

# The WITNESS

10¢  
A COPY

December 20, 1951



"O COME ALL YE FAITHFUL . . ."

PEACE IS STILL GOD'S PROMISE



## 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 (and 9 Holy Days ex-  
cept Wed. and 10 Wed.) Holy Com-  
munion; 8:30, 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  
Sundays: 9 H. Comm.; 11 Sermon.  
Weekdays: Tues.-Thurs., Prayers - 12:30.  
Thurs., and Holy Days, H.C. - 11:45  
Fri., Organ Recital - 12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10:10  
a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Com-  
munion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a. m. Holy Communion.  
9:30 and 11 a. m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p. m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a. m.; Wednesdays and Saints  
Days at 8 a. m.; Thursdays at 12:10  
p. m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

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Sunday: 8 a.m., Holy Communion; 9:30  
a.m., Church School; 11 a.m., Morning  
Service and Sermon; 4 p.m., Evening Ser-  
vice and Sermon.  
Wednesday 7:45 a.m. and Thursday 12  
noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11  
a.m., Morning Prayer - 1st Sunday, Holy  
Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy  
Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11 a.m.,  
Morning Prayer and Sermon; 8 p.m., Ser-  
vice of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
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The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
New York City  
The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 8.

### PRO CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30  
p.m.; Mon., Tues., Thurs., and Sat., 12;  
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. STEPHEN'S CHURCH

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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday,  
12:30 - 12:55 p.m.  
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12:30 and 5:30 p.m.  
Two hundred hearing aids available for  
every service.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30  
p.m. recitals.  
Weekdays Holy Communion, Wednesday,  
7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

CAMBRIDGE  
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.  
Thursday, 7:30 a.m.

### TRINITY CHURCH

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

### CHRIST CHURCH

INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10  
M.P. and Sei. 11  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;  
H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School,  
10:50; M.P. 11  
Weekday: Thurs. 10. Other services as  
announced.  
Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N  
HC; Evening, Weekday, Lenten Noon-Day,  
Special services as announced.

### CHRIST CHURCH

NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and  
11 a.m., Church School; 11 a.m., Morning  
Prayer and Sermon; 6 p.m., Young People's  
Meetings.  
Thursdays and Saints' Days: Holy Com-  
munion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William M. Baxter  
Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.-High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

"The Nation's Church"  
Second Street above Market  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9:30 and 11:00.  
This church is open daily.

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. Eugene M. Chapman,  
Rev. E. Laurence Baxter  
Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11



**STORY OF THE WEEK**

## Christmas Observances Stress Religion in Many Cities

### Pageants, Processions and Pronouncements Bring Christ Into Holy Season

★ Christmas is being observed in various ways in communities across the nation, with noteworthy trends away from commercialism in many places. One of the newsworthy events was the statement issued by the ministers of Durham, N. C., calling for the restoration of a religious emphasis. They asked that Christmas cards have a definite Christian meaning; less Santa Claus and more about the Nativity; more pageants in churches; carols in homes for the aged, hospitals, jails, stores and factories; stop using "Xmas."

Philadelphia and Detroit ministers made the front pages with appeals that less liquor be consumed at office parties, the latter group stating that "this is a frank appeal to the conscience of all, but especially to that of the business community. Let there be 'office parties' without the alcoholic factor which too often results in a man attempting to drive home when he is in no condition to do so safely. And if he does arrive home, he is so intoxicated that Christmas is largely spoiled for his family. Let management assume its share of responsibility for preventing many of these unfortunate situations."

Detroit also had a carol festival with more than 1,000 singers from 70 Protestant and Eastern Orthodox churches, together

with the 75 piece orchestra of a local high school.

Los Angeles, characteristically, put on a big show when more than 4,000 choristers from 439 churches took part in 32 simultaneous performances of Handel's Messiah, with an estimated 40,000 attending. One of the most unusual of the presentations was at Grace Methodist church where the oratorio was sung by interracial choirs composed of Negro, Mexican, Japanese, Chinese and Russian singers.

At Opelousas, La., Protestant and Roman Catholic clergymen participated in a program when a Nativity scene was unveiled on the courthouse square. Bands and glee clubs from schools in the area then presented carols for the two weeks before Christmas.

The first Christmas parade in the history of Yankton, S. D., was held with 30 religious, social and civic organizations participating in a mile-long procession.

Nearly 600 ministers and their wives were guests of the planetarium of the University of North Carolina at a special showing of the "Star of Bethlehem," with several stating that it demonstrated the harmony of science and religion.

At Van Nuys, Calif., the churches fostered a return to

the real meaning of Christmas with a parade in which 25 floats depicted scenes from the life of Christ, designed for the most part by top designers of the movie industry in Hollywood.

Unique in the way of decorations were those in the streets of Escondido, Calif., where local artists did paintings that told the Christmas story. Painted on plywood with oils and weather-proofed, the pictures are grouped around the civic center. Ministers served as consultants in the project.

One of the most beautifully decorated towns is Milford, Pa., where many people build elaborate scenes of the Nativity on their spacious lawns, and on a precipice high about the community a large electric star sends out its message.

In Toledo many methods are used to "keep Christ in Christmas." Automobile stickers are distributed bearing the Christmas message; a Christmas poster contest for children and a city-wide songfest are a few of the plans inaugurated this year.

Completely devoid of commercialism, Enid, Okla., staged a parade with 16 floats and four community bands. It was the second year that church and school-built floats had replaced grotesque rubber balloon figures of former years. They were built around the Christmas story from the Bible and judges awarded merchant-supplied prizes to those reflecting originality and most nearly depicting their characterization. Playing of Christmas carols from atop the city's tallest building was also a part of the observance this year.

In Washington, D. C., the churches cooperated in providing religious music for shoppers



# EPISCOPAL CHURCH NEWS

in the department stores by sending their choirs to give concerts of sacred music.

Protestant and Roman Catholic organizations in Cincinnati cooperated in calling on business men and the public to help "put Christ back into Christmas" by using religious greeting cards, window displays with a spiritual emphasis and temperate office parties.

The longest Christmas tree lane in the world was the boast of Fresno, Calif., and it attracted visitors from many states. Two miles of Van Ness Boulevard, flanked by towering cedar deodara trees were illuminated each night from December 21 to 30, with some 73 elaborate scenes from the Bible shining from front lawns. Twenty church choirs did nightly caroling, sponsored by the local council of churches.

## PARISH PAPER PRINTS LAMONT ARTICLE

★ The bulletin of the Church of the Holy Apostles, St. Louis, recently published in full the article that appeared in a pamphlet, "Soviet Aggression: Myth or Reality?" by Corliss Lamont. In a foreword the rector, the Rev. George Easter, explains that "it is printed in a religious journal, not because it reflects partly the political thoughts of the editors, but because it represents a critical viewpoint on peace and on the possible establishment of an atmosphere of international mutual trust upon which peace might be built. It is not published with any intention to suggest that this is the 'correct' Christian attitude in the East-West controversy, but to stimulate your thought and discussion on the issues facing our nation today, issues to which religious values are very relevant."

The Lamont pamphlet was commended by the Episcopal

League for Social Action, which sent it to all members. Copies can be obtained at 5c a copy by writing that organization at 2006 Walnut Street, Philadelphia 3.

## CHURCH PENSION PAYMENTS

★ The Methodist Church paid the largest amount in pensions last year: \$8,469,104 to 13,747 recipients. The Pension Fund of the Episcopal Church was second with \$2,543,444 and the Presbyterians third with \$2,238,630. Pension boards of 22 denominations and two church related agencies paid \$23,444,541 in pensions and relief benefits in 1951.

## KINGSBURY LECTURE AT BERKELEY

★ The Berkeley Divinity School chapel was filled on November 26th for the Frederick J. Kingsbury lecture, delivered by Bishop William Havard of St. David's, Wales. Bishop Havard's subject was "Church and society in the Anglican tradition; the problem of the welfare state." After tracing historical

antecedents, he spoke with feeling of the effects on character of the long unemployment crisis in Great Britain, which he himself had seen at its worst as vicar of a large Welsh parish—yet warning also that the state's necessary care for basic necessities is in danger of weakening the valuable self-reliance of the individual.

## ARKANSAS YOUTH HAVE MEETING

★ The Rev. Rayford McLean, rector of St. Mary's, El Dorado, Arkansas, was the speaker at the banquet held in connection with convention of young churchmen of Arkansas which met at St. John, Fort Smith, December 7-9. Each group in the diocese sent a delegation of young people and adult counsellors.

## ROBERT D. JORDAN ON LEAVE

★ Robert D. Jordan, director of promotion of the National Council, has been on leave of absence for some time, and has been given sick leave until at least January.





# The National Council Holds December Meeting

★ The National Council, holding its December meeting at Seabury House, adopted a resolution opposing "vigorously" the "confirmation of President Truman's nomination of an ambassador to the Vatican which means inevitably the presence of a papal nuncio in Washington."

Four reasons were given: violation of separation of Church and state; gives the Roman Church overwhelming precedence over others; enables that Church to exert special influence upon our government; it increases religious controversy and intolerance in a time when the need for national unity and for cooperation between Churches is imperative.

The Council urged dioceses, parishes and individuals to make their objections known to the President and to their Senators and Congressmen.

