believe to be the essential elements of truth, and it is a going concern. To reach some measure of real brotherhood with the people of that Church and to

lend whatever encouragement and strength we can to them requires both imagination and courage on our part. We therefore commend these present proposals to our Church in the sincere hope that laity and clergy alike will study them carefully, recognizing both the difficulties (which are plain to see), and also the challenge they present to our own freedom and to our confidence in the principles of our heritage.

★

The major business of the joint commission meeting was, of course, dealing with the report on South India. However, in addition, the routine work of hearing reports, arranging for attendance at

ecumenical gatherings during 1957, especially at the North America conference on faith and order to be held in Oberlin, Ohio, September 3-10, and the various World Council divisions and committee meetings in New Haven in July and August, was done.

The new area of responsibility of the joint commission, namely inter-Anglican relations, occupied one whole evening. One of the important developments is the acceptance of Bishop Higgins' book on the Anglican Communion for publication in the spring.

Bishop Dun presided at the meeting which all but one member of the joint commission was able to attend.

## Pacifist Fellowship Aids Overseas Centers

★ Out of a modest budget of \$5,625 the sum of \$2,875 was voted by the Episcopal Pacifist Fellowship toward its projects in five foreign countries.

The Episcopal affiliate of the Fellowship of Reconciliation reported it had about 800 members, including 50 overseas, at an annual session held at the Philadelphia Church Woman's Club. The Rev. Eric M. Tasman of South Orange, N. J., chairman, presided.

Hopes were expressed at the meeting that "while few in numbers, the members could be as leaven to tensions of the world which imperil peace."

The overseas budget includes \$625 to the Rev. Arthur Blaxall, F.O.R. chairman in troubled South Africa; \$500 each to Andre Trocme, secretary of the European F.O.R. at Versailles; to the Ashram leader, K. K. Chandy for Boys' Town at Malabar, India; and to a proposed peace center in Vienna, under the leadership

of young Hildegard Mayr, a Roman Catholic who is regarded as a "junior Muriel Lester". Sums of \$250 were voted to two F.O.R. leaders in Germany and to the Japanese F.O.R.

It was noted that the Fellowship goodwill ambassadors in strategic points; the Rev. Artley B. Parson, formerly of the National Council's mission staff and retired from the clergy staff of St. George's Church, New York, now in South Africa; the Rev. Shelton Hale Bishop, retired from St. Phillips, New York, now in Hawaii; Miss Eleanor Eaton, of Milton, Mass., returning to Orissa, a model work project in India, and Miss Amy Lois Seasholes, resigned several months ago as EPF general secretary to teach at Tokyo College.

A letter from Artley Parson told of the recent "treason arrests" of those opposing the government's racial policies in South Africa. He expressed

tribute to Church of England priests who he said were taking a helpful stand in the delicate situation.

Speakers included Madame Magda Trocme, wife of the French pacifist leader, and Chas. H. Lawrence, Jr. of Brooklyn College, national president of the FOR.

Madame Trocme reported on the difficulty of working with Arabs and other non-Christians, who ask: "Why is there this discrepancy between the Christian testimony and way of life?" Or, "Why, in Christian countries, has there been periodic war?" French Christians, she said, had never sent missionaries to its colonies, because French law prohibits interference with native beliefs.

Lawrence said: "Pacifists

cannot be merely against war. Even non-pacifists admit the futility of war. We have to have a positive 'love-of-neighbor' concern for peace-making in all kinds of social situations and relationships. It has to be a call of conscience, not a fanatical whim."

Mrs. Roger W. Bennett, of Wellesley, Mass. in a report on overseas work, observed that refusal to serve in the armed forces is now legal in Germany; that Italy and Belgium impose only short jail sentences on their CO's, but that in France they are subject to life imprisonment.

Summer conferences will be held May 3-4 at Orleton Farms, near Columbus, O., and Aug. 27-30, at Seabury House, Greenwich, Conn.

normally pump three quarts of blood in a given period increases its output to four quarts, causing strain.

"Coronary patients tend to be hard-working, hard-driving persons. Invalidism threatens the ego concept of such people, and they often consider themselves cripples.

"A minister can be of considerable help in this post-acute stage of heart disease. He can be a source of assurance and comfort to the patient and members of the family."

George V. Le Roy, associate dean of the university's division of biological sciences, said he knew of no case where a patient was frightened into a critical condition by a priest's visit to administer last rites.

"On the contrary, the comforting visit of a clergyman is helpful," he declared.

#### CATHEDRAL STATUS IS VOTED

★ Delegates to the convention of the diocese of Los Angeles approved a resolution favoring the promotion of St. Paul's Pro-Cathedral of Los Angeles to full cathedral status.

The matter was referred to the committee on canons which will draw up the proper canons to present to the convention in 1958.

The delegates also voted a record budget of \$704,384 and okayed in principle the raising of an "urgently needed" \$1,315,000 to expand diocesan work in southern California.

This would provide \$800,000 for missionary expansion within the diocese, \$355,000 for a new headquarters at Los Angeles and \$160,000 to expand college work.

The convention unanimously adopted an evangelism on the air campaign under which 8,000 to 10,000 radio spot announcements will be sponsored by the diocese during the year.

## Heart Patients Are Benefited By Visits Of Clergy

★ Comforting visits by clergymen are beneficial to heart patients.

That was the conclusion of heart specialists, psychiatrists and clergymen at a seminar sponsored by the Chicago heart association in the University of Chicago medical school.

The symposium, first of its kind in this area, was attended by 125 ministers and rabbis from Chicago and 45 suburbs.

"We ministers have long wondered whether we should step in immediately when a member of our congregation suffers a heart attack," said the Rev. Granger Westberg, professor of religion and health at the University of Chicago. "We have considered whether our presence at such a time would be the cause of additional shock. Doctors tell us 'no.'

