

The **WITNESS**

DECEMBER 16, 1954

10¢



CANTERBURY AND MINNESOTA

ARCHBISHOP FISHER has an informal chat with Bishop Keeler who is in charge of the Episcopal Churches in Europe

TASK OF AN AMERICAN CHURCH

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser 11, 4; Wkds, HC 7:30 (also 10 Wed & Cho HC 8:45 HD; MP 8:30; Ev 5. The daily offices are Cho ex Mon.

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The WITNESS

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Churches Should Lead in Peace Says National Council****NEW YORK TO HAVE NATIONAL HEADQUARTERS WITH SECTIONAL OFFICE IN CHICAGO**

★ People everywhere want peace "and the Churches, under God, should be their voice," the National Council of Churches, declared in a message to the 35,500,000 members of 30 Protestant and Eastern Orthodox bodies affiliated with it.

The message was adopted by the Council's third biennial General Assembly meeting in Boston.

It described Christianity as "the symbol of man's universal hope for peace" and said that Christians are "called to the ministry of peace in a special way."

"Our prayers are an act of faith and our efforts to end war a demonstration of our devotion to the Prince of Peace," the message said. "We believe that our government should continue to support the United Nations and that Churches everywhere have a special responsibility to further the achievement of universal disarmament and the constructive use of atomic power."

In a section addressed directly to the Churches, the message noted "some happy signs" of a return to "a more careful protection of human liberties within the framework

of tested constitutional procedures."

"We must continue to press vigorously for fair practices in our public life, for the right of the accused to face the accuser and for the preservation of those freedoms which are our cherished heritage," it said in this connection.

Outlawing of segregation in the public schools by the United States Supreme Court was described as "a historic decision." The message noted that the ruling creates "a responsibility and opportunity" for each local church and called upon all Christian Churches to make the transition from "a segregated to a non-segregated society."

The 1,600-word document, drawn up by a committee headed by Methodist Bishop Gerald Kennedy of Los Angeles, said that the Christian community offers the "fundamental opposition to Communism" and that the Church rejects this ideology because of its "atheism, its disregard for the rights of the individual, its misunderstanding of the nature of man and society, and its inherent tyranny."

In a section calling upon

ministers to speak "the good news in Christ with authority and conviction," the message said that the "free pulpit is a sacred trust" and expressed the belief that America is ready for a "great spiritual awakening and revival."

Gratitude for the heritage of free worship according to conscience traditional in this country and joy over the fact that "the state is free from the domination of the Church and the Church is free from the domination of the state" was voiced in the message's concluding paragraphs.

Eugene Carson Blake of Philadelphia, stated clerk of the Presbyterian Church in the U. S. A. who was elected new president of the Council, was officially installed at a ceremony held in historic Old South Church.

The service was attended by more than 1,000 persons, including the National Council's 16 new vice-presidents all garbed in colorful academic and ecclesiastical robes, the 125 members of its policy-making general board, and the 175 executive staff members.

In his sermon at the service, Blake said that "prayer is the essential source of Christian grace and power" and that "a Church or council of Churches without the spirit of God would be forever impotent."

New York Wins

The national headquarters, as frequently predicted in these pages, will be in the Morning-

side Heights section of New York City, with \$600,000 authorized at the Assembly for the building, with half of the sum in hand. It was also reported that John D. Rockefeller Jr. had offered to contribute a million dollars for a center in New York.

Chicago also will have a United Church Building, which will be a major site for the work of the Council. Earlier in the Assembly delegates from Chicago and the mid-west had urged strongly that the national center should be in Chicago.

Secretaries Report

On the basis of available statistics, the spiritual health of the nation is excellent, but religion cannot "be measured in a laboratory."

This was the conclusion reached in a 6,500 word document on the state of the Churches presented by its two top administrative officers: Roy G. Ross, general secretary, and Roswell P. Barnes, associate general secretary.

The joint report warned Churches that they "must guard against a confidence derived from prosperity as measured by the standards of contemporary society."

"Popular success is a great spiritual hazard," it said. "The average Church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community. Consequently, Christianity is regarded by many as a harmless adornment of a comfortable life."

Observing that popular favor in our society is considered the best proof of success, the Council report said: "We remember that the Church really may be strongest when under persecution. The blood of the martyrs was the seed of the Church."

Statistics showed, the report

found, that Church membership had reached new levels, that Church construction was soaring to new peaks, that financial contributions of Church members were on the increase and that a "tidal wave of children had engulfed our Sunday schools."

The church leaders, however, expressed dissatisfaction with what they described as "inadequate" methods of gathering statistics.

"We who profess to be the spiritual tutors of the nation bid fair to be caught in a seriously exposed ethical position," the report said. "We have so deeply institutionalized one of the least attractive traits of American culture that the churches may become the last community-wide stronghold of the practice of segregation. We can do better than that, but we are late in starting."

Also deplored in the report was "materialistic secularism" in American life, "particularly in many of the nation's institutions of higher learning." Attention was focused on the fact that only 188,000 of the 2,533,000 enrolled in all American colleges and universities are students in the 471 institutions of Protestant and Orthodox church origin.

These colleges which are of "increasing importance in our culture are facing grave financial problems because of increased cost of operation and decreased income from endowments," the report said.

Listed among the gains made by the Churches were the following:

Increased evidence that the Churches are becoming more sensitive to social issues involving moral, ethical, and spiritual values.

A more active sharing by lay persons in the policy-making areas of church work.

Decided improvement in the

"religious morale" of churchgoers through an awareness of belonging to a "vast worldwide enterprise."

Turning to the world scene the report said the Churches face "direct and blunt" questions. Examples cited were: Is China, or North Korea, or Northern Indo-China lost to Christ when it is lost from the orbit of western influence? Will our decades of work there stand up when the prop of direct missionary support and contact are gone? What is the role of Christian missions in India and Pakistan?

The report said the struggle against Communism is "so intense that its methods have sometimes threatened the basic institutions and processes of American freedom." In this connection, it added, the responsibility of the Churches is to help the nation maintain "perspective, composure, and discipline."

In conclusion, the National Council report asserted that the Churches will be "sufficient to our times if they are faithful, obedient, humble and courageous before God and the tasks which he has set for them to perform."

Speak for Freedom

★ A Yale Divinity School professor warned here against the creation of widespread distrust by "excessive pursuits of subversives."

The speaker, Prof. R. H. Bainton, received a standing ovation from the 1,200 people who attended the dinner where he spoke.

It is dreadful to contemplate being overcome by a "tyrant from without," he said, but it is even more dreadful to be "overcome by a corruption from within."

"If worse comes to worse, better that we go down under the heel of a foreign tyrant and go down uncorrupted than to be agents of our own de-

struction by our own betrayal of freedom," he said.