## Spencer Ervin Answered

The Council answered President Spencer Ervin of the American Church Union, who had objected to the use of the word "Protestant" in the pronouncements of the National Council of Churches, by saying in effect that there was not much they could do about it. "We realize that the 'Protestant-Catholic' position of our Church raises some difficult questions regarding our participation in the National Council of Churches," the statement declared. "Our Church is under a continuous handicap in maintaining its dual nature. The question of terminology is so difficult. There are no adequate terms to describe the situation. The World Council has used 'ecumenical' which is not wholly understood by the people. Even the word Anglican has this difficulty. It is all the more confusing since we are the only

member Church in the Council which has the word Protestant in its title. Furthermore, this question is not resolved in our own Church. There is the utmost desire on the part of the National Council of Churches to understand the point of view of our Church in this perplexing matter. It is conceivable that instead of any reference by the National Council of Churches, in their official statements, to 'The Protestant and Eastern Orthodox Churches' it might avoid some difficulties and on the whole be better to refer in official statements to the constituent members as 'The Cooperating Churches.' Indeed there is a growing tendency on the part of the general assembly, as has been voted, to use such phrases as the 'Cooperating Churches' or the 'Constituent Churches' in their official statements.

"You request that we protest programs in which we can not or do not take part. We must remember that the program of the National Council of Churches is an overall program on a very widely flung field comprising eight organizations. No constituent Church can always be protesting any particular part of the program in which its membership would not care to participate. There is no compulsion upon any constituent Church to accept the whole program and it is only accurate and fair to state that no one of the cooperating Churches does accept the whole program. 'Praising and commemorating the Continental Reformation' in an observance of Reformation Sunday may appeal to some of the cooperating Churches. While the extremes of the Continental Reformation would make no appeal to our own people, nevertheless most of them would have great sympathy in stressing the

importance of the Reformation in England which gave the Anglican Communion the English Bible, The Book of Common Prayer and made clear its position as sharing in the doctrine, the sacraments and the orders of the Apostolic Church.

"We frankly admit our concern over such doctrinal statements as 'Our Protestant Heritage' and 'What Protestants Believe.' If such publications were to continue we might well, as a Church, voice a vigorous protest, because we believe that the National Council of Churches is going outside of its province in attempting to make doctrinal statements which could be approved by all constituent members. We cannot believe that Eastern Orthodox members are any happier than are Episcopalians over such inadequate doctrinal statements as cited above.

"However, we feel that these are far from adequate reasons to justify disassociating ourselves from the overall program of the National Council of Churches. We feel that the general board of the National Council of Churches should be advised of our concern, as a constituent member, a concern which we believe is shared by others. We further believe that the general board of the National Council of Churches would appreciate and take cognizance of such a statement setting forth such concern. But for the Episcopal Church to be constantly disassociating itself, or voicing a protest when we cannot follow in any particular part of the program of the National Council of Churches, is unnecessary. No one really misunderstands the situation. We do well to remember that the Orthodox Churches are among the Cooperating Churches and that the Greek Orthodox Church has applied for membership. Certainly these Churches, quite as Catholic as our own, have no intention of subscribing to every item in the program of the National Council of Churches.

"We are living in a very cha-



otic world and we must believe in cooperation wherever possible. We are making no sacrifice of principles, and that being so we believe it would be a tragic mistake not to cooperate and especially so when through our cooperation we are making a real contribution and likewise receiving a great deal in every area of Christian activity—education, missions and Christian social relations. In the administrative field of the National Council of Churches the leadership of the Episcopal Church is very evident. All this we are doing, and still hold firmly to the doctrinal worship and discipline of our own Church. The National Council of Churches is not yet a year old. Patience and time and understanding are required. We would reemphasize the statement of our elected representatives to the general board of the National Council of Churches published on April 27—'We have great faith in this new venture and we are persuaded that the Holy Spirit himself is guiding the member Churches by this means into a fuller and deeper appreciation of one another.' In that spirit we confidently ask the continued prayers and patient understanding of our Church people, both clerical and lay."

On motion of the Rt. Rev. Dr. Hobson, seconded by Dr. Kuebler, this letter was unanimously adopted as expressing the mind of the National Council.

#### Other Action

The sum of \$167,497, received from the U. S. war damage commission, was released for the restoration of Brent Hospital in the Philippines.

The new treasurer, Harry M. Addinsell, reported that there is still due \$915,936 on expectations for this year. No alarm was expressed however since it represents about 20% and last year a similar sum was paid in December.

James Garfield of Boston, appointed chairman of a committee to study the set-up for Sea-

bury Press, reported that it would be incorporated not for profit with nine directors, five to be elected by the Council and four ex-officio; the Presiding Bishop, director of education, chairman of the same department and the Council's treasurer. Meanwhile the following were appointed a committee on management: the Rev. John Heuss, H. M. Addinsell, Franklin E. Parker Jr., Leon McCauley.

Authorization was given to the social relations department to gather factual material on social education and community action in the Church and to set this forth with interpretation and goals for the guidance of Church members. Cooperation from everyone was urged in the undertaking "to the end that the Church and its people may more fully understand and influence the society in which we live."

The department of promotion was authorized to close a contract with some manufacturer for films for television.

Bishop Scaife of Western New York, new member of the Council for the second province, was unable to be present because of illness. William G. Brady Jr., chairman of the board of a New York bank, was elected to fill the vacancy caused by the resignation of Mr. Addinsell, now treasurer.

The final afternoon of the meeting was given largely to a refresher course on overseas missions, with Mr. James Garfield, Mrs. Harper Sibley, Lewis B. Franklin, Bishop Bentley, Bishop Bland Mitchell, Bishop Block and Clark Kuebler the leaders.

#### SEMINARIES CONTINUE ENROLLMENT GAINS

★ For the second straight year the nation's theological seminaries have shown the only increase in enrollment among institutions of higher education. The annual report by the U.S. office of education on college and university enrollment dis-

closes that independent theological seminaries had a 3.8 per cent increase in enrollment despite a 34 per cent drop in the number of veterans enrolled.

Enrollment in colleges and universities generally throughout the nation is 7.8 per cent lower this scholastic year than in 1950-51, the report reveals.

Independent seminaries enrolled 28,466 students this fall, a gain of more than 1,000 students over the 27,434 enrolled last year. Enrollment of first-time students, however, dropped 12 per cent, in the seminaries. The freshman class was 3,760 this past September compared with 4,275 in September, 1950. The number of veterans enrolled in the seminaries declined from 6,835 last year to 4,487 this year.

Statistics for theological seminaries operated as departments of universities are incorporated in the university statistics and are not reported separately.

#### BISHOP SHERRILL WRITES FLORIDA GOVERNOR

★ Bishop Sherrill, as president of the National Council of Churches, has written the U.S. Attorney General and the Governor of Florida asking for full federal and state investigations of the shooting of Samuel Shepherd, who was killed, and Walter Irwin, who was critically wounded. The two Negroes were shot by a sheriff while being taken, handcuffed together, from one jail to another. A jury refused to indict the sheriff.

#### WASHINGTON CLERGY WRITE PRESIDENT

★ Dean Francis Sayre of Washington Cathedral was one of nine prominent clergymen of the nation's capital to address an open letter to the President lamenting the dissension they said had been caused by the nomination of an ambassador to the Vatican. They urged Mr. Truman not to renew the nomination when Congress meets next month.



# Cicero Riot Still Hurts Community Fund

By  
**FREDERICK H. SONTAG**

★ The Cicero riot of this summer is still causing serious troubles in the Chicago area an exclusive Witness survey of the city reveals. The Chicago Community Fund is far behind its quota of this year, and the cause is the admitted prejudice of people against certain organizations which benefit from the fund. A high official of the Bell Telephone Company admitted to this reporter that his employees had listed "pro-Negro organizations" as a cause for not giving this year. Specifically, the Urban League of Chicago was charged by many as having "instigated" the riot.

The reports of Western Electric, which has a plant in Cicero, and other phone company properties in Chicago, have been fully checked and found true. The mid-Atlantic States news editor of one of America's most trusted newspapers said "I know this story has come up several times in places which know what is cooking."

The spokesman for a well known Jewish organization in Chicago told this reporter that "certain reactionary forces in the Community Fund would like to cut off the Urban League and other organizations. But there has been no showdown yet."

The chairman of the Community Fund, Mr. Gardner Stern, said in an interview that "Western Electric employees probably felt hostile to the fund because it supports some Negro work, but to date, I have not yet seen any effort to cut off Negro organizations in the fund."

A spot check with Chicago news men reveals that another riot could start any day, and the city still has an "uneasy truce."

A series of visits to news

sources that were contacted for previous Witness articles brings these interesting facts to light.

One, most organization officers do not want to be quoted by name, although they freely open up their confidential files. They are afraid of being labeled, and do not want their organizations tagged as "pro-Negro" in a city of serious racial tensions.

Two, the laity of the Roman Catholic Church has done an outstanding job of making it clear to the public in the area, and Cicero in particular, that the Church, its clergy, and lay people, oppose this kind of action (rioting) and that it is considered most "un-Christian."