"In fact," the clergyman added, "the minister becomes

the most important person in the patient's life at that particular moment.

"In times of crisis, people reach to deeper levels of their being. A minister can reach to deeper levels of their being. A minister can reach him or her at a deeper level than ever before."

Dr. Hugh Dickinson, a U. of C. professor of psychiatry, noted that the whole element of emotional or spiritual life is inseparable from physical well-being.

Emotional intake and output are extremely important in the case of heart disease, he asserted.

To alleviate anxiety, certain needs must come from outside, among them rest, food, relaxation, assurance and love, the psychiatrist said.

"The heart action is increased during anxiety," he explained. "A heart that would

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# EDITORIALS

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## Financial Page

WE FEEL, a good deal of the time, that some day we should like to make a lot of money. So does almost everybody else we know, so far as we can tell. A lot of people, it is true, seem quite resigned to living in their present scale and manner; but that is because they have more or less faced up to the reality that they will never make much more money than they do now. Wave a hundred-dollar bill in front of them, and their nose will twitch as earnestly as all the rest of ours. So they are no real exception.

It is generally felt in Church circles that this state of affairs, which we take to be a simple matter of observation, should be covered up or positively denied, as being incompatible with true spirituality. Money, so the argument goes (and we are trying our level best to be fair to it), will provide "material" things, which are indeed good in their way if used as tokens of "spiritual" things. So we have a right and in fact a duty to use whatever money comes our way with "Christian stewardship," giving it always to the need with the highest priority in a true scale of values. But to try and make as much money come our way as possible is to reverse the true order of things; we are supposed to "seek first the Kingdom," and as much control over material things as Providence sees fit will be assigned to us. And we are not to repine if somebody who seems to have much less idea of stewardship than we has lots more money than we; Providence, or original sin, permits these inequities to continue for the time being, and nothing will be gained by our trying to figure out why.

Now the first trouble with this line is that it makes hypocrites out of everybody, which we deplore on general principles. If you go down Main Street late on Saturday afternoon and watch the vestrymen of your parish, each in his store adding up the week's receipts, you know very well that they aren't indifferent to the total; neither would you be in their shoes. Likewise, when a clergyman or a teacher changes jobs for a "broader field of service" or a "more scholarly atmosphere," it hardly ever happens that the new atmosphere or field

of service doesn't carry with it a fatter salary-check.

Which leads directly to the second trouble with this line: namely, that almost everybody in America has legitimate reasons to be dissatisfied with the way he is currently living—reasons legitimate from a Christian or any other reasonable viewpoint; and at least the plausible expectation that more money would do something about it. You must either be very rich indeed, or else have fallen heir to a New England farmhouse, to provide merely decent room for more than three children, a grandparent, and a weekend guest. You must have a very poor opinion of yourself, if you are content year in and year out to chain yourself to the 9-to-5 concentration on stupid and exacting paper work that "going into business" means; or to put up with the atrophy of self-dependence and the sense of workmanship that goes along with working for another man. And you must be very easily diverted, if you can be permanently diverted with such diversions as the usual suburban grass-plot affords.

No man of sanity, taste, or judgement denies that these are evils; and does the Church lift her little finger to tell us how to overcome them? We have never heard a clergyman say publicly what was wrong with the Reader's Digest and Life as the staple of reading-matter; nor say anything about TV except to recommend a religious program on it. Nor how to find a job where you could take a merely natural satisfaction in doing the job properly; nor what is wrong with a system where we physically cannot honor our parents by taking them into our home.

### Deadly Administration

NOW as a matter of fact, these evils are not on the whole to be overcome by making more money; but the illusion that they are is a subtle one, infecting, as we say, even people who try to be on their guard against it. In particular, the Church has succumbed almost totally to that illusion, so that her witness against the making of money is largely negated. Most simply put, the point is this. Whatever you work with, sticks to you. If

you do carpentry, you come home with sawdust in your shoes; if you work on the railroad, you get a free pass; if you write stuff, as we can testify, your house fills up with books; but if you work in a bank, money rubs off on you. Don't ask us why, it just does. And "working in a bank" here is symbolic of the whole enterprise called Administration. In a factory, it isn't the people who make the product that get the money, but the people who sign papers telling them to do it.

Among the clergy the only people who make money worth mentioning are not the pastors, but the people who tell the pastors what to do: that is to say, the downtown preachers who have curates to visit their congregation; or don't have any real congregation any more, but only auditors; and in any case whose first responsibility is the care and feeding of a large endowment: or else the bishops who aren't really bishops, but who spend their time likewise taking care of endowments and correlating the work of committees, and have other bishops to do their confirming for them. And so forth.

It may sound as if we were jealous, but we really aren't, not at least in our better moments. Because in our better moments we realize that nothing could be more deadly than Administration. We used to have a Socialist friend who said that coal-miners ought to get more money than anybody else, because they had the hardest job. But from Mr. Lawrence's novels we learn that a coal mine can breed strong men with both pride and delicacy. Well, everybody knows that our economic system is now something called "creeping Socialism," and that under it really good executives make, before taxes, let us say \$100,000 a year. Why? Because nobody would be willing for anything else, to impose the strain on his heart, guts, and pride that the administrative machine demands.

That is to say, the only way really to make enough money to take you out of the frustrations of middle-class existence (that is, almost everybody's existence in America) is to go into Administration; which, in most cases, will disembowel you, so that there is no man in you left to enjoy the fruits of your industry. We are not here talking of the very lucky people who were born already with a substantial income and some shreds of culture. They are our Aristocracy, and are really in a

position to exercise Christian stewardship; although they have troubles of their own, which we do not go into here. No, we mean people like ourselves who face the world with our health, youth, talents such as they may be, a small savings account, and \$675 in U.S. bonds (worth something less than when they were bought in purchasing power, the interest not having kept up with inflation); and what we say to them is: things are pretty bad, but making lots of money, attractive as the idea seems, will not in the long run mend matters.