Methodist Bishop G. Bromley Oxnam addressed a section on the Church's witness within the nation.

He asserted that in security investigations "much more must be done to protect the reputations of American citizens, who are being discredited by practices that are inexcusable, unnecessary and un-American."

Arguing that the use of "discredited professional witnesses must be ended," Bishop Oxnam said the attorney general should use the same care in checking the records of witnesses used that is "alleged to be used in checking the records of citizens accused of subversive leanings."

He contended that, by undermining the materialism upon which Communism rests, the Churches were doing far more to fight Communism than all the other agencies put together.

Foreign Missions

At the annual meeting of the Council's division of foreign missions, the Rev. B. Foster Stockwell, Methodist missionary, said religious persecution and other problems were greater threats to democracy in Latin American than Communism.

Among the serious conditions he mentioned were "poverty, ignorance, fascism and clericalism."

Mr. Stockwell said Protestantism in Latin America was "doing its share in laying surer foundations for political democracy and international understanding."

The foreign missions session, attended by more than 500 Church leaders, also was told that the young Churches of India and South Asia wanted to send missionaries as well as to receive them.

Dr. David G. Moses, principal of Hislop College, Nagpur, India, said there was a special opportunity for Christian nationals from younger Churches to serve in areas where, because of the disturbed international situation, missionaries from other countries were no longer welcome.

Dr. George W. Carpenter, executive secretary of the division's Africa committee, said that racialism, human exploita-

tion and Christian division were the "three great sins" of the white race in Africa today.

Africa is going through a revolution that is "racial, cultural, economic, social, political and religious all at the same time," he said.

Dr. Carpenter declared the whites must eliminate segregation, abolish exploitation of the natives and mend the disunity of their Church.

Religious Leader Reports On Visit to Russia

★ Donald O. Soper said on his return to London from a two-week visit to the Soviet Union that he found a mass of contradictions in Russia's religious life. He led a five-man delegation of British pacifists who toured Moscow and Leningrad.

The former president of the Methodist conference of Great Britain said that while on the one hand there was freedom of religious worship, on the other there was a vigorous anti-religious propaganda.

Churches were now able to get paper for their publications, he observed, but since these publications "were not of a propagandist type" they were not able to do a "positive" job of promoting religion.

Soper said that the Church, which hitherto had no public platform, was now often represented on such platforms in support of Russia's peace policy.

For the first time, he said, Church leaders are speaking outside cathedrals and churches, but what they are saying is completely in harmony with the Soviet regime's program.

The clergyman said the delegation found Churches crowded on every possible occasion. But, at the same time, he said, the number of Churches in operation now is considerably smaller than before the Revolution.

In the congregations the group visited, they saw a high proportion of old people, but they were informed, Soper thought "reputably," that there was a tendency for more young people to attend Church.

Although there had been a "relaxing of tensions" since Premier Stalin's death, the latest policy, the group found, was more aggressive hostility to religion. But it was directed, Soper said, on the ideological level rather than against individuals.

When the delegation attempted to discuss some theological problems with Patriarch Alexei, head of the Russian Orthodox Church, and Metropolitan Sernov of Moscow, they were told, Soper said, that the regime was good and that "in any case it is not our business to interfere."

"If you are asking me to make sense of some of this I

cannot," Soper said. "I think it is crazy."

The delegation visited Russia at the invitation of Metropolitan Sernov, dividing their time between Moscow and Leningrad. They spoke with religious leaders, Soper said, and visited many Churches, as well as factories, homes, the opera, ballet and other places of interest.

The group included Canon C. E. Raven, former vice-chancellor of Cambridge University and president of the Fellowship of Reconciliation; Alec Horsley, sheriff of Hull, a Quaker and member of the Peace Pledge Union; A. C. Craig, a Church of Scotland minister and the first general secretary of the British Council of Churches, and Ebenezer Cunningham, former chairman of the Congregational union of England and Wales and a foundation member of the Fellowship of Reconciliation.

While the delegation found no fundamental change in the relationship between Church and state, Soper said they were told that since the death of Stalin there had been substantial increases in the number of christenings and marriages taking place in the Churches.

He said he also was told that there were half a million Baptists in Russia, a figure considerably smaller than he had thought.

Roman Catholics in both Moscow and Leningrad, he said, were "pathetically small in numbers" and are mostly Poles or other Baltic believers.

The delegation took one interpreter with them, but at most of the interviews, Soper said, there also were two officially - appointed interpreters provided by the Soviet council for Church and state.

Most of the time, he explained, they talked to religious leaders in the presence of these

official interpreters. He said that the delegation was satisfied, however, that their conclusions were not dependent upon information gained this way "because we had the opportunity of testing evidence by reference to trusted people known to us."

BUILDERS CAMPAIGN IN NEW YORK

★ Builders for Christ figures have been released by the diocese of New York, with \$393,548 going to the National Council and \$21,000 to agencies in the diocese. Also \$27,251 was raised for the diocesan revolving fund, which seeks \$200,000 to loan without interest to churches for buildings.

Trinity Parish gave the largest sum, \$62,373. St. James, New York was second with \$42,829, more than twice its quota, while St. Bartholomew's was next with \$42,000 which was \$14,000 over its quota. St. Thomas parish also pledged \$40,000, about \$15,000 over its quota.

Many parishes in and outside New York City met or exceeded their quotas. Of the downtown Manhattan parishes, the Ascension raised its quota of \$4,407; Calvary raised \$6,559 which was considerably in excess of its quota; St. Mark's met its \$1,557 quota. Grace Church, with a quota of \$20,340 raised only \$1,808.

Resurrection more than doubled its quota of \$2,721; St. Philip's raised the sum asked, \$5,002; the Heavenly Rest pledged \$10,369, the sum asked, and All Angels exceeded its \$3,410 quota by \$1,600. The Incarnation also exceeded its \$4,068 quota by \$1,400.

The total of quotas for the entire diocese was \$399,804 and the total sum pledged was \$447,799.

CONSECRATION OF ANSON STOKES

★ Anson Phelps Stokes Jr. was consecrated bishop coadjutor of Massachusetts on December 2 by Bishop Sherrill at Trinity Church, Boston. The co-consecrators were Bishop Hobson of Southern Ohio and Bishop Nash of Mass., with eighteen other bishops joining in the laying-on-of-hands.

Attending presbyters were Anson Phelps Stokes Sr., former canon of Washington Cathedral, now of Lenox, Mass., and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

There were about 2,500 persons at the service, including more than 250 clergy and students and faculty of the Episcopal Theological School of which Bishop Stokes is an alumnus.

