

The WITNESS

JANUARY 13, 1955

10¢

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Parish depends on
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AN ARTICLE BY GEORGE F. MacLEOD

SERVICES In Leading Churches

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

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

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8 and 9:30 a.m. Holy Communion. 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music. Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursday at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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The Rev. James A. Paul, Rector
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The WITNESS

For Christ and His Church

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



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

SERVICES In Leading Churches

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SERVICES In Leading Churches

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7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting. Thursdays and Saints' Days: HC 10 a.m.

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

STORY OF THE WEEK

Church Family Centers Open In Johannesburg

BISHOP REEVES MEETS GOVERNMENT CHALLENGE BY CONVERTING SCHOOLS TO CENTERS

★ The diocese of Johannesburg plans to open 14 "church family centers" early this year to offset the loss caused by the shutdown of 23 mission schools.

The plan was announced by Bishop Ambrose Reeves, who recently ordered the mission schools to close by April 1 rather than cooperate with the government in its new program of native education.

Government plans for the Negro school system, which have been attacked by many South African Church leaders, were called "morally indefensible" by Bishop Reeves.

The family center plan is his answer to critics who replied that any education was better than none. It also is intended to fulfill his pledge that the Anglican Church would "not abandon the African people."

Church family centers will be established in buildings formerly used as schools. Full-time staffs now are being recruited and voluntary workers enrolled.

Activities will include Bible studies, discussion groups, debating circles, drama classes, organized games and handicrafts. Adults as well as children will be accommodated.

Bishop Reeves estimated the

project would cost 10,000 pounds a year. He prepared to leave for London to seek English help in raising the money.

For many years, native education has been largely in the hands of the Churches, whose schools have been subsidized fully by the government.

Under the new Bantu education act, however, the regime is taking over supervision of the schools. It has announced plans to cut the subsidies of schools unwilling to submit.

Church leaders, including Bishop Reeves, have charged that the government's real purpose is to introduce a system of native education designed to keep Negroes in a permanently inferior status.

Like Bishop Reeves, Anglican Bishop R. Selby Taylor of Pretoria has ordered the closing of mission schools in his diocese as a result of the new law.

The Bloemfontein Anglican synod decided, however, to lease its schools to the government at a nominal fee as "the lesser of two evils." The Synod agreed the Church should continue to exercise whatever influence it could in native education.

Bishop Reeves is trying to

carry out this idea through his plan for family centers. The centers also are expected to alleviate a situation alarming to churchmen, in that children whose state education now is restricted to three hours a day will not have to spend the rest of their time on the streets.

RAISE FUNDS FOR AFRICA

★ A fund-raising campaign started recently by the Society for the Propagation of the Gospel to aid the South African bishops in their fight against racial discrimination has brought in more than \$14,000 so far.

The money will help compensate the Church in South Africa for loss of its schools. Anglican bishops in that country have ordered many of the mission schools to close rather than submit to supervision by government authorities.

Bishop John Boys of Kimberley and Kuruman, already in England, praised the S.P.G.'s fund drive, saying that the Church in South Africa needed "every possible help in providing new kinds of evangelistic work among our African people."

Donations for this work will be received and forwarded by The Witness. Checks should be made payable to The Witness, marked Africa Fund, and sent to our office at Tunkhannock, Pa.

BISHOP BRINKER ANNIVERSARY

★ The Presiding Bishop is to be the headliner at a banquet in Omaha on January 26th which will mark the 15th anniversary of the consecration of Bishop Brinker of Nebraska.

The clergy will observe the anniversary with a quiet day to be led by the Rev. Francis Moore, editor of the *Forward* publications.

RELIGIOUS COURSES AT COLUMBIA

★ Seven Anglicans are among the combined faculties of Columbia College, Barnard College and the school of general studies of Columbia University offering courses in the department of religion in the spring session which opens February 1st, according to the announcement of the chaplain of the University, the Rev. John M. Krumm, who also serves as executive officer of the department.

Prof. Ursula Niebuhr, executive officer of the department of religion of Barnard College, is also an Anglican but will be on Sabbatical leave during the coming session. A newcomer to the department is Canon Howard A. Johnson of the Cathedral of St. John the Divine who will offer for the first time a course on Kierkegaard and Religious Existentialism.

Other Anglicans are: Dean James A. Pike and Prof. Edmond L. Cherbonnier of the Cathedral, Chaplain Otis R. Rice of St. Luke's Hospital, Dr. Virginia Harrington of the department of history at Barnard, Marguerite B. Block of the department of Philosophy at Columbia, and Chaplain Krumm.

Under a unique arrangement worked out by Dean Pike, while he was Chaplain of Columbia 1949-52, all courses are open to the general public through registration in the school of

general studies. Among courses offered by Anglicans are: Christian ethics, philosophy of religions, oriental religions, history of religion in America, seminar in Church-state relationships, and marriage and family.

