

The WITNESS

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DECEMBER 19, 1946



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THE CHRISTMAS NUMBER

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
3 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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DECEMBER 19, 1946

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No. 3

Clergy Notes

ATKINSON, C. J., formerly in charge of missions centering at New Milford, Pa., becomes rector of St. James', Downingtown, Pa., January 1st.

BAXTER, SAMUEL N. JR., rector of the Redeemer, Springfield, Pa., becomes assistant at Calvary, Pittsburgh, Pa., on January 1st.

EASTBURN, F. E., rector of St. James', Del Rio, Texas, becomes associate rector of St. Peter's, Redwood City, Calif., on January 1st.

FOX, JOHN B., Indian deacon of South Dakota, died on November 27 at Tine Ridge Agency. He was in charge of St. Mark's, Rockyford, S. D.

HARGATE, ARTHUR W., rector of St. Timothy's, Massillon, Ohio, becomes rector of Trinity, Toledo, Ohio, Jan. 1st.

KELLOGG, CHARLES F., was deposed by Bishop Manning on Nov. 16 for causes which do not affect his moral character.

LANGSTON, CLARENCE A., retired clergyman of Va., died in Baltimore Nov. 27 at the age of 79. He was rector at Lorton, Va., at the time of his retirement in 1939.

LEWIS, JOHN R., rector of St. Mark's, Charleston, S. C. died on Dec. 4th.

MYERS, CHARLES A., vicar of Christ Church, Redondo Beach, Calif., has accepted the rectorship of Christ Church, Puyallup, Wash., effective January 15th.

RUBEL, HENRY S., rector of Grace Church, Glendora, Calif., died on Dec. 4. He was well known as a writer for radio and movies.

YOUNG, GATES E. M., rector of St. Andrew's, Youngstown, Ohio, died suddenly on December 2nd.

CALVARY CHURCH Shady & Walnut Aves. Pittsburgh

The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH Cambridge

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH Miami

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH

Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH

Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A.M., Family Service; 11 A.M., Morning Prayer.
Holy Communion, first Sunday. 6 P.M., Young Churchmen.

CHRIST CHURCH

Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

GRACE CHURCH

105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A.M.—Holy Communion.
11:00 A.M.—Church School.
11:00 A.M.—Morning Prayer and Sermon.
(Holy Communion first Sunday each month)
7:00 P.M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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Calls Church Most Segregated Institution in America

The Vice President of the Federal Council Says We Are Afraid to Practice Religion

By Religious News Service

New York:—The Christian Church is the most segregated institution in America today, Dr. Benjamin E. Mays, vice president of the Federal Council of Churches and president of Morehouse College, Atlanta, Ga., charged here in addressing a one-day institute of human relations sponsored by the American Missionary Association. The Association, which is celebrating its 100th anniversary this year, is affiliated with the board of home missions of the Congregational Christian Churches.

Deploping the tendency of Americans to classify individuals in separate "blocks," such as Protestant, Jew, labor, management, or "white Baptist and black Baptist," Dr. Mays told the institute that he would "tremble for the Christian cause if fifty Negroes were to enter an average local church in this country on a Sunday morning and ask to become members."

"Fundamentally," said Dr. Mays, "we are afraid of a democracy that actually functions and we are afraid to practice the Christian religion. We always ask what is wise, not what is Christian, when dealing with race in education, industry, labor, government, and religion. We must get to the point where we can see man as a human being. A Japanese is a man first just as much as a Jew or Mexican is a man first. All of us were born in the image of God. Our race or label is of secondary concern."

Margaret Halsey, author of the best-seller, "Color Blind," was a featured speaker with Dr. Mays at the closing service of the institute. She said no picture of Negro-white relations is complete which leaves out the "reservoir of fair-minded white people whose decency and sense of justice is as yet untapped, unorganized, and unchanneled."

"The bigots in our country," she said, "make so much noise that it's always assumed they are the principal stumbling blocks to a more mature democracy. It is always assumed that the chief thing needed to improve race relations is—by some sort of magical brain surgery—to make bigots tolerant. But that is doing it the hard way. From a practical point of view, the first people to work with are not the prejudiced ones, but the unprejudiced ones."

"The first point of attack is to supply people of good will with techniques whereby they can get to know Negroes with whom they have interests in common. What we need most right now in the field of race relations is not miracles, but new techniques—not surgery, but ingenuity."

CHARLES TAFT URGES CHRISTIAN IDEALS

Seattle:—Application of Christian ideals by the nation's top political and industrial leaders would aid in solving many of our foreign and domestic problems. So declared Episcopalian Charles P. Taft, following his installation as the first layman to be president of the Federal Council of Churches (WITNESS, Dec. 5). He asserted that a political system could be devised to conduct our foreign affairs so as to avoid war with the Soviet Union and build friendly relations with all countries of the world. He added that this would require "a number of qualities in our state department and federal administration which seem now absent." He also stated that labor relations problems could be settled "by study of how to deal with men and women in an organization. That is a technique by itself and a tough one to master but Christians can make it work at its best."

N. B. NASH ELECTED IN MASSACHUSETTS

Boston:—The Rev. Norman B. Nash, rector of St. Paul's School, Concord, N. H., was elected Bishop Coadjutor of Massachusetts on the first ballot at a special diocesan convention held here December 11th. He will succeed Bishop Henry K. Sherrill who becomes the Presiding Bishop on January 1st and is re-



THE REV. NORMAN B. NASH

quired by the canons of the Church to resign as diocesan bishop within six months. Mr. Nash, if he accepts, will therefore become the Bishop of Massachusetts not later than July 1st.

Mr. Nash received 114 clerical votes and 72 lay votes; the Rev. Theodore P. Ferris, rector of Trinity, Boston, received 65 clerical and 43 2/3 lay votes; Dean Arthur Lichtenberger of Trinity Cathedral, Newark, and chairman of THE WITNESS editorial board, received 15 clerical and 18 1/3 lay votes.

BISHOP SHERRILL ON NEW COMMITTEE

Washington:—Bishop Henry K. Sherrill, who becomes Presiding Bishop on January 1st, is a member of a fifteen-man committee appointed by President Truman to recom-

mend legislation for more effective protection of civil rights. In announcing creation of the committee President Truman said he had found that the individual liberties of many Americans are "again under attack."

He made an oblique reference to the witch-hunting that followed World War I, "when organized groups fanned hatred and intolerance until, at times, mob action struck fear into the hearts of men and women because of their racial origin and religious beliefs." The President implied this could happen here again.

"Today, freedom from fear, and the democratic institutions which sustain it, are again under attack," he asserted, pointing out that the federal government is hampered "by inadequate civil rights statutes."

Mr. Truman said he wants the new committee to prepare a written report containing recommendations with respect "to the adoption or establishment by legislation or otherwise of more adequate and effective means and procedures for the protection of the civil rights of the people of the United States."

EPISCOPALIANS SPEAK AT ORTHODOX SOBOR

Cleveland:—A number of Episcopalians addressed the sobor of the Russian Orthodox Church which met here November 26-29. On the opening day Bishop Tucker of Ohio welcomed the meeting to the city on behalf of the Episcopal Church and there was an address by the Rev. Lauriston L. Scaife, rector of Calvary, Pittsburgh. He spoke particularly of the work of Bishop Austin Pardue among the foreign born in the diocese of Pittsburgh, where there are forty parishes of the Russian Orthodox Church. Greetings of Presiding Bishop Tucker were presented by Bishop Kirchhofer of Indianapolis.