Bishop Donegan of New York in his sermon warned of the danger of a bishop becoming merely an administrator at the expense of his pastoral tasks, preaching, teaching and leading good causes in the community.

Bishop Stokes was rector of St. Bartholomew's, New York, at the time of his election and previously has been dean of the cathedral in Honolulu and prior to that rector of Trinity, Columbus.

SOCIAL RELATIONS IN MICHIGAN

★ Bishop Crowlev, suffragan, is in charge of the social relations department of Michigan. Offices are in the century-old Mariners Church, which is being moved to a new location in the heart of the new civic center of Detroit. Plans are being considered to merge the department with the city mission society, thus bringing all the social service work, chain-laincies, work with aged, youth, etc., under one head.

EDITORIALS

Repeal or Revise

OUR American government has chalked up a shocking record of legislation violating some of the most precious traditions of western democracy for protecting the basic human rights of individuals. So far, the Supreme Court, which the late Mr. Dooley assured us "follows the election returns," has allowed these laws to stand.

In this grist of un-American legislation there is one law which is in a class by itself, in that it has received the condemnation, in many of its most important features, of a great cross-section of public opinion, conservative and liberal alike. This is the Walter-McCarran Act of 1952 which is an all-inclusive codification of American immigration and naturalization regulations.

After its passage over the veto of former President Truman, an official presidential commission was appointed to make a thorough examination of this law and to hear the opinions of citizens in all parts of the country. During its four months of intensive study, the commission visited eleven of the principal cities, from the Atlantic to the Pacific, and listened to the testimony of hundreds of individuals representing religious, cultural and political organizations. As a result of this study, the commission prepared and issued an exhaustive report which was duly published by the government printing office. This report was signed unanimously by the members of the commission. The representative nature of its membership is significant and important. The chairman was Philip B. Pearlman, former solicitor-general of the United States; the vice-chairman was Earl G. Harrison, former commissioner of immigration and naturalization and former dean of the law school of the University of Pennsylvania; Monsignor John

O'Grady of the national conference of Catholic charities; the Rev. Thaddeus F. Gullixon, president of the Lutheran Theological Seminary of St. Paul, Minnesota; Clarence E. Pickett, honorary secretary of the American Friends Service Committee; Adrian S. Fisher, formerly general counsel of the atomic energy commission and Thomas G. Finucane, chairman of the board of immigration appeals, department of justice.

The basic conclusions of their report are as follows: "The immigration and nationality law embodies policies and principles that are unwise and injurious to the nation. It rests upon an attitude of hostility and distrust against all aliens. It applies discrimination against human beings on account of national origin, race, creed and color. It ignores the needs of the United States in domestic affairs and foreign policies. It contains unnecessary and unreasonable restrictions and penalties against individuals. It is badly drafted, confusing and in some respects unworkable. It should be reconsidered and revised from beginning to end."

Specific recommendations, based on the above conclusions, make crystal clear the outrageously un-American nature of much of this act. The clergy and other leaders of public opinion who cherish the good name of America as a strong tower of strength against oppression should secure a copy of this enlightening and fair-minded report. It may be secured from the Superintendent of Documents, Government Printing Office, Washington 25, D. C., for 75 cents.

This two-year-old law has already been used extensively by a Fascist-minded department of justice for the persecution of foreign-born Americans by an orgy of deportations and deportation orders reminiscent of the infamous Palmer Raids a generation ago. Marked down for deportation are scores of men and women,

some of them resident here for more than 40 years, whose only "crimes" are activity in or sympathy with liberal social reform or, in some instances, a long-ago connection with the Communist Party. In several of these deportation cases, if the order is carried out, it will subject the deportee to certain persecution and probable death at the hands of a reactionary government in the land of his birth. The law provides, to be sure, that the attorney-general may withhold deportation in such cases, but the decision is entirely at the option of the attorney-general, which gives little assurance that justice will be done. It is of great significance that the present attorney-general has announced that the justice department was considering action against 10,000 naturalized American citizens and 12,000 non-citizens, which is more than three times the number of people affected in the 1920 Palmer Raids! The

following recommendations of the presidential commission relation to deportation should be widely known.

"The grounds for deportation of aliens already in the United States should not be retroactive so as to penalize aliens for acts which were not prohibited when committed and not require the deportation of aliens who entered the country at an early age, or those who have been residents for such a long period as to become the responsibility of the United States."

We believe that Christian people who are devoted to the principle of basic human rights for all persons regardless of their race or their political and social beliefs should promptly make their voices heard by their Congressional representatives, to the end that the Walter-McCarran act shall be drastically revised in accordance with the recommendation of the presidential commission.

TASK OF AN AMERICAN CHURCH

By Frederick A. Schilling

Professor at Church Divinity School of Pacific

NATIONALITY is of the essence of the Anglican Communion. Some years ago I heard Bishop J. E. C. Wand, then of Queensland, Australia, now of London, England, expound the four basic characteristics of the Anglican Church. Among them was nationality.

Nationality is the free, natural growth and development of an ethnic or national unit in accordance with its own history, customs, and feelings. This nationalism is a part of universal human nature, even of Christian experience, for from the beginning Christians belonged to some race or state. Jesus himself was a Galilean, rooted in the soil of that province like the lillies that colored its hillsides. The Apostle Paul demonstrated consecrated statesmanship by allowing freedom for native variations in the development of the churches in Jerusalem, Antioch, Corinth and Rome. St. Augustine, the great bishop in North Africa in the 4th and 5th centuries, advised that difference of custom "if it is clearly not contrary to the faith or to sound morality, is to be held as a thing indifferent and ought to be observed for the sake of fellowship with those among whom we live." Anglicanism respects and cul-

tivates this natural law of nationalism and believes it to be one of its peculiar God-given functions among the various historic formations of Christendom not to abolish, but to purify and consecrate it.

This point of view finds expression in the 34th of the Articles of Religion. "It is not necessary that traditions and ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority so that all things be done to edifying."

This, in part, explains why the Anglican Church is not an ecclesiastical empire but a commonwealth of administratively sovereign national Churches, a Communion, therefore, to be more exact. There is the Church of England in England, in Scotland, in Wales, in Ireland, in Canada, in South Africa, in the provinces of Australia, in India, in the United States of America. All of these Churches are bound to-

gether by common theological positions, liturgical traditions, and a distinctive "Anglican feeling" about things, yet each has its own head, and its own national characteristics, and the over-all Anglicanism is strong or weak to the extent that each of these members of the commonwealth of Churches preserves with conscientious intelligence its own nature. Then only is it able to make its distinctive contribution to the richly variegated whole.

