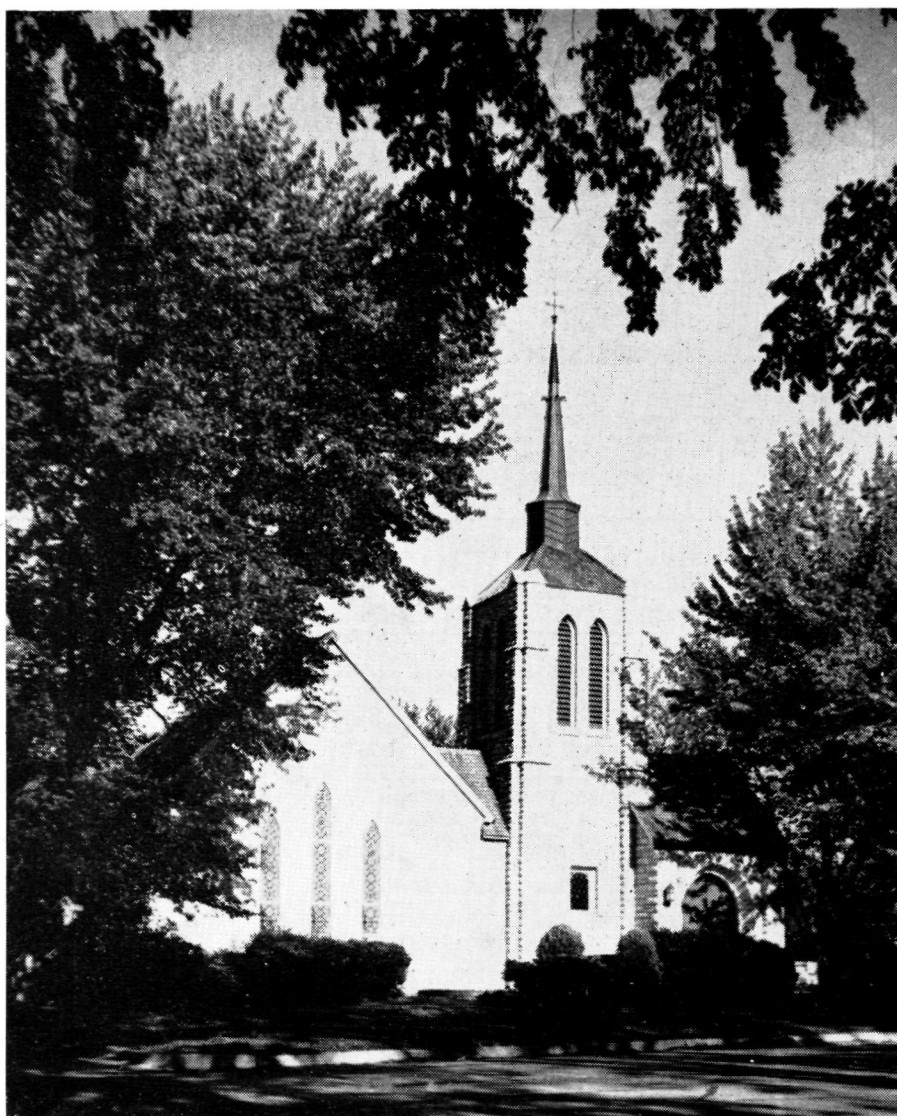


# *The* WITNESS

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December 11, 1952



ST. LUKE'S, ADA, OKLAHOMA

AN UNUSUALLY ATTRACTIVE CHURCH OF THE MIDWEST

South Africa's Secret Society

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

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Wednesdays: Healing Service, 12 noon.

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4 p.m. Evensong. Special Music.  
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Thursday and Holy Days: 11 a.m., Holy Communion.

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Rev. Roscoe Thornton Foust, D.D., Rector  
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5:30 Vespers, Tuesday through Friday.  
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The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening 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  
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"A Church for All Americans"

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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  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett;  
Canon Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: H. C. at 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
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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

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Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Communion; 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, D.D., Rector  
Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner.  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.  
Weekdays: H. C. daily 8 ex Wed. & 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 Communion, 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

2nd Street above Market  
Founded 1695 - Built 1727  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

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

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

# A SECRET SOCIETY TERRORIZES PEOPLE OF SOUTH AFRICA

## CHURCH STATEMENT LINES UP RELIGIOUS FORCES ON SIDE OF PRESENT GOVERNMENT

By H. A. Evans Hopkins

*Provost of Nairobi, Diocese of Mombasa.*

★ I have just returned from a three-day visit to one of the hottest centers of the Mau Mau secret society's activities in this country. With my wife and a doctor member of our congregation at Nairobi Cathedral, we went to carry the good wishes and prayers of our people, mostly Europeans, to our African brethren who at this time have been passing through extreme trials.

We also carried with us news that the Cathedral congregation and Christian friends amongst settlers and others who listen in to our broadcast services, have responded with great generosity to a fund which has been opened to help African clergy whose incomes have fallen through the present emergency. This fund, to which the Governor of Kenya and Lady Mary Baring have contributed, has already reached almost 700 pounds.

There have been reports in the British papers which have represented the present troubles here as being mainly an anti-European movement. That they are this is true, but it is not generally known that those who have

suffered have been Africans rather than Europeans.

This is because the plan of action has been first of all to get the majority of Africans in a community to swear the Mau Mau oath, and then later turning them against the European community.

### Against Church and School

Besides being an anti-European movement, based upon the theory, by no means wholly correct, that the Europeans own land which belongs to the Kikuyu tribe who are desperately short of land, this subversive society has recently shown itself flagrantly anti-Christian. Instances of this will have been reported, no doubt, in the British press. Part of the Mau Mau oath, I have been told on the highest authority, now includes the affirmation that the one making it will neither attend church nor send his child to a Christian school.

One of the places we visited yesterday was a small mud and wattle church which was desecrated by a strangled and disembowelled cat being hung from the prayer desk by Mau Mau agents, as a threat to the life of the whole congregation. No one has attended that church since, and on the hill there lives an

old and lonely pastor with no friends—not a single person he can trust—with no congregation, receiving a salary which has fallen to an eighth of its normal amount, and surrounded on both sides of his home with deep valleys in which lurk bodies of violent Mau Mau adherents who might spring upon him at any moment.

His pathetic loneliness, almost to despair, is one of the memories of our recent tour which I find it hard to forget. He knows of no one on that ridge, Kenya native reserve consists of endless ridges and deep valleys, who has not taken the Mau Mau oath, either out of devilment, or more possibly fear.

We called at other churches, and inquired of the Sunday attendance. In one which used to have five hundred every Sunday, the numbers now coming were twenty-two; in another, out of two hundred, only eight came to worship. This is the picture throughout the Fort Hall area of the Kikuyu country. It is reckoned by those on the spot that 90% of the population have gone over, at least temporarily, to Mau Mau, and that church attendance has dropped in the same proportion.

This does not mean that all these people have joined the ranks of the thugs and villains bent on armed robbery and murder, but it does mean that they are vigorously anti-European, an age-long dislike having been fanned into vivid hatred. It was positively uncanny to drive along those winding roads in the reserve and see black looks from



the few natives who were about, and to meet teachers in schools and others who could not look one straight in the face for shame of what they had been driven to do.

The European in Nairobi has no conception of the depth of the dislike in which he is held by the average Kikuyu. The present invasion of the British troops and police does not make us any more popular.

As darkness came over the landscape, and we were looking out over the endless ridges and valleys of this beautiful part of Kenya, I was almost overcome by the magnitude of the problem.