### The Imitators

AND if this is true for the people who try it on a grand scale by going into Administration, it becomes even clearer among their imitators. A young couple feel that things are getting drab, as indeed they probably are, and that they can have more time for exploring the countryside and picnics if household duties are lightened. So they get a dishwasher and a washer-dryer, and modernize the kitchen which they must pay for at about 10% interest, something like \$40 a month for an indefinite number of years, at the end of which they will start buying something else the same way. This means either that the husband must buck for a promotion, or the wife work afternoons; so they end up (1) with less leisure and energy than before; (2) with a lot of equipment partially paid for, which however will go back to the factory if either loses his job for a few months; (3) bound hand and foot to their present arrangements as long as they are in debt.

Furthermore, and this is the horrendous part of the matter, the American economic system is absolutely dependent on peoples' acting this irrational way. We have, it seems, reached such a point of productivity that to keep men at their benches in the factories, it is absolutely necessary for more and more people to buy more and more things they never thought of wanting before. The two means by which this is done are Advertising and Financing, two branches of Administration in which the futility and fatuity reach their zenith. People are persuaded that they ought to want a new piece of equipment by Advertising; by Financing that money will be cheaper and appliances dearer next year, and they can't afford not to get it now. Thus more



and more hostages to the continuance of prosperity and inflation are created.

### Nub of the Matter

ALL this is wrong not merely because prosperity never lasts forever, but because this sort of prosperity is so ghastly for the people who at the moment are actually suffering under it. The obvious solution for our young couple, if they really like to be outdoors, is to get a job with the National Park Service instead of marketing plastic table-mats. "But there aren't all that many jobs available in the National Park Service." This is just a solution for one family; but if as a matter of fact people started rationalizing their jobs, our economy would start rationalizing itself. We ought in fact to have more forest-patrols, and more forests, and not cut them down to make astrological magazines and, for all we know, plastic table-mats. In any case the very existence of such a thing as a plastic table-mat is a direct invention of the power of Advertising.

"But he probably doesn't want to work all that hard". This is the real nub of the matter. Nobody knows really well enough what they want, or want it hard enough, to go about the bother of getting it the right way. Latent down underneath is some talent, some creative power, some pattern of family life, which pushes a man towards becoming his own boss. But it seems too daring to make the step all at once; so he says he will get himself in a better financial position first. But that binds him all the more closely to his boss, and makes it all the more difficult to work up the new skills he will need in his new life. It's like training a small animal to be a polar bear by keeping it in an incubator until it's full-grown and able to withstand the rigors of the polar life; when naturally it is too late.

It would have been much easier if we had been born proper wild animals and not zoo animals, dependent on the handout from our keepers, passing unimportant gossip with our neighbors and being mildly entertained by the

visitors. But make no mistake: if anything ultimately valuable is to be accomplished in America—reunion of the Church; reconciliation with Mr. Nehru; the writing of poetry; the rebirth of Charity, the creation of an admirable City, even the winning of a war by courage rather than technology—it will not be done by people as timid, as dependent, as unimaginative, as unloving as her present citizenry.

Perhaps we should assume that this is what the Church means when she talks about the Spiritual and the Material; if only she would give some signs that she means this, and not just a baptism, by very light sprinkling, of the prefab-family as it is!

We are in a comparatively sanguine mood today, and willing to hope against history that strength can spring out of sloth without catastrophe. Probably in fact the money-business is the greatest hurdle we have to overcome. And here as elsewhere the Church's psychology is profoundly wrong. The Church tries to deal, for example, with the complications of sex by wrapping it up as much as possible; but reality will out, and we had an army friend who invariably, when he wanted to pick up a girl, hunted out a church picnic. But you can only deal with a force by recognizing it for exactly what it is, and putting it at the service of a greater force. The Church is on the whole afraid to admit, or ignorant, that the general pattern of middle-class life in our country is largely stultifying; but the very unsatisfactoriness of that pattern necessarily leads to the obsession with money—neurotic and frustrating as that obsession, like all obsessions, invariably proves.

Until the Church—that is, as always when an advance is to be made, individuals acting in the teeth of the official institution—is able both to think up and to practice a better pattern, in whose service money could be spent with a fully clear conscience, Americans, we predict, will continue as they are.

## Effective Prayer

By Joseph Tatnall

Rector of St. Paul's, Rock Creek, D. C.

OUR prayer poverty is common to the whole Church. When analyzed and articulated, it sounds as follows: "Prayer doesn't change

things. Circumstances and conditions in this material world have a cause and effect relationship which prayer does not alter. A Chris-

tian gives thanks for what is fortunate and prays for courage to accept what is adverse. What is, is meant to be. How can we know the will of God and aren't we presumptuous to try to change His Will?"

Our Calvinist forebears with their Sovereign God whose ways were inscrutable have left their mark. It is difficult to be in communion with "I do not know whom I have believed," or to expect much from Him. If we have no certainty about the Person to whom we pray, there will not be much conviction about ourselves and our prayers.

### No Limits Except Faith

Isn't it a curious thing that Our Lord's teaching on prayer is seldom taken quite seriously? There are no limits to what prayer can effect, except the limits of our faith in God and our understanding of His Good Will.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things (Lk.-the Holy Spirit) to them that ask him?"

"And again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

"According to your faith it shall be done unto you."

Human parents, out of their very limited resources, will not mock their children's wants but will go as far as they can to give them both what they need and what they may request. Is the Maker of All, the Creator of parental affection, whose resources are infinite, Himself to be less responsive than His creatures? Jesus is convinced not only of God's existence, but that God alone is in control. Yet He governs not as do the governments of this world but as a Good Father proffering abundant help and power, though not imposing it. It is the will of the Father that "every good and perfect gift," that His loving perfection be manifest in our souls and bodies, in all our relationships and activities.