In other words, truly Anglican it is for us Episcopalians to be thoroughly American. The principle of Anglicanism is betrayed when a national Church loses its distinctive manner and consciousness and lapses into the mere imitation of Mother Church, or when some one of these national units exerts an undue influence toward a universal conformity with its own pattern. I sense a marked trend in the direction of imitation and feel a burden to warn against it. We ministers of the Protestant Episcopal Church in the United States need an awakening to our serious responsibility in this respect. I mention two basic responsibilities: the first, to the American nation; the second, to the Americanism of our Church. I take the latter first.

Americanism

BY THE Americanism of our Church I simply mean the fact of our being an American Church, the healthy conservation and cultivation of whose particular character is our ministerial trust—as well as the trust of the laity—and if there be any uncertainty about our American character while yet being a branch of the Anglican communion we must apply ourselves to a studious search for the answer lest we fail of our historic mission.

The answer is not difficult to find, for our history presents us with certain basic facts which if they are not clear in our minds it is because we take them for granted. Such are, for instance, our manifest differences from the Church of England. We are not an establishment. No act of Parliament is required for an alteration in the Prayer Book. We believe in and live by the constitutional principle of the separation of Church and state. We have no archbishop. At international Anglican conferences we recognize the primacy of the Archbishop of Canterbury, but our own leading bishop is the Presiding Bishop, elected to office, not appointed by the head of government, and governing, or rather presiding, by the consent

of the Church people like any servant of this republican government.

Our bishops are of us, not members of an aristocracy or House of Lords. They are not set off by quaint garb such as apron and gaiter. We love a bishop and respect him because he is of us, though we do not elevate him with such aristocratic titles as "His Grace" or "His Lordship." Our American Church, though of Tory origin largely, quickly adapted itself to the new non-stratified society of the colonies and now belongs to all people. Poor and rich, laborer and professional, are all equally welcome and equally at home with us. If at any time or place we seem to attract more the so-called higher classes it is not by intention; and the long-time social welfare efforts of Episcopalians in industrial centers proves our nativity among all economic groups.

Likewise, we are not an ethnic Church, that is, we are not a mere English speaking union, an outpost of the British Empire for people of British descent. Like our whole nation the Episcopal Church is a melting pot of all nationalities, a fact proven by our membership and by the publication of the Prayer Book in various languages, such as German and Spanish, for use by those language groups in this country.

Particular Characteristics

THESE external differences point to the deeper, particular characteristics of the American Church. These are seen in peculiar feelings and attitudes. Ours is a short history. Whereas our ancestry through the Church in England is ancient and venerable, and we are therefore able to attract those temperaments to which antiquity appeals, yet we can also win those for whom the idea of newness holds an attraction—and these are the majority of Americans. For each of these kinds of people we have the advantage of youth which is not fettered by the past.

One of my great teachers remarked once about a certain person in history that not having lived long enough to learn that a certain thing could not be done, he went ahead and did it. This is a fact of our American Church which can be brought out more clearly by contrast with the Church in England of which the renowned authority on the Thirty Nine Articles, E. J. Kicknell, late professor of the University of London, remarked that "the really serious thing about the customs and ceremonies of the Church of England is not

that they often differ widely from those of other Churches, but that she is largely in bondage to her own past. She possesses no really representative body to revise her customs and pass new canons. Hence customs that no longer adequately express her true life survive because of the difficulty of modifying them. They are not un-Catholic since they are the law of the Catholic Church of this land, but they are unchristian in so far as they hamper the flow of Christian life."

Apropos of this general situation an American G.I. wrote home recently from England that he found Anglican churches coldly empty, the services artistically beautiful, but as living in a glorified past. Of course, this is a state into which we too could easily lapse, perhaps some individual churches have lapsed, but a shortness of history is an aid against it.

Our Church Fathers

OF INTEREST, of course, are men like England's Hooker, Laud, Launcelot Andrews, and others. But our inspiration and vitality we draw not so much from a faraway look into Church history as from a close kinship with the men of our soil and habits, Apostles of America, men of yesterday and today, like Samuel Seabury of Connecticut, William White of Philadelphia, Daniel Sylvester Tuttle of the vast Western frontier, Fackler of Idaho, William Ingraham Kip of California, men of plains and mountains, of forests, of colonial plantings and frontier camps, men whose personalities reflect the earthy, rugged romance of America. Add to these and other such names of our American saints those of a William Reed Huntington, leader in Prayer Book revision and Church unity, or a Charles Henry Brent, missionary to the Philippines and later one of the outstanding leaders in the world conferences of Churches between the two world wars, or a S. I. J. Schereschewsky who went to Shanghai and translated the Bible into Chinese, or a Henry St. John Tucker of Japan and later great Presiding Bishop.

Here are our Church Fathers, men who lived in the present and had their faces turned to the widening horizons of the future; men who, far from feeling themselves called to the preservation and renovation of heirlooms and period pieces, let the dynamic of the Gospel move them so that they have given us examples of American apostolic vitality, enterprise and progressiveness, a record written large on the

missionary front as well as in notable accomplishments for the inner life of the Church such as Bible and Prayer Book revision and Church unity.

Our rugged American scene which tolerates no state supported Church has blessed us with the necessity of hard labor to build the Church by an active, popular evangelism (albeit lagging at times, with noticeable consequences of weakness for the Church). We are activists, in a sense. The restlessness of American national life is natural also in the Church. We could neither have propagated a progeny nor survived ourselves had we not been so. And this energetic drive has its religious roots in the experience of the saving power of Christ which produces good works as its natural fruits.

We have also had to learn to live with our neighbors, as people do on frontiers in simple society, and by so doing we have close relations of understanding and co-operation especially with Protestant denominations. We make no distinction between our houses of worship as "churches" and the others as "chapels." We work with councils of churches and ministerial associations on local and national levels, and derive much joy from opportunities of responsible leadership in all these endeavors to make real the reign of God in our country. Not having any aid from sources of taxation we are thrown back upon the broad democratic (and N.T.) bases of financial support, free will offerings and pledges. Our people have come to know the blessings of a generous individual support of the Church, and the clergy are, thanks to that fact, in a more healthy economic condition and are freer in their movements and activities.

Plain and Simple

WITHAL, we have an underlying instinct for simplicity in customs and manners. Of course, like all people we like parades and spectacular displays, but in the fundamental things of life the American spirit prefers the plain and simple. Nowhere is that shown with more meaning and impressiveness than in the inauguration of a president or a governor. The high chambers of legislation and judiciary partake of the same unadorned dignity. In American church life the same feeling prevails. Italian splendor we find entertaining in Italy, and British pomp is fascinating in England. But such ceremoniousness would be alien to American traditions and a Church that would indulge in them would soon find itself separated

from the hearts of the people or at best would be tolerated as a foreign importation.