It seemed that one's five years of hard work in the interests of black and white rapprochement was now put right back beyond where one had started. And the long labors of faithful missionaries over many years had been thrown to the flames of this violent eruption in a matter of days. As we drove back to the mission station in the dark I wondered what could be the hope for the future, for there had been much falling off and much devilish betrayal.

But after supper there walked into the sitting room three Kikuyus who changed the whole picture in my mind, and in fellowship with whom I saw light where all had been dark before. The first of these, deputy rural dean of a vast area, is a true man of God.

### **Humble Men Who Suffer**

The second of our visitors was a teacher who had been violently beaten up and robbed only a few weeks before, and who still bore traces of his suffering in the loss of several of his teeth.

The third visitor was a clerk, a man who had only been a Christian for a year, yet whose whole face was radiant, and who handled in the education office

work which many a European would find hard to cope with.

Though we were a few in the midst of a great apostasy it will be through such men and women that the great return to God will come, we felt. And such a returning there will be, a returning to a purified and militant Church, a Church in which hatred and suspicion and fear will find no place for Christ is all and in all.

The evening closed with prayers. I was strangely moved to hear our African friend, on whose head it could be said a price lay, pray, not for his own protection, but that we his European brethren might be safely escorted past the dangers of the road back to Nairobi. In that spirit of selflessness seen in a Christian Kikuyu lies the hope of a revived Church and a renewed people.

### **Appeal by Christians**

Evidence that the Churches are lining up on the side of the government against the natives of Africa is indicated by the call for a day of prayer, which was held November 30th, issued by the Christian Council of Kenya. The statement said:

To those African Christians, who have suffered or are suffering because of their faith, because of their resistance to intimidation, and because of their refusal to deny their Lord and Master, we send our Council's sincere sympathy. We call on them to lift up their hearts and remember that the Church of Christ has triumphed over every persecution in the past. "Faithful is he who has promised who also will do it."

To Christians of the other races we say, Remember in prayer those who suffer. Give thanks to God for them for it was they who by their stand pre-

vented worse things befalling us, and brought to light the evils that were flourishing in our midst. Let us in gratitude to them re-examine our attitudes on these things, small as well as great, which have contributed to the growth of those evils and let us be ready to co-operate with all men of goodwill.

To all we would say: This is no struggle between white and black. It is a struggle between good and evil, between those who seek the way of peaceful growth and those who seek by violence to gain their own ends at the expense of all others. These violent men must be dealt with, that in peace the rest of us may by peaceful and constitutional means seek the welfare of all.

These present troubles have origin in many grievances, some imagined and some partly real and partly imagined. These grievances must be dealt with. It is the declared intention of government that having suppressed the present disorders it will encourage all right development and seek to remove all genuine causes of discontent. Let all play their part in forwarding such a constructive program.

### **UTO PRESENTATION IN SOUND FILM**

★ The audio-visual division of the National Council announces the release of a fifteen minute black and white 16 mm film (with sound) of the presentation of the United Thank Offering of 1952 at Boston Garden. The film was shot under adverse lighting conditions by the Rev. Clifford Samuelson, Bertram Parker, and Robert D. Jordan. The audio-visual division recommends that each diocese have at least one print of this film available to release for meetings of the Woman's Auxiliary and other parish groups.



# BISHOP CHARLES K. GILBERT HEADS REFORM GROUP

★ Bishop Charles K. Gilbert, retired, is the head of a New York City Affairs Committee to mobilize "forceful action" against "the apparent disregard of moral ethics by certain city officials." The organization, in the process of being formed over a period of months, was announced last week at a press conference presided over by Bishop Gilbert.

It's politically non-partisan membership includes laymen and clergymen of various faiths. Among other Episcopalians prominent in the set-up is Mr. C. C. Burlingham, warden of St.

stir up public interest in city problems.

Among the committee leaders are Ralph W. Sockman, Methodist radio preacher and president of the Protestant Council of New York City; Harry Emerson Fosdick, pastor emeritus of Riverside church; and John Haynes Holmes, pastor emeritus of Community church; Rabbi Edward E. Klein of the Free Synagogue; the Rev. Edgar F. Romig, senior minister of the Collegiate church in New York, and Victor F. Ridder, New York publisher and prominent Roman Catholic layman.

Active in its early work, Bishop Gilbert said, was Methodist Bishop G. Bromley Oxnam who has since been transferred to Washington, D. C.

## ARREST SPANISH PASTOR AND WIFE

★ The pastor of a Protestant chapel at Medina del Campo and his wife were arrested on November 16 while giving religious instruction to a class of 10 children there. According to the report, Felix Pradales, pastor of a Spanish Christian Mission chapel in the town, and his wife, Donna Maria Abrodos, were taken to police headquarters in Valladolid, 30 miles north of Medina del Campo, and fined 1,000 pesetas (about \$25) each.

Senor Pradales, who works at a secular job during the week to support his family and help maintain the mission, was able to pay his own fine and be free to report to work the following morning, the report said. However, he did not have enough cash to cover his wife's fine and she was sentenced to serve a 15-day jail sentence.

The arrests have been protest-

ed in notes sent to Gen. Francisco Franco, Spanish chief of state, and foreign minister Alberto Martin Artajo. (see Story of Week, Dec. 4)

## CHRISTIAN STUDENTS TO MEET

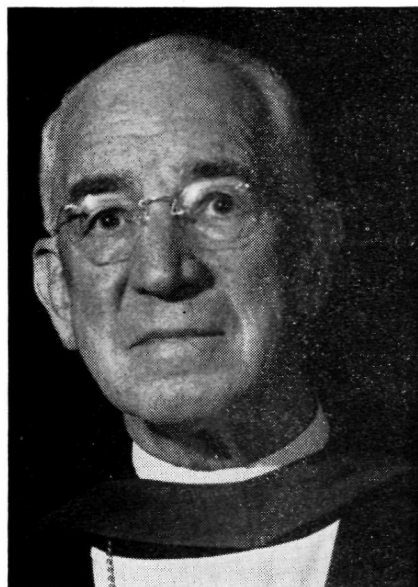
★ Several hundred Christian college students of all races and many foreign countries will hold study conferences at three widely separated colleges during the Christmas vacation. One will be at Morgan State College in Baltimore; another at Park College, Parkville, Missouri, and the third at Leland Stanford, Palo Alto, California. Addresses and speeches will be held to a minimum so that delegates may spend most of their time in worship, reading and small discussion groups when "the world political and social struggle" will be the chief topic. Attendance at the three conferences is expected to total around fifteen hundred.

## GEORGIA COUNCIL OF CHURCHES FORMED

★ The Episcopal Church is one of nine Churches that formally constituted the Georgia Council of Churches at a meeting held in Atlanta on November 26th. Bishop Arthur J. Moore, Methodist, told the meeting that "we cannot win the battle between Christian and non-Christian forces without cooperation and comradeship. Perhaps we Protestants have done too much of our fighting in public and our praying in private. A warring church will never win a warless world."

## NEW ORLEANS RECTOR IS HONORED

★ The Rev. Louis A. Parker received the key to the city of New Orleans from the mayor in recognition of the work he has done in bringing about the rebuilding of St. Ann's Church.



Bishop Gilbert

George's Church, who has been a leader in several important city reform movements of other days.

Bishop Gilbert said the new civic reform group also will seek to reduce the city budget by \$100,000,000 and will function as a "continuing watchdog" over municipal administrations. He said the committee would issue periodical reports, send representatives to city hall hearings and other forums and seek to

## BISHOP OF PRETORIA ISSUES WARNING

★ Bishop R. S. Taylor of Pretoria, Province of South Africa, in his charge to the synod on November 25th, said that, whatever might be the outcome of the civil disobedience movement, the causes which had prompted it were a deep-seated sense of grievance and frustration. Those causes must at all costs be removed. "If they remain the country will continue to suffer from a septic wound which will seep away its vitality."