CHURCH COMMISSION ON ARCHITECTURE

★ The joint commission on Church architecture and the allied arts of the Episcopal Church met at the Ascension, New York, with Bishop G. Ashton Oldham presiding.

The meeting was well attended. Bishop Nelson M. Burroughs, Bishop of Ohio; Canon Edward M. West and Canon Darby W. Betts of the Cathedral of St. John the Divine; Mr. Charles Nagel, director of the Brooklyn Museum; and Mr. Merritt Farren were present.

The recent architectural competition held by students of Columbia University and Washington University was offered to the Denver Art Museum for their spring exhibit of architecture and liturgical arts.

One of the most valuable things that developed out of the meeting was the formation of preliminary plans looking toward the development of a Church architecture reference library, and it is hoped that this may be located at the Cathedral of St. John the Divine. To such a collection could be left libraries of architects, painters and sculptors, and it could be an assembling point for magazine articles, architectural drawings, photographs, and technical data. Anyone having such material to contribute should communicate with Canon Betts.

Considerable time was given to the problem of the commission ever becoming a vital and useful entity while it still has to subsist on the meager com-

missions received from the sale of the Church flag. It is greatly hoped that General Convention will vote sums for this worthwhile work. Canon Betts and Canon West spend a great deal of their time reviewing plans of churches, parish houses, rectories, and helping building committees to analyze their requirements.

NORTH TEXAS RAISES LARGE SUM

★ In four months more than \$730,000 has been pledged in the campaign to raise \$500,000 as principle for the Bishop Temple memorial fund for the endowment of the Church in North Texas. Over 1000 Churchmen in the missionary district have made gifts and pledges to the fund, with every congregation cooperating and contributing to the drive.

The missionary district can be expected to make a strong bid for diocesan status in 1958, the result of the increasing financial independence.

In 1944 the Southwest Synod appointed a survey committee to consider dissolving the district. The success of the endowment fund drive ten years later attests to the progress made in the region since then. The bishop of the district, George H. Quarterman, notes that "the results of this campaign are a sure evidence of the vitality of the Church in North Texas, of its concern for the missionary program and its determination to be a financially independent diocese. This has been the kind of venture that takes the measure of the Church. North Texas churchmen by their faith and works have measured up."

CONSECRATION IN TENNESSEE

★ The Rev. John Vander Horst, rector of St. Paul's, Chattanooga, will be consecrated the first suffragan bishop of Tennessee this month.

Overseas Students Hold Holiday Conference

★ Thirty-seven students studying in the U. S. from sixteen countries and twelve different Churches (mostly Anglican and Orthodox) around the world were brought to the national conference center at Seabury House, Greenwich, Conn., for a special conference arranged by the department of social relations of the National Council, in consultation with the overseas department. The agenda consisted of five informal discussion sessions, aimed towards sharing experiences and training in common missionary tasks: health and welfare, Christian citizenship, and world relief.

Under the leadership of the Rev. M. Moran Weston, executive secretary of the division of citizenship, and other officers of the Council and the Woman's Auxiliary, the students were given an overall picture of the Church's work in these fields in the United States, and this was followed by a discussion by the students of those problems many of their Churches have in common—such as segregation and the relation of Church and state in regard to education and social services. Particular interest was generated by Mrs. Evelyn Lebona's description of the difficult situation in South Africa that has resulted from the passage of the Bantu education act, which rules an inferior education for non-whites.

Many of the students come from countries where Christians suffer persecution of one sort or another. Support of the world Christian community, they said, is of great help to Christians suffering under

unjust political regimes. They added that the lack of such support threatens the Church, not only where the injustice is already found, but everywhere where Christians are threatened.

They also affirmed that the Christian religion can never lose an active interest in the total life and welfare of people. They felt, however, that governments had a responsibility to provide basic social services. The Church, they said, can supplement these and develop new services.

One evening was given over to a brief talk by the Presiding Bishop, and to a Christmas party planned and executed by the students themselves. A skit by seven Japanese students included the re-enactment of the Shinto New Year's ritual, and the performance by Professor Gregory K. Fujimoto of a traditional comic dance of the island of Kyushu. An African tribal dance and an ancient chant of the Coptic Church in Egypt were also a part of the program.

While the majority of those present were studying theology, many already being ordained priests, there were nevertheless several men and women studying religious education, social work, and other related subjects. Largest representation, from the point of view of nationality, was India, with twelve representatives. Japan ran a close second with nine representatives. Other countries included Egypt, Jordan, Nigeria, the Gold Coast, Ceylon, Brazil, Haiti, Liberia, the Philippines, Hawaii, Wales, New Zealand, South Africa.