Perhaps a part of this strong national feeling is the insistence upon practical usefulness and the demand that local and national needs be met. We Americans believe, that to maintain that there is any custom that a particular nation or Church is unable to alter on its own authority, simply because it has at some period been observed by a whole continent or the whole Church is to fly in the face of reason and history. The American spirit that calls for deliberate periodic pruning and revision in the interests of simplicity and sincerity is, however, actually consistent with basic Anglicanism.

The American Church also has its shrines, and they are not few in number. Among them is the Washington Memorial Church at Valley Forge, commemorating the sacrificial winter through which the souls of the Continentals were forged into resistant steel by a process which contained a large amount of prayer wrung from the agonizing heart of their churchman general. There is Christ Church, Philadelphia, the gathering place of the framers of the nation's constitution and of the writers of the Church's laws and canons. There is the Cathedral of St. Peter and St. Paul in Washington, D. C., fast becoming a national shrine. In it people living and dead of various Churches find hospitality. Symbolic in its Bethlehem Chapel is the grave of the Presbyterian Woodrow Wilson, American President of World War I. For the Golden West, Grace Cathedral, San Francisco, is a monument of the nationality of our Church. Its magnificent murals represent, life-like, not only the coming of the Book of Common Prayer in the hands of Chaplain Fletcher of Sir Francis Drake's Golden Hind, but also the coming to Monterey of Fra Junipero Serra.

Henry Clay once said, "Years of observation and study have led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these and the most important, is the Episcopal Church, the other is the Supreme Court of the United States." Being an American Church we have a great responsibility to the United States of America, a responsibility which rests especially upon our ministers. We feel this responsibility keenly, for we are not satisfied—indeed, are unable—in sectarian manner to labor for converts while maintaining an atti-

tude of indifference to the over-all welfare of society or even rationalizing that the world belongs to the devil. On the contrary, we view our nation as a noble experiment under God, as the effort to implement in statehood the Gospel ideals of human freedom and dignity. God has a distinct purpose for America and we cherish our country as a sacred legacy.

Ministry to Nation

NOW the current dilemmas and strains in our body politic, the upsurge of divisive forces in organized interests and sociological blocks, the sharp edged tempers in controversies and investigations, the conflicting pulls upon us of international concerns, all call for the exercise of our ministry to community and nation in two ways especially: First, as a bond of unity, secondly, as a moral and ethical guide. For both of these functions we are equipped by our intertwined Church and national history.

At the outset we gave up the prayers for king and royalty and substituted the petitions for the President of these United States and for all in authority. When during the War Between the States other Churches divided into bodies of the North and of the South, the Episcopal Church did not so divide and very soon after hostilities had ceased representatives of the Church in both sections assembled in General Convention and set apart a day of Thanksgiving for "the return of peace to the country and unity to the Church," an act which itself formed one of the strongest ties of unity for the nation.

That ministration of unity on all levels and in all areas of living, moral, religious, political, sociological, we must not, in this hour of trial, fail to render effectively not only by prayers, but also by influence and action. For example, Episcopalians all over should be writing letters of commendation to the members of the Supreme Court for their courageous action in outlawing segregation from all public schools. Too often men in high places, when standing for the right, hear only from the opposition words of bitter denunciation instead of appreciation and applause from their avowed supporters.

To be a bond of unity means, more deeply, to be a moral and ethical guide for government and people. Problems especially of national proportion are very complicated, and certainly the Church cannot presume always, if ever, to have the concrete solution. But, it can and should offer the light of basic principles and

educate consciences according to them. This means fearless preaching and outspoken grappling with every manifestation of evil, however plausibly disguised and popularized, that has within it the germs of hypocrisy, falsehood, anarchy or despotism. And basic to all this is the sensitivity to the spiritual values which according to the New Testament the religion of Christ would cultivate.

Recently the Lutheran Bishop Lilje of Saxony, Germany, uttered a very grave warning in his article on "The Resurgence of Faith." He said, "The Lutheran churches, joined together in the Evangelical Church in Germany, provide one of the strongest bonds between the sundered halves of the nation, a fact which thrusts upon the Church the right and more, the obligation, to take a stand on political problems that affect the country . . . A vehement ideology like the Nazis' called for an equally strong conviction on the part of those whose duty it was to oppose them. But if people showed little regard for fundamental convictions on ethical and religious matters they inevitably found themselves one day unable to understand the meaning of freedom or the value of human life, mercy and the respect of one's fellow men."

These are truths which we ourselves must heed and preach as we seek to fulfill our historic mission as an American Church to our American nation.

Ministers in the American Church have a responsibility to cultivate its youthful qualities of enthusiasm, enterprise, simplicity. We must resist with all our might those things which would subtly paralyze us for this ministry, and are hostile not only to free American religious life, but also to fundamental principles of Anglican and New Testament Christianity. Be given to good work for the glory of God. Follow with devotion the examples of those men who like Apostles of old were fighters on the evangelistic frontier, remembering that the foundation of all human freedom is the experience of the Gospel truth of salvation in Jesus Christ.

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Understanding Myself

By Robert S. Trenbath

Rector of St. Alban's, Washington

HAVE you ever looked at yourself and asked: What am I? Am I simply a haphazard collection of atoms? Am I motivated only by my instincts, hunger, sex, and the instinct to be with others? What makes me tick? Why do I do what I do?

Such a question is one of the fundamental queries of life and each of us comes sooner or later to an answer if he is to understand himself. The orthodox Christian Church, by which I mean those Churches that have been in the main stream of Christianity since its beginning, has given an answer to this question and it says two things about us.

First, it says that each individual person is a wonderful creation. Every single human being has been created in the image of God. This doesn't mean that human life started exactly the way the Adam and Eve story portrays it. I believe there is no conflict between science and religion in its doctrine of creation. The Biblical story writer was concerned with getting across a great truth in that story, namely the truth that God created the world and all that is in it and that included men and women; that is that God created the forces, the raw materials out of which we as men have come, and whatever it is that distinguishes us from animals God created it, and whenever it was that that distinguishing mark appeared to make a man a man, God was responsible for it and his creative hand was in it. This is the first thing that Christianity says about us: that we bear the stamp of the image of God.

This does not mean we are a part of God, or that we have a spark of divinity in us. That's not what the Bible says. The Bible always makes a great distinction between God and us, between the Creator and the created. It means we reflect God as a ceramic dish might reflect the character of the person who made it; or as a hand-made table might reflect the character of the table maker; or as a painting reflects the character of the artist. So do we reflect the character of God our maker. But we are always subordinate to and inferior to the God who made us.

But even in our inferior position we reflect the greatness of our Creator God. Look what we can create for example. Magnificent

bridges, skyscrapers, ships that move on or below or over the waters; machines that move tons of earth, atom powered submarines. Many material things are fashioned first in the mind of man and then shaped by his hand. We create cultures in which music and painting and the arts further portray our creative abilities. Our very means of expressing ourselves are creative.