### Why are we Afraid?

Then why are we afraid to be specific in our prayers? Why do we waver when our petitions and intercessions are for something good

and kind, for some need or heart's desire? Why are we not able to ask believing, and thereafter give thanks that what we have asked for is being accomplished? How difficult it is to receive what God so joyously wants to give.

We shall touch on three areas of difficulty: our lack of forgiveness on a deeper level, our failure to understand prayer as a dynamic creative activity, our neglect of the group principle in our prayer life.

Because of SIN which includes this earth-bound drag of fear and distrust within our souls, only a few received the Good News of the Kingdom or the faith laws which Jesus announced and demonstrated. This was too good to be true. They saw in Him a wonder worker rather than the herald of the true nature of God and His universe. Hence the road to Calvary where in the Sinner's place Christ experienced man's primary need of forgiveness given and forgiveness received, a restored relationship with God extended to every human heart.

Unless we die with Christ and rise with Him, until at the Cross we perceive our separation from God and in surrender accept our restored relationship to Him through Christ, it is not likely on a deep level that we shall know ourselves to be sons of God and joint-heirs with Christ who in a faithful relationship are able to ask anything of our Heavenly Father. Creative Prayer does not make much sense to us until through divine forgiveness we have established a trustful relationship with God.

### "Co-Creators"

Here we begin to understand by the Spirit of His Son within us that God calls us to be "co-creators" and "co-redeemers" with Him, or rather, channels through whom He can continue His creative and redeeming work. Jesus reveals that we do not live in a universe of space-time, of force-laws, of cause and effect only. Running parallel and interpenetrating the visible world are the patterns and power of the Kingdom of Heaven—invisible, yet available through faith and compassion. The same spiritual laws set in motion at the beginning are still working, creating, and bringing life to a completeness which is not yet attained. In prayer we are able to contact the stream, or the flow of this primal light and energy which is in the very

air we breathe and so release it and direct it. The amount of His Power—is it not love?—we can bring to bear on any one need is only limited by our capacity to transmit it or receive it. And the greatest limitation is the one we set upon ourselves: our lack of confidence in God and His acceptance of us for the work of prayer. Our Lord and His Spirit-filled disciples of every age demonstrate this truth.

God's life comes to us as the rain—on "the just and the unjust." But the more we reach out to God in faithful prayer the more of His life we receive or channel to others.

Our third difficulty in prayer is that we try "to go it alone". As beginners we need the reinforcement which only the group can impart, and rightly so. To be "with one accord and in one place" is the great Church principle we usually neglect in our petitions and intercessions. A small informal prayer group is more conducive to agreement on the matter prayed for than is the larger formal gathering for liturgical prayer and praise on a Sunday morning.

For effective prayer we need more and more to claim the Presence of Christ as two or three are gathered in His Name. The quality of our prayer improves and the love released is multiplied as it is a shared experience empowered by God the Holy Spirit.

Someone has said "Miracles just don't happen, they are anticipated and prayed for". If they happen at all, if God be dependable and true to His Self-disclosure in Christ, they can and should happen all the time.

Dr. Temple, the late Archbishop of Canterbury, in speaking of his own prayer life, observed, "When I pray coincidences happen, when I stop praying so do the coincidences".

Together, let us face our misgivings with honest and open minds. Let us experiment, let us grow in effective prayer.

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## NOW HEAR THIS

By Frederick A. Schilling

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### Gospel for 5th Sunday after Epiphany

*St. Matt. 13:24-30*

"Gather . . . the tares . . . to burn them."

There are weeds in the wheat field of the kingdom of heaven. An enemy put them there, not the farmer. They enjoy a certain protection, but not for always. There comes

the day of harvest when they are separated and destroyed. In this pithy manner Jesus, the realist, describes the kingdom of heaven which he was espousing. He was observing these facts in his own following. Various crises shook out the worthless and revealed the truly committed follower. After these separations the cause moved on with greater strength.

The notion of tares in the kingdom of heaven is for many people both repugnant and impossible. They define the kingdom of heaven quite differently from Jesus. The kingdom he spoke of and for which he lived was not a realm of ideal perfection. His kingdom was God's reign in man's world, and that reign was a moving cause like the stream of nature. It is here and now, and the useless weeds do not choke its growth. But they do draw attention and provoke resentment.

Where do they come from? They don't belong here, how will they be got rid of? After all, these are important questions, and Jesus answers them. Yet, while he devotes a parable to the weed, the very brevity keeps the theme in good perspective. They, the weeds, must not take up too much thought. Also, it must not be inferred that where these human weeds are there the kingdom is not. That would be as absurd as to conclude from the presence of weed patches in a quarter section of wheat that it is not a wheat ranch.

Another explicit teaching of this parable is that the farmer is not responsible for the weeds. His job is to sow the good seed, and he has done that all right. The origin of the weeds is attributed to an enemy whose work is beyond the farmer's understanding and reach ("while men slept" implies no censorship; of course, the hard working rancher needs his sleep). Jesus is reflected not only in the man's sowing the good seed but also in his not being diverted into speculation about the enemy. The elusive enemy is not the theme of the parable, but the tangible weeds of his planting are. But even the weeds are not the farmer's major occupation. The success of his operation is measured by the amount of wheat that is raised, not by the number of weeds that are destroyed. The wise farmer devotes his strength to the sowing and the reaping the wheat.

The wheat field of the kingdom is a natural hiding place for human weeds. At first wheat and weeds look much alike. When they can

be distinguished from each other they stand so closely together that for the sake of the wheat the weed is tolerated. The tares receive the benefit of the farmer's careful provisions for his stand of grain. The weeds actually appear to be a part of the crop. Perhaps they even think they are. But the time of the harvest will settle the matter. This field is the kingdom of heaven and God is in charge. There always comes a **day of separation in God's world**. Let his husbandman remember that. Let the human weeds and the human wheat remember that.