Saying that a large section of the population of South Africa felt that it had grievances and was being unjustly treated, he expressed the opinion that this section, which had no political rights, had chosen the only way open to it of expressing its views about laws that it considered unjust, and had done so by intentionally breaking some of those laws. It might be argued that a Christian ought always to obey every man-made law, but in his judgment there were occasions when the laws of the state became so onerous that a Christian was compelled to obey the voice of God, expressed through his own conscience, rather than the laws of man.

"One thing is quite clear," the bishop continued. "It is the state's duty to ensure that the laws are kept, and it must punish those who break the laws, whatever may be their motive." While in the present circumstances it would be difficult to condemn men who freely and of their own consciences decided that they must take part in the civil disobedience movement, he felt it would be unwise for them to do so, because it was their duty not only to consider the consequences to themselves but that their action would almost certainly have far-reaching con-

sequences in the lives of scores of other people.

Whatever the motives and ideals of those who had started the movement, he believed it would be impossible for them to prevent control of the movement passing into less responsible hands. Once that happened the result would be violence, bloodshed, and a great deal of suffering for innocent people. The effect of the recent rioting in various parts of the country should be an awful warning to the leaders of every section of the community.

Saying that he would probably be criticized for misusing the privileges of the pulpit, the bishop expressed the view that there were many issues about which the Church must speak boldly, and it would be wrong to deny that the Church had a right to take part in politics.

## METHODIST DISAPPROVE RACE STAND AT UN

★ The annual conference of the New Zealand Methodist Church, meeting at Nelson, disapproved the recent vote by the New Zealand delegate to the United Nations General Assembly in New York against its consideration of South Africa segregation policies. The Methodists recalled that "more than once" at UN meetings, New Zealand had abstained from voting or had voted against resolutions on racial discrimination. The conference urged a reconsideration of this stand "in harmony with the Christian principles of the dominion's policy on racial issues."

The UN Assembly decided to keep the issue of "race conflict" in South Africa on its agenda by a 46 to 6 vote. Besides New Zealand, Australia, Columbia, France and Britain voted with South Africa to bar the item from debate.

## LOS ANGELES DEALS WITH THE AGING

★ Bishop Bloy of Los Angeles opened a conference on the aging, held in that city December 3rd, sponsored by the city mission society and the social relations department. Chairman of the conference was the Rev. Richard Lief, head of the department, and one of the interesting features was a report by the Rev. Elvin W. Smith, chairman of social relations, on the work done by the organization. It included over 40,000 institutional visits and private consultations, made by sixteen chaplains and about thirty volunteers.

Maurice T. Ostomel, of the welfare council of Los Angeles, was moderator of a panel of experts which was assembled for the conference. Panel speakers were Lewis De Voss, state employment bureau, on employment opportunities for the aged; W. C. Conrad, president California retired teachers association and formerly assistant superintendent of Los Angeles schools, on recreational and educational facilities for the aging; the Rev. Irwin Johnston, director of the welfare bureau of the Church Federation of Los Angeles, on what the churches are doing for the aged, and the Rev. Ray Holder, rector of St. John's on spiritual resources.

Others on the panel were Mrs. William A. Holt, president of the Episcopal home for the aged, who talked on institutions for the aged; Mrs. Thomas McGough of Pasadena, on living arrangements for the aged; Mrs. Frederick Oliver, founder and president of the community friendship center of Pasadena; Mrs. Beulah D. Speyers, leader of the over sixty club of the Assistance League, and Mrs. Arnold M. Schaltz, chairman of social relations of the Woman's Auxiliary of the diocese.

## AUXILIARY URGES UN SUPPORT

★ The national executive board of the Woman's Auxiliary adopted a resolution at the December meeting calling upon churchwomen in every parish and mission to support the United Nations by informing themselves of its goals and accomplishments and making it their business to influence public opinion in order to combat the current attacks on the world organization. The board expressed conviction that the UN is today's best instrument for peace.

Having just received the news of Senator Henry Cabot Lodge's appointment as head of the United States mission to the UN, the board voted to extend to him "assurance of its interest and prayers for his success in this post of such great importance." A letter to this effect was immediately sent to Senator Lodge.

The action at this meeting was a follow-up of the decision made by the Auxiliary in September to select support of the UN as the first emphasis in a three-year program of Christian citizenship and social responsibility.

## PUBLISH BOOK ON SOCIAL AGENCIES

★ The diocese of Connecticut reports the publication of a 64 page booklet listing all of the social agencies in that state for the use of Episcopal clergy. This book, prepared under the auspices of the department of social relations, combines all previous guides and has extended the list to include homes for the aged, resources of family counselling, hospital clinics throughout the state, as well as financial assistance to special groups such as service men and transients. The book is thoroughly indexed and is as useful for the profes-

sional social worker as it is for the clergyman.

This project was conceived and carried out by a committee of social workers under the leadership of Miss Eleanor H. Little, a member of the diocesan department. It has been greeted with enthusiasm because it enables our clergy to be much more effective in dealing with their social problems.

## THE PICTURE ON THE COVER

★ St. Luke's, Ada, Oklahoma, was founded in 1916 and the present church was dedicated in 1939. This lovely church was consecrated in October by Bishop Powell, when he also dedicated the new parish hall and blessed the new rectory. The rector of the thriving parish is the Rev. Kenneth W. Kadey.

## PATRIARCH TO ATTEND PEACE CONGRESS

★ Patriarch Alexei, head of the Russian Orthodox Church, will attend the Peoples Peace Congress scheduled to open in Vienna Dec. 12.

The Moscow station also broadcast an appeal by Metropolitan Nikolai of Krutitsky to "all patriotic clergy throughout the world" urging them to send emissaries to the Vienna peace meeting. Metropolitan Nikolai also spoke on a Moscow program, beamed at England and asked the British people to send delegates to the conference.

Meanwhile, radio networks of all east Europe are sending messages from patriotic priests. Most of them hailed the forthcoming Vienna congress and urged their own people and others to send delegates. These developments strengthened the belief of European observers that the Vienna meeting will serve as a springboard for launching a World Peace Conference of Churches.

## REFUSE TO ACT AGAINST DEAN

★ The Assembly of the Church of England, at its fall meeting in November, refused to act on a motion to criticize the Dean of Canterbury. The motion was made by R. R. Harris, member of Parliament, who asked for priority to a motion "that the Assembly deplored the recent utterances of Dr. Hewlett Johnson and is of the opinion that he should resign from the position of Dean of Canterbury."

He declared that Church people were deeply concerned over the damage that the Dean was doing both at home and in other countries. However on a show of hands the members refused to give priority to the motion, which meant that it did not come up at this assembly. An ironical aspect of the event was that just prior to the motion the Assembly had accepted two amendments to Church measures to the effect that disciplinary proceedings should not be taken against the clergy on the grounds of their social and political opinions or activities.

During the discussion of his affairs the Dean of Canterbury sat in the back of the hall and listened with a smile. He is reported to have had a speech prepared in his own defense had the motion been passed.

## NATIVITY SCENE IN MANCHESTER

★ Christian young people of Manchester, N. H. are erecting a Nativity scene in the common, the money having been raised by a tag day conducted by them. The first tag was sold by a Protestant youngster to the Roman Catholic bishop of the city. There is an adult advisory committee that includes the Rev. Bradford Young, rector of Grace Church.