Three, the ineffectiveness of Anglican, Protestant and Orthodox forces in this situation is brought out in most interviews. The new National Council of

Churches, which was reportedly formed for fact finding, joint action, and counsel in these matters, still has not had anyone interview most of the principal sources of information. Chicago news men do not regard the NCC as an effective force or spokesman for what NCC likes to say of itself "a voice in certain matters for over 32 million Christians."

Four, the federal grand jury is probing the whole riot and the unjust indictments handed down by a state jury, which found those hurt by the riot as guilty of having started it. The courageous leadership of Senator Douglas of Illinois has encouraged enlightened Chicago leaders, who are most disillusioned about help for their cause from National Church headquarters in New York.

Five, clippings of the Witness reports on Cicero were shown to this reporter by several persons as being "the honest, hard hitting type of Christian journalism we ought to have more of."





# EDITORIALS

## Kneeling To An Infant

THE first time man saw God was at Bethlehem. Look carefully at the scene which has become smoothed over by the sweetness of the years. Look carefully, for with great care did God design the way we first should see him.

The stable is an ugly building, designed merely to shelter cattle from the weather. No ornament adorns, no pretense obscures it from appearing to be an ordinary stable. Yet God chose to be born here and, in choosing, changed the place to which he came; so that now, as we build the stable once again this year, we will not rest until it stands in beauty as a shrine. In the transformation of the stable, the Christ Child shadowed forth the power of change he was to bring into the world. As the rough timber glows with golden light, so, in baptism, plain water bathes the darkness of the soul. As rude angles shape with grace the manger bed, so plain bread and wine convey the happiness of heaven. At Bethlehem, our Lord unloosed the sacramental powers of redemption, the use of ordinary things to bring a grace beyond our wildest dreams of Paradise.

The ox, the sheep, the ass stand round him, for all creation groaneth and travaileth awaiting the coming of the Lord. The mystery of God's non-human creatures is hinted at by their presence at his birth. We cannot know their role in the great economy of the Creator, but surely their patience and their pain is not ignored. Perhaps, as has been said, the innocence of their suffering is used by the Saviour to ease the burden of the Cross. They stand around the manger; the Christ Child reaches out to them and in his new found flesh communicates his fellowship with all that lives.

Joseph is there, watching over the child before him, protecting the new life in the manger. We think too seldom of Joseph, the hard working protector of our Lord, first laborer to be a saint, doing more by his honest daily work than all

philosophy to shelter the growing of the Incarnate Word. Stand with Joseph, Christian. Protect your holy Child with courage and forthrightness.

And then see Mary, holy Mary, pure and humble, fashioned into a tabernacle for the highest. "For he has exalted the lowliness of his handmaiden." The explosion of the Incarnation on the unsuspecting world had no greater reverberations than those set under weigh by the choice of Mary to be Christ's mother. Revolution started when God laid hold of a poor woman to be the mother of his child. When God chose Mary, he spoke his word in stark opposition to the world.

Values were turned upside down in the victory of Mary whose humble life might have spelled defeat before. Values were turned upside down in the defeat of her wonder child which overwhelmed the world with victory. Revolution, surprise, the new glory which hereafter would clothe the small and weak: all this quietly shines in the worshipping eyes of Mary, all radiates from the peaceful beauty of her face.

Finally, behold the Infant Jesus, the center of the scene, starting the great drama of redemption in the body of a baby. You and I fall down before him, we are willing to kneel, willing to pray to him, willing to ask his mercy. And yet he is but a few hours old. Here is the heart of the Christian religion: grown men

kneeling to an infant because he is the living proof of the love of God. All of Christ's teaching, all the wisdom of the Bible, all the theology of the Church, all the lives of the saints are nothing to this—"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ." In this spirit we wish you all a joyous Christmas.

### ★ "Quotes"

FOR a time, at least, there will be men of good will on this earth. Sons of the Church that have tried to lose themselves from Christian remembrance will return for a time to their heritage, and the world will have a momentary wave of unselfish sentiment. Too often it is mere sentimentality. But if only it should prove to be genuine sentiment! If only it would last! If only the spirit of God's own self-giving could become the vital motive in the lives of men, not for a day but for all days!

—FORWARD  
Advent, 1951  
★



# Peace Is Still God's Promise

BY

ROSCOE THORNTON FOUST

**P**ICTURE yourself a dispirited member of a beaten and war-weary nation. Let your ears be heavy with the words of the prophets saying that it is God's judgment upon you for your sins that you are so afflicted; you are receiving but the due reward of your deeds. And then, unexpectedly, but all the more welcome for that reason, these reassuring, blessed words of Isaiah, speaking for God, and foretelling the shape of things to come: "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Would not your heart leap for joy as at the sight of a rainbow in the midst of stormy darkness? Fightings and fears were not then to be man's portion forever. There was a great day coming, a day of everlasting peace; and no war ever any more. Yes, the ears accustomed to clamor must have received this word of hope and promise with great expectation. But today, 5,000 years later, we dolefully sing,

*"When comes the promised time,  
When wars shall be no more,  
Oppression, lust and crime  
Shall flee thy face before."*

Something went wrong—was it with the promise, or did God change his mind? For man's history from that day until now has not been his emergence into everlasting peace but his all but final submersion into the merciless hell of total war. Nations lift up bigger and more cruel swords against nations, and military science becomes the one subject which is not optional in the school of our way of life. We talk of the arts of war as if killing were the more manly if artfully done. We dull our minds and our souls and laugh at the prophet of old who so completely misread the signs of his times—and ours.

But did he? What exactly is he asking? Surely not that all man had to do was to lie down to sleep and wake up to the songs of the millennium. Not that God will uphold the arms of his favorites until their common enemy is put off the face of the earth and a sort of divine Carthaginian peace established. Not even that slow, but steady and unmistakable progress would cause men to be better and better until all at last would

be too proud or too good to fight, and war would wither like a parched weed.

The prophet was not a vague idealist but a severely practical politician who is saying to his own nation, and to ours, that God's good will and purpose for men is their peace, and that that peace is obtainable on certain conditions—and these are the conditions: "Men shall beat their swords into plowshares, and their spears into pruning hooks, and then there will be war no more."

What the prophet is saying applies directly to man's war situation, of course, but it has far wider implications. Let them both be plain to us.

## Stop Squandering

**W**HEN it comes to peace, there will be a shortage of material to fashion it, for it's the same material men use for war. More guns and more bombs—less bread and butter. When it comes to dreaming up a new world, it will remain a dream unless you see it must be made out of the old stuff. It would be wonderful if God would provide some new material to work with, but he won't. It's been given.

If you want a new world of peace, you have to stop squandering the given material for bayonets and bullets. A higher standard of living can come only from a lower rate of killing.

If you want a saint, you have to use the same material that makes a sinner. There are the same elements of human nature in capitalist and communist. Try to make out a case for the "economic man" and his needs, and your best plans will collapse; think of him only as a religious being and you dream up a monster. The same man has body hungers and soul hungers. If we would find and know love, we must harness and convert our hates.

If we would have peace without and within, the materials are at hand, where they have always been since the dawn of creation. No use wishing or praying for something we haven't got . . . the magic ingredient, the missing link. We've got it already. God never said, behold I make all things, but "behold I make all things new." The same element from beginning to end, you and I, ordinary men and women, and our familiar old world. That's where peace is to be found when



we are willing to see the old be made new, swords into ploughs! We can't have it both ways, then or now.

### Fire of Love

**T**HERE'S a job of conversion, then, to be done. But who's to do it? "You," says the prophet—and it must be done with fire. The element is the same, and it will be of the same shape still so long as it remains cold. The swords will still be swords until they are returned to the fires in which they were forged. There they will grow hot until man is able to bend and beat them into shape. Beat them, says Isaiah, sweat at this substance, go on and never stop. And if you have fire, you can make of it what you will.

But it isn't the fire of hate, envy, lust and greed that he speaks of—nor the flames of false pride revealed as a fierce determination to force a peace by bending others to our will. This is what we attempt to do when we talk about amassing physical power so that we may talk and negotiate with those with whom we disagree from a "basis of strength and not of weakness." It is we who must go through the fire; it is we who must be beaten, remade into the proper instruments of peace. The fire is God's fire—the fire is spiritual agony which is prayer persisted in until God gives his blessing—the fire of spiritual travail in submitting to the devastating agony of God's searching gaze which scorches and shrivels all that is evil; the fire of God's love which condemns us for our own unworthiness but redeems us by his infinite mercy and grace.

There is nothing to fear from God's fire, but there's a beating to be done before peace can come, and no man may avoid the flames who truly seeks for peace. There is a fiery furnace ahead. Shall we accept it, and emerge unharmed, men at last, though not without pain, or revel and resist and die before we wake?

In Christopher Fry's play "A Sleep of Prisoners" there is a moving scene at the end when the characters like Mishak, Shadrach and Abednego, find themselves in the flames of the fiery furnace. They are tortured in body and soul, agonizingly seeking the meaning of it all. The Fourth Man interprets their plight for them. Peter in awe and agony cries:

"The blaze of this fire  
Is wider than any man's imagination.  
It goes beyond the stretch of the heart."

And Meadows, God's spokesman replies:

"The human heart can go to the length of God.  
Dark and cold we may be, but this  
Is no winter now. The frozen misery  
Of centuries breaks, cracks, begins to move.

"Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size  
The enterprise  
Is exploration into God . . . It takes  
So many thousand years to wake,  
But will you wake for pity's sake?"