SCHWEITZER HONORED ON 80TH BIRTHDAY

★ Hundreds of congratulatory letters from well-wishers all over North America will be delivered to Albert Schweitzer at Lambarene, French Equatorial Africa, by a U. S. consular official in time for the 80th birthday on Jan. 14 of the famed Nobel Prize-winning medical missionary, theologian, writer and musician.

Robert G. McGregor Jr., consul general at Leopoldville, Belgian Congo, whose jurisdiction includes French Equatorial Africa, took the letters with him on his return to the Congo after a home leave in the U. S. He said he would be happy to make a special trip through the jungle to Lambarene "carrying the mail" to Dr. Schweitzer safely and in time.

Emory Ross, president of the Albert Schweitzer Fellowship, said many of the letters contained money gifts to aid the work of the hospital which the noted Alsatian-born missionary has conducted in the jungle since before World War I.

The Fellowship and its affiliated groups never make any direct solicitation of funds for Dr. Schweitzer or his hospital, Ross said, but individual members do contribute to it and frequently obtain additional sums from their friends and acquaintances. Concerts and celebrations in recognition of Dr. Schweitzer's anniversary are being arranged in New York and in other cities by the fellowship and various groups, he said.

A concert will be given at Town Hall here on Jan. 14 under the direction of organist Edouard Nies Berger, who grew up in Strasbourg and as a boy often played there for Dr. Schweitzer.

The friends of Albert

Schweitzer in Boston and vicinity, local affiliate of the Fellowship, is arranging a memorial celebration in Boston under the direction of Mrs. Marian Rogers, secretary.

In addition, Prof. E. Power Biggs of Harvard University, noted organist, will devote his weekly C.B.S. network radio program on Sunday morning, Jan. 16, to a Bach recital in honor of Dr. Schweitzer, who is perhaps the foremost living authority on the music of Bach.

G. F. S. HAS NEW SECRETARIES

★ The Girls' Friendly Society announces two personnel changes in its national staff. Miss Ruth Graff, for the past eighteenth months field con-

sultant for the society, became leadership secretary on January 1, and Miss Miriam Heald replaces her as field consultant.

Miss Graff hopes to set up a national leadership plan for the organization and to promote it with diocesan leaders. She will start the year in the Diocese of South Florida, then organize a leadership training session in Louisville, Ky., and in February attend the annual conference of Christian education of the National Council of Churches. In the past Miss Graff was active in organizing leadership conferences of "G-3's", teen-age girls who offer three years of volunteer work to the Girls' Friendly Society.

Miss Heald, who has been in public relations with Interna-

tional Business Machines for the past four years, also assumes office on the first of the year. In the future her particular stress will be on bringing to girls a broader sense of international relations and better understanding of the United Nations.

MARYLAND AIDS ALCOHOLICS

★ The social relations department of the diocese of Maryland has started a project called "Valley House," the purpose of which is to aid alcoholics released from state institutions. A committee composed of members of Alcoholics Anonymous will select the six to ten men who can be accommodated in the house which will be opened in Baltimore in February.



For the Churchman who studies his Faith— important new books from Seabury

Life in Christ

By G. B. VERITY

A RICHLY rewarding book—for those who have already accepted the Bible as the truest account we have of the nature of God and the meaning of life. The author aims at helping these people understand more of what they find in the pages of the sacred writings. Copious Biblical references, with separate index. \$3.00

The Churchman's Heritage

A STUDY IN THE ETHOS OF THE ENGLISH CHURCH

By E. G. KNAPP-FISHER

WHAT does membership in the Anglican Church mean and what special demands are made of its communicants, both as Anglicans and as members of the Church Universal? The author shows in simple terms how and why the Anglican Church is catholic and reformed, authoritarian and liberal—a Church dedicated to the middle way, with moderation as its keynote. He provides the understanding necessary to realize the great opportunities for service offered by the Church. \$2.25

Mission Study Materials for 1955

For parents, teachers, pupils—new books on the mission study theme, "The City", prepared by the Department of Christian Education of the National Council.

Youth and the City. *Young people's book.* Illustrated with photographs. 85¢

You Welcomed Me. *Teacher's and Parent's Book, Junior.* Illustrated with photographs. 35¢

New Friends in New Places. *Teacher's and Parent's Book, Primary.* 45¢

Finding New Friends. *Children's Book, Primary,* for use with *New Friends in New Places.* Illustrated in four colors. 45¢



At your bookstore

GREENWICH, CONNECTICUT

THE CHURCH AND INDUSTRIAL MAN

Dr. George F. MacLeod

Head of the Iona Community, Scotland

I AM at home here because there are at least four notices saying "No Smoking" and ash trays are provided. Now I am always at home when a situation of that kind arises. I like the ideal expressed in "No Smoking" and the factuality expressed in the ash trays. In other words, you've got both an intention and the practical problem of meeting your intention.