## NEW MISSION SHIP IS NEEDED

★ A new mission ship is needed by the Bishop of Melanesia, S. G. Calton, whose diocese among the islands of the Pacific includes the Solomons, the New Hebrides, the Banks, Santa Cruz and the Reefs. The present estimate of the cost is \$100,000, of which about \$12,000 has already been secured.

Since the foundation of the Melanesian mission in 1849 a mission ship has played an indispensable part in its work, and since 1855 each successive vessel has been named the Southern Cross. The fifth Southern Cross, which carried the burden of the major development of the diocese, gave place after 30 years' service to the sixth, which was wrecked on her maiden voyage out from England in 1932.

The present Southern Cross is the seventh. Built in 1933, she was on active service with the Australian navy during the war with Japan. The disorganization of shipping in the south-west Pacific since that time has made it necessary for her to undertake two, sometimes three, voyages to New Zealand annually to carry stores and passengers to the diocese, and this additional heavy work, for which she was not intended, has shortened her life. A new ship must take her place without delay.

## SEABURY BOOKSTORE EXPANDS LINE

★ The Seabury Press Bookstore at 281 Fourth Avenue, New York, is now carrying a wide selection of greeting cards appropriate for Christmas. Reproductions of great religious art predominate in the lines the store carries, with a generous sprinkling of contemporary interpretations of the Nativity.

The store has increased its stock of religious books that are in demand for Christmas giving.

In addition to Prayer Books and Bibles in many different styles, they carry the best religious books of all publishers, including a variety of beautifully illustrated books for children.

New Yorkers and visitors to the city find this modern bookstore, located on the first floor of Church Missions House, a convenient, friendly, and helpful place for Christmas shopping.

## FIRST COMMENCEMENT AT CUTTINGTON

★ The first commencement held since the construction of new Cuttington College, Suakoko, Liberia, took place on November 19. In the graduating class were four students who received the B.A. degree; one of the four also received the B.D. degree. The president of Liberia, William V. S. Tubman, was the commencement speaker. Bishop Bravid W. Harris, having just returned from this country where he was on furlough, also attended the exercises.

Late in 1948 ground was broken for the new college which opened for its first term the following February. Now the college has produced its first graduating class. (The school year

in Liberia ends about the middle of November and reopens about the middle of February.)

Cuttington College is one of the oldest Church institutions; built in 1889. Until 1929, when the Church was forced to close this institution, it functioned at Cape Palms, training the clergy now working in that district as well as many government leaders. The reestablishment of the college was made possible through the efforts of Bishop Harris and money supplied by the reconstruction and advance fund.

During the month of January the campus at Cuttington will be used for the teachers institute, a training program for elementary teachers from central and western Province.

## LIVE ANIMALS FOR CRECHE

★ Wilmington, Delaware, has joined with other cities in using live animals for a cheche, constructed and decorated by interested citizens. It is a part of a keep Christ in Christmas movement that is sponsored by a committee headed by Dean Mosley. Local artists assisted in the decorative scheme.



WESTERN NEW YORK leaders who plan spiritual campaign marking fifth anniversary of Bishop Scaife's consecration: Leslie F. Chard, Blake B. Hammond, C. George Widdifield, Walter P. Plumley, Philip F. McNairy, George F. O'Pray, Douglas M. Stoll

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# EDITORIALS

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## The Mysteries Of God

**M**INISTERS of Christ and stewards of the mysteries of God". Year after year, on the third Sunday in Advent, we hear these words and perhaps say to ourselves: "O yes, this is ministry Sunday", and settle down to listen to a sermon about the clergy.

But it is quite possible that some of you will find yourselves intrigued by the word "mysteries", remembering that it has been a descriptive term in all religions, from time immemorial. For mystery is of the essence of all religion and a humble and haunting wonder is the response that devout souls make to it.

But we are Christians and we should try to get it clear in our minds what is the peculiar mystery of the gospel of which our clergy are ordained to be stewards. We take part in public worship and are aware of its atmosphere of mystery and awe. But that emotional thrill is not enough. The Christian gospel itself is the underlying mystery that makes the personal uplift of public worship real and fruitful. This is the tremendous fact that God has chosen to give himself completely to his creation in this littlest of his worlds; that in his righteous perfection he impresses his will on human history and by his Holy Spirit assures the happy results of conformity to that will and the tragic results of its violation. But to us, as his children, he has given himself with a completeness and an intimacy that places us beyond the "changes and chances of this mortal life", if we but maintain the fellowship with him which he has made possible through his Incarnation in Jesus. The world may fall on evil times, through men's scorn or ignorance of God's will, but, although we as individuals suffer because of our share in the world's sin, we can be sure of his love and of his forgiveness. And, like our experience in human relationships, we must know that the supreme intimacies of fellowship are attained only in the family, so that the love of the Father, through his eternal Son, becomes a vital reality to us only in God's holy family into which we were born in baptism.

This is the central, basic mystery of the Christian gospel,—the unique family life into which our Lord has taken us. Entering our little world at his Incarnation, he has made every level of its life his own and its simple elements the channels of

his yearning and transforming love for us. Baptism, confirmation, holy communion are alive with God and challenge us to share that life by our awareness of the mystery and our active commitment to his loving will. So it could not well be otherwise than that devout souls should be thrilled at the mystery and awe of common worship and serenely happy in their private prayers to the Incarnate God in whose family they are privileged to live.

The mystery of the word made flesh; the wonder that the Creator really cares for his children: this is the matchless truth at the basis of our religion. This is the doctrine that the third Sunday in Advent reminds us our clergy have been commissioned to preach and to practice, in season and out of season.

## The Fashionable Church

**T**HE Episcopal Church is known in many communities as the fashionable church. In the east, at any rate, there are more Episcopal weddings in the society columns than those of any other faith. Many new members have joined us with a conscious or unconscious desire for social advancement. It is rumored that in one large metropolitan parish the Magnificat has been censored; it is too offensive for the parishioners to hear "the rich he hath sent empty away." The cause of our rather dubious reputation in this respect is, we suppose, sociological and historical for the most part. The result, however, is a cancer in the body of Christ.

It is true, of course, that in any community there are some who rank higher in the social scale than others, and it is well that they go to church. It is also true that great good has been done by the conscientious stewardship of Episcopalians. A self-sacrificing and truly dedicated Christian life on the part of priests or laymen may be found in many parishes situated in prosperous communities. But to have social acceptance the hall mark of any group who call themselves Christians is a reversal of the gospel. We do not talk seriously about this very often because such an obvious discrepancy between the teachings of Christ and our daily lives is an uncomfortable thing to contemplate: "Blessed are the poor" and "I was a hungered and ye gave me meat" and "Sell all that thou hast and follow me". Like

the rich young ruler we turn away sorrowing, for our possessions are great.

In our missionary effort, therefore, as important as the desire to bring Christ to all is a motivation arising from this situation: to save our souls, to maintain the strength of our Church, to be truly the body of Christ, her doors must be opened to "the poor", to those who seem least im-

portant in the eyes of the world. In charity and humility we must seek our Lord as he walks the dirty streets clothed in poverty, sleeping in hallways, afflicted by sickness, physical and mental. We must bring into our community the redemptive suffering of those who have been cast off, seeking them not as objects of our self-satisfied paternalism, but as fellows members of the Church.