So many thousand years to wake, so many thousand years before men beat their swords into plowshares, their spears into pruning hooks, that they may learn war no more. So many thousand years because men have sought to heap fire on the heads of their enemies instead of welcoming it within their own breasts.

### The Great Awakening

**H**OW shall we know the great awakening—if it comes? Here too the prophet's message is clear and to the point. Men who no longer sleep—men whose hearts and minds have been tried and purged by fire will live and work to the glory of God. It is God's thoughts they will be thinking after him. It is God's work which will be done through them. Their swords will be beaten into ploughs to turn the good earth, that God may give the increase. Their spears will be fashioned into pruning hooks that the dead wood and sappers may be cut from the vines and trees that men may harvest more of God's bounty. The growing power, the life-giving power, the source of peace in this world is God and man's proper work is to clear the channels that this power may have right of way. Channels must be ploughed clear and clean, and dead wood must be cut away. Wells must be dug in the desert, and fever-ridden swamps and jungles drained and exposed to the sun. But the wind, and the rain, and the sun are of God, else the ploughed furrow would be a weedy ditch, the well a dry hole, and the swamp a breeder of pestilence still.

So it is with nations, and the heart of man. The best we can do, and the most, is to prepare God's way before him. By patient counsel, persistent and sympathetic negotiation, and a constant refusal to abdicate from the brotherhood of nations by our appeal to war we shall serve God's purpose. By a generous willingness in action to help secure for the hungry people of the world their daily bread, we shall be working with God to bring the peace of God to men's tortured lives. And we shall not allow the pleas of military necessity to frighten us into our unquestioning acceptance of the burden of an armaments program so vast that the life we are called upon to defend may well seem scarcely worth the struggle.



I know as well as any the nature of the situation which stirs this fear in our hearts. But I know too that God's will is our peace and that we may have that peace only when we choose to walk along the road that leads to peace and learn to fashion the instruments that will help to make the world a fit place for him, and his children, to live in. It takes so many thousand years to wake, "but will you wake for pity's sake?"

The material for our brave new world is at hand, where it has always been. It's the familiar cowardly old world. But the crucible in which it may be fired and reshaped is also here. God's judgment and God's love. And we know the shape of the tools we must fashion if we would work together with God to bring peace, plows, pruning hooks, better health facilities for more people, better education, jobs for all who will work, regardless of creed and class, and fair and equal pay in that work; we know what we ought to do, but the fire to make us do it has not yet entered our souls. We still do not dare to believe as well of ourselves and our capacities as God does. We are afraid, and we fight back fear with fear. We see the world aflame and say with Peter "the blaze of this fire is wider than any man's imagination. It goes beyond any stretch of the heart."

The Christian reply is simply an affirmation of the truth, "The human heart can go to the length of God."

The time will come when men shall beat their swords into plowshares and their spears into pruning hooks, and they shall learn war no more.

That is what the angels meant when they heralded Jesus' birth with the renewed promise of "Peace on earth to men of goodwill."

And to confirm this promise, Jesus himself said, "Blessed are the peacemakers for theirs is the Kingdom of God."

## A Children's Festival

BY

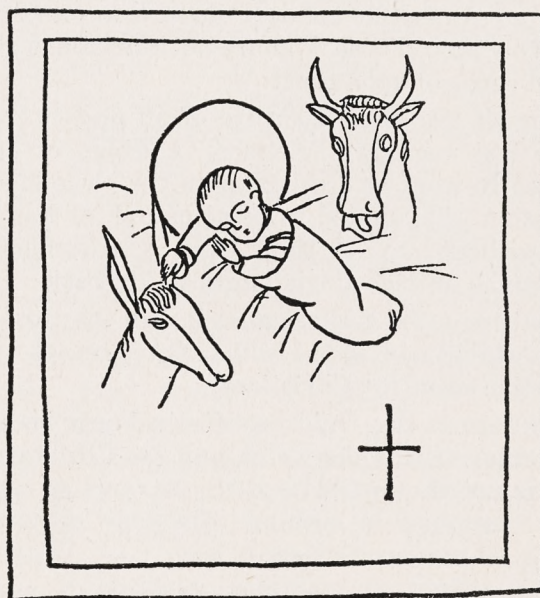
RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

**I** THINK it is very important for us to remember that when God wanted to do something special for men, he sent a baby. Of course, he had to send a baby in order to send a man, for all men are born babies first.

And every time a baby is born, it is important. When you were born, your parents thought you the most beautiful baby in the world, and they put their whole devotion into your care. You were nursed and helped and educated to become the kind of person you now are.

But no one wrote any stories about you, unless your father was an author or you were a Siamese twin. We do not know much about the birth of



George Washington, or Abraham Lincoln, or even St. Paul. Yet we have many stories about the birth of Jesus.

Probably the stories were not told until long after Jesus was dead and resurrected. When the earliest Christians believed that Jesus was the Son of God, they began to tell these stories and finally they were written down. They are the most beautiful of all childhood stories. From these wonderful stories of the birth of Christ have come our carols, many of which we sing every Christmas:

*"For Christ is born of Mary,  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wond'ring love."*

Christmas is truly a children's festival. The center of it all is a new born Jewish boy. And all heaven rejoiced when he was born.

Through the years, it has become more and more a children's festival. In most homes, the rituals of tree, stockings, shoes, feasts, and presents have been aimed at the children. Children have learned to love Christmas as they love no other day in the Christian year. It is the time when they are the center of interest. It is when



they receive wonderful presents and are made happy. And all this is good, for it expresses the spirit of Jesus, who said,

"Let the little children come to me, and do not keep them away, for of such is the kingdom of heaven."

But when Christmas becomes exclusively a home festival for joy and coddling of children, it loses something. Today even non-Christians celebrate Christmas, because Christmas has become an American holiday rather than a Christian holy day. Those who are not Christians send pagan cards of good cheer.

One of the most beautiful of all presents was given last year at Christmas. A group of Jews offered to work on Christmas in the place of any Christian who wanted to be at church or home—and without pay. I think this is a symbol of Christmas outside Christianity at its best.

But too often Christmas is lost in the tinsel or in the children or in the home, and it ceases to be Christian even for Christians.

Christmas is a children's festival only because the center of it is the worship of the Christ-child. If it is not the birthday of the Saviour of us all, then Christmas is nothing. The only child who makes Christmas Christian is

*"little Lord Jesus, asleep on the hay."*

Christmas is a children's festival when children learn that it is more blessed to give than to receive. An old story tells how little Sarah could not have her Daddy home from the Army for Christmas during the Civil War, so she wrapped a present and sent it to an Army hospital nearby. When she visited the hospital later on, one of the men said he had a little girl about her age, and Sarah's presence was like a visit from home. After Christmas, she received a letter from her father, saying he had received a gift from a little girl, too, and this little girl's father was in the hospital Sarah had visited. So Sarah made one soldier happy, and that soldier's daughter made Sarah's father happy, and it was a regular trade-about Christmas.

So it is that we sing:

*"See him in a manger laid,  
Whom the angels praise above;  
Mary, Joseph, lend' your aid,  
While we raise our hearts in love."*

When Jesus was grown up, he said that "inasmuch as we show our love and give gifts to the least of my children, we do it unto him." So we observe Christmas, and worship the Christ-child, and give in Christ's name to others. And

"Christmas comes once more."

## The Family Service

By Rev. Alfred Warren Burns

Rector, Pinkney Memorial Church, Hyattsville

**N**OW that the Season of the Holy Family draws nigh, it is fitting that we should think about the Christian Family in the Church. The Christmas Season reminds us that Christianity can hardly be Christianity apart from the Christian Family. Our Lord Jesus Christ, the only-begotten of the Father, Whose Incarnation was a necessary part and forerunner of His Atonement, could not in so many words have died for us had He not first taken upon Himself our flesh by means of the human family. And the sequel to the Holy Birth—His growth in wisdom and stature, and in favor with God and man—takes place entirely within the fabric of family relationships.

It is not therefore by mere coincidence that our Christian Faith is frequently referred to in terms reminiscent of the family. We are, as St. Paul tells us, members one of another—members of a body. In Holy Baptism we are born anew in Christ to become members of His Family the Church, and our God-parents, representing this Family, undertake to nourish us in the Faith by which this Family is knit together and made one. How tragic it is, then,

and often fruitless for the child, when there is little or no reflection of his membership in the Christian Family to be found in the home. Indeed, unless a child learn through his earliest experiences the meaning of Christian relationships in the home, it is doubtful whether he will ever know the real meaning of such

relationships in the larger Christian Family.

It is unfortunate that the Church School has done little so far to relate the responsibilities of the child as a member of the Christian Family to his every-day experiences in and about the home. Our Church Program has become over-compartmentalized. We proudly advertize our many active organizations for boys, for girls, for men, and for women—seldom or





never for the family. Even on Sunday morning the average Church family goes its separate ways—the children to Church School with a reluctant father, who waits outside in the car reading the paper or converses on the curb with other reluctant fathers; the mother to a later service, often by herself, if indeed the parents go near the church at all. Surely it is obvious that these children, deprived both of their parents' company and of their example, and finding no bond of relationship between the family of the home and the Family of the Body of Christ, will scarcely benefit from anything the Church School may have to offer.