This is a much needed reminder of the vital importance of positive action. There are "all sorts and conditions of men" in the kingdom. Christ's Church on earth is not and cannot be perfect. Christ tells us not to expect that. At the same time, he says that we should not spend a lot of effort on the negative tasks of eliminating the unfit. Ecclesiastical penology with its systems of discipline have never

proven themselves adequate to the proposed objectives. They cause harmful disturbance to the good people and they syphon off too much energy from the job of evangelism and positive nurture. The welfare of the kingdom is served only by the constant sowing the good seed. That is our job. The harvest takes care of the wheat as well as the weed.

How did Jesus think of the harvest? He gave his own interpretation shortly after he spoke this parable. At any rate, it stands in verses 36-43 of this same chapter. The harvest is not man's responsibility. It is God's. Apparently, Jesus thought of the harvest as the final judgment upon men which issues in the eternal separation of good from evil. Meanwhile, there are harvests taking place in the crises of human affairs in which certainly by the operation of God's inexorable moral laws the false are clearly unmasked and eliminated from participation in the achievements of the kingdom of heaven.

## The Four-Fold Christian Life

By Terence J. Finlay

Rector of St. Bartholomew's, New York

SHORTLY after coming to St. Bartholomew's, I was invited to lunch with one of the mid-Western bishops of the Episcopal Church. It was the first time that I had had the privilege of meeting this bishop, and therefore I was rather taken aback at his first greeting, when he said: "Well, what kind of parson are you—preacher, psychiatrist, faith healer, social worker, or just a general practitioner?" I must confess that it took me a few moments to reply, and then I said: "I think you had better put me down as a general practitioner."

I have thought about his greeting several times, and I am quite sure that it exemplifies a trend not only in the ministry but in all of modern living. It is the age of the specialist rather than of the general practitioner. Perhaps those of us who feel that this desire to specialize has been carried to extremes were born thirty years too soon; but I do feel that there is greater danger that it leads to a one-sided view of life, and we are apt to miss so much of the rest of the world in which God has placed us.

I am now passing on to an assumption, and

that is simply this: that the majority of those who are gathered in church are seeking to follow Christ to the best of their ability; and yet we are all conscious of the weakness of our witness. I have been wondering if some degree of this weakness is not due to a one-sided development in the Christian life. For example, we may have become absorbed in the life of prayer and have forgotten the social side of Christ's gospel. Or, of course, the reverse may be true, and we have become so absorbed in doing good works that we have forgotten how to pray. We may be so interested in the beauty of the services of the Church and its architecture, that we fail to translate our Christianity into practical everyday living. If you feel that there are deficiencies in your Christian discipleship, then let us look at the one who was perfect in his life and example—Jesus Christ, our Lord.

We have just looked with wonder and joy at his birth and manifestation to the Gentiles, and we wish that we could see more of his development as a child and youth; but this is hidden in the Gospel records. Fortunately we have one clue in the lovely story given to us in

the second chapter of St. Luke's Gospel, where we see the boy Jesus realizing his relationship to God the Father and his desire to be concerned with his Father's business. The story concludes with the words: "Jesus increased in wisdom and stature, and in favor with God and man." Here, I suggest, is the finest example of the four-fold development in the Christian life. If we would be better disciples; if we would live a fuller life, let us turn aside for a few moments and look at his development.

"He increased in wisdom." Here surely is the very clear indication that he was a good student; that he used his mind to develop his understanding of God's world. He would go to the synagogue school with the other boys, and I am quite sure he would be an apt scholar. We know how well he mastered the Scriptures, for he was able, when he began his active ministry, to refer to them with power and insight whenever the occasion demanded.

### Use Your Mind

THERE are those who feel that, if one is really religious, one needs to leave his mind outside his Church. Nothing is further from the truth. We are to use our minds, develop our wisdom, increase our knowledge, so that we may be better fitted to serve him. You will readily recall that in the first great commandment, it is stated that "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." There is no place for lack of intelligence in the Christian character or development. It is not all emotionalism. Some time ago a Canadian archbishop, addressing a group of young people, said: "Know what you stand for, and then go out and stand for what you know." We are to understand our faith and, understanding it, stand fast in its witness. We are to use all the intelligence that God has given us, in his worship and service.

"He increased in stature." In other words, he grew tall and true, and this physical side of his nature was not neglected. There are those disciples of Christ who feel that, in order to follow him, the body must suffer privation, and that the only true discipleship is the life of asceticism. There is nothing to substantiate this in the Gospel record of our Lord's life. He seems to have developed normally; no one who was not physically fit could have withstood the rigors and the final sufferings which he underwent.

Perhaps in our day it is almost unnecessary

to suggest to people that they should take care of their bodies, for it would seem as if we have gone to the other extreme, so that our bodies occupy much of our thought and attention. The supreme importance of life today seems to be what we shall eat, or what we shall drink, and wherewith we shall be clothed. It is true that all these are necessary, but they are not and never should be the predominating emphasis in our lives. When we look at the rest of the world and see how much suffering, hunger, and privation there is, we should feel ashamed of the appalling waste of food and clothing in this country. Here we are reminded of the fact that we are to keep the body in its right place. The Christian is to be temperate, moderate in all things, and his body is to be kept under subjection; for the principal purpose of our physical body is to glorify the Lord.

"He increased in favor with God." Here we have the great mystery of the growth and development of Jesus in his understanding of his relationship to God. During the quiet days in Nazareth, he learned lessons of God's care and providence that he never forgot during the rest of his life. God was his Father, the finest, the most perfect kind of Father that the human mind could conceive. Jesus knew that he could turn to him at any time and find comfort and strength. He knew that no one could stray so far away that there would not be a welcome for him when he desired to return to the Father's home. He found that one could turn to him in prayer at any time; and he knew the value of times of coming apart and withdrawal, and of being in communion with God. When Jesus came to his baptism, he heard the voice of his Father, saying, "This is my beloved Son, in whom I am well pleased." Truly he had grown in favor with God.