I am not going to talk about the world confusion. Everybody talks about the world confusion. I am going to assume that our community movement at Iona and the stab that you make alongside our stab arise out of the confusion of our times. Most people spend five minutes of a thirty minute speech in describing the confusion and five minutes on what the solution to the confusion is. Even in the five minutes it is obvious why they spent the twenty-five on the confusion, because, obviously, they haven't got the answer at all. The confusion is best summed up, I think, by the box that I saw in India labeled by an Indian clerk. On it he had written the following notice, "This box is to be kept bottom uppermost; the top has been labeled bottom to avoid confusion." Well, that got me into a sort of paralyzed condition. It is a good description of our world confusion today. Not only is our world confused but I think that one of the big problems is that we are confused in it. Perhaps the biggest and most tremendous and final difference between us and the Communists is that they say this is a confused world — therefore, put it right; and we say there is a confused world and we also are confused, and then only as we deal with the two issues together can we do anything that "puts right."

Talking of personal confusion, an assistant secretary of the navy between the wars in Britain went down to the royal naval air station near Southampton and Portsmouth to visit the station officially and inspect the seaplanes that they had. He asked permission to take up a seaplane personally. He had a certificate in the army air force but had never taken up a seaplane. They allowed him to take one and a young lieutenant in the two-seater. He was a bit apprehensive but the assistant secretary

made a perfect ascent and zoomed about over Hampshire. Then, to the horror of the young lieutenant, it looked as if he were going to land on the aerodrome at Southampton with floats underneath instead of wheels! The lieutenant realized they would be dead if he did not warn him, so he shouted through the inter-com, "You're in a seaplane, sir, not an aeroplane!" The man zoomed up again and played around in the heavens and then made a perfect landing on the Solent. He turned to the young chap and said, "Huh, you thought I didn't know the difference between a seaplane and an aeroplane," and then he opened the door and stepped out into the Solent. I am simply saying that the confusion isn't only general, the confusion is personal; we don't know where we are, whether we are in seaplanes or in aeroplanes.

Nor am I going to tell you that we are living in a changing world. It is perfectly extraordinary the length of speeches on the idea that we are living in a changing world. That is what Adam said to Eve when they left the Garden of Eden. The world, oddly enough, has gone on changing ever since. We are only living in another form of a changing world. The problem is not whether there will be changes, the problem is whether we are going to make the kind of confusion that will make the change worthwhile, because, wherever you have change, you always have confusion, you always have prejudice, you always have opposition. I suppose because of the ultimate laziness of us all, we don't like change. We like talking about change but we don't like change, personal or corporate. We don't like being changed and we don't like finding ourselves in a changing situation. In the inevitability of change it is worthwhile to make the right kind of change.

A friend of mine is a lawyer in Scotland, a partner in a leading law firm for several generations. He found that the step leading up to his office was getting worn away because of the number of litigants who had come to see him. He knew the law of Scotland which was that if anybody broke his leg on a bad step, the householder pays the damage. That doesn't

appeal to a Scotsman, so he thought "I'll get an estimate for a new stone." Like all estimates on either side of the Atlantic—they are so fantastic nowadays—he said he couldn't possibly accept it. Being a Scot, he thought of getting two masons to come on a Saturday afternoon and turn the old stone so that the bit that had gotten worn down might face oblivion and the bit that was facing oblivion but that was nice and sharp could become the stone. Quite simple and very cheap, too! So the masons came along on Saturday and turned the stone only to discover that his grandfather had done the same thing thirty years ago. That is a story of Scotland. It is also a story of change. If you are going to have a change, you may as well have a change that is worthwhile.

Iona Community

THE best way to tell you about the Iona Community against a background of world confusion and the necessity of change is to say how it was started. I am dealing now simply with the background. If you are talking about Iona, it is the island on the west coast of Scotland to which St. Columba came in the sixth century and from which very largely Scotland was converted in that tremendous sweep of the Celtic movement that came from Ireland through Wales and went cutting across down into England and into Europe, actually getting as far as Vienna, a sweeping movement out of Martin of Tours whom we all commemorate on November 11. Martin personally taught Ninian who came to Galway and taught Finian and Finian taught Columba. I could spend the whole time on the enormous richness of the historic privilege of worshipping and building on Iona. I could also speak in ecclesiastical terms about the history of the Church there through the centuries. These are our interests but as a matter of fact, we are rebuilding the abbey not primarily to see it with a roof on. We are rebuilding it because we are making an experiment in the kind of industrial issue that I know is of interest to you. Therefore I am assuming the history of the Church and am coming down to the industrial situation because of which some of us in 1938 started the Iona Community.