STEPHEN C. CLARK CONSECRATED

Los Angeles:—The Rev. Stephen C. Clark, rector of St. Mark's, Pasadena, was consecrated Bishop of Utah at St. Paul's Cathedral here on December 6th. There were more than 100 clergy present at the service, including about 40 bishops. The impressive service was witnessed by 1,300 people. Bishop Edward L. Parsons, retired Bishop of California, in his sermon stressed a bishop's responsibility "not only to his Church but to his community." He said that a bishop is looked to

for opinions on great world problems, such as strikes, racial antagonisms, U. N. activities and other vital matters.

Presiding Bishop Henry St. G. Tucker was the consecrator, with Bishop Stevens of Los Angeles and Bishop Moulton, the retired Bishop of Utah, the co-consecrators.

UNION PROPOSALS IN ENGLAND

London (wireless to RNS):—The national federation of Free Church Council has appointed representatives to meet delegates of the Church of England to discuss union. A preliminary meeting of Methodists,

whether or not he would accept the election.

On the fourth ballot Mr. Bayne received 20 clerical votes and 154 lay votes, with Dean C. E. McAllister of Spokane receiving 17 clerical and 130 lay votes. On the first two ballots there were a considerable number of votes in both orders for the Rev. F. A. Shilling, rector at Olympia, and the Rev. Elmer B. Christie, rector of the Epiphany, Seattle.

YES, INDEED WE HAVE MANY

New York:—A number of subscribers, receiving our letter and



from the woodcut of Prentiss Taylor

Presbyterians and Anglicans has already taken place at the invitation of the Archbishop of Canterbury.

STEPHEN F. BAYNE ELECTED

Seattle:—The Rev. Stephen F. Bayne Jr., chaplain at Columbia University, New York, was elected Bishop of the diocese of Olympia on December 9th. He was nominated from the floor, after a nominating committee had presented the names of five clergymen, and was elected on the fourth ballot. Mr. Bayne has been chaplain at Columbia since 1942, serving as a navy chaplain from 1944 to the end of the war. He is a graduate of Amherst College and General Seminary and is thirty-eight.

Mr. Bayne, reached by THE WITNESS by phone, said that he was to visit the diocese of Olympia at once after which he would announce

form urging them to send THE WITNESS as a gift to a friend and thus help maintain the \$3 subscription price, have asked if we do not have a list of people who would like the paper. The answer is that we have a long list of people—many of them clergymen and missionaries—who do not get THE WITNESS because they can't afford it. So if there are readers who want to make a Christmas gift to a person on this list, merely send us the \$3 and say "for someone on THE WITNESS list."

May we take the occasion to stress the urgency of the matter about which we wrote you. There is but one way to maintain the \$3 subscription price in view of increased costs for paper and printing. That is to increase the circulation. So we urge each subscriber to send us a subscription for a friend as a Christmas gift. We will then send a card this week announcing the gift as from you.

Canon T. O. Wedel Explains Unity Action to Presbyterians

Bishop A. R. McKinstry Calls Together Clergy Of Both Churches to Further Unity Movement

By Beatrice Dobie

Wilmington, Del.:—A distinguished group of Christian leaders of Delaware met here recently to hear Canon Theodore O. Wedel, warden of the College of Preachers in Washington, speak on Christian unity. Representative clergy and laity of the Episcopal and Presbyterian communions were in attendance, at the invitation of Bishop Arthur R. McKinstry of Delaware.

In introducing Canon Wedel Bishop McKinstry explained his reasons for calling the assembly: "At the meeting of the General Convention of the Episcopal Church in Philadelphia the House of Bishops ordered a committee of three Bishops, Bishop Sherrill of Massachusetts, Bishop Strider of West Virginia, and Bishop Sturtevant of Fond du Lac, to make a formal call on the stated clerk of the Presbyterian church, Dr. William B. Pugh, and explain to him what had really taken place at General Convention regarding the proposed plan for union between the two Churches. The House of Bishops, anxious that there be no misunderstanding based on false information, desired the Presbyterian Church to understand that nothing had transpired to close the door to further consideration of this important matter."

Following the precedent thus established by the House of Bishops, Bishop McKinstry had invited representatives of both Churches to hear the story from a member of the Church's commission on unity, Canon Wedel, so that within the state of Delaware there might be a correct interpretation of the present status of the proposed plan of union between these two great Churches.

Canon Wedel gave a masterly address on the subject, stressing the great need for patience and perseverance in the cause of unity. The Episcopal Church, he said, may owe the Presbyterians an apology for opening unity negotiations when Episcopalians themselves were not quite ready for it. "The Episcopal Church is tempted to become too enthusiastic when it comes to unity,"

he said. "We are likely to plunge into these dreams of Church unity without always following through."

"In 1937," said Canon Wedel, "the Episcopal Church invited the Presbyterian Church to enter upon negotiations looking toward unity. Nine years of negotiations produced a trial articular structure, the Basis of Union. This document, when presented to General Convention, was beset by many handicaps.

"In the first place, it was pub-

that this was not true but the impression was too deep to erase.

"The most formidable handicap that this document met was the fact that the Episcopal Church itself is of divided mind, particularly on one of the major issues involved in this unity movement. We knew this all the time, and our Presbyterian brethren knew this, inasmuch as they saw the division in our own commission. But we were hopeful that if the Basis of Union could be studied for three years (or six years, if necessary) some of this divided mind could be clarified and we could become sufficiently united to go ahead.

"In our action at Philadelphia we have in effect gone back nine years and said that, since we are of divided mind on this business, we shall have to take three years out, asking the Presbyterian Church to help us,



Old Swedes Church, Wilmington, Delaware, has a community center to which was recently added an industrial arts shop where boys are taught how to construct useful and beautiful objects. Here they are busy making Christmas presents for their friends

lished very late, only about six to eight weeks before Convention met. It is a rather startling document, with a great many nomenclature experiments in it and many other theological experiments which took us weeks to digest.

"Unfortunately, we were divided in the commission on it, so that a minority report accompanied the majority report. Yet I am not sure the minority report had so much to do with the voted result as other handicaps.

"A great deal of the debate in Philadelphia was a discussion of the Basis of Union as though it were up for final action. It was almost as if we were going to sign immediately on the dotted line and have the plan go into effect three years from now. The commission tried to say

in order to settle among ourselves just where we can stand in unity negotiations.

"I, personally, am not at all hopeless about what can happen. This kind of action should have taken place in 1937, before we went wooing so boldly with love songs and apparent gifts in our hands. If the Presbyterian Church will be patient with us, understanding that there is not any malice in our position in these negotiations, if they will be willing to talk with our people and help us clarify our issues, I am inclined to think that we are going to have a profitable three years. Realistically speaking, we may be moving toward unity more soundly in the next triennium than we actually would have moved by perhaps plunging too rapidly.

"The Convention voted that the commission should study our own quadrilateral. This means studying the platform on which the whole Anglican Communion is ready to negotiate towards a united Church: the Holy Scripture, the two historic creeds, the two sacraments of baptism and the holy supper, and the historic episcopate, modified as historical conditions might demand. The quadrilateral does not ask that the historic Episcopate be enacted as it was in England. It could be constitutionally guarded.