### Growing in Favor

WHEN we turn to our own knowledge of God, we realize how far short we come in this life of communion. But we should understand that, if we would seek him as Christ sought him; if we would turn to him as he did; if we would sense his presence and worship him, then he would give to us the keys of the Kingdom. We must spend more time in searching the Scriptures, in private and public prayer, in more frequent communions, if we are to grow in favor with God.

Last of all, He increased in favor not only

with God but also with man. Again I find no proof in the Scriptures for the picture of the aloof, unsocial Christ. On the contrary, we find that he loved people—people of all classes; that wherever he went, people apparently were interested in him. He could take strong young men away from their own professions and lead them on one of the greatest adventures of all time—the setting up of the Kingdom of God. It is always a tribute to any man when little children turn to him; and we find that the children of our Lord's day loved him and his stories, and when the disciples would have prevented them from drawing near, he told them: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God." If we are to be worthy disciples, we must strive to serve his people, his children. We must seek to translate our Christianity into practical, every-day living, so that people may take note of us that we have been with Jesus.

Here, then, are some suggestions; and I trust that you will find them practical ones, for a worthier witness on our part, by the development of a four-fold Christian character:

Look well to the mental. Guard the physical. Do not fall short in the social. Above all, be vigilant of the spiritual—and you, too, will increase in wisdom and stature, and in favor with God and man.

Is there anything you would rather do than that?

## Heathen or Huckster

By Corwin C. Roach  
*Dean of Bexley Hall*

IN THE traditional versions the Book of Zechariah ended with the note "and in that day there shall be no more a Canaanite in the house of the Lord of hosts." For many it is a comforting thought. As far as our religious faith is concerned no foreigners need apply. The days will come when no one of an alien race or a different color will cause trouble.

Unfortunately for this cozy interpretation of our text, the Canaanites had long since disappeared in the days of our prophetic author. The name no longer had any ethnic significance but was used in the sense of merchant. Hence the R.S.V. follows the more recent versions in

rendering the word as "trade" and Moffatt with his usual verve gives it as "huckster".

The day will come when the huckster and the huckster complex will no longer prevail in our worship of Almighty God. The new interpretation applies directly to us. When we come to church for what we can "get out of it", when we listen to those who promise us peace of mind, prosperity or what have you if we accept their brand of religion, then we are making merchandise of the Christian faith, we are trafficking in holy things. We are using God instead of letting him use us. At heart we are religious hucksters peddling a cheap religion.

It is this very trader outlook which prevents us being an outgoing, missionary Church. We prefer to spend our time and energy on that which will show immediate profits. The author of our text is most vociferous as he predicts the nations of the world journeying to Jerusalem to take part in the worship. We are to share his enthusiasm, if not his methods. The heathen has a place in the temple, the unchurched wherever he may be, at home or abroad, but not the huckster.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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A GENERATION ago theologians talked much about the historical Jesus or the Jesus of History and some were doubtful that we could know with certainty anything about him. Today we hear more often of the Christ of faith. A theologian has much to perplex him.

The humble and sincere Christian never seemed to notice the difficulty, for he felt that the Jesus of the Gospels was as real a figure as could be and the Christ of his faith was a living and eternal being who knew him and whom he knew, even though imperfectly.

The Church had to think out its Christology and it expressed it briefly in the Creeds. It has not yet found better words. Every parson knows someone who "cannot accept them" but they do state what the Church believes.

## ASIAN EPISCOPALIANS IN CONFERENCE

★ The Southeast Asia Episcopal Council, composed of bishops, clergy and laity of the dioceses of Rangoon, Singapore, Hong Kong, Borneo, Korea and the missionary district of the Philippines, are meeting from February 5-9 in Manila.

First duty of the Council is to elect a chairman and a secretary. Other matters on the agenda include the disposal of a \$1,000 gift to the Council from Mr. Frederick M. Morris, sent through the Episcopal Church's National Council; the mission among the Chinese in Thailand, and reports from each of the Council's member dioceses.

By coincidence, a festival of witness, initiated by the Philippine Independent Church, has been planned for February 9 and 10 and some of the Council members will attend this event. Objective of the festival, which will be held in the 50,000-seat Rizal Stadium, will be "To bear witness to our faith in God—the Father, Son and Holy Ghost; The Church—One, Catholic and Apostolic; Country—to maintain our liberties in righteousness."

The festival will begin with a mass meeting on Saturday evening and close with a mass meeting on Sunday evening. Preachers will be Bishop Philip Parmar of Bhagalpur; Bishop John Aung Hla, assistant bishop of Rangoon; and the Rev. Roland Koh, of the diocese of Singapore.

On Sunday morning, a pontifical mass will be conducted in the stadium by the Philippine Independent Church; in the procession will march all bishops and priests of that Church, of the Philippine Episcopal Church, and the visiting Anglican bishops and clergy.

The offering will go toward the rebuilding of the Phil-

ippine Independent Church's Cathedral. Invitations for the festival were sent to all Episcopal and Philippine Independent congregations and to the Manila congregations of the evangelical association of the Philippines

## REVIVAL OF HEALING MINISTRY

★ Bishop Gerald Burrill of Chicago laid down guiding principles for the "revival" of the Church's healing ministry.

He termed the increased emphasis on healing "a mark of God, the Holy Ghost stirring his Church to minister to the needs of the world."

His statement warned, however, against "extravagant interpretations" in the "popular pre-occupation with problems of disease and health."

Bishop Burrill also warned against what he called heret-

ical cults that have "emphasized healing as the end and total meaning of the whole Christian faith."

He praised "the continued emphasis upon the visitation of the sick, the inclusion of unction in our Prayer Book as a healing sacrament, and the apostolic practice of the laying on of hands with prayer.