It came out of the crisis of an industrial situation. I happened to have a parish in Govan which must be known to some of you. It is an industrial area in Glasgow where the

big ships are built. The Queen Elizabeth and the Queen Mary were built almost opposite Govan on the Clyde. I was in Govan in those terrible years in Scotland between 1930 and 1938 when armaments began again and the whole problem regarding unemployment became changed. You had a blitz in 1929, which the older among you remember only too well. You had an "Edna" then. This hurricane came across the Atlantic and hit us about 1930 and continued with us. It was an economic judgment that I will pass over but there was a crisis and it came to Britain.

In that crisis I for the first time faced the issue of what salvation meant. I had been in a suburban parish before this and had been ordained for some seven or eight years. This industrial and ship-building area was not exactly a depressed area in the sense of slums, though it became a very sad district. The terrifying thing was that all these men were craftsmen with tremendous skills. It was they who along with the laborers by the thousands were in unemployment. That was the situation in which I found myself.

We used to do street-preaching in those days. I'd do it again, granted the right environment and the right moment for it, and have done it quite recently in Britain. I don't think our towns and cities lend themselves to it now. Perhaps that is good. But there we were in an area very overcrowded, obviously a vantage point for street-preaching. We preached, I remember, at Government Cross, which was the typical center of the industrial district. Every Thursday at four o'clock some three hundred men would gather around us. I'm afraid they had nothing else to do.

And dear old Peter Blair MacIntyre, the local Communist, was on the other side of the square giving one solution and I was on my side giving the other solution. We were quite friendly. He was a decent soul, a little misguided about his conclusions but on one occasion he came over to me and said, "Oh, Dr. MacLeod, you don't know the f-i-r-r-st thing about speaking in the open air. You'll ruin your voice. You'll never be heard again and that will be a great advantage to me. I'm sorry for you speaking like this." I said, "No, I don't know the first principles." Some of you may still be doing it so I give you the first principles as they came to me from the local Communist. "Never speak to any one except

the second back row of the crowd you've gathered, because if you speak to the second back row, the people in the back row can't hear and press forward; then you move ahead again, and then you move ahead again, until everybody is around you. If you don't know that, you shout your head off and people stand a hundred yards away. Why should they come nearer?" That is very good advice. Well, there was Peter Blair MacIntyre on one side and here was I on the other.

Soul Salvation

DESPITE the fact that I had been ordained all these years I first began to wonder then what salvation meant. Did it mean, simplifying completely, that we might be lucky enough to live in a prosperous era or unlucky enough to live in a desperate era but the Church had its continuing witness, because the Church speaks to the soul of man which is sometimes clothed upon by prosperity and sometimes clothed upon by adversity? If that was so, the message of salvation was easy enough. But if salvation means security, and I suppose salvation does mean safety—I suppose there is no truer or shorter definition of Christianity or one to which I would certainly subscribe than the words of the old hymn, "Safe in the arms of Jesus"—if salvation means safe, and if safe means safety, and safety is generally described nowadays as security, we are right into common coinage, aren't we? Was I offering them security?

I had a decent income. I had a decent house. We had a large institute with about two thousand people, many of them non-churchgoers—what you would call an institutional church with gyms and all—was I simply there to speak to them in terms of soul salvation? They hadn't a decent income. They hadn't any chance of a pension as I had. It had taken them as long to learn their jobs as I had, because they were skilled craftsmen, and very often they did not have a square meal or a decent fire in the house. What was I offering them? Well, it became more and more of a burden to me, some of the cliches that the Church was using about the social implications coming after the soul had been saved. It finally came to a climax as most problems do when you deal with them at the street corner and not at the study corner.

A young man got up and made a terrible attack on the Church. That wasn't partic-

ularly new but it was very pointed and meaningful. What he was actually doing was reciting the 58th chapter of Isaiah. You may care to read it. It was your own Mark Twain who once said what worried him about the Bible was not the bits he didn't understand but the bits he did understand. You'll find that you understand Isaiah 58 only too well. It says that if you want revival, it is no use going into retreat; it's no good fasting; it's no good piling on the services. They have their place but if you want revival, the thing to do is to consider the people who are hungry and naked and in bondage. Says Isaiah, if you really consider the people who are hungry and naked and in bondage, you won't have to pray for a revival, because you will be revived; you will be like "a watered garden whose waters fail not." You won't even be able to talk as the Church historians talk of times of declension and times of outpouring of Spirit because if you are true to God, why should there ever be declension? You will be like "a watered garden whose waters fail not." Then you can talk to God and he will listen; you can speak to him and he will say, "Here I am!"

This essentially is what this man was saying in the crowd. I don't mean he was repeating the 58th chapter of Isaiah like a parrot. He was doing something much more powerful. He was saying what Isaiah said in terms of the immediate situation—which is exactly the way Isaiah spoke. At the end I stopped the meeting. I felt he was speaking the word of God and I had not been. I had been speaking the right series of words but he had been speaking the word of God. When you hear the word of God, you know it's the word of God. I tried to speak to him afterwards but he wouldn't. He was too bitter.