### Christmas Services

**O**UT of compulsion and necessity then we begin to think in terms of a Family Service in which parents are urged to come to church with their children. I have found that in a small church a good start toward such a goal may be made by announcing such a service for one of the great Festal Days of the Church year. Our first Family Service in Calvary Church, Bridgeport, took place at 11 a.m. on Whitsunday, when members of the Junior Choir, garbed in bright blue cassocks and spotless white cottas, led the more staid and somberly-clad members of the adult choir into the chancel. Naturally the parents made a point of being present, and many an unfamiliar face was to be seen in the congregation.

Perhaps the most effective Family Service was held at 11 o'clock in the morning of Christmas Eve, which happened to be on Sunday. It was a special Carol Service with an attendance exactly equal to that of the midnight Choral Communion twelve hours later. Then on Easter, in place of the children's afternoon service, we instituted Family Communion at 9:30 a.m. Again there were many unfamiliar faces of Church School parents in the congregation. A number of these came the following Sunday for the regular Church School Service, and the Family Service was on its way. The next step, of course, was to incorporate the parents in an adult class. Christian Education doesn't end with graduation from High School (or earlier!). It should only then be just beginning.

### The Christian Family

**S**O in the small church one has the alternatives of urging children to accompany their parents at 11 o'clock on the great Festal Days, or even one Sunday a month, or of urging parents to attend with their children at 9:30 each Sun-

day. For the large church, or the rapidly-growing church, the institution of a regular Family Service at Church School time is highly desirable.

This year in Hyattsville we publicized such a service from the start, with rather satisfactory results. Not only are many of the parents of last year's Church School children coming to church and to the class following, but a number of new families have found this to be the answer to their Sunday morning problems of transportation, baby-sitting, and so forth. Now all the family can go together. On the first, second, and fourth Sundays of the month, the service consists of abbreviated Morning Prayer, with a brief talk on some aspect of Christian Family relationships, beginning with Baptism. On the third Sunday Holy Communion is celebrated. Thirty-three received the first time—a month later sixty came to the Altar Rail. We're not quite sure where this is going to end. But the 9:30 service is coming to be our big service, even though the attendance at 11 o'clock remains constant.

On Morning Prayer Sundays the service is over by 10 o'clock sharp. Church School ends at 10:30. On the 3rd Sunday it usually extends to 10:10, and classes are out at 10:40. The younger children, Nursery through Third Grade, have separate services of their own, with their own choirs supplying the music. Their parents have the choice of staying with them, or of attending the larger service. The point is: they're all in church together on Sunday Morning.

A similar practice is being followed by several churches in this diocese. If the new curriculum is to be adequately prepared for, and if full use is to be made of it when it is completed, then certainly the Family Service must become more widely prevalent. For the new curriculum is based on the fact of family relationships. So likewise is the entire Christian Church. To live together means to worship together. To worship together means to live together in the fullest sense. We have a long way to go before we shall fully recapture the real meaning of the Christian Family in the Church. But I am convinced the institution of Family Service is a start in the right direction.

### THE CHRISTIAN AND HIS MONEY

By Bishop Washburn

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The Witness

Tunkhannock, Pa.



# The Joy of Christmas

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

**A**FTER three hundred years of persecution the Christian Church persuaded Constantine to give a weary world one day in the week for rest and worship. The motive behind this gift was to give glory to God and the result was to give peace on earth, good will to men.

After three hundred years of Puritan opposition the Church has given us the feast of Christmas, the most joyous season of the year. The motive behind this gift was that of "joy to the world the Lord is born, let earth receive her King." It is curious that the institution which gave us Christmas should be looked upon as a joy killer. In spite of skeptics and critics the Church has given us also Easter because "Christ was risen from the dead."

The world has accepted these gifts but has ignored the reasons for them. It has used Sunday for amusements, Christmas to promote trade and Easter to display millinery.

Time was when our national festivals of Washington's Birthday, Fourth of July and Thanksgiving Day evoked a response which was known as patriotism, but unfortunately patriotism seems to need a war to revive it. So far as general observance of these gala days is concerned they have little relation to the motives which produced them. In other words the strength of the motive determines the observance of the day, and when the motive cools the observance changes its character. If the spirit of Sunday, Christmas and Easter are to be maintained it must be done by Christians. "Ye are the salt of the earth," said Christ, speaking in the Sermon on the Mount, not to the multitudes but to his disciples. This means that a Christian is one whose duty it is to preserve society from decay, by inserting therein the enthusiasm which is essential to joy.

## Salt of the Earth

**W**HEN I was young a small number of Christians observed Christmas by attending church at eleven o'clock. Thirty years ago larger numbers arose early and attended the eucharist. Today the emphasis is, to a still greater degree, upon the midnight service. No doubt this is due to the fact that modern Christians had rather sit up late than get up early. Unquestionably there

is something about the midnight service which is more dramatic. There is a peculiar thrill when one comes in from the bright lights of Christmas Eve to the softer lights inside. Undoubtedly too there are greater numbers who attend, but possibly the quality is not so good. There are features of midnight services, especially in downtown churches, which are not conducive to reverence. It reminds one of St. Paul's caution about those who have eaten and drunken beyond the limits of good taste. Yet it does carry out the spirit of Christmas and we, who are too old to learn new ways, have to bow to modern edicts even though we are convinced that modernism, like jazz music and cubist art, is making an unintelligent mess of things.

However the vital thing is that, if Christians are to be the salt of the earth, they must not lose their savor because if they do the beautiful things in life which Christ has sanctified will be trodden under the feet of men. Society as a whole is like a cow in a haymow. The cow will soon starve to death because it hasn't the intelligence to preserve the hay upon which her nourishment depends. It will trample down and mess up the source of its living.

So Sunday and Christmas and Easter will soon be trodden under the feet of men unless Christians have sufficient enthusiasm left in them to be the salt which preserves the life of these institutions.

## In Remembrance of Him

**D**ICKENS' "Christmas Story" well illustrates what little children and unimportant people can do to prevent the spirit of Scroogs from usurping the spirit of Christmas. It seems to me that a Christian who wanted to enjoy Christmas would have a poor sense of gratitude if he did not feel constrained to do that which Christ asked him to do in remembrance of him. So strongly has the Church felt about this that it has made it a rule that a Christian who failed to make his communions at Christmastide and Eastertide was not in good standing. Certainly if he was standing at all it would be with his back to his Master.

It would seem therefore that each individual Christian has an obligation on Christmas to bear



witness to his love for Christ, unless he too has rejected him and gone over to the crowd.

At Christmas one must feel a deep sympathy for the man without a home, without a country or without a Church. Such men may be individually of good character, but, having refused to be incorporated into these households of faith and love, while they escape the obligations attending such covenant relationships, they also forfeit the privileges incident to them.

If you find at this Christmastide that you are without enthusiasm, be honest with yourself and confess that it is rather because you have failed



in your obligations than it is because someone else has deprived you of a privilege. It is the way God has made human society, whether for better or for worse, that the dividends which you receive are the result of the talents that you invest. If you have buried your talent in the ground you will naturally be surly about it, and are scarcely capable even of appreciating or comprehending the joys of Christmas. The man who keeps his financial savings in a stocking instead of in a bank is the same kind of a man who believes that God is a hard master and therefore wraps his talent in a napkin, instead of identifying himself with the solvent institution which represents the spiritual capital of the world.

## Religion And The Mind

BY  
CLINTON J. KEW

### Outer Conformity Plus Inner Vitality

"AT the present time my faith in the Church is tried, not my faith in God or his Son, but in those who profess to serve him. Many of the people in my church wear masks, they don't ring true. Why?"

This teacher's observation is true of some clergymen, church workers and church members. Christians often give outward conformity to religion, just as children sometimes behave as their parents want them to, and wives may outwardly yield to their husband's wishes.

A day may come when all this apparent obedience is thrown overboard. The parent cannot understand why his boy refuses to attend church after confirmation, and the husband doesn't know why his wife refuses to remain tied to the same household duties. In other words, people may conform outwardly for years. In time rebellion occurs, for underneath a war has been going on.

Our Lord condemned surface obedience. His metaphor of white-washed sepulchres full of dead men's bones describes the life that is superficially good but fundamentally rotten, good without but loathsome within. He condemned those who prayed on the street corner but never gave a corner of their heart to prayer, and those who gave lavishly in public, but had no love of giving. In such people there is a struggle going on: a war between God and themselves. Jesus tells us that we cannot serve two masters.

We are asked to conform to a mature, healthy religion, outwardly as well as inwardly. As soon as we submit to the religion of the gospels, the conflict ceases.

Worship enables us to become whole, mature men and women. We talk a great deal about peace, about being mature Christians. If we are sincere in our desire, we must pray and worship, receiving the strength and energy which is available to those who earnestly seek after God's will. Worship orients us to God. Our real selves and impulses, which some forms of religion try to kill, are in harmony with God. The conflict vanishes because our unconscious mind is in step with our conscious mind. The energy which has been wasted throughout the years on frustration is now used creatively.

When Saul was to be made king, there was



some doubt as to what kind of king he would make. But in the First Book of Samuel we read: "And the spirit of the Lord will come upon thee . . . and thou shalt be turned into another man." These words are true today. God will make us new people, if we will but cooperate with his spiritual laws.