"All of these are increasingly in regular use among us, and it is hoped that the benefits of such ministrations will be even more widely enjoyed," the bishop said.

"The early Church knew that grace for healing was a part of the ministry established by our Lord, and through the entire history of Christianity this fact has been recognized."

Bishop Burrill observed that emphasis on healing in the

## Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

*Literature will be sent on request, refer to Dept. A.*

*The CHURCH Fire  
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*and*

*CHURCH Agency Corp.*

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parish priest's normal ministry gradually declined after the days of the Apostles.

"This does not mean that miracles of healing have not occurred, as recorded at Lourdes and other great shrines of the Roman Church," he said, "and in well-authenticated accounts of healing in other Christian Churches, but they seem often to occur apart from the Church and her regular ministers rather than through them and their regular sacramental acts."

## HEADS ST. LOUIS FEDERATION

★ Bishop Lichtenberger of Missouri was elected president of the Metropolitan Church Federation of Greater St. Louis at its annual meeting on January 21. The Church Federation, as it is commonly known, is one of the larger and better organized councils of churches in the United States and carries on a co-operative work among 600 congregations in 23 denominations. The budget for 1957 will involve the expenditure of \$125,000.

Ecumenical Church cooperation is not new to Episcopalians in St. Louis. In 1839 Bishop Kemper offered the use of Christ Church to a body of Lutherans who had lately arrived from Germany and needed a place in which to worship. Bishop Tuttle was active in the formation of the Church Federation and in recent years Bishop Scarlett and Dean Sidney E. Sweet have presided over its pro-

gram. The Federation annually uses Christ Church Cathedral for the noon-day preaching services during Lent.

During his term of office as president Bishop Lichtenberger will act as host to the general assembly of the National Council of Churches which will meet in St. Louis in December.

## NO RELIGIOUS REVIVAL ON CAMPUSES

★ Chaplain John M. Krumm of Columbia University said there is no "religious revival" on the American campus comparable to that in American society as a whole. He stressed however that this disparity indicates neither "a failure of the Churches" nor indifference on the part of students. Rather, he said, it reveals a qualitative difference between the present-day approaches to religion of the general population and of college students.

Writing in the current issue of the Columbia Alumni News, Chaplain Krumm said "the religious revival in our society as a whole is a return to some traditional allegiance, conspicuously free of any formal theological discussion or conviction and informed only by a vague desire for 'faith' by

which is meant not much more than 'wishing will make it so.' "

"In this aspect of the religious revival," he continued, "the college campus is in very considerable contrast to society as a whole .... Rather than seeking uncritically some form of religious identification, the college student is primarily concerned with

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

#### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, v

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 & by appt.

#### ST. PAUL'S CHAPEL

Broadway and Fulton St.  
Rev. Robert C. Hunsicker, v  
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., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 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., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

#### ST. AUGUSTINE'S CHAPEL

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

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questions of personal meaning and destiny."

Religious identification without theological content, Chaplain Krumm said, is "poles removed from what the college student is seeking. Instead it might be said that theological inquiry apart from religious identification more accurately describes his felt needs."

He called it fortunate that on campuses today "there is a real willingness to grapple with the issues of religious thought." He said distinguished religious thinkers such as Martin Buber, Paul Tillich, Reinhold Niebuhr, Soren Kierkegaard and Blaise Pascal are exciting the attention of students and younger faculty alike.

"Here lies the source of our hope," he concluded, "not only for the campus but for the revitalization of the whole Church."

### KING'S HOME IS BOMBED

★ The home of the Rev. Martin Luther King Jr. was again set for a bombing on January 27th but the twelve sticks of dynamite failed to explode. It was the second attempt to bomb the home of the pro-integration leader, of Montgomery, Alabama.

King is the author of the pronouncement issued by the National Council of Churches which will be read in churches throughout the country on Race Relation Sunday, February 10th.

### UNITED APPEAL GOAL INCREASED

★ A record \$11,500,000 is the goal of the 1957 United Appeal for overseas relief and rehabilitation, which is \$600,000 more than last year. The announcement was made by Harper Sibley, Episcopalian of Rochester, N. Y., who is chairman of Church World Service.

### CONFERENCE ON THE MINISTRY

★ A conference for those interested in the ministry will be held at the Episcopal Theological School, Cambridge, February 15-17. Canon Theodore O. Wedel of the College of Preachers, Washington, will be the headliner.

### NEW DEAN FOR LITTLE ROCK

★ The Rev. Charles A. Higgins, formerly rector of St. Alban's, Waco, Texas, is the new dean of Trinity Cathedral, Little Rock, Arkansas.

### FORWARD MOVEMENT NEW EDITOR

★ The Rev. Clement W. Welsh has been appointed editor of Forward Movement publications, succeeding the Rev. Francis J. Moore who has held the post since 1951.

### JOINS STAFF OF PARISHFIELD

★ The Rev. William H. Mead, formerly rector of St. Paul's, Alexandria, Va., has joined the staff of Parishfield, retreat and conference center of the diocese of Michigan.

### PASTORS CONFERENCE ELECTS NEGRO

★ A Negro has been elected chairman of the Minnesota state pastors' conference for the first time in its 25-year history.

He is the Rev. Floyd Massey, Jr., pastor of Pilgrim Baptist church, St. Paul, who moved up from the vice-chairmanship.

Massey served as program

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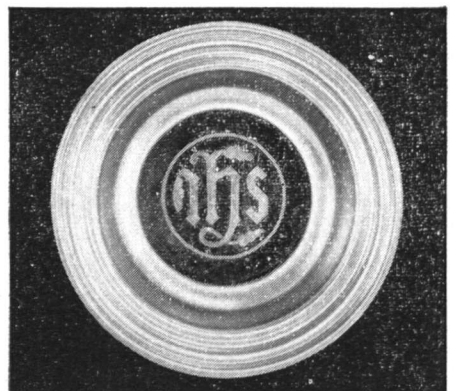
chairman for the 1957 conference at which Dr. Martin Luther King, Jr., Montgomery, Ala., Negro pastor and leader of the fight to integrate buses, was the principal speaker.