We as creators not only reflect the creativity of God, but also we can be the redeemer reflecting God's redemption. We can reconcile two parties, we can help pull our neighbor from a life of destruction; we can be the agent (under God, our Creator) of redemption.

And we can reflect the Godly sustaining function of life, which we see done in the support, the under-girding that one person can give to another. Truly, we are made in the image of God.

But just as soon as we have said this we become aware that we are not as we might be. As St. Paul once put it: we do not do what we want, but we do the very thing we hate. We don't live up to the best that we know. We know we aren't supposed to lose our tempers but we lose them; we know we shouldn't submit to some temptation, over-indulgence in food or drink, but somehow we submit.

A Great Truth

THE reflection of God's image in us has been marred somehow. Long ago, as someone thought about this, he decided that the first man Adam must have disobeyed God's commands and therefore been punished and his punishment has been carried down by generations. He put this idea in a story which we have in the first and second chapters of the book of Genesis. Here again I am not concerned about whether the story is literally true or not. It doesn't make any difference to me.

The point is that it contains a great truth. That each of us has within us the tendency, the capacity to disobey what we believe the highest power we can imagine wants of us. We make wrong choices, deliberately. We do not love our neighbor deliberately. We do not love God deliberately. We cheat, we kill, we steal, we dishonor our father and mother deliberately.

Yet deep down within us we don't want to do these things. We want to do what's right and good. We want to get along well with other people. We find ourselves in this awful

dilemma. Knowing what to do, we find it nevertheless difficult to do it.

There is only one way out of this dilemma. To believe that God through Christ can help. Here we are engaged in a desperate internal battle. The forces of goodness on one side; the forces of evil pressing in on the other. We are unable to do anything about this battle alone for too long. Oh, we think we can, but only time dispels this illusion.

One of the great secrets of the famous Alcoholics Anonymous movement is that anyone coming to that admits first of all that he is powerless of himself to help himself. That by himself he has ruined his life, has made a mess of it. And although he may have said many times in the past that all he needed was just a little more will power, he has reached the point where he now knows that in the great battles of life will power is not enough. You don't pull yourself up by your own bootstraps. You need the utmost power in the world on your side.

Or, to put it another way, you need to be on the side of the greatest power in the world.

I want to tell you that the power of God is available to every one of us. It's to be had for the asking and the seeking. It's free. It doesn't cost one single cent. It's offered to every single human being, black or white, rich or poor. You have to do but one thing. And that is to say: Yes, Lord, I want what you offer me. I want the power that you can give me to do what is right. I believe that you can do this, because I believe that you came to earth once in the person of Jesus Christ, and you know what it is to be tempted, to be human, to suffer. I believe that all that you said here was true, but I believe even more fully that you are alive and eagerly waiting for me to accept you even as you have accepted me.

This is what we all need to understand ourselves. We will be amazed that with God's help we can overcome many things that were dragging us down and keeping us discouraged because of our constant failures. Wherever you are, on a sick bed, driving to or from work, in the kitchen, if you have concerned yourself about trying to get rid of discouraging thoughts, yielding to the worst, won't you start fresh right now.

Ask and it will be given you; seek and you will find; knock and it will be opened to you.

Time or Eternity

By Corwin C. Roach

Dean of Bexley Hall

WHAT is in the heart of man? There is a puzzling text in that most puzzling book of the Old Testament which attempts to answer that question. Unfortunately there is no agreement as to its meaning. The citation is Ecclesiastes 3:11 and the Authorized Version had rendered it, "He hath set the world in their heart," but both the American Revised and the Revised Standard Version substitute the word eternity. A number of recent translations, however, favor ignorance and Moffatt's mystery comes to about the same.

Ignorance, world or eternity, which of the three does man have in his heart? If we accept the pessimistic philosophy of Ecclesiastes, we would answer the first. The author is setting up the tragic contrast between man's finitude and the infinity of the Almighty Creator. For him God seems a jealous, obscurantist deity who hides his wisdom and his purpose from man. He has put ignorance in man's heart and forbidden him to eat of the tree of knowledge. If there is meaning to life, it is all a mystery which we cannot fathom. Ecclesiastes' answer is that of the cynic, the fatalist.

The second answer men give, the second meaning they put to our text, is that of the world. We live in a one story universe they would tell us, and all that interests us is the here and now. These are the secularists concerned with this present age, or *seculum*. We can find out more and more about nature. We can live fuller lives and longer lives. Between time or eternity, they would insist we choose time. Everything in life is to be translated, interpreted in terms of present enjoyment. The world cannot be too much with us. It is the only reality.

The Christian dares to contradict both fatalist and secularist. To the first he says, if life is a mystery man through Christ can penetrate its secrets. He sees at the heart of the universe a loving Father. God has given us his revelation, the wisdom and understanding which will enable us to make the choice between time or eternity.

Against the secularist, the Christian would choose two worlds rather than one; eternity rather than merely this present temporal order.

The Christian carries in his heart the hope of a life hereafter and this life therefore has meaning and value. The secularist lives in an impossible half-way house. If all that we have to live by is the present moment, then we are of all men, the most miserable. That is the way Ecclesiastes started and he ended up, as our text indicates, a moral and intellectual bankrupt. Unless we have eternity in our heart we lose our feeble hold even upon the present world.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"THIS is a fine community," said a realtor to a prospect. "Fine schools, fine churches!"

"Then I would do well to buy here?"

"Decidedly!"

Everybody gains from goodness.

"But that is a bad place. Much crime, high taxes."

"Then I'd be foolish to locate there?"

"You would indeed."

The solidarity of human society seems plain enough when put like that but we parsons must ask, "which town needs me most?"

"Can there be any question?" booms Dr. Boanerges.

"There are many factors," says the bishop. "Each must be duly weighed."

Christmas Subscriptions

EACH Year a considerable number of subscribers send The Witness to friends at Christmas. It is an acceptable and convenient gift, appreciated by those receiving it. Likewise it is a very great help to those of us responsible for the publication of the magazine. The Witness has always stressed quality, brevity and price. We aim to continue doing so, though we are the only independent Church magazine that has not found it necessary to increase its price.

Your attention is called to the form on the back cover which we hope you will use. In addition to friends, may we suggest libraries, institutions of the Church, and missionaries. If you prefer we will select them from our lists.

Vermont Church Group Acts On Comics

★ A sub-committee of the department of social relations of the diocese of Vermont has sent information to the clergy of the diocese relative to the danger to the minds of young people from reading comic books. The sub-committee is headed by Dr. George W. Brooks, a psychiatrist at the Vermont state hospital for mental illness, Waterbury.