"Our commission has been instructed now to go back to that quadrilateral and to define in more careful terms what it might mean in concrete detail as we negotiate with another Church body. It also asks the Presbyterian department to help us in such study.

"Things are not at all completely blocked. I suppose one of the first things our new commission will do is explain the situation to the Presbyterian department. We may, in effect, say to them: 'Please do not think that everything is over.'

"It is still a debatable question whether we should be attempting what we actually did attempt, namely, a picture of a Church organically unified from top to bottom. I, myself, have been for many years quite skeptical of moving as rapidly as that. I wonder whether we might not do well to think through a union of Churches which utilizes at least something of the 'federal' idea.

"We are familiar with the federal idea in our national government. Why might not this idea be applied to a union of churches? One could think of the major Protestant churches in America — Methodist, Lutheran, Presbyterian, Episcopalian — joining in a union of Churches which would leave much separate autonomy intact, but would, at the same time, involve surrender of sovereignty in certain areas to a superdenominational Assembly. Intercommunion and mutual recognition of ministries would be among the first benefits aimed for."

Addressing the Presbyterian clergy present, Dr. Wedel said, "Speaking for myself, I think we will have to recognize you Presbyterian ministers as fully ministers in Christ's Church. You are either 'Church' or you are not 'Church.' If Christ dwells in your Church you have a ministry acceptable to Christ. There is a functional difference between your ministry and ours. The linkage

which we have with history, by way of the Episcopate, is, I truly believe, extremely important and valuable. On the other hand, the linkage which the Presbyterian ministry has with the Reformation is important also. The Presbytery has a place in your Church which is comparable to that which the Episcopate has in ours. Ordination comes to you by way of a corporate act of your brethren in the ministry. Such corporate act is,

ed with enthusiasm by the assembled members of both Churches. During the discussion period which followed the Rev. Dr. John W. Christie, pastor of Westminster Presbyterian Church in Wilmington, was called upon for his reaction to Canon Wedel's words.

"In considering the question of unity," said Dr. Christie, "there are great pressures which we must bear in mind. First, we have the Lord's



in our Church, personalized in the Bishop. The two systems are theologically not as far apart as the outsider might suppose. We think that we have something precious in Episcopal ordination — that succession of a laying on of hands from one bishop to another bishop down through the centuries. But you have something precious also — an anchorage of the ministry in the corporate present fellowship of the Church. We need a confluence of the two traditions which will create something which the world has never yet seen, namely, a Catholic Evangelical Church. Such a Church could become the nucleus of a united Christendom. Some day, under God's grace, that is going to happen."

Canon Wedel's address was greet-

own prayer in the Garden of Gethsemane: "That they all may be one." Can we as Christians overlook that? There is also the great pressure which comes to us from the world when we look at the divided Protestants in the face of a united Catholicism. It ought to bring some of us to our knees about some of the things that we have thought are so awfully essential. Sooner or later we will see that we have not only been remiss in our attitude towards the Lord, but we have been fools in a worldly way.

"Finally, in regard to the acceptance of bishops, if I can have the present Bishop of Delaware for my Bishop I will be glad to accept the Episcopate now."

Dr. Christie gave a formal ex-

(Continued on page 18)

EDITORIALS

God Is With Us

THE Lord is at hand! That is the recurring and insistent note of our season of preparation for Christmas. And now as the Advent season draws to a close that sense of expectancy increases. The solemn warnings of God's judgment, of impending crisis issues in a song of reassurance, of exultation. The Lord is at hand! God is with us!

But we wonder how much feeling of this sort there is in reality among us, even among Church people. Department stores and shops bring out their Christmas decorations at Thanksgiving time and in the city one hears so many carols every day for a month that when Christmas finally comes one has little enthusiasm for singing *Holy Night*. It's difficult in the face of this to cultivate a sense of expectancy and easy to take the coming of Christmas for granted. There is little searching of heart, little repentant preparation, little cleansing of mind and spirit that our Lord when he comes may find a dwelling prepared for himself. The sense of awe, of the tremendousness of this which we are to celebrate is quite lacking. We might just as well be decorating the city for a distinguished visitor who neither expects nor requires any preparation within the hearts of the citizens who will turn out to welcome him.

We need to make much greater use of Advent than has been our custom. Advent illuminates the Christian meaning of Christmas and apart from its Christian meaning, Christmas is simply a season of gaiety and good will. It is a time to give gifts and be a little more friendly than usual, to read again Dickens' *Christmas Carol* and reflect how wonderful it would be if we could have this thing we call the Christmas spirit all the year 'round. But Christmas for us who call Christ Lord is something very different. He who was born in Bethlehem is God's son, our Saviour. We do not go to church on Christmas day to cheer ourselves with thoughts about the innocence of childhood or to nourish our hope that God's goodness may someday show itself in our world. We go to celebrate a fact. God is with us. God has taken human flesh and lived among us. And as he once came

so he comes now. His power which can redeem our lives and our society is at hand. The Lord is here.

We dare not take that fact for granted. We must prepare ourselves and then be on the lookout for Christ's coming. That is the only way a Christian can ever be ready for Christmas.

Glory to God and Peace

CHRIST came into a drab and desolate world with his personal message of "Glory to God and peace on earth," and wherever mankind has accepted his standards they have been transformed by his personality. His severity toward human error caused him to be crucified, but his love for human souls caused him to be adored by those who loved justice and hated iniquity.

It was the personal Jesus who touched the needs of men, so that in seeing him they saw the Father. Men who could not define him, loved him passionately. Now men who are incapable of loving him define him learnedly. We have substituted a definition of God for the love of the God-man seen in the primitive Church. The love of Christ constrained the early Christians to deeds of service, whereas the love of self prevents us from making much real sacrifice in his name.

This is at no time more evident than at Christmas. Our

Christian festival is about as pagan an institution as one could devise. We certainly accommodate God to circumstances at this season which is supposed to commemorate a person who died for us, but which we use chiefly to stimulate trade.

How can a Christian pretend to keep Christmas and leave Christ out? And how else can we put Christ in unless we do the thing that he commanded us to do? Even if we put the Lord's Supper on the level of observance, it was the thing that he asked us to do in memory of him, and when should one do a memorial act for one whom he reveres unless we do it on the day that marks his birth? To pretend to observe Christmas and to ignore Christ is to be guilty of a personal insult to his memory.

What is Christmas in America today? Is it a

"QUOTES"

THOU whose birth on earth
Angels sang to men,
While thy stars made mirth,
Saviour, at thy birth,
This day born again;

As this day was bright
With thy cradle ray,
Very light of light,
Turn the wild world's night
To thy perfect day.

Bid our peace increase,
Thou that madest morn;
Bid oppression cease;
Bid the night be peace;
Bid the day be born.

—SWINBURNE.

memorial to Christ or is it merely an opportunity to enjoy ourselves? Or worst still, to use him for the loaves and fishes? There is no more room for him in the inn today than there was in Bethlehem. Christmas has become so secularized and diverted from its original purpose that people are too tired to meet him at the altar. Or we have so many social engagements and so many friends to entertain that we forget Christ in our multitudinous activities.

It is not enough that we give him things, or that we give things to others. He wants us to give him ourselves. This does not mean merely that we think of him, or sing about him, or even listen to a sermon. It means that we lay ourselves on the altar of his sacrifice. It means that we join the offering of ourselves to his offering of himself. This we do when we present ourselves to him in the service which he commanded us to observe.