Three weeks later — it was before I was married and we all lived together in the Institute—I got a call at midnight to go out to the General hospital. It was a mile away and the tramcars were off and it was raining hard. I didn't particularly want to walk a mile in the rain to see somebody whose name I didn't know and who wasn't on the parish roll. However, when I got there, I found my friend who had been so bitter. He was dying of starvation in the middle of Glasgow in 1935. He lived for some weeks and incidentally became a full member of the Church. He hadn't sent for me, as he told me in the beginning, because he

was afraid to die; he had sent for me lest I misunderstand his bitterness. He said, "My bitterness is not because you are talking nonsense. The Church is talking the truth. My bitterness is because you are not serious about it!"

He had taken as long to learn his job as I had. He was a fully-articled craftsman, twenty-eight years of age. He wasn't living at home because there were eight people there, all unemployed. He felt he was eating more than his due ration, so he was living in a common lodging house. Out of 21 shillings he was sending 7/6, a third of his pay, to a ne'er-do-well brother in Australia. He was literally failing to live on the rest at all. No wonder he was speaking the word of God; no wonder he was bitter about the Church with its pious remarks about its social concern and its refusal to stand by its own convictions!

We put up a memorial to Archie Gray. You will agree that a memorial in the form of some plaque on the church wall would have been a blasphemy. What we did was to take over an old farm house, an old mill actually, up in the country. There was nothing very significant about this except that you will see in a moment that it forms a link between the industrial situation and the Island of Iona. We got the unemployed to come. We gave them a square meal and they kept their hand in by working at their trade as a voluntary gift to a community project. They rebuilt this mill, put on a new roof and put in new windows, new floors and new plumbing. We built a swimming pool beside the place six hundred feet up and eight miles out of Glasgow, where their young people could come for a minimum priced holiday.

Working Together

IT WAS while we were working together, because we ministers took off our coats and labored with the craftsmen, that I became aware of two things. This is a terrible admission after years in the ministry but it was only then that I was unbearably confronted—I suppose intellectually I was aware of these things before—but only then was I unbearably confronted, which is the only way a Christian can become aware of anything. One was that we got much nearer these men—Roman Catholics, Protestants, non-churchgoers, agnostics, Communists, unemployed—and we found that they were all very much the same as men. We found that we got a much better discussion

when we were working with them than when, with all the best will in the world, we were talking across the table in a sort of stiff-shirt kind of affair. You know what I mean by a committee approach—eight trade union members and eight parsons looking like sixteen thugs—no good at all! You know what a committee is? A committee is a continuance whereby individuals who separately can take no effective action can decide collectively that no effective action can be taken!

The other thing we discovered was that they had no use for the Church. Unbearably discovered—because they were so friendly. I am using my language quite carefully. I don't mean to be sloppy. Certainly they were never blasphemous about the Church; they were never even disrespectful; they just didn't use it; they had no use for it! That seemed to me very strange seeing that the common people heard Jesus gladly! These two things came out of this simple experiment that came out of the death of Archie Gray. Now you see where all this leads. It leads to a movement which is getting young ministers and young craftsmen together out on a common job of work to see if we cannot come a bit nearer the solution of the problems of the lost industrial area.

Unemployment

PLEASE don't think that this is an old-fashioned story. In a group of this kind that is so aware of the issues to which I am referring we may not need to emphasize this. I am not being old-fashioned or out-of-date in talking about unemployment and unemployed men. I hope you don't go home and say that unemployment is not the problem of the world today. Karl Marx, for all the nonsense he spoke about the destiny and nature of man and the determinism of history, did have the most profound economic insights, which no one has really squared up on—some of them any way and the main ones at that. Karl Marx said in effect in 1854 that such was the shrinkage of our world—and we needn't debate that—and such the unbalance coming between the industrial West and the rural and agrarian East that unless we had a planned society by 1954, we would have to choose—it would not be a question whether we wanted to choose or whether romantically we like the brotherhood of man and all that sort of thing—but by the sheer inherent factors of the case, unless we had a

planned society by 1954, we would have to choose between unemployment and war.

Well, it is just that in 1938 we chose unemployment and now we have chosen war. That you may not think this just my personal opinion, I heard your own Mr. Charles Taft say some weeks ago that certainly, if there was a letdown in fear about Korea and if things settled down in Southeast Asia and there was no necessity for this armament at the present level, he said, there would be tremendous unemployment. To many of you this is not a new idea but startling, I felt, as a general admission. The issue about which I am talking is just the other side of the same coin of our present crisis and sadness.