## THE BROKEN FLASHLIGHT

By CHAD WALSH

*Professor at Beloit College*

**I**F you want to have everything your own way, you ought to be three years old. When you are younger than that you have to stay in bed a good deal of the time, and anyway you can't talk well enough to tell people everything you want them to do for you. When you're much older than three, people expect you to behave almost like a grown-up. But at the age of three you are the center of the universe, and the whole family revolves around you, the way the planets revolve around the sun.

There was no doubt that Nancy was the center of the Bowman family. She knew it, and so did her parents, who often shook their heads and said to each other, "We've really got to be careful not to spoil Nancy." But no sooner had they said this than she would do something especially cute, and their resolve would weaken.

It was a Friday evening, and the children were allowed to stay up later than usual. Dinner was over and the table had been cleared. The three older children were down on the floor in the living room. With them was Nancy, smiling first to one and then to the other, and talking more steadily than a school teacher.

"See the flashlight," Tom said, and pushed the button to make it go on. He had purchased the flashlight with the money he saved doing odd jobs in the neighborhood.

"Give me flashlight!" Nancy commanded.

Tom handed it to her.

"Nice flashlight," Nancy said. "Want to turn flashlight on."

Sue reached over and snapped the flashlight off. "Now you turn it on, Nancy."

Nancy struggled hard. The button would not move.

"Let me help you," said Tom.

"Don't want to be helped!" Nancy shouted, and swung the flashlight in the air like a baseball bat.

"Hey, be careful there!" Tom yelled.

"Don't want be careful," Nancy said, smiling

happily. "Want turn flashlight on." Finally she succeeded. "Choo-Choo," she said imitating the sound of a train. She was pretending that the flashlight was the train's headlight. Suddenly she stood up and began running forward, with the flashlight pointed straight ahead. "Choo-choo, choo-choo."

"Hey, look out!" Tom roared. "You're going to break it, Nancy."

Tom leaped after her. But it was too late. Nancy had banged the flashlight into the radiator. There was the familiar sound of glass breaking. Nancy looked down at the broken lens. "Nice flashlight," she said sadly. "Nice flashlight broken." She handed it back to Tom.

"Look what you've done!" Tom said. "I saved my money to buy that flashlight, and the first thing you did was to ram it into the radiator and break it!"

"Choo-choo won't run any more," Nancy said.

"I don't care about your choo-choo!" Tom said in a fury. "That's my flashlight, and you broke it."

"What's all this noise about?" Mrs. Bowman, who had been doing the dishes, came into the living room.

"Nancy broke my flashlight. She did it deliberately," Tom said.

"Nancy! Did you do that? Go upstairs, get nightie on, and straight into bed for you."

Nancy's lips trembled. "Don't want to go upstairs to nasty old bed," she answered.

"She just up and rammed it into the radiator," Tom said. "And I raked leaves and helped with storm windows to get the money to buy it. Why don't you step down on her, Mama? She gets away with murder."

Mrs. Bowman spoke again. "Nancy, I'm ashamed of you to treat Tom that way. Upstairs to bed with you."

At this moment Sue could stand it no longer. "Mama, you'll make her cry," she said. Then



she turned to Tom. "How much did the flashlight cost, Tom?"

"Seventy-five cents," he said. "And I worked for every penny of it. And now this spoiled brat has gone and broken it."

"I'll buy you a new flashlight," Sue said. "I'll take my fifteen cents a week spending money and let's see—in four—no, five—weeks—I'll have enough money to buy you a flashlight". She turned to Nancy. "Don't cry, darling"

Mrs. Bowman looked at Tom. "How about it, Tom?"

Tom's face was very serious. He couldn't make up his mind. "Sue didn't break it," he finally said.

"That's right," his mother agreed. "It wasn't Sue's fault. But Nancy doesn't have any money to use for buying you a new flashlight. And Sue is willing to make up for what Nancy did."

Tom was silent. The flashlight was very precious to him, but it didn't seem fair for Sue to spend five weeks of her allowance money to buy him a new one. "It isn't right," he insisted. "Why should Sue spend her money if Nancy was the one that broke the flashlight?"

Mrs. Bowman spoke more gently. "I know how you feel, Tom. Sue is innocent and Nancy is guilty. Nancy broke the flashlight, and that was wrong. But she doesn't have any money to buy you a new one, and Sue is willing to use her money."

Tom was almost ready to drop the subject by now. "It just isn't fair," he said.

"It's fair or not depending on how you look at it. Sue is willing. People are always paying the bill for what other people do, when the others aren't able to do it themselves. That's what Christ did."

Tom looked up. "What's Christ got to do with my flashlight?"

"He's got everything to do with it—and with everything else."

Tom was honestly puzzled, as he frequently was when religion came up in conversation. "I don't get it."

Mrs. Bowman sat down on the floor. "Let's all sit down here. We can see about the flashlight later on."

The children formed a little half circle in front of her. Nancy, looking guilty, came over and sat on her lap.

"Sometimes I worry that all of you will think of Christ as just somebody we sing hymns to and that your father preaches about," Mrs. Bowman said. "I want to tell you a story. It may sound

like grammar school stuff to Tom and Betty, but I want to tell it anyway."

They were all listening. Tom still looked pained.

Mrs. Bowman went on. "You all know that God invented the human race. He invented it just the way Tom is going to invent a spaceship and fly to Mars one of these days. It may have taken God a very long time to do this, but finally, He created people like us. And the people He invented were different from animals."

Tom interrupted. "Doesn't the Bible say that God created everything in six days and then rested on the seventh day? That doesn't sound like a very long time to me!"

"You're talking about the Book of Genesis. But the people who wrote it weren't trying to turn out a textbook for a class in biology or geology. The really important thing to them was that God did the creating—that if it hadn't been for God there wouldn't be a world or any kind of life. When they tried to imagine what it was like, it was beyond their power and they resorted to symbolism in an attempt to describe how God created everything."

"What's symbolism?" Sue asked.

"Oh, dear, let me see if I can explain it. We might say that it is a kind of shorthand to describe anything. Your name "Sue" is a shorthand description of you, though it isn't an explanation of you. So the Genesis story is a shorthand attempt to tell how the world began. But once you know God is the creator of everything in the universe, you don't need to worry about what His timetable was."

Tom was ready with another question. "You said the people God invented were different from animals. How are they so different? We eat and breathe like animals, don't we?"

"Yes, we do. But I never saw a horse trying to design a spaceship. And there's something still more important. God created us in His own image, as it says in the Bible. One of the things this means is that He gave us minds so that we could think for ourselves and decide what we wanted to do."

Sue interrupted again. "Does that mean when I grow up I can do anything I want to, mother?"

"It means you can try to, Sue. I can't make up your mind for you. You have to decide things for yourself. Well, that's the way God made people. His idea was that he wouldn't force them to do anything. He'd let them decide for themselves whether they were going to make God the center of their lives, or whether they were going to have some other center."

"I don't get it," Tom said.

Mrs. Bowman glanced down at Nancy, who was cuddling against her. "I happened to look in here while you were playing with Nancy—before she started going choo-choo with the flashlight—and I saw that the three of you had a center to your lives at that moment. Nancy was the center. You were all watching her and playing with her. And because she was the center you weren't fussing among yourselves. Well, if everybody decided he would let God be the center of his life, then people would get along together as well as you do when you're playing with Nancy. That was the way God planned it—because he knew that people could be truly happy only when God was their center."

"Isn't He our center?" Betty asked.

"He is and He isn't," Mrs. Bowman said. "We know that we ought to make Him the center of our lives, and that we can't really be happy if we don't. But we have to make up our minds. And as often as not a little voice inside of us begins whispering, 'I'm the most important thing in the world. The world ought to revolve around me.' I think that voice is what your father is talking about when he preaches on Original Sin. I know I begin acting as though the world does revolve around me. When I do that, I'm trying to take the place of God. It's as though the earth said to the sun, 'You better circle around me, not me around you.'"