And what is involved in your Christmas eucharist? Is it not that you are in love and charity with your neighbors: that whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness? That you smash your complexes. That you try to find the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in his spirit of "peace on earth and good will to men."

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now. The world needs Christ but clings to its bitterness. And so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating bitterness and fear from our own hearts. This we can best do at the shrine of Jesus Christ.

Had There Been No Christmas

by G. A. Studdert-Kennedy

IF JESUS had not lived what would the world be like today? "It could not be much worse than it is," I hear the cynic say with a sneer. I wonder. It is our human way to take good things for granted and cry out against the evil that maims and mars our lives. To some extent perhaps it is inevitable that we should do this. The roots of man's divinity are in his discontent. We must take the earth for granted that we may stand and turn our faces to the sky. What use for us to ask ourselves what might have been had earth been other than it is?

And yet I have often asked myself that very question. I am told, with sound evidence to back



A drawing by Sister Jeannette of the Order of St. Helena. Sister Jeannette is now art instructor at Margaret Hall, Versailles, Kentucky, which is directed by the Order

the statement, that the fourth glacial age reached its bitterest climax about fifty thousand years ago, and that it was midst the snows of that long universal winter of the world that the first manlike beings lived upon our planet, and looked with frightened eyes upon the huge ungainly mammoth whose monstrous bones are left to tell the tale. When I have been reading of those far-off times, and as I ponder over the record of the rocks trying to picture to myself what it must have been like to live in those days when the wintry death of the great ice age crept southward over the earth, when the Arctic musk and the reindeer herds roamed round Oxford

Street and Piccadilly, the years when there was no spring, I have often laid down my book and asked myself, with a kind of awe and wonder in my inmost soul, "What if there had been no spring? What if the ice had never broken, and the white snow never ceased to fall?"

"Absurd," you say. Maybe. Perhaps all questions as to what might have been are absurd. The past is past and our only concern with it is to use it as a foundation for the future. And yet to think upon what might have been may help us to appreciate what is. To picture ourselves that endless winter may help us to see with clearer eyes the splendor of God's spring. The connection between Christmas and the end of the great world winter is perhaps closer than anyone ignorant of history would suppose. Why is December 25th kept as Christmas Day? Why does it come in the very depth of winter? We do not really know the exact date of Christ's birth. December 25th was not fixed as the birthday festival of Christ until three hundred years after he died. It was then settled not because December 25th was known to be the true date of his birth but because it was the day of the heathen mid-winter festival. Traces of that heathen festival are still with us. The burning Yule log goes back to days long ago, long before Christ, and so do Christmas trees. Behind the ancient winter festival there lay the dread that in the depth of some bleak winter the sun might really die, bleeding out its life in the flames of one last awful sunset across the western sky. That primitive dread that made the ancients pile the Yule logs up to warm the sun lest it die in winter's grip was a racial memory of the long world winter their fathers had endured.

The more we know of the human mind the more reason we have for believing that the roots of our common customs strike down into the depths of an unconsciously remembered past. The instinct that made the early Christians keep the festival of Christ's birth upon mid-winter day was the result of a very vivid experience. They felt that the coming of Christ into the world had been like the return of the sun; the winter of the world's soul was over and the spring had come. The contrast between the darkness before him and the light which he brought was to them a glaring and startling contrast because the memory of the darkness was still fresh, and the remains of it were still with them. It is less glaring to us because Christ has been at work for many years, and the memory of the darkness has faded into the dim background of our minds. We cannot easily recall it. It is only by using the written and recorded memory of history that we can make the darkness real to our-

selves. The only word which would serve to convey any idea of the darkness from which the early Christians felt that Christ had saved them would be "devilry."

If men cast Christ aside they come to believe that the world is a vast, soulless, unreasoning machine with nothing behind it but a mechanical fate which makes murderous wars inevitable and peace impossible. If they come to believe that there is nothing and no one in the universe greater and better than man and that man himself is nothing but an animal with a bigger brain, then the old fears may return, and darkness fall on the earth again. As I read some of our ultra modern teaching with its contempt of God and man, its cynical jeering at our highest hopes, its relentless analysis of our deepest feelings which reduces soul to sense, religion to sex, and all hope of heaven to a foolish dream, I feel the ancient fear return.

Men put their trust in science, but a soulless and unloving science is the most sinister superstition that has ever threatened to destroy the sanity of man. Science controlled by faith and love may lead us to the Kingdom of God, but science controlled by cynical and unbelieving intelligence will lead us back into the dark again. The ancient evil is not dead, the devils in the soul are subject to, but have not been slain, by Christ. The mystery of iniquity is still a reality. I have seen it in the days when I walked in the valley of destruction and often rubbed elbows with death. Out of the night we came, and back to the night we may return if we lose our vision of the light of the world. We may, we do continually, outgrow and leave behind the dogmatic expressions of the truth of Christ, but we cannot leave behind the truth itself unless we turn our faces from the light and move back to the darkness whence we came. If there had been no Christmas then this world would have been a different world, as different as it would have been if, in those distant days, the ice had never broken and the white snow never ceased to fall. If there had been no Christmas the night of evil superstition might still be on the earth and the ancient devils might be kings not captives bound with chains.

*Christ that was born on Christmas Day,
Laid on the world his two small hands,
Lifting it worlds and worlds away
Up to the level of love's demands.*

*And those hands hold though pierced with nails;
They hold on still in power and pain,
And they shall hold till Satan fails
And love comes to his own to reign.*

The Piebald Kitten

by William B. Sperry

THE stables in Bethlehem, like most stables in all lands, provided very comfortable residences for very comfortable cats. The large stable behind the inn was no exception and it was there in the midst of all the excitement about travelers going up to Jerusalem that a gentle and inexperienced young Tabby mothered her first set of kittens. There were four of them, a white, a black, a yellow and a piebald mixture.

The first day she was kept very busy what with feeding them and giving them their first bath, and besides she had to move so much. First the coachman's room where she had spotted a nice blanket, and then the groom's quarters, and finally an ox stall including the manger itself were used for the overflow of guests that arrived at the inn. But everyone was so busy that people did not bother her and let her go about acquiring the first principles of motherhood without being distracted.

She finally found a place near the manger where someone had hung a large piece of canvas to keep out the wind and give greater privacy and although there were other people in the enclosure, she went about her work and they about theirs, and things began to get more comfortable. Toward morning a very kind man who had helped hang the canvas and who was in and out a great deal saw her there in the corner.

"Well, for goodness sake," he said to the young woman with him, "What do you think? You're not the only mother here. Our young friend, Tabby, has presented us with kittens." And he gave her a saucer of milk. The cat purred a very nice "thank you" and felt very pleased with herself and her kittens and everything else.

The next day things went very pleasantly for the mother cat and she had the kittens all to herself undisturbed. She washed them and fed them and began to teach them to meow and to purr. The other people near the manger were amiably busy but the kind man found time to bring more milk so that the cat with the kittens began to feel a part of the household.

That night just after everyone was comfortably settled there was a knock on the stable door and a dozen visitors came trooping in. They were quiet and considerate but it did disturb both the kittens and the baby that was in the manger. But the man and the young mother with the baby were courteous about the visitors and seemed to appreciate their call so the young cat mother followed their example. When one of the visitors, a young shep-

herd, exclaimed in delight on seeing her kittens she allowed them to be stroked and even picked up and held by the visitors. They looked at them all and admired them very much, the black, the white and the yellow and exclaimed over all of them. That is, all except the piebald one that seemed to be a mixture of all the others and no one cared much about.