Many people spend their lives fighting the truth, fighting reality. Much of the suffering and ill will in the world is caused by those who give outward conformity to God. This teacher we quote has posed a question asked by hundreds. People can put on masks, but they cannot deceive others for long. Their muscular tensions soon reveal the frustration and conflict within. Emerson recognized this when he wrote, "What you are speaks so loudly that I cannot hear what you say." Those who conform outwardly, who only make partial identification with Christ, are often unaware of what they are doing.

A school teacher, with degrees from two colleges, said, "I go to church twice each Sunday and once in the week. I am punctual in my devotions. I give ten percent of my salary to the church, but I am still unhappy. Religion isn't doing much for me. I feel insecure. I can't fall in love. I do more than many others for my church." As she talked I was reminded of the two men who went up into the temple to pray. One said, "I thank God that I am not as other men are . . . I fast twice in the week, I give tithes of all that I possess." In fact he was not like the poor publican, also worshipping there. The teacher stated that she was better than those sinful people who didn't go to church. She had not achieved peace of mind because she had never allowed religion to penetrate to her unconscious, into her heart and soul. Outwardly she was doing well, but inwardly she was rigid and hard.

Another woman, aged thirty-one, came to the church complaining that her father had left orthodox religion and had established a form of religion which he said was even more Christian than his Greek Orthodox Church. He did not want his daughter to move fifteen miles away to do the work she liked best. I found him to be very intolerant, hostile and unyielding. He was unable to understand another point of view. He followed rigidly many strict rules, but there was no kindness or love within.

God can never remake us until we cooperate with him. That has been true even of the saints. Moses, Jeremiah, St. Paul and St. Augustine, to mention only a few, were not initially receptive to yielding completely to God. Conflict followed and, like Jonah, they found that peace of mind came finally at a price, complete surrender.

We are not asked to submit to a God who carries a big stick, but to a loving heavenly Father. To accept him completely means healthy minds and happy lives. The outer and the inner meet and blend in Christian experience, bringing not ethical slavery, but the freedom of a spiritually creative life.

## Christmas for Adults

BY

WILLIAM PAUL BARNDIS

"CHRISTMAS doesn't mean a thing unless there are children around," some people assert as the festival draws near. They remember the years gone by when their children were small and eagerly awaited the excitement of gifts, radiant Christmas trees, and holiday brightness. There is, to be sure, a special charm about the delight of children in Christmas, but adults who cannot appreciate or enjoy Christmas because their children have left home or because they have no children, have simply missed the real meaning of the season.

The good news of Christ's nativity was given first to adults—shepherds who watched their flocks under the open sky. They were adults—those Magi, who brought their precious and symbolic gifts to the infant King, and who found in him the answers to their learning's quest. Christmas has its vital message for children and they love and are entranced by the Babe of Bethlehem, but his great significance is important for persons of all ages, even the very old.

We keep Christmas because the Saviour was born, and we all need the Saviour. The busy housewife needs the calming touch of Christ in her life to save her from losing her sense of values, in the midst of many duties. The business and professional man, under the heavy pressure of modern life, needs Christ to save him from becoming a slave to his work, and missing the larger issues of life. The bereaved need the Lord Christ to comfort them and to keep them from giving way to self-pity. Old people need the Saviour to help them to meet with Christian grace the limitations of their twilight years. All of us, sinners that we are, need the forgiveness and strength for amendment of life which our Lord affords.



# EPISCOPAL CHURCH NEWS

## WINONA RECTOR JOINS VITAL COMMITTEE

★ The Rev. George Goodreid, rector of St. Paul's, Winona, Minnesota, has been named a member of the labor-management-citizens committee for a two-year term. The committee has had good success in maintaining harmonious relations between labor and management.

## RECTOR NAMED HEAD OF NAACP

★ The Rev. Walter P. H. Parker, rector of St. Philip's, Syracuse, N. Y., was elected last week as president of the local National Association for the Advancement of Colored People.

## KLOMAN TO BE DEAN OF VIRGINIA

★ The Rev. E. Felix Kroman, rector of St. Alban's, Washington, D. C., has accepted the dean-ship of the Virginia Seminary. Following ordination in 1925 he served for two years as a mis-



FELIX KLOMAN

sionary in Liberia. He was assistant at Grace Church, New York, for ten years, and rector of Christ Church, Philadelphia, from 1938 to 1949 when he went to St. Alban's. He becomes dean July 1, 1952.

## BISHOP BUDLONG IS HONORED

★ A tablet marking the episcopate of Bishop Budlong, retired, of Connecticut, has been placed in the sanctuary of Christ Church Cathedral, Hartford, a gift of the Auxiliary of the diocese.

## OREGON CHURCH BURNS A MORTGAGE

★ Less than three years after the completion of the building of a new church, Christ Church, Oswego, Oregon, burnt the mortgage at a special service of thanksgiving. The Rev. F. Philip Dignam is vicar.

## BRYAN GREEN VISITS PHILADELPHIA

★ A congregation of 16,000 persons crowded into Convention Hall, Philadelphia, for the opening of a ten-day preaching mission conducted by Canon Bryan Green, Anglican evangelist. It was one of the largest religious services ever held in the city under Episcopal auspices.

Canon Green told his audience that "there is cause for alarm in the sultry moral atmosphere about us; the greed for money, the self- or over-indulgence of our appetites, whether in sex, food or drink. The sins of modern life make people morally soft. Christians lull themselves back to sleep spiritually by being frivolous or flippant, their minds crammed with material things . . ."

He deplored the increasing dependence on psychiatry and psychology of "those who are really suffering a sin guilt and who need most to go to church and hear about forgiveness of sin."

Bishop Hart and Suffragan Bishop Armstrong, chairman of the Bryan Green mission, shared

the platform with the evangelist.

Canon Green had a full day-time schedule as well as his nightly meeting. At the University of Pennsylvania, he was heard by 2,000 students who cut short their lunch period to attend a near-record chapel meeting.

## HEUSS NEW RECTOR OF TRINITY

★ The Rev. John Heuss, director of education of the National Council, was elected rector of Trinity Church, New York, by the vestry on December 10th. Because of his responsibilities with the Council, no date has



JOHN HEUSS

been announced for his institution. Meanwhile the Rev. Joseph S. Minnis, vicar of the Intercession, in addition to his duties there, will continue to serve as assistant to the rector at Trinity.

Clergy of the diocese of New York have been holding meetings in recent weeks seeking to agree on a likely candidate for the additional suffragan bishop. Reports are widespread that all parties had agreed on Heuss and that he would probably be unanimously elected. His acceptance of the rectorship of Trinity means that he prefers that position rather than that of suffragan.



## CHURCH UNITY CONFERENCE

★ The Methodist commission on Church union met with the Episcopal commission on approaches to unity in two days of talks in Chicago, December 3-4. A joint statement was issued by Methodist Bishop Ivan Lee Holt of the St. Louis, Md. area, and Bishop Keeler of Minnesota, chairman of the respective commissions.

The statement declared that the commission members, numbering approximately a dozen from each denomination, "discussed the 'sacraments' and 'ministry,' seeking to know each others' minds on matters that separate them."

"There is in prospect," their statement added, "no immediate plan of organic union. But the two commissions are anxious to take some immediate step looking in that direction. A step under consideration is a proposal which might lead to inter-com-

munion through some extension of the orders of the clergy in each of the two Churches."

The next meeting of the two groups will be held in Cincinnati, Ohio, on Jan. 13, 1952.

## ORDINATIONS HELD AT CATHEDRAL

★ Bishop Donegan of New York ordained one to the diaconate and twelve to the priesthood at a service December 9th at the Cathedral of St. John the Divine. Dean Rose of General Seminary preached. Ordained priests were Langford Baldwin, vicar of St. Barnabas, Ardsley; William L. Bates Jr., vicar of St. Paul's and Trinity, Tivoli; Charles H. Briant, in charge of churches at High Falls, Stone Ridge and Rosendale; William H. Crawford, chaplain of Pomfret School; Hugh E. Cuthbertson, assistant at St. John's, Manhattan; Kenneth G. Drescher, assigned to churches at Pine Plains, Amenia Union, Dover

Plains; Murray D. Glasspool, vicar at Concord and Mariner's Harbor, Staten Island; Daniel G. O. Gaclair, assistant at Christ Church, Rye; Raymond D. Mallary Jr., assistant at St. Paul's, Burlington, Vt.; John A. Phillips, vicar at Marlborough and Balmville; Charles Pickett, assistant at Christ Church, Poughkeepsie; Johann Schenk, ass't at St. Thomas, Manhattan.

Samuel J. Wylie, formerly a Presbyterian minister, was ordained deacon and is to work with students at Virginia U.

## BISHOP DAGWELL VISITS MILWAUKIE

★ Bishop Dagwell of Oregon visited Milwaukie, Oregon, December 9th for the special centennial service of St. John's Church. One of the interesting parts of the observance of the anniversary was a dinner given to the Episcopalians by St. John's, the Roman Catholic parish of the city.