A statement was prepared by the sub-committee and sent to each clergyman accompanied by two copies of comic books purchased at news stands in Burlington, Vermont's largest city. The committee urged each clergyman to follow these suggestions:

Make this a subject of one or more sermons.

Bring the whole matter to the attention of parishioners through written and verbal notices, urging the parishioners themselves to make surveys of the type of literature available on the newsstands of each town and village.

Have an organization of the parish make a study of the subject.

Make a display of books that are obtainable in each community.

Encourage parishioners to talk with news stand proprietors, asking them to return objectionable books to their sources of supply.

Interest other clergy in the community in making a study of the project.

The sub-committee also recommended the reading of *The Seduction of the Innocent* by Frederick Wertham, M.D., who has written and spoken against the danger of these books and their contribution to juvenile delinquency.

Dr. Brooks, in a statement

issued to the press following the statement sent to all clergy, noted that a committee evaluating comic books had found that 40% of the books at present available on newsstands were objectionable.

Ratings of the books were on the basis of art work, language in the books, materials, plots, emotional effects on youth. A classification—Very Objectionable—listed these findings: exaggerated degrees of propaganda against traditional American folkways or institutions; profanity or language

of the underworld; prejudice against class, race, creed or nationality; over-emphasis on sex and crime and features emotionally disturbing to children.

One hundred and fifty-eight books were found to be without objection and consisted of the funny book variety without horror, crime, sex, or vulgarity.

WASHINGTON CHOIR ON TOUR

★ The choir of Washington Cathedral gave concerts in Detroit on December 11th and in Cleveland the next night. The conductor was Paul Callaway, organist, and the group was also accompanied by Dean and Mrs. Sayre.

GOD SEEN IN EVOLUTION OF RELIGION

(Beyond selling space for publication of the accompanying material, The Witness is not to be held responsible for statements contained in the material)

Believing scholars in our foremost theological seminaries teach the modern interpretation of the Bible as part of a matured body of scientific knowledge. They hold that God was in the evolutionary process of Hebrew history, lifting men gradually upward from heathenism to the spiritual heights of Ethical Monotheism; but they do not find a trustworthy introduction to Hebrew history in the "Pentateuch," or first five books of the Bible. The modern and ancient views of Hebrew history clash as violently as do the conflicting ideas about the rotundity and flatness of the earth. Flat-earth mentality is the same psychological pattern as the Pentateuchal idea that Israel's belief in one true God was abruptly impressed upon Hebrew history at a flaming mountain in the wilderness of Arabia.

Refusal to emphasize clearly and sharply the modern view of Hebrew history has the same practical effect as outright opposition to the modern view itself. Because the primary effect of such refusal is to fortify the lay mind in the orthodox idea that God is an individualist; while the secondary effect is to put the social gospel at the church door like a beggar, instead of recognizing the social gospel as an inherent, innate element in Ethical Monotheism. Our clergymen and our church-laity are, in all cases, honest and sincere; but the impersonal march of history and culture has carried organized religion to a point where young people feel more and more, that church teaching does not seem to agree with academic pedagogy. Thus, a very serious practical problem arises, which must inexorably be dealt with, but which cannot be handled easily.—Suggestions will be found in a bulletin to be obtained by sending a three cent stamp to cover postage.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

PEOPLE

CLERGY CHANGES:

MILTON S. KANAGA has retired as rector of Grace Church, Willoughby, O., and is to be addressed at 3355 Overlook Dr., Akron, O.

M. C. McCLEHAGHAN, formerly rector of St. Paul's Toledo, O., is now curate at the Cathedral, Kansas City, Mo.

JAMES MILLAR, formerly rector of St. Paul's, Bellevue, O., is now rector of Trinity, Massillon, O.

WALTER W. McNEIL, formerly of Christ Church, Seattle, is now archdeacon of the diocese of Olympia, with particular responsibility for missionary work.

ROBERT PARKES, formerly rector at Pomfret, Conn., is now rector of Epiphany, Chehalis, Wash.

DONALD WEBSTER, formerly a railroad civil engineer, is now ass't at St. Paul's, Burlington, Vt.

ALLAN L. RAMSAY, formerly rector of St. Thomas, Trenton, Mich., is now ass't executive secretary of the diocese of Michigan.

SYDNEY S. BYRNE, formerly rector of St. Thomas, Detroit, is

now rector of St. Hilda's, River Rouge, Mich.

R. L. HACKWELL, formerly rector of St. Andrew's, Albany, N. Y., is now rector of St. James, Grosse Ile, Mich.

R. A. MURRAY, formerly rector of Calvary, Bunkie, La., is now in charge of St. James, Dexter, Mich.

S. B. SMITH, formerly on the staff of Christ Church, Cincinnati, is now in charge of St. Margaret's, Hazen Park, Mich.

R. C. HALBOT has resigned as rector of St. Helena's, Boerne, Texas, because of failing eyesight and is living in Calif

B. C. REARDON, formerly associate rector of St. Andrew's, Wilmington, Del., is now rector of Christ Church, Pulaski, Va.

ORDINATIONS:

CHARLES P. SCOTT, former Presbyterian minister and chaplain of Middlebury College, was ordained deacon by Bishop Van Dyck at St. Stephen's, Middlebury, Vt.

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CHARLES H. BERRY Jr. was ordained priest by Bishop Kellogg at St. Paul's, Duluth, Minn., where he is curate.

HONORS:

BISHOP BENNETT of Rhode Island will mark 44 years in the ministry at a service at Providence Cathedral, Dec. 19.

LAY WORKERS:

ELIZABETH MOELLER, formerly director of religious education at St. Paul's, Burlington, Vt., is now on the staff of the Church center at West Cornwall, Conn.

DEATHS:

AMELLA T. PROPPER, deaconess, who served in many dioceses, died Nov. 20 in New York at the age of 106.

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C Sat 5-6, 8-9 & by appt.

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SOCIAL SECURITY FOR CLERGY

★ Bishop Goodwin of Virginia has issued the following statement as chairman of the joint commission to study pension plans and clerical salaries:

By December 20th, and possibly before, the Church Pension Fund will have in the hands of the clergy of the Church their promised bulletin explaining in detail the workings of the federal social security act as recently amended by Congress so as to apply to clergymen.

In consultation with the Church Pension Fund office it has been thought advisable to emphasize at this time two points especially applicable to those now approaching the age of retirement and particularly important for those clergymen

now retired who plan to return to active service, though of a limited nature, so as to qualify for social security benefits.

First, these benefits are closely related to the total earnings of the clergyman during the 12 or 24 month period beginning January 1, 1955. Therefore, those planning to re-enter active, though limited, service on or near that date should seek to make as much salary as possible during this period. Bishops and other diocesan authorities can be of great assistance in bringing this about.