But they particularly liked the yellow one. "What a wise and thoughtful face!" they said, "How lovely a shade is his coat!" And after that they praised them all, all except the piebald one, and went home.

The next day again went very pleasantly. Both little families were comfortable and the kind man fussed about the mother cat's bed to see that she and the kittens were all right. This night when the mother cat went to bed she was thinking that while the shepherds had been very kind she hoped there would be no visitors tonight to upset the kittens' schedule. But she was disappointed.

Hardly had she finished the ten o'clock feeding when there was a noise outside and voices and someone thrust aside the canvas curtain. The mother cat looked up and there standing almost inside the door was a camel. "My gracious," she thought, "can't we have any privacy at all?" But she did not say anything because again the kind man was being very courteous and the camel did not actually come into their quarters.

Three men in very gorgeous robes each carrying a handsome box came in and walked over to the manger. The cat heard them talking quietly with the man and the mother of the baby and saw them hand the mother the three handsome boxes. Presently the three men said goodnight and started out. One of them, a very tall dark man, saw the mother cat and the kittens.

He was delighted with them and called the other men to see. The cat submitted to their caresses and as she did the night before allowed them to hold the kittens. They admired them very much and praised them all extravagantly, that is all except the piebald one that seemed to be a mixture of all the others.

But it was the black one that pleased the tall dark man.

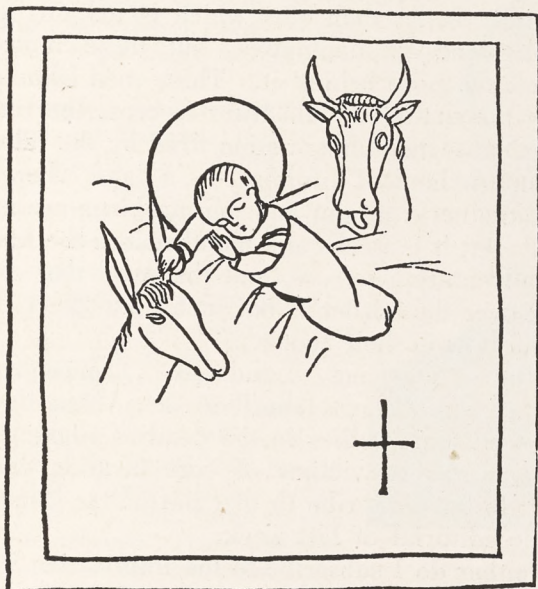
"What grace!" he said, "And hear that little purr, why he'll have a wonderful voice! And that sleek shining coat! That, my friends, is a very fine animal."

The mother cat was very pleased, but she gave

the little piebald kitten a couple of extra licks with her tongue as she cleaned him because no one seemed to care about him.

The following day was not so pleasant as the others. During the morning the captain of the Roman guard of soldiers that was patrolling the village strode into the stable and wanted to know what was going on. He asked a lot of questions about who the kind man was and who the mother of the baby was and even who the baby was although anyone could see that it was just a baby.

But the man and the mother were respectful and the captain of the guard admired the baby so the mother cat felt that perhaps things were all right and she would not have to move again with her family. As the Roman soldier was going out he, too, saw her with her kittens. And he, too, admired them very much. He was a bit more rough than



the others but he did think they were very wonderful kittens, all except the piebald one that seemed to be a mixture of all the others. But the white one he thought was best of all.

"See the dignity of that little animal, young as it is," he said. "There is beauty for you, and intelligence, too. The others no doubt will be good household cats but there is something really distinguished about this white one."

Of course the mother was pleased but she was not too happy about this visit and felt a little anxiety about this constant stream of visitors. After the soldier left the kind man said he better go into town and see what was going on.

Something apparently was going on because the man stayed away most of the day and when he came back he looked troubled.

"I've been asking people about things," he said, "and they tell me this is not a very healthy place to raise children. I'm thinking of going to Egypt."

The mother of the baby said that would be all

right and for him to do whatever he thought best. So they got ready to leave.

THERE was a little donkey at the other end of the stable who was going with them though obviously he did not want to go. Finally things were about ready and as soon as it was dark they would begin their journey.

The mother cat was in a quandary. She had become much attached to this family and did not want to leave them. Neither did she want to leave her stable home, but to be left by herself with four little kittens was not very pleasant to think about. And the baby's mother was equally unhappy about it. She thought it a shame to leave behind such lovely kittens and remembered that shepherds, who usually know a good deal about kittens, had thought that the yellow one had very special characteristics. The man reminded her that the tall dark visitor in the gorgeous robes had said that the black one was unique among kittens and admired that one most of all. The mother agreed but also recalled that the Roman soldier had stated positively that the white one both in appearance and intelligence showed signs of noble lineage. And the mother cat was thinking that there was another one that seemed to be a mixture of all the others.

But it was agreed that to take the kittens on the journey would be impractical and the kind man gently reminded the mother of the baby that such things frequently happen to kittens and mother cats and that usually they get along somehow.

So that was that; and the mother cat heard all the conversation. No doubt they are right she thought, and after all with kittens that have made such an impression as young as they are no doubt they will make their way in the world. But she was unhappy about it and watched the preparations for departure while she turned matters over in her little cat mind.

No one paid much attention to what she was doing except the donkey who teased her about not broadening her mind with travel although he really envied her for being able to stay in the stable. When everyone was ready to go the donkey bid her a raucous goodbye and gave her a knowing wink, but the mother cat just stared with the careful mask of indifference that she had learned from her cat mother.

The little party journeyed out into the night and were well out of the village when the mother asked the kind man what time it was. He told her and wondered why she asked. She said it was because she did not think it was time to feed the baby but she thought she heard him cry.

So they stopped the donkey who was quite pleased to be halted but not much surprised, and they looked in the baby's crib.

Back in Bethlehem the mother cat was looking at her babies, too. And she was very proud of them, the yellow, the black and the white and she knew each one of them was a very special kitten. Then she closed her eyes and purred a little prayer for the piebald one that seemed to be a mixture of all the others and that no one cared about, and though he was not with her she felt especially comfortable about him and his future.

Talking It Over

By
W. B. SPOFFORD

EDITORS of THE WITNESS at several meetings have discussed International Policy, with the editorial found last week the final result. However, as the editorial was first presented this sentence was not in it: "We recognize that reports of the Russian treatment of populations in territories under their control gives justifiable rise to such fears." After considerable debate we voted on whether or not this sentence should be inserted. Since I alone voted "no" I want to state my reasons.



There has been a great deal of talk about Russian concentration camps, forced labor, their bad treatment of people generally. But until facts, as distinguished from stories, are offered to support the charge I refuse to be a party to such accusations. I have talked to a number of men, including churchmen, who have travelled recently in Europe who say that the Soviets have concentration camps and use slave labor. But when you get down to cases they all admit they have not seen them themselves—they have just been told they exist. It is second-hand information on what they call "good authority," which for this very reason may be the more biased.