This business of the industrial people of Scotland not being held by the Church is just the same as it was then. I went to speak on the Vanguard, the flagship of the British fleet, in Oban Bay eighteen months ago. There were a hundred officers aboard on the day of the church service and about a thousand men after a large number had gone off on leave for the week-end. It was voluntary Church parade like in your own navy. Of the hundred officers forty came to church parade and of the thousand men forty. Now that is just about the situation in Britain. Out of one hundred people in Suburbia, shall we say, forty are active in the church; and out of one thousand people in the industrial area forty—the same point! War instead of unemployment! The same inability of the Church really to contact the people who in our Lord's day heard him gladly!

Group Movement

WELL, we said, let's go and start the Iona Community. It wasn't I who said it. A group of us said it out of this experience. The theory is that we are there for three months in the summertime and then for the other twenty-one months we are working in the industrial areas. If a young minister leaves his job or training college and before he gets his own charge, comes to us, we take him for two years. The first three months of each he spends on the Island and the other twenty-one in an industrial parish. Each year a new group joins us quite voluntarily; they are not sent to us. Last year twelve came, the year before twelve, the year before five; it goes up and down, but in all we number about ninety-five full members of the Community—the accumulation since 1939 when we really got started.

When we return to the Island next July you will find something like thirty-six people living in the community house around the abbey. Twelve of these will be young ministers, twelve will be craftsmen, and twelve will be visitors.

I am glad to say that many visitors come from America. They will be living together, working together, and working out what is the kind of pattern that is required in the industrial area. What does it mean for worship? What does it mean for evangelism? What does it mean for getting into trade unions and political parties? What does it mean for parish missions? What does it mean for divine healing, because we find that divine healing also comes out of the experience and, to our surprise, we find that divine healing is integral to political concern just as political concern is integral to any worthy obedience in the realm of divine healing.

I would now like to start a new movement. The remarkable thing about it would be that it would have no chairman, no treasurer, no secretary, no subscription, no mimeograph and no stated meeting but it would have a good name and the name would be "Apostolics Anonymous." "Alcoholics Anonymous," which incidentally have their headquarters in Glasgow, are sobering themselves up, as we all know, having been drunk. I think we want "Apostolics Anonymous." We want to sober up some of the people who are spiritually rather inebriated by a wrong understanding of what the Christian Faith is all about.

Questions

Rev. F. B. Jansen: Is there a binding rule of life which attaches to those who come to the Iona Community?

MacLeod: Yes, in essence the rule is simple and in no way secret. We are committed to a threefold rule, and this goes for the craftsmen as well as the ministers. We spend at least half an hour in Bible reading with the use of a lectionary and in prayer for each other. We have a form for remembering our people each week in sequence. Second, we plot our day. It is important if one is to see one's day in the light of the eternal that one should preview one's day and not be silly about it and try to work every hour, for then you break down. Or the trouble is that you don't break down! All these activist boys, the trouble is that they do too much work but they don't break down.

If they break down, you can send them to the hospital but they are neither quite fit for their work because they have become a bit vague about everything they say, nor do they crack up. We have to plot our day. Thirdly, we have an economic witness of a very simple and pedestrian kind. That is the ten per cent. If I were to tell you the various efforts we have made with the economic witness in the movement where some of the members are married so that it isn't the simple problem of celibate obedience, I would go on until breakfast time. We have tried this and that. We have been brought back to that most original idea which Moses thought out first, which is ten per cent. Five per cent goes to the common fund of the Community and five per cent goes to the parish in which we work. That goes for the craftsmen too. That is the rule. We meet together once a month on the mainland and for ten days in the summertime on the Island when we re-set our compass. If you have been there in June, you would have found sixty-five members of the Community there for the week. We can never get them all there because there are fourteen of them abroad now in Africa, India and other places. There were sixty-five that week which is rather an achievement. Two days we labored, two days we had a strict retreat, and two days we discussed the business of the Community.

Rev. Wm. Melish: You just referred to Africa. Many of us in this country are interested in the whole question of the Christian contribution to be made in the field of race relations. Some of your members are in South Africa and elsewhere. Does the Iona Community attempt to give advice or blueprints in this area of human relationships? Is this a type of problem that concerns your Community?

MacLeod: It is very much our concern. Africa is so vast that any simple answer is bound to be wrong. The whole issue that we are trying to come level with is total man. That, of course, is the reason for the tragedy in Africa. The Church forces which ought to be the leading forces today just are not "Apostolics Anonymous." They just will not get back to sobering up. They have made of religion a spiritual, partial, false comfort—if I understand the Bible rightly—and they just are not gearing in on the issue. All the time we talk easily about the conversion of the

Africans at the same time that we don't raise our voice in protest against the fact that Africa, and I am talking to the more concerned here, is our exported proletariat! There is no doubt about that. Karl Marx said that capitalism was so grim and so fierce that there would be bound to be worse and worse poverty with the wealth in fewer and fewer hands and that there would be a blow-up and there would have to be a dictatorship of the proletariat. Well, we all say, "Ha! Ha! He has been proved wrong. Look at America with all your craftsmen with television sets and many with motorcars, at least in the areas of prosperity."