The sooner, therefore, that a retired clergyman gets back to a salary or supply earning basis the larger his social security benefits will be. To secure maximum benefits for himself and family he should

remain active, if possible, for two full years.

The other point that should be noted is that this act is a welfare law based on actuarial computations, one phase of which is specifically intended to take care of the aged. This has been made clear through consultation with high government officials and it is hoped will dispose of any feeling of reluctance on the part of a clergyman to accept what the law specifically provides for him. Of course it is something each one alone can decide for himself.

ANOTHER CHURCH IN MICHIGAN

★ Trinity, St. Clair Shores, Michigan, broke ground on Thanksgiving for a new \$80,000 church. It received a loan from the diocese.

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BISHOP HERON HONORED

★ A farewell reception was given for Bishop Heron, suffragan of Massachusetts, and Mrs. Heron on November 23rd. More than 300 friends, clergy of the diocese and their wives, gathered at St. Paul's Cathedral crypt to bid farewell to Bishop Heron who retired on December 1st, and Mrs. Heron.

On behalf of the clergy, the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, and president of the Massachusetts clerical association, presented the bishop with a bound volume of letters from the clergy expressing their appreciation and good wishes. He also presented Bishop Heron with a purse from the clergy.

FRONTIER EVANGELISM IN MICHIGAN

★ Bishop Emrich of Michigan has announced the receipt of a gift of \$100,000 for the inauguration of a unique program of frontier evangelism.

Commenting on the unexpected development, Bishop Emrich said, "This marks a great milestone in the life of the diocese. Because of the imagination and Christian commitment of one layman and his wife, we will now be able to embark on a bold and comprehensive program of carrying the faith to the multitudes in

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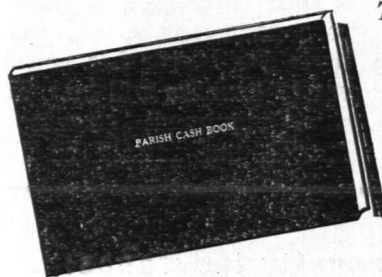
this area who are outside the Church.

"Our plan is to reach out on this frontier of humanity, using all modern means of mass communication, to make known the message of Christianity. We are not concerned here with bricks and mortar, or primarily, the existing organizations of the Church; our interest is in people now completely untouched by the Church."

BIBLE EXHIBIT AT GENERAL

★ Library of General Seminary, owner of one of the country's outstanding Bible collections, has arranged an exhibit of the printed Bible through five centuries, in connection with the 500th anniversary of the Gutenberg Bible. It will be in Seabury Hall from December 27 to February 20.

Your Parish Records Made Easy



The Parish Cash Book

Arranged to conform with accounting on Parochial Report Form adopted by General Convention under instructions in Canon 5. Large, 10 3/4 x 16 3/4, 169 pages including suggestions for use of book, detailed transactions, monthly summaries, and pages for assembly of data required by Canon. It is large enough to last several years. \$4.

THE parish which carefully plans its programs is also one with a carefully planned and regulated financial structure. Has the parish a sound, adequate financial structure based upon a carefully planned, correctly constructed budget? It requires no financial wizardry to have such a budget; sometimes all that is needed is a hint here and a hint there to bring apparent chaos into order. The budget once made, its smooth operation can be greatly aided through use of proper tools such as the materials described here.

Record of Cash Receipts

For the use of the treasurer in distribution of funds received in envelopes, in accordance with the designation (1) for the parish, (2) outside the parish. Loose-leaf, 25c per dozen sheets.

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Pads of fifty-two sheets providing space for the accounting of cash received each Sunday in a year, and its distribution, based on its source. 60c a pad.

Parochial Report Blank

The standard form directed to be used by Canon 5. 5c each; \$3.75 per 100; \$32.50 per 1,000.

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BACKFIRE

CHARLES W. F. SMITH
Prof. Episcopal Theological School

In a letter to the Living Church Bishop Fenner suggests that the people of the Church read the preliminary studies accompanying the proposals for revision published by the liturgical commission. The proposals should certainly be considered in the light of the introductions. May I suggest, also, that the introductions be read in the light of the proposals?

It would be of the greatest help to the clergy and laity if, in the future, all such proposals were printed in column with the present Prayer Book text in a parallel column (or on opposite pages). Only in this display form is it really possible to see and understand the full extent and purpose of the proposed revisions.

How many people are aware, for instance, that the proposed Baptismal rite has eliminated every explicit prayer for and reference to the gift of the Holy Spirit in Holy Baptism, including the Gospel from St. John? This may be what the Church wants to do, but it should be made unmistakably clear that this is what is proposed.

Only by close comparison is it possible to see that the transfer of phrases from one prayer to another or from one section of a prayer to another effects by a change of context a change of meaning.

It is my hope that the commission in its work and General Convention, if revision is initiated, will undertake this form of presentation of all proposals in parallel column.

LAURISTON L. SCAIFE
Bishop of Western New York

It is with regret that I am compelled to deny the honor of being credited with writing "a brief, illustrated history of St. Sergus" as was reported in "The Witness" of November 18, 1954.

My appreciation and interest in

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MISS BLANCHE PITTMAN, *Principal*
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St. Sergius Theological Institute has been of long standing but I have never undertaken to record its splendid work in the excellent manner indicated by William Schneirla's review of Donald A. Lowrie's book.

I am grateful to you for calling my attention to this review so that I might make an effort to disclaim the credit which has been incorrectly bestowed upon me.

NOTE: *Brief Illustrated History of St. Sergius*, the authorship of which was attributed to Bishop Scaife, was actually a 25 page booklet entitled *The Russian Priest of Tomorrow*. In strict sense this was a booklet rather than a history, and Bishop Scaife was the editor rather than the author. The contributors to this booklet were the late Metropolitan Eulogius, the late Prof. Frank Gavin and Helen Shenitz. We apologize for the misunderstanding.

LUTHER D. WHITE
Layman of Waterford, Conn.
There are many political events which are ignored by churchmen on



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the ground that they do not concern the Church. This is particularly true in the field of civil rights. For example, it is not realized that McCarthyism is an offshoot of Roman Catholicism. It has been reported on good authority that Senator McCarthy embarked on his campaign of anti-communism upon the advice of Father Edmund Walsh of Georgetown University.

It should be noted that he has never attacked a Roman Catholic, but only Protestants and Jews. Protestants should therefore not be deluded by his activities. There are other countries in which the Protestant Church is severely prosecuted, such as Spain, Italy and in South America. But McCarthyism is the entering wedge here and should be opposed by all farseeing Protestants.

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