Time and Tide is a conservative British publication. There recently appeared in its pages an article by Marguerite Peacocke, an English woman who has lived in the British zone of Germany since the occupation. She declares that up to a year ago "Germans in the western zones regarded the Russian occupied territory as a prison from which it was almost a miracle of good fortune to escape." But in the past six months, according to this eye-witness, the attitude of Germans in the western zones has undergone a revolution. Today there is a "growing German belief that in the Russian zone, if you are of use, you are treated

as a full independent citizen with a freedom from 'occupation' and foreign domination which is unknown to Germans in the British zone." Because of this "engineers, the scientists, the skilled trained men of every trade and profession" are crossing the border into the Russian zone at the rate of an estimated 300 a night, even though if caught it means six months imprisonment and a fine of 2,000 marks. This exodus is not just talk. Miss Peacocke went out herself to see for herself and describes in detail how the line crossers got over—"worming their way caterpillar-fashion along the ground, pack on back." She concludes her article with this statement:

"Somehow the Russians have discovered the secret of industrial reconstruction. With it they have discovered the secret of attracting the best brains and most skilled hands from our zone to theirs. Their propaganda is vital and convincing, infinitely better than ours which is insipid, uninspiring and unimaginative, but there must be something more behind it. These men who come from the shattered, idle Ruhr to cross the line at night, have their imagination fired by the tales of a modern land of promise — a land where the furnaces never go out and the machines are never idle. But it is weeks and months since the first of the adventurers set out, and the word that comes back over the border is not such as to deter those who follow in their footsteps."

Which does not sound like "concentration camps" and "slave labor" to me. Men do not crawl on their bellies in the dead of night to become slaves or victims of concentration camps. So I do not subscribe to that particular statement in the editorial of last week.

Neither do I subscribe to the implication in the editorial that Russia's ardor for world cooperation has cooled. For good and sufficient and, if you like, selfish reasons, the Soviet Union desires peace above everything else. Russia knows also that agreement between the Big Five on major issues is essential to preserve peace. That is why she takes the position she does on the veto, as anyone can discover if he will read the speeches made at U.N., not just newspaper accounts of the speeches, and thus make a serious effort to understand what this veto business is about. And while on the subject it would be well, so it seems to me, to keep in mind that we are the nation possessing the veto-to-end-all-vetoes. Possession of the atom bomb may be a matter of pride that borders sometimes on arrogance to an American. But if you happen to be a Christian as well as an American I think it should make us both humble and penitent.

As for last week's editorial as a whole, I am of course wholeheartedly with its spirit and purpose, as are all the members of our editorial board.

California Diocese Promotes Family Institutes

Contrast Made Between Homes Hundred Years Ago And Present with New Problems Resulting

Edited by Sara Dill

Berkeley, Calif.:—A new experiment of the department of Christian education is the family institute or parents' weekend. As carried out at St. Alban's Church, Albany, Calif., Canon Vesper Ottmer Ward, director of Christian education for the diocese of California, spoke at a dinner-meeting on Friday evening, November 29, and then conducted the seminar on Saturday evening and Sunday afternoon, as well as addressing the church school and preaching at the men's Advent communion.

The opening seminar dealt with the family of the year 1815. The husband was the boss; children were seen and not heard, worked on the farm, had little schooling, belonged to father, and there were a lot of them; mother spent all her time in the home, had no legal or property rights, could not get a divorce, was the teacher, and found a restricted social outlet in the church. The community backed up this arrangement, and the family was a self-sustaining unit with little contact with the outside world. Practically no money changed hands, and farmers were 99% self-sufficient. There was a religious sanction for this social order, and community solidarity gave meaning to the rules and customs.

In 1946, the same social heritage within the family has continued without the same controlling factors behind it, and this is the chief contribution of the community to the breakdown of the family. The community has taken over most of the functions formerly performed in the home, including schooling, clothing and feeding, entertainment, police protection, economic life, health factors, and public utilities. In this tension between the old view of the family and the new functions of the community there have been produced rugged individualism, the struggle for life, insecurity, over specialization, greed, suicide, divorce, mental disease, sexual tensions, and various escape mechanisms.

The second seminar restated the problem by recalling to the participants the change from rural to urban-centered populations. Whereas

in 1800 the population was 90% rural, today it is only 40% rural. Whereas labor was free, there were early marriages, and the death rate was high, the new day has brought such diversification that the family no longer is a controlling factor in our culture. On the debit side, there have accrued the tensions mentioned



Randolph Crump Miller, professor at Church Divinity School of the Pacific, who promoted unique seminar in parish he serves

above, summarized by a Roman Catholic magazine as follows:

"Mr. Business went to mass
Each and every Sunday.

Mr. Business went to hell
For what he did on Monday."

At the same time, there have developed many important new factors on the credit side: better health, improved and widespread educational opportunities, respect for individual persons (not individualism), better food, improved functioning of the churches, and the concept of social redemption in family and church.

As the safeguards of the old-time family have been broken down, the patterns of family life have changed in a democratic direction. Thus, the more difficult formation of a democratic family has no sanctions but love, in which an unselfish and creative relationship between husband and wife is basic.

The final session made it clear that society as it now functions has for the first time made possible a truly Christian family. The equal rights of women provide a community basis for interdependent and mutual love, as symbolized by dropping the promise to "obey" from the marriage service. Because women can be self-supporting, they are now free to obtain divorce (and this is a gain in spite of its abuse!). The family is now dependent upon the community for food and utilities, and this can aid in providing family integrity against the intrusions of irritating community factors.

The maintaining of the Christian family permits of no magical solution. A series of lectures can only point to possible activities. A dynamic relationship between church and home will build mutual support for the only two institutions seeking Christian goals. Because marriage is a fundamental vocation, the church must provide more thorough training than the usual premarital counselling makes possible. There should be preliminary education on the proper age-levels in confirmation classes, in church school, and in young people's groups. The church also should provide more adequate help for counselling those with marital difficulties. A long range program for study of husband-wife relations, the nature and needs of children, family recreation, and family religion is necessary.

Religion in the home cannot be injected from without, nor maintained from within by the old patriarchal family prayers. When the foundation is provided in terms of Christian attitudes and cooperation with the church, the other expressions of devotion in the home will grow naturally and normally from the thankful hearts of those living a full and abundant Christian life.

Great Response

Wilmington, Del.:—People as far away as California heard about the Thanksgiving service at Christ Church, Christiana Hundred. People in Texas and Minnesota and North Carolina heard of it, too, largely because newspapers gave advance publicity to this unique service reported in *THE WITNESS* December 5. What gave the occasion news value was that people came to church bringing live pigs, turkeys, chickens, canned peaches, baby clothes and all sorts of things.

The idea originated with a re-

turned war veteran, former Major Robert N. Downs, who was made head of the committee in charge of the project. In the past children of the church school had brought toys to church on Thanksgiving Day to be distributed to less-fortunate youngsters. This year Mr. Downs suggested the whole parish had a chance to thank God for many blessings, especially for sparing this country the ravages of war-torn Europe.

Tangible thanks could be expressed he pointed out by following the Biblical custom of bringing tithes. Mr. Downs' suggestion met with such enthusiasm that Christ Church members needed trucks and cars and limousines to bring their generous contributions. Before ten o'clock Thanksgiving morning the trucks began to arrive loaded with steers, sheep and other livestock. Before long the churchyard took on the look of a country fair. A huge tent was erected and tables were put up to hold the canned food, wearing apparel and other donations.