"Don't see much connection with flashlights," Tom said drily.

"Just wait," Mrs. Bowman answered. "To make a long story short, the human race has always been as quick to turn away from God as to turn toward Him. That's what the Bible calls sin. Sin is when you forget about God or act as though you are the boss of the universe."

Betty seemed unhappy. "Can't we just make up our minds that we aren't going to act that way?"

"Making up your mind is one thing, and doing something about it is another. Suppose Nancy here made up her mind to buy Tom a new flashlight. That wouldn't do much good, because she doesn't have 75c."

"Nice flashlight," Nancy murmured dreamily.

Her mother continued. "Things went from bad to worse. It seemed as though there was a big ditch between people and God, and they couldn't go across. They had dug the ditch themselves, by trying to live as though each one was the center of the universe. They began to ask, 'Can't God put a bridge across this ditch?'"

"Did He, Mama?" Nancy asked. "God put bridge cross ditch?"

"He did. He sent His son, Jesus, to be the bridge. You see, Jesus was the son of God, so that meant He was divine—just like God His Father. But He was a man, too. He was just as human as you and me. So He was the bridge. He is the way that people travel to God."

"Still don't see any connection with flashlights," Tom said.

"I've almost reached the flashlight. Put it this way—everybody in the world was like little Nancy here. Going around smashing things up, behaving as though the world was made for their special enjoyment. Somebody had to give the human race a fresh start. That's what Christ did. He said to Himself, 'These people are breaking flashlights all over the place. They aren't able to pay for them. I'll take care of that.'"

"Is that all?" Betty asked.

"Isn't it enough? You know what happened. Christ died—He was crucified. By His death He took upon Himself the terrible weight of all the awful things that people do—the murders and robberies and lying and cheating, and saying nasty things behind people's backs. He never did any of these things Himself, and that was why He was fit to take the weight of everybody else's sins upon Himself. So Christ was like Sue. Sue didn't break the flashlight, but she's willing to pay for it. Christ never committed a sin, but He lifted the weight of our own sins off our shoulders and put them on His."

"I'll bet he's awful strong," Nancy murmured. "I bet he's stronger than Daddy."

"He is strong," Mrs. Bowman said. "Stronger than a little three year-old like you can understand if you don't get your proper sleep."

Tom was in his pajamas, and ready to crawl into bed. "Maybe I better brush my teeth tonight," he said to himself, and reluctantly walked into the bathroom.

As he came back into the hall he noticed that the door to Nancy's room was open. He could hear Sue's voice, "Now go to sleep like a good girl." Nancy said something which he couldn't catch. "Go to sleep like a good girl," Sue repeated, "and if you're a good girl and don't get up once, you know what? I'll let you play with my bride doll all tomorrow morning."

The light in Nancy's room went out and Sue came cautiously tiptoeing through the door.

"Er, er," Tom said.

Sue stood in the hall, looking at him seriously. "Don't worry, Tom. Maybe Daddy will lend me the 75c so I can get your flashlight right away."

Then I'll pay him back 15c a week."

"Er, I mean—" Tom fumbled.

Sue watched him intently.

"I just wanted to say, Sue, you—you can keep your allowance. I don't want you to spend it on me."

"But I don't mind—very much. Nancy did break the flashlight."

"Shucks," replied Tom. "I can make 75c like that—" He snapped his fingers. "Old Mr. Carleton down the street was asking me just the other

day about helping to put up his storm windows."

Suddenly he swung Sue up and put her on his shoulders. She giggled happily. Joggling up and down like a wild colt, he stormed into her room and tossed her on the bed. "Night, Sue," he said and tousled her hair.

Her "Night, Tom" followed him into the hall as he closed the door.

\* Copyright 1952 (or 1953) by Morehouse-Gorham Co., New York. This is a chapter of a forthcoming book to be published by Morehouse-Gorham in the spring of 1953 under the title *KNOCK AND ENTER: A Confirmation Reader*.

## A TOKEN OF HIS LOVE

By BISHOP JOHNSON

*Founder and First Editor of the Witness*

IT seems a pity that theological controversy should have raged around that which our blessed Lord intended should be the center of friendship and the inspiration to Christian hospitality.

It does not speak well for us human-kind that we quarrel chiefly over that which our Master intended should be the sacrament of fellowship.

We must be a contentious, quarrelsome lot if we cannot live and let live in that which recalls to us that he died for us and that which reminds us that his greatest concern was that we should be one body with him.

I know that people blame the Church for the sins of the race, but I wonder if God will not judge us all, Churchmen and non-Churchmen alike, for our attitude toward the Church, just as I fancy he judged all men for their attitude toward his beloved Son.

The Church is not a "person who is a sinner," but we are sinners whether we misrepresent the Church to which we belong or censor the Church to which we do not belong. For Christ died for us and gave us the Church to be our bond of fellowship, and all are guilty who fail to measure up to his standard, whether we misrepresent the Church, reject it or abuse it.

How keen we are to attach blame to someone else, when we ourselves are really not able to appreciate and use the instruments which the love of Christ has provided for us.

Let us take the Lord's Supper out of the sphere of theological controversy and look at it solely from the standpoint of affectionate loyalty.

What did Jesus institute it for?

What does it mean to you?

What has it meant to me, who have received

it nearly every Sunday for more than thirty years?

Let us not try to solve the mystery, but rather let us understand the love behind it.

It was the night of his betrayal, and, in the Jewish calendar, the day of his passion.

He loved his own dearly and proposed to leave them under the most harrowing circumstances.

His intensely human love for his children prompted him to establish with them a perpetual point of contact.

Is not this exactly what we humans try to do when our loved ones leave us?

We are not satisfied with the merely spiritual contact of memory or thought; we want some tangible contact with our own.

When they are gone, we write to them, or wire them, or call them on long distance phone.

We enjoy the kodak picture which they send us.

We cherish their gifts for the remembrance that they involve.

We welcome them with a kiss and an embrace when they return.

It is not enough for human contact that we be satisfied with a mild platonic interest; we want a vivid physical touch, because we are human.

Christ was intensely human. "The Word became flesh and dwelt among us." Neither did he seek to divest himself of the physical by seeking the Nirvana of abstract thought.

As he went about among men, he touched those whom he loved and healed; He wept over the afflictions of those whom he loved; he broke bread with his intimate friends; he suffered himself in the flesh and as he suffered was comforted by the



one whom he loved, who leaned upon his breast.

Why this attempt to dehumanize Christ? He did not deny nor evade the physical; he consecrated his body to pure acts of love.

Think then of the Lord's Supper not as a mysterious something which you dread, but rather as a human something which his love provided for your need; which his voice bade you to observe; which his care for you provided as your comfort and solace.

And if his graciousness awakens in you any tenderness, any love, any desire, then tell me, how can his last request be a matter of cold indifference to you unless you are incapable of responding to his love?

### God Gave

**G**OD so loved you that he gave: Christ so loved you that he gave himself; and as he gave himself for you, he bade you, "Do this in memory of me." In doing this you give yourself in order to show forth his death until he come.

Christ came, I am sure, not to satisfy the curiosity of intellectuals, but to meet the needs of a humble folk, for as his mother said: "He puts down the mighty from their seats and exalts the humble and the meek."

It is a homely thing that Christ bids you sup with him, but it is the most human thing in all the world.

It is human contact with his own.