# Bargain Package For a Dollar

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**THE WITNESS**

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# CHURCHES OVERSEAS

## JENA MANUSCRIPT GOES TO PRAGUE

Recent news from Prague, Czechoslovakia, tells of the presentation by President Wilhelm Pieck of East Germany of the famous "Jena Manuscript" to the Czechoslovak government. This old manuscript contains much of the early records of the Hussite movement. It is said to contain several satirical pieces and four of Jan Huss's own letters. One part of the "Jena Manuscript," which is apparently a collection of different documents, is an illustrated text which contrasts the life of Christ and of the early Christians with high ecclesiastical dignitaries in the fifteenth century.

If this manuscript to which the news report refers is actually the original "Jena Manuscript," it should be of great interest to American Protestants for the light it throws upon the nature and significance of the Hussite movement. In common with the equally famous "Gottingen Manuscript," it is said to have much material relating to the famous Bethlehem Chapel where Huss preached. Further news of this remarkable gift and of how it came to be in the possession of President Pieck will be eagerly awaited by scholars and students of the Hussite movement.

## URGE WORK ON SUNDAYS

Radio stations in eastern European countries are making appeals to workers to give up their Sunday holiday in order to work voluntarily for the "welfare of your country and peace."

## GERMAN LUTHERANS RESTORE CONFESSION

Reintroduction of the confession was voted by the synod of the Evangelical Lutheran Church of Hanover, largest Lutheran Church in Germany. Explaining the action, the synod said that "Martin Luther did not abolish the confession as such but turned only against an abuse of its practice and the confession as a compulsory act."

## HUNGARY DRAFTS PRIESTS

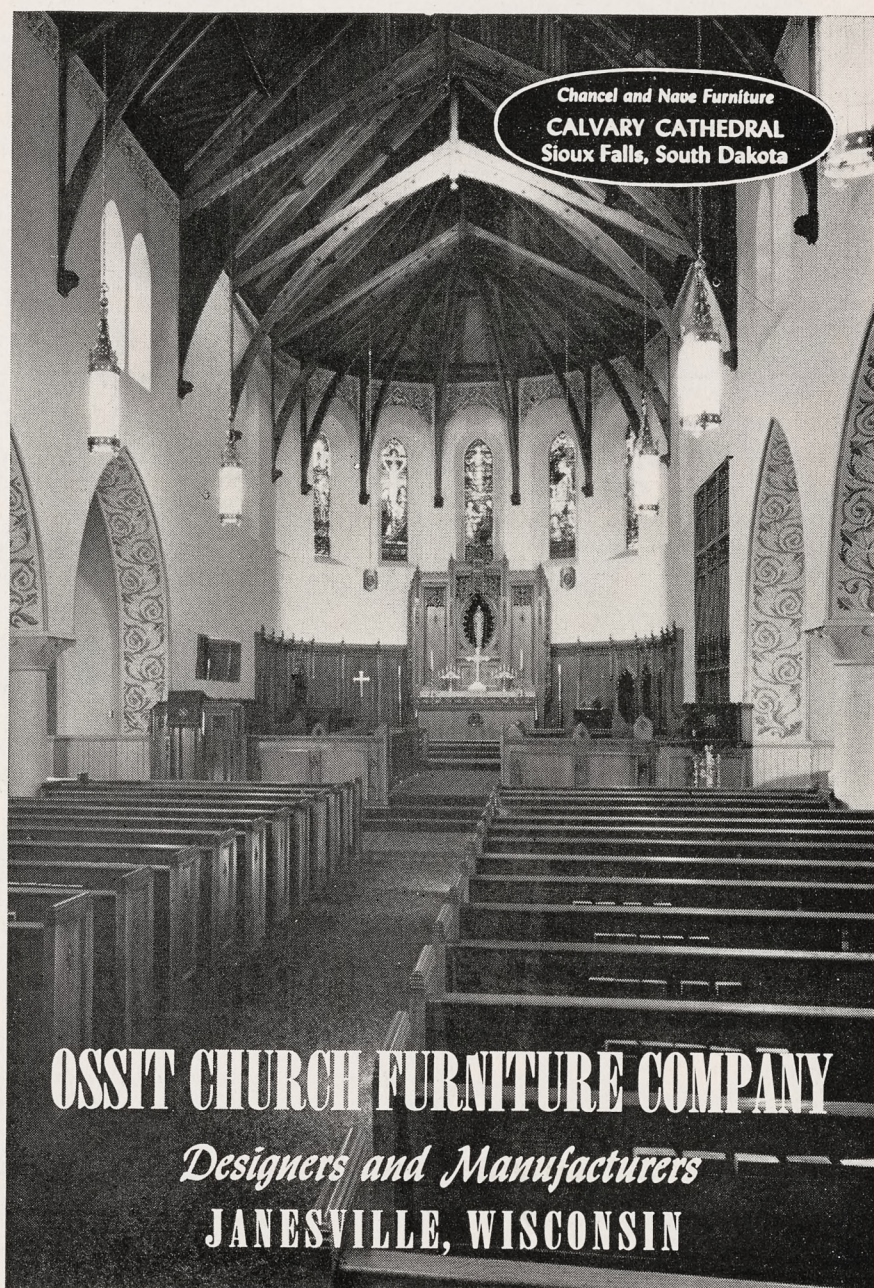
The Vatican radio has charged the government of Hungary with calling up priests and seminarians for military service. The station said that they will serve as ordinary soldiers rather than as chaplains or ambulance personnel.

## COURT ACTION IMPROVES RACE RELATIONS

President Benjamin Mays of Morehouse College told delegates to an inter-church conference in Atlanta that pressure upon federal courts rather than any religious belief in the brotherhood of man is responsible for the improvement of race relationships in the South. He expressed the opinion however that if leaders of social, economic and religious life "set a Christian example" the masses will follow.

## CHRISTIAN COLLEGE IN HONG KONG

A new college has been established in Hong Kong, known as Worship Christ College. It is the joint effort of Chinese Christians and religious groups in the U.S. and England, among them Bishop Hall, bishop of the Church of England in the city; the Rev. E. E. Walline of the American Presbyterian mission; David W. K. Au, business man who was formerly chairman of the board of directors of St. John's University, Shanghai. The college opened in October with 46 students and now has 70. The American board of Christian colleges in China has underwritten about 50% of the college's budget for this academic year.



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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

*The Primitive Christian Calendar.* Vol. I. By Philip Carrington. Cambridge University Press.

This is a study of the making of the Marcan Gospel, and also of the use of liturgical lections in the early church. Starting with an analysis of the chapter numbers in the margin of Codex Vaticanus, the Archbishop of Quebec works back to the early Christian-Jewish Church Year, and finds that the Gospel was indeed (as Papias said) not written "in order" (i.e. in historical sequence), but was a collection of the lections for use in the liturgy. It may amaze old-fashioned students of the gospels, still pursuing the "quest of the historical Jesus," to find that present-day scholarship has moved so far in another direction, but it is the fact that the latest scholarship assumes that Matthew, John, and now even Mark were not only not biographies or histories, but were *liturgical* books from the very start. They were "the church's books," in a far deeper sense than has usually been realized.

*The Gospel according to Luke: Exposition and Application.* By Ernest Freemont Tittle. Harper. \$3.75.

Whether or not Dr. Tittle, who died in 1949 while at work on this book, would have greatly altered its final form had he lived to continue the task, the exposition of the Gospel which he did complete is clearly of a piece with the course of his ministry. The application is in the best sense practical and contemporary, combining personal religion with a prophetic concern for social justice. The author's own mature reflections are frequently enriched by the inclusion of significant passages selected from wide reading.—O. J. F. Seitz

*Theology of the New Testament*, Vol. I. Rudolf Bultmann. Tr. by Kendrick Grobel. Scribners. \$3.50.

Rudolf Bultmann is one of the most influential New Testament scholars in the world. He represents a combination of strict and thorough philological and historical scholarship with thorough-going orthodoxy—his orthodoxy is even more or less of the "Neo" variety. His recent commentary on the Gospel of St. John is one of the greatest exegetical works produced in modern times and his various works on form criticism are familiar to students and teachers of New Testament throughout the world. His New Testament theology will be a standard work for many decades to come. It is fortunate that we have this excellent translation by Professor Kendrick Grobel of Vanderbilt.

*The Making of the Restoration Settlement: the Influence of the Laudians, 1649-1662.* By Robert S. Bosher. Oxford Press. \$5.00.

Few events in all English history are more dramatic than the Restoration. When Charles II came home from his 'travels,' the Anglicanism

which seemed to have perished with Archbishop Laud on the scaffold returned with power in his train. This was by no means a foregone conclusion, since the Presbyterians had played a large part in the restoration of the monarchy and naturally expected some considerable concessions in return. That this expectation was not realized was due in part to the activity of the Anglican underground in Cromwellian England, in part to the determination of the Laudian exiles about the exiled king, in part to the astute diplomacy of Edward Hyde (Clarendon), who contrived to delay the religious settlement until a change of sentiment in the nation had returned to Cavalier Parliament. In this volume, as fine a piece of historiography as the Episcopal Church has produced in many a moon, Dr. Bosher has given us a thoroughly documented account of the circumstances attending the ecclesiastical restoration—with the *imprimatur* of Prof. Norman Sykes of Cambridge.

—P. V. Norwood

*The Rosary.* By Elizabeth Wansbrough. Sheed and Ward. \$2.25.