The bounty of food and clothing is to be distributed on a non-sectarian basis to needy families in the neighborhood of the church. Perishable items were given out immediately. Some of the canned food is being stored by the rector, the Rev. William C. Munds, to be distributed as it is needed. Likewise, some of the livestock was returned to the farms of the donors to be held until needed for distribution to the poor.

The many members of the parish and other interested persons who had deposited their gifts then made their way into the old church for the Thanksgiving service. A throng was on hand to hear the guest speaker, the Rev. Charles L. Candee, pastor emeritus of Westminster Presbyterian Church, Wilmington, who spoke on liberty and democracy in this country.

Mr. Munds, in expressing thanks to the congregation, lauded the

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tithers and asked that this revival of a traditional custom, which can be traced back to the Pilgrim Fathers, be continued from year to year at Christ Church. He also expressed his thanks to Bishop Arthur R. McKinstry for attending the service. The collection taken during the service was given to one of the Bishop's favorite projects, St. Michael's Day Nursery.

Since Thanksgiving Day both the Bishop and Mr. Munds have received letters from persons throughout the country who read of this unusual service and wished to learn more of the details. Many expressed the hope that their churches might follow the example of Christiana Hundred on future Thanksgiving Days.

Vatican Agents

Washington (RNS): — A spokesman for the federal department of justice said that the agency had "no comment" to make on the request by editors of a number of Protestant journals for a grand jury investigation of representatives of the Vatican in the U. S. to discover if they "are violating the foreign agents' registration act."

Referring specifically to the case of Archbishop Stepinac of Yugoslavia, the editors charged that Roman Catholic canon law which prohibits Catholic civil officials from bringing to public trial a priest or member of the hierarchy, "means in effect that members of the Roman Catholic hierarchy, priests and even lay Catholics who accept this claim are to that extent representatives of the Vatican as a foreign power." (See WITNESS, Nov. 28, Talking It Over.)

They alleged further that "if this

reasoning be correct, it can only mean one thing: such members of the Roman Catholic Church in the United States of America must comply with the provisions of the foreign agents registration act."

Issue a Warning

London (wireless to RNS): — The Roman Catholic hierarchy of England and Wales has issued a joint statement warning that Romanists may not attend non-Catholic religious services held in conjunction with civic functions, like Remembrance Day when men who died in the war are remembered. Copies of the statement were sent to parishes throughout all dioceses. Criticizing attendance of Roman Catholic mayors and other officials at these non-Catholic services, the bishops declared "they should be encouraged to attend mass or services in their own church and only be present at the non-religious part of public functions."

Act in Strike

St. Paul, Minn. (RNS): — Protestant ministers played a prominent part here in seeking to end a strike of public school teachers. The executive committee of the ministers' association of the St. Paul Council of Churches met with both the teachers' union negotiating committee and with the St. Paul city council. In a public statement, the ministers called upon "all parties concerned to place human interests above material interests."

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standards for our teachers and proper equipment of our schools are more important than low taxes and huge profits," the ministers' committee declared. "We urge that both the city council and organized teachers reach an immediate agreement which will enable the schools to be reopened without further delay. We believe that a long-term plan for educational and municipal improvements will necessitate changes in the city charter per capita tax limitations and urge that such action be taken as will make this an actuality."

World Relief

New York:—Plans are developing rapidly for the Episcopal Church's participation in world relief as provided for by act of General Convention last September. Convention fixed a goal of \$1,000,000 for 1947, and the first step is to train leaders in all parts of the country to present the needs to congregations all through the Church.

Robert D. Jordan, National Council's director of promotion, has re-

turned from Europe with a documentary motion picture showing how the Churches are working to relieve human need. This picture is to be shown in all parishes early in 1947.

Bishops at present are appointing diocesan leaders who will be prepared to tell the story and exhibit the motion picture at special parish meetings, at which an offering will be received.

Rural Workers

New York:—The Rev. E. Dargan Butt has been appointed part-time executive secretary of the Rural Workers Fellowship and takes up his new work January 1. He was formerly director of the Franklin County Rural Parish, Tennessee, and lecturer on rural work at the School of Theology, Sewanee. More recently he has been doing research at Seabury-Western Seminary and teaching on rural Church methods as well as assisting the Rev. Joseph Moore in directing field work in the pastoral theology department.



Madonna of the Road

By that first Christmas what holiness was added to motherhood, what tender care for every child!

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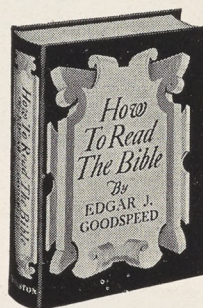
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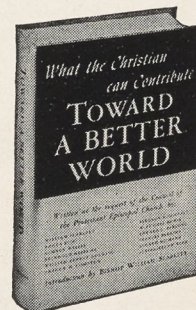
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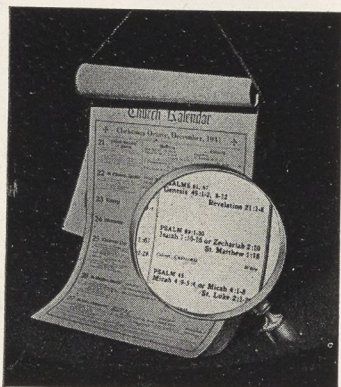
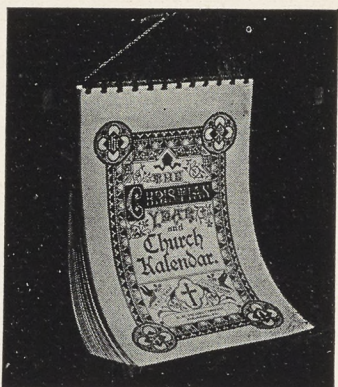
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Fifteen Million

New York:—About 43,000 ministers and surviving widows and children are receiving pension and relief benefits aggregating \$15,000,000 a year from the twenty-one ministerial pension funds holding membership in the Church Pensions Conference. The Conference, which held its 32nd annual meeting in New York in early December, is a deliberate body made up of the executives of the various pension funds. The two largest Churches represented are the Southern Baptist and the Methodist, each having about 24,000 ministers.

Of total funds aggregating \$230,000,000, the actuarial reserve funds amounted to \$142,000,000. The proportion of such funds is increasing each year.

A paper describing The Church Pension Fund was presented by Gilbert E. Ault, its actuary. Robert Worthington, executive vice-president of the Fund, is the president of the Conference.

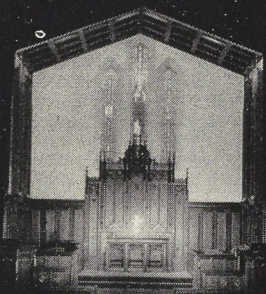
New York to Elect

New York:—A special convention of the diocese of New York is to be held on January 28 to elect a successor to Bishop Manning who retires on January 1. This announcement was made on December 10 from Bishop Manning's office.