Moreover, does it mean anything to you that for nineteen centuries, amid all of the selfishness, sensuality and cruelty of this wicked world, in all these centuries, little groups of faithful people, loving their Master, have continuously gathered on the first day of the week to break bread with him.

Would it have been the same; would love have persisted so continuously; would men have held together so compactly in his fellowship; if these same souls had merely had a thought about God or an emotion concerning God or even a silent prayer to God?

Was it not the fellowship of Christians in Christ at his altar that kept together the faithful in all the trials and tragedies of history?

In short, can human beings who seek actual contact with their beloved, be satisfied in their contact with the human Christ, unless they are eager to make that particular contact to which his love has invited them—he bade us to do this.

Does not the prayer of humble access express most beautifully the need of human affection when it says "Grant that we may so eat the flesh of thy dear Son Jesus Christ, and drink his blood, that our sinful bodies may be made clean by his

body and our souls washed by his most precious blood and that we may evermore dwell in him and he in us."

Would we care who else might kneel beside us, be he hypocrite or sinner, providing we may touch him, if we really love him as he loves us?

Would he reject us because the man beside us was a brute?

### Why So Captious

**W**HY then are we so captious unless we seek an excuse to withhold the devotion that his love invites?

Do you not stay away because your love is cold?

And it is just this touch that we need to have in America. Some physical contact which is not debasing. A pure love that is not stained with impure passion.

He drew men to him with the word of his mouth and the touch of his hand.

Those who loved him touched the hem of his garment; washed his feet with tears and wiped them with hairs of the head; broke alabaster boxes of ointment on his body and he approved, because he knew that, even in the woman stained with lust, there was holy affection in the act. "Because she loved much, she was forgiven much."

How often have you learned to love those whom you had not met before in the breaking of bread in your own household?

The Lord's Supper is the sacrament of human affection, of Christian fellowship, of Christ's hospitality.

The large wafer consecrated by the priest has been well named the "Host," because Christ is in truth a host in the Lord's Supper.

The season of greatest human hospitality has been well named from Christ's Mass—Christmas-tide.

"Why do you walk and are sad?" said the Master as the two disciples walked toward Emmaus. Well might he ask the same question of those today whose lives are sad as they walk toward their destination.

They told him then of their disappointment in their hopes of the Christ, "Whom they had trusted would redeem Israel." So men have turned away from a Christ whom they have never really understood, because they merely thought or talked about him.

"And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight."

Gone was he, but they had seen him and known

him, if only for the moment in the breaking of bread.

"And they said one to another, "Did not our hearts burn within us?"

It is just this intimate, instant touch that the Lord's Supper provides for those who plod along the dreary way.

It is just this, that the weekly reception of the Lord's Supper has meant to me, as I look back on thirty years of service at the altar.

Once a week, at least, I have dwelt in him and he in me.

What more is there in any embrace or in any intimate touch which we have with a friend?

Just touch the hand or lips and we pass on, but the way is no longer dreary and one is no longer weary, for we have been with him.

Make the Lord's Supper the time, the place and the occasion when in the early morning you spend one half hour with Christ.

## Christian Insight

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

**O**NCE there was a man whose burden of life sent him depressed and broken to a summer resort for rest and rehabilitation. While walking in the garden one day, on the brink of despair, he saw a person feeling her way along the path he had so recently travelled. Sightless eyes did not notice him. Deaf ears could not detect his presence. Suddenly the woman stopped beneath the tree which sheltered them both. Her hand reached up to touch a blossom which she recognized by its fragrance. Presently the lips of Helen Keller framed the words, "How beautiful." For the first time in his life this man understood the Scripture saying, "Eyes have they and see not." His had been the blind eyes that could not see, beyond his temporal problems, the grandeur of the eternal order. It is said that he returned to his business refreshed and with renewed determination.

The great task of the Church in her work of education is to equip the eyes of the soul to see the spiritual significance of our times and to strengthen the wills of all people to reach up and touch the eternal truth which makes life worth living. Have we who are parents the equipment of soul to relate a child's growing experience to permanent spiritual values? Have we who are teachers the insight to impart to the eager minds before us the fact of God in a mathematical formula or the great hand of God in the course of his-

tory? Do we see the on-going process of creation in a study of biology? Do we see the faith, or lack of it, in a great literary work?

For many years adults have been looking for the Church school or the school which would give their children a Christian education. There is none. Only the home can really do this. A teacher cannot teach religion. She can impart it by what she is. Godless children are not the product of godless schools, they are the unfortunate result of godless homes or of faithless instructors.

These facts have been brought home to us in recent years in a forcible way by our department of Christian education. As a result, a great concentration of effort has been made to equip adults for Christian parenthood—to train and inspire youth to undertake Christian marriage. No better aids toward this end are to be found anywhere than in the Episcopal Church's books on "The Faith," "The Holy Scriptures," "Chapters in Church History" and "The Worship of the Church." Here, and in many other books now available, are to be found the spiritual nourishment that can turn even the secular desert of modern materialistic living into a garden of faith, hope and love.

Christian education is for adults first. Then, however poorly or expertly the Church's "one hour" of Church school is expended, the little seeds sown by consecrated teachers on Sunday mornings will have an opportunity to spring up an hundred-fold. What is even more important, parents will no longer farm out their children for their religious training. They will themselves volunteer to take such training as will equip them to teach.

We see signs—"on the earth distress of nations, men's hearts failing them for fear . . ." Christian education bids us fling wide the door to hope and life through Christian insight. "Then look up; for your redemption draweth nigh!"

## Your Bible

By William P. Barnds

**N**UMEROUS shorter Bibles are coming off the press. These books are abridgments of the Scriptures and are designed to present the Bible in quite readable form. Some sections are omitted as lacking popular interest, and just the basic parts of each book are included. This is a praiseworthy effort. It is not intended to imply that any part of the Bible is unimportant.

Rather it is an attempt to stimulate more people to read the Bible.

Recently I was looking into one of these shorter Bibles, and I turned to Philippians to see what had been included from that epistle. With disappointment I noted that a favorite section of mine had been omitted. Had I been making the abridgment that passage would have stayed in! So it would be with all of us. We all have our favorite passages, and inasmuch as we do not all have the same ones, each one of us would come forth with a different shorter Bible.

Each one of us does have, in effect, his own shorter Bible, whether he calls it so or not. This shorter Bible consists of those parts of the Bible which we know and love and which influence our lives. Some of us probably have a very short Bible indeed because our knowledge of the Bible is so scant. It is frequently shorter still when we consider the passages which we really take to heart and try to live by. Do we really let such passages as these influence us.

"Let not your heart be troubled", "Love your enemies", "God loveth a cheerful giver", "Come unto me all ye that labor and heavy laden", "Bear ye one anothers burdens".

Examples could be multiplied.

Each one of us has, in a sense, his own Bible—that part of the Holy Scripture which he has made his own in his life. This "Bible" can become longer and louder the more we draw upon the whole Bible for our inspiration and guidance. How long or how short is your Bible?

## False Prophets

By Philip H. Steinmetz

IT is easy to see the fallacy of arguments or positions defended by our opponents in politics, love or religion. It is popular to label them as "false prophets", with the implication that we are the true ones. We feel a kinship with the man who said: "There are many ways to worship God.

## Meaning of The Real Presence

By

G. A. STUDDERT-KENNEDY

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THE WITNESS

Tunkhannock, Pa.

You are free to worship him in your way, but I prefer to worship him in his."

In St. Matthew 7:15ff Jesus warns that the mark of the false phophet is that inwardly he is fiercely self-seeking. Even though he looks like one of the flock, he is there for what he can get.