In Britain it is the same, with television sets among our craftsmen. They don't have motorcars but they have got motorbikes, and people say, "Ha! Ha! You see, we have evolved out of the thing that Marx said!" But have we? We have, and thank God we have, so far as the local situation is concerned but we have done it by exporting our proletariat to Africa. Marx said that capitalism must have its slave class somewhere. It must have its cheap labor. So if you have a united world, you put it in Malaya. You put it in Africa instead of having it in America, or not recognizably large in America, or not recognizably large in Britain. This isn't just airy-fairy. We've got the dollar-gap between Britain and this country. Our whole standard of living would go down if the dollar-gap grew larger. The sterling area has kept the dollar-gap closed by sending a thousand million pounds from our colonies since 1945 to you. If we hadn't owned the east coast of Africa and Malaya, we'd have been a thousand million pounds in debt to you. We would be bankrupt. Our whole standard of living would have gone. All our pensions would have gone. We would have been like Germany in the economic crisis. The only thing that has prevented it has been the cheap labor policy in Africa.

Now I don't think the Africans like Communism. They have got all sorts of characteristics that are opposed to what might be called the determinist life. But if things go on, if they are still left like that, can they be saved? Please God, they can! They are not asking for motorcars but it is about time they had pushbikes, so that the craftsmen of America would have motorcars and our people would have motorbikes and all the people of Africa would at least have pushbikes. Give

them some hope that they might get motor-bikes later on! This is the tragedy of Africa. This is why we can't solve it with little resolutions and urgings and so on. Well, aware of this—and I should say frankly that not many people in Britain are aware of it or will accept this interpretation which raises a tremendous amount of criticism, though I do not think any answer to it has yet been found—we have been very much in the foreground. Our Community House in Glasgow is the place where the protest against the Central African Federation was born in Scotland and where we got all the public meetings going. I said to myself that it was the Community men who did it. Scattered across Scotland as they were, they got ad hoc committees going in protest against the Central African Federation because of our political judgement that this was just going to worsen the situation of the African. We are concerned, you see. Of course, we do not have the immediate concern. There are African students in Glasgow, there are African Lascars on the ships, and we do our best there but that is a very easy problem compared with your immediate problem of desegregation in America, in which, if I may speak without impertinence is moving tremendously fast. I doubt whether you can move faster.

Miss Schmidt: Many of us are distressed that our Church is doing so little in the realm of peace. Really, it seems as if the only peace work is being carried on by what are considered left political groups. Would you tell us something about the peace movement in Scotland?

MacLeod: It is very small. As regards organization, it seems to be as small as it is here, though I have only been in the eastern states and not very long. Since I am a pacifist—a fairly lately convinced pacifist—I have been asked a good deal about this. Also I have had the privilege of going to many colleges, both men's and women's colleges, in the east. I've been to twelve since September and most of the times when there has been discussion this question has come up. In terms of this pacifist issue, I found that it is hardly in the consciousness of the young people in the universities that there is an issue. The Fellowship of Reconciliation is quite weak here, though a little stronger than it is in Britain; and it seems to be rather dated; most of the people are in the sear and yellow like myself; we are old people; and young people do not seem to

be responding to that sort of committed approach. But I am quite convinced that if somebody got moving on the right wave length in the universities and colleges here and in Britain, there would be quite a big response.

Our Community is not composed primarily of pacifists. I have never had a show of hands as to who is and who is not. We are all near-pacifists and some are convinced pacifists. All these things are so related! Divine healing is related to politics, politics is related to peace. I don't think we can go on concerning ourselves with peace unless we concern ourselves with such interpretations, or the denial of such interpretations, as I have given you of the African situation.

Mr. Johnson: You mentioned at one point during the comment on your film that you considered your group in the world but not of the world. Would you elaborate on that?

MacLeod: I'd love to! I am not laughing at the question, sir, but at myself for my own inability—that is the whole problem! Take it in pacifist terms. The principle of a pacifist is neither to fight nor to flee. Once one finds one's self in this position, (1) you can't fight, and equally important (2) you can't flee. You must keep in circulation. You must take the tensions that arise from being involved and responsible and indebted to the society which is maintained by the law, and yet say, "I am sorry; I can't go back on this." Well, that is being in the world and not of it. I suppose it is the problem of all of us every day of our life, how far to be involved and how far not—this knife edge walk.

Politically Christ came both to redeem matter and also to say that matter is passing. "Labor not for the meat that perishes." "It is the Spirit that quickeneth and giveth life." "