## BOOKS...

Kenneth Ripley Forbes  
Book Editor

*The Saving Person* by Angus Dun.  
Harper & Brothers. \$2.00

The Bishop of Washington has produced this book which was first used by him as the Lyman Beecher Lectures of 1956 at Yale. It is primarily directed to the clergy and theological students, but will be of interest also to Christian lay people who are seeking light on the basic spiritual meaning of their religion.



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The author has wisely avoided the use of technical theological language, but has had semantic difficulties with his invented words and by the tiresome reiteration of the words "ultimates" and "immediacies" throughout every chapter when a variety of precise synonyms would equally well have expressed his thought.

His definition of the practical meaning and significance of "salvation" is clear and convincing and how Jesus Christ in his Incarnate life effects that salvation. The author's most effective chapter is probably the one entitled "The Ultimate Evil as Alienation from God". In it he points out the fact that the earthly life of Jesus made no objective impression on the historical forces of most of the world and where the impression was discernible—as in Western civilization—it was sadly blunted by institutional stupidities and perversions of the Church.

The field in which the Saving Person operates with transforming power is in the personal lives of disciples and in the committed fellowship of Christians.

*The Episcopal Church Annual, 1957.* Clifford P. Morehouse, Editor. Morehouse-Gorham. \$5.00

In the new section of The Witness of January 17th there is a column of detailed review and comment of the statistical portions of this invaluable volume. Not less interesting and important is the long editorial by Editor Clifford P. Morehouse. In it he records and comments on some of the outstanding events in the world during 1956. These include the Russian "downgrading" of Stalin, the revolutionary activities in Poland and Hungary and the invasion of Egypt by Great

Britain, France and Israel.

The section on *The Church in China* is unfortunately lacking in any adequate narration of facts and the editor's judgement on such facts as he mentions is far from objective or reliable. There is a great mass of information, not too difficult to obtain, which presents a very different picture of present-day China and the Christian Church there than that implied by the editor.

One instance is the recent report of the Primate of the Church of England in Australia which is summarised in The Witness of January 17th. This is a valuable and illuminating account by one of the Prelates of the Church who talked with all but one of the 18 Anglican Bishops in China and agrees substantially with the reports of other qualified visitors to China in recent years.

The section of the Church of South India is interesting and enlightening and is based on a recent visit of a delegation of which the editor was a member. The little-known story of the non-Roman Churches in Spain and Portugal is the result of a visit there of Bishop Mallett and the late Bishop Keeler and contains a considerable verbatim report of the latter. The section on the "Philippine Independent Church" is also enlightening and significant because the editor himself has visited and studied the situation there.

Dr. Morehouse does well to

remind the clergy in his editorial that the Canon 45 making the retiring of all clergy at the age of 72 compulsory goes into effect on January 1, 1957.

The conclusion of the Annual's editorial deals with the coming celebration of the 350th anniversary of our Church in this country by the landing at Jamestown, Virginia, in 1607. This celebration will take place this Spring. The editor comments pertinently: "When the first Anglicans settled at Jamestown, they gloried in the fact that they were Englishmen. But today the Episcopal Church blends into its tradition many heritages besides that of Canterbury,—strands that derive from Rome, from Geneva, from Eastern Europe, from Asia, and from a multitude of religious and national origins."

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The WITNESS

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# BACKFIRE

N. P. WILLIAMS  
*Layman of New York*

I have just read the Witness of Jan. 10th and hasten to say that I enjoyed it.

The "Story of the week:" I appreciate your coverage of these South African matters. The enclosed check is marked "African Fund".

The story on Sherman Johnson and David. It was both informative and interesting.

"Hungarian . . . Reorganized." Interesting, but few of us will know just what the Hungarian Reformed Church is.

Porgy and Bess. A thought provoking and a courageous editorial. But I wish the editor wouldn't just toss off statements like "Chronicles and II Peter . . . are ineptly written, false history and bad religion." A statement like this in a Church paper should have a whole article devoted to it. And in the lines about St. Luke, the Magnificat and Marx, what is the antecedent of "his." Apart from tossed-off statements and loose grammar there is advanced a radical, and to many, an infuriating position—that we must "become nigger-lovers." This goes far beyond Lincoln, far beyond segregation. Are you ready to fight on that line even if it takes all this generation?

"So you're calling a rector." I do not remember reading a finer sermon on this subject. It is well written, and the thought in it is sound and helpful. Would that every churchman could read it!

"Now Hear This." I liked this

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

the best of these columns that you have printed.

Pointers for Parsons. I was glad you printed this answer to an earlier editorial.

The Book Reviews, though short, were good.

Backfire. Interesting letters.

## LUTHER D. WHITE

*Layman of Waterford, Conn.*

Is the example of Jesus being followed by the people of our country or the world today. It would be a hardy soul who would answer "yes" to this query. In our everyday business life it is the greedy, grasping, selfish person who gets ahead and achieves "success" The generous, kind, thoughtful individual is left behind.

In the international field the aim of each nation is to have the largest army, navy and air force and the biggest stockpile of atomic and hydrogen bombs. Why cannot the great powers live at peace with one another and adopt a policy of disarmament? That would be a worthy aim and one worth striving for. It might be the means of preventing world destruction.

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The policy pays \$25 weekly after the first seven days of total disability, for four weeks whether or not confined, and for the next six weeks of continuing sickness during which time the Insured shall be totally and continuously disabled and under the regular care of a physician, because of sickness contracted more than 30 days from the policy date by pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, and other sicknesses as described in our booklet, "Cash or Sympathy."

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