An illustrated book for children explaining the use of the rosary and the art of meditation on the five joyful mysteries.

Reviews by Dr. Grant unless otherwise signed

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—George I. Hiller,  
Rector of Trinity, Miami

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# NEWS OF OTHER CHURCHES

## DISCRIMINATION HIT BY LAYMAN

William Leimdorfer, layman of Delaware, publically challenged the churches of the state, in a newspaper ad, to test public opinion on the issue of racial discrimination. He proposed a house to house canvass, expressing the belief that the state's Negroes might become completely free "if in some way the will of the large white majority could be expressed positively." The Wilmington council of churches and ministerial association reserved comment pending a closer study of the canvass proposal.

## DRIVE IS LAUNCHED ON VATICAN MOVE

A nationwide educational campaign to "mobilize public opinion in opposition to the President's proposal to send an ambassador to the Vatican" was launched by the general board of the National Council of Churches, meeting in Atlanta. Bishop Sherrill, as president, appointed a six-man committee to coordinate the Protestant opposition.

## CONGRESSMAN NAMED LAYMAN OF YEAR

Brooks Hays, Congressman from Arkansas, was named layman of the year by the Washington federation of churches. It is the first time in the 14 years that the award has been made that it has gone to a member of Congress. He is a member of the foreign affairs committee and is a strong advocate of international co-operation. He is a Baptist and active in church affairs.

## CHICAGO MEETING PROTESTS VATICAN APPOINTMENT

More than 3,000 persons gathered in Chicago to protest President Truman's nomination of an ambassador to the Vatican. Methodist Bishop G. Bromley Oxnam of New York, speaking on the program sponsored by the newly-formed Chicago chapter of Protestants and other Americans united for separation of Church and state, said that "the President has driven a wedge into our American life."

A resolution embodying the organi-

zation's protest was adopted and sent to the President and to Senators Douglas and Dirksen of Ill. It declared that the organization would oppose confirmation of the appointment in "every legitimate way" because it "would violate the constitutional separation of Church and state."

## SOUTHERN PRESBYTERIANS OPPOSE VATICAN ENVOY

The general council of the Southern Presbyterian Church, at its semi-annual meeting in Atlanta, registered "unalterable opposition" to the establishment of any form of political relationship with the Vatican. The 300-word statement was sent to the President and to the Senators of sixteen southern states. Laymen, in groups and as individuals, were also urged to write the President and Senators before January 1.

## POLISH PRIESTS HIT GERMAN REARMAMENT

Pro-government priests in Poland are organizing protest meetings against support for German rearmament by Roman Catholic clergy of Western Germany. The meetings are being widely publicized by the press and radio.

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**PEOPLE**

**CLERGY CHANGES:**

E. LAURENCE BAXTER, formerly  
on the staff of Calvary, Pittsburgh,  
Pa., becomes ass't at St. Mark's,  
Louisville, Ky., Jan. 15.

ALLAN WHATLEY, rector of St.  
Thomas Church, Newark, N. J., be-  
comes rector of the Great Choptank  
parish, Cambridge, Md., Jan. 15.

J. WILLARD YODER, formerly di-  
rector of religious education and  
youth work of the diocese of New  
York, is now on the staff of Trinity,  
New York.

WILFRED H. HODGKIN, formerly  
vicar of St. Peter's, Morro Bay, Cal.,  
is now rector of St. Paul's, Walnut  
Creek, Cal.

EDWARD A. SICKLER, ass't at  
Christ Church, Shaker Heights, O.,  
becomes rector of All Saints, Parma,  
O., Jan. 1.

G. PHILIP JUNG, formerly of Crys-  
tal Falls, Mich., is now vicar of St.  
John's, Sparta, Wis., and the mission  
at Black River Falls.

LOUIS L. PERKINS is ass't at St.  
Mary's, Ardmore, Pa., and not rector  
as previously reported. The Rev.  
Hadley B. Williams is rector.

PERCY R. STOCKMAN has retired  
as chaplain of the Seamen's Church  
Institute, Philadelphia.

**DEATHS:**

RICHARD C. JONES, 80, died in  
San Antonio on Nov. 28. The father  
of Bishop Jones, he directed the first  
community chest in the city; was  
president of Rotary for a term, and  
was a Presbyterian until 1938 when  
he was confirmed at St. Mark's where  
his son was then rector.

MRS. STEPHEN W. GREEN, for-  
merly Ellen Miller, was killed in a  
car collision in Salina, Kan., Dec. 4.  
She and her husband, now chaplain  
at St. John's Military Academy, were  
missionaries in China for many years.

**LAY WORKERS:**

HARVEY E. BUCK, formerly lay  
ass't at St. John's Cathedral, Albu-  
querque, N. M., is now lay vicar of  
St. Andrew's, N. Grafton, Mass.

**ORDINATIONS:**


DALE L. VAN METER was or-  
dained deacon December 1 by Bishop  
Lawrence at Christ Church, N. Brook-  
field, Mass., where he is vicar. He is  
also in charge of Christ Church,  
S. Barre.

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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.

JOHN M. KRUMM

Dean of St. Paul's, Los Angeles

In your article concerning the recent production in St. Paul's Cathedral of "If The Light Be Darkness" by the Altar Theatre, appearing in your issue of November 22nd, there is a mistake which, although slight, seems to make the formation of the Altar Theatre less significant than I think it really is. You say that the Altar Theatre was "organized by a group of clergymen." The fact is that the initiative came from a group of professional actors and other theater people who were anxious to put their gifts and talents to work in some significant way to help answer the problems of our times. Several local ministers have been consulted from time to time, but the significant thing to me is that the actors themselves have carried this project forward and are now ready to make a real contribution to the Church's ministry. Their hope is that the churches will recognize the ministry of speech art as being of equal importance with the ministry of music. I think you will hear more from this interesting group in the next few months.

LILLIAN ENGEL

Churchwoman of Brooklyn, N. Y.

Much has been said in favor of fund raising for churches and charitable purposes by the selling of "shares." The House of Bishops of the Episcopal Church has passed a resolution against the selling of shares and called it by the proper name—"A gambling project." The selling of shares or chances to raise money for charitable purposes has behind it a good motive. Yet if we wish to be fair minded can we question the "motive" of others who engage in gambling to get quick results. Jesus said "It is more blessed to give than to receive." We must give to help others without any pressure. The fun of giving is the spirit with which we give, no matter how small the gift. Let us give generously and wholeheartedly this Christmas season.

LOUIS M. COOLEY

Layman of Hartford, Conn.

The coming Christmas season recalls the words, "Peace on earth, goodwill to men." It seems as though there is a greater need than ever before to put this slogan into effect. With the Korean War in its second

year and with increasing ill feeling between nations, one can almost confess that peace and goodwill are far from realization. Should not the Church of Christ take its stand against war and international hatred? If Jesus Christ were on earth today I believe he would lead in a powerful peace crusade.

How to achieve peace presents a difficult problem. President Truman himself appears unwilling to take the first step. Munition makers dread the cancellation of juicy war contracts. The Roman Catholic Church sees before it the possibility of taking over the religious life of Russia from the Orthodox Church. Military men always oppose peace as it removes many of their prerogatives and opportunities for advancement. Against all these vested interests is the voice of humanity and international brotherhood. Would that this voice would motivate and inspire our Churches so that they would take the lead in seeking world peace.

JAMES S. GOOD

Layman of Philadelphia

I think the Adventures of Mr. Entwhistle (Dec. 6) about the cleverest thing I have read in many a year. Tom Barrett certainly has a great knack for showing up our human weaknesses and failings and doing it without hurting feelings. It is fine satire and I wish that these pieces might go into a book.

ANSWER: We will be glad to hear from others about this—a card to The Witness, Tunkhannock, Pa.

JOHN M. BOWLES

Layman of New York

In these days of hysteria it was great to be able to read such a calm and well reasoned article as the one by Dr. Foust in your November 15th number. He wrote with rare insight of events and movements which he had obviously studied at first hand. I hope that we may have still other articles by him.

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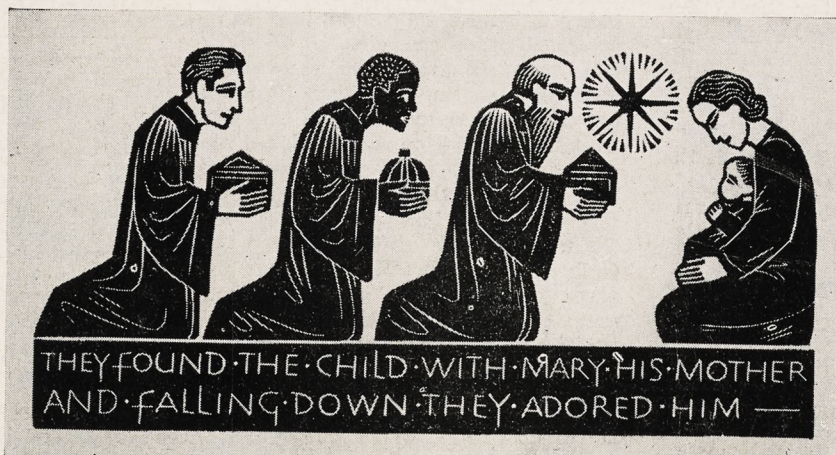
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