He may be a minister who judges the parish by the size of his salary, or a woman who works willingly only as long as she is "appreciated", or anyone whose love for God flares up in times of trouble or special celebration but cools very quickly when everything is normal.

In other words, we each take our turn as false prophets, harming the Church by our concern for what we are getting out of it. The clue lies in the fruit. Is there more love, joy, peace, patience, are more people finding God because we are in the congregation? Or are we adding to the swarm of gnats buzzing about awaiting a chance to trust in a tiny proboscis and suck out some of the sweetness of Christ, leaving a small stab of pain for the whole body to bear?

Remember, whatever we are, God seeks to change us into the likeness of his son. Thank him, therefore, and give him free sway in you.

## THE PRAYER BOOK Its History and Purpose

By

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The WITNESS

Tunkhannock, Pa.



## FESTIVAL OF FAITH IN BOSTON

★ A week-long festival of faith, sponsored by the state council of churches, was held in greater Boston the last week in November, with two hundred churches in the area participating. Bishop Norman Nash, who is president of the state council, was one of the featured speakers. Two Episcopal parishes also played leading parts, with daily noonday services at Trinity and St. Paul's Cathedral, with the Rev. Robert J. McCracken of Riverside church, New York, speaking at Trinity, and the Rev. John Short of Toronto at St. Paul's.

The observance opened with a "Demonstration of Protestant Unity" in Mechanics Hall here where more than 3,000 persons heard McCracken preach the keynote sermon on "A Vital Religious Life." A great gold cross centered the scarlet-draped stage from which he spoke. Seated behind him on the platform was a vested choir of 250 voices from Boston University.

McCracken urged his hearers to follow four steps to achieve a "vital and vigorous" religion that "should be a tremendous, dynamic, transforming power, sweeping into human life and changing it utterly." He advised them to "try to find out what religion is and what barriers separate you from God," to "consult the experts—Christ, the prophets and the saints whose works are in the Bible," to not attach "too much significance to feeling religious", and to "give God a chance in your life."

## VESTMENTS DISCUSSED IN ENGLAND

★ Whether or not parish councils (vestries) should be consulted on what vestments the clergy should wear was debated in the Assembly of the Church of England at the November

meeting. The mover of the motion stated that since convocation had declared that vestments were without doctrinal significance that there was no reason why parishioners should not be consulted. He wanted to make sure that vestments could not be imposed on parishes that did

not want them, and said that the provision would affect both Evangelicals who want to lower the Churchmanship of a parish or Anglo Catholics who want to raise it.

Objections were made that such a ruling would tend toward Congregationalism since it



## Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded. IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

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would give parish councils power to direct the clergy.

The British institution of tea here came into the picture, since in private discussion during that interval an agreement was reached whereby any substantial alteration in the vestments used in any church should only be made with the consent of the people as represented by the vestry, and that any difference of opinion between the rector and the vestry should be referred to the bishop who, after consultation, should issue an order which both parties should accept.

### EPISCOPAL HOUR IS LAUNCHED

★ The Episcopal Hour was launched on the radio over 175 stations last Sunday, December 7th, and will continue for ten consecutive Sundays. It is a thirty minute, transcribed program, with an outstanding

preacher, familiar hymns and anthems. Preachers on programs to follow, starting the 14th, are Dean Gifford of Philadelphia Divinity School; the Rev. Arthur L. Kinsolving of New York; Bishop Carruthers of South Carolina; Bishop Pardue of Pittsburgh; the Rev. Theodore P. Ferris of Boston; Bishop Clingman of Kentucky; Bishop Block of California; Bishop Emrich of Michigan; the Rev. James W. Kennedy, head of radio and television of the National Council.

### SHATTUCK STUDENTS MAKE GIFT

★ The hand of Christian fellowship recently reached from an Episcopal church school here to a small island off the east coast of Korea. Lt. C. C. Gifford, a graduate of Shattuck School in Faribault, Minn. is commander of an island outpost northeast of the Korean battleground. The island is peopled by Koreans,

who have established a Christian church in their community. Regular services are held on Sunday, and instruction classes are given Wednesday nights.

The church building itself is a mud hut; its walls are papered with old newspapers. The pews and altar are built of lumber supplied by the servicemen. But the churchmen had no picture of Jesus. Lt. Gifford wrote to the Reverend J. M. McKee, chaplain of Shattuck School, asking if the students couldn't clip such a picture from an old magazine. Shattuck outdid the request. A large copy of Sallman's head of Christ was ordered from a religious store and mailed to Korea—a gift from Shattuck's student vestrymen to their Christian brothers halfway across the globe.

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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.

## BENJAMIN AXLEROD Institutional Chaplain, Newark

The Chad Walsh article, *God Makes a Landing*, in the November 13th Witness had just the right approach, I think, for the "Golden Rule Christians." I am looking forward to using it, in my work as a hospital chaplain, in which I find so many such folk. Dr. Stokes' article on *The Whole Armor of God* will also prove valuable. Reading of this type is apt to be much more effective than oral argument, I have found. Thanks for it.

## JAMES J. HAWLEY Layman of Hartford, Conn.

The Christian Church has much at stake in the achievement of an early peace in Korea. It is not only a matter of religious principle but one of vital necessity. Peace negotiations have dragged on for more than a year and are now stymied over the trivial subject of the repatriation of war prisoners. European observers are very fearful that the Korean war will develop into World War III if not promptly settled.

A few months ago the father of a Connecticut G. I. fighting in Korea received a letter from his son which ended, "Dad, why can't we have peace?" This question is in the hearts of many of us today. Will not the Churches and our clergy take up the cry for peace until those in authority make a serious effort to end the ter-

rible slaughter? If Jesus Christ, the Prince of Peace, were alive today his voice would be heard urging an end to the fighting. Can we do any less?

## RUTH HAEFNER Churchwoman of Portland, Ore.

The Sewanee issue was well presented in the Witness of Nov. 20. Alan Paton and Judge Delany's articles of Nov. 27 also deserve wide distribution.

## HANNAH L. BATTY Churchwoman of Hardin, Mont.

The issue of Nov. 27 was splendid. Our Church has always been a fighting Church. Human rights may not be very popular but let us continue to work for human rights. It is in this way that we can achieve brotherhood of nations of all peoples, and for what else are we working? I enjoy every copy of the Witness. I hope we may continue to grow and reach more of our people.

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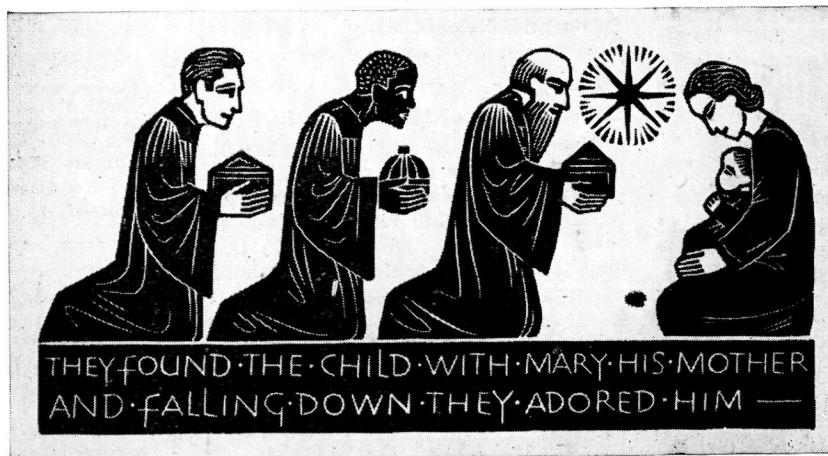
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