Student a Delegate

New York:—Virginia Markham, a student at Union Seminary and a resident of Windham House, Episcopal hostel, has been chosen to attend

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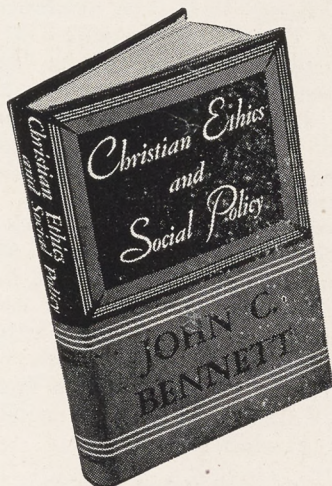
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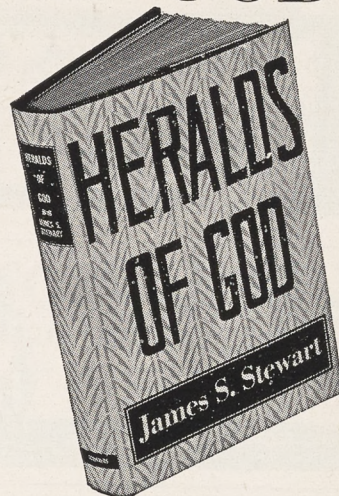
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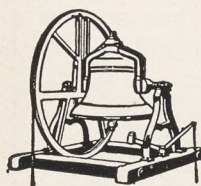
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the ecumenical institute to be held at Celigny, Switzerland. Miss Markham was a member of the faith study committee at the Auxiliary meeting in Philadelphia and was the youngest member of the group. She sails for Europe on January 2.

Labor Discussion

Elmhurst, N. Y.:—A conference on the Church and organized labor was held at St. James' Church, here, on December 15th, sponsored by the Long Island departments of education, social relations and youth. It was the seventh in a series on Understanding Our Nation. It opened with a panel in which a number of leaders of the CIO, AFL and the Railroad Brotherhoods, took part. The speaker at a supper meeting, at what Bishop Jenkins, retired of Nevada, presided, was Ellis Van Riper, who is a leader of the Transport Workers Union and a member of St. Simon's, Brooklyn.

Parish Scholarship

New Haven, Conn.:—Some months ago the Girls Friendly Society of St. Paul's Church here started to raise a fund as a memorial to Mrs. Elizabeth Merrill Cook, who was a devoted worker of the parish, particularly among girls. It is now announced that \$1119 was raised. The sum of \$1,000 will be used, both interest and principal, to aid young women to become leaders in the Church, the selections to be made by the rector, with the advice of a committee representing the society. The rest of the fund will be used for a silver alms basin, also a memorial to Mrs. Cook.

Church Consecrated

New York:—St. Ambrose Church was consecrated by Bishop Manning on December 7th. The rector is the Rev. E. Elliot Durant.

Canon T. O. Wedel Explains

(Continued from page 6)

pression of thanks on the part of the Presbyterians present for having been given the opportunity to discuss the great problem of unity with their Episcopal brethren of the Diocese of Delaware. Many others asked Bishop McKinstry to give them an opportunity in the near future to continue the discussion so profitably begun.

All present agreed that it had been an historic occasion and that the ecumenical movement in Delaware had been greatly strengthened thereby.

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BACKFIRE

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

MR. EUGENE P. WHITTIER
Layman of Winthrop, Mass.

In response to your appeal for Christmas gift subscriptions I am sending along three and a check to pay for them. I want to tell you how much I appreciate the job THE WITNESS editors are doing. Our world, and in particular our western portion of it, is verily a wilderness. Your voice is always clearly articulate and the little I may do I feel very worthwhile. For one like myself, a life-long churchman, your message brings encouragement to remain in an institution where the bulk of its adherents are so apathetic and morally lazy. THE WITNESS is a leaven. May a deserved success attend your efforts.

* * *

RUTH M. MOODY
Churchwoman of Fullerton, California

I am writing to protest your running an ad (Oct. 31) for an organization called "Spiritual Mobilization." We need to be aware of organizations masquerading under such titles as we have had plenty of experience this past few years to open our eyes to the dangers of "Christian Fronts." Some clergyman to whom it was directed might be misled by some of the names of those interested as they include some college presidents, though the names of some of the others are certainly familiar as reactionaries.

THE WITNESS has always followed the policy of being fair and progressive, promoting social benefit. I enjoy it very much and always send it to a friend. Please investigate all ads carefully before accepting them.

ANSWER: We have on various occasions, in news stories and articles, pointed out our disagreement with this organization. However, in common with other religious journals, it is at present our policy not to censor advertising of a political character. It is clear, we are sure, to our readers that advertisements do not carry editorial endorsement.

* * *

MR. GRANT W. SEIBERT
Layman of New York City

Here is some backfire I have been saving for you for a long time. The immediate occasion for it is the anti-catholicism expressed in "Talking It Over" of Nov. 21st and 28th. Your unwarranted attack on a great churchman, Francis Cardinal Spellman, a great Catholic, followed up by your comments on the trial of Archbishop Stepinac was just too much for an Irish churchman like myself. I am an Anglo-Catholic and intend to remain one but I greatly admire Cardinal Spellman. Shame on you, sir. Bad taste and un-Christian. Ditto for your article on the Stepinac trial. Most Protestants I know admit the trial was unfair. Demonstrations were permitted in open court, in itself certainly sufficient cause for mistrial. The point is that, guilty or innocent, the Archbishop was railroaded into jail; he never had a chance to defend himself.

Evidently you are one of those foolish Protestants who derive comfort from misfortunes to Roman Catholics, failing to see that this is the largest Christian Church in the world. Their fate is linked up with ours inextricably. Evidently Spofford is a very low churchman. This

would be had enough, but he even regards the Thirty-Nine Articles as binding. That is the pay-off. Most Anglicans I know regard them as archaic and of historical interest only. Ours is a positive faith, not one based on negations. Quite sensibly, of course, the Church no longer requires allegiance to the Articles. We are Catholics, not Protestants, when the chips are down.

ANSWER: The column did not say that the Thirty-Nine Articles were binding. It stated that the Stepinac trial gave relevance in our day to the 37th article, and stated that "maybe we'd better give them some attention."

* * *

MRS. FRED E. BIRTCH
Churchwoman of Detroit

It seems to me the whole splendid fabric that is our Church, through the best efforts of many of our Church papers, clergy and laymen, is becoming so punctured with public and private criticism and disruptive analysis as to cause many a person to wonder if it has the strength to sustain a world in distress or even to succor a single soul in search of salvation.

The pendulum has swung far from the time when we sought to smother censure and spoke more in praise, to the present when we hear little save where the Church has failed; its shortcomings and errors, its wrongdoings and mistakes. We are analyzing the Church to distraction.

Give us more of the majesty of our Church in the messages of our clergy. Let us call the upward and onward roll of its history in our Church papers that we may be inspired to faith in its future. With an upward and onward motion let us majestically re-weave the frayed fabric that is the Church today, so torn by its interminable critics—public and private, pulpit and press.

* * *

REV. JOSEPH H. HARVEY
Rector at Roswell, New Mexico

The editorial "Dear Reverend" (WITNESS, Nov. 28) recalls a poem written by Bishop Atwill of North Dakota when he was a rector:

Call me Brother, if you will.
Call me Parson, better still.
Or if, perchance, the Catholic frill
Doth your heart with longing fill—
Though plain Mister fills the bill,
If that title lacketh thrill,
Then even Father brings no chill
Of hurt, or rancor, or ill will.

To no DD do I pretend
Though Doctor doth some honor lend,
Preacher, Pastor, Rector, Friend,
Titles, almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend
Who blithely calls me Reverend!

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for the Lord is born to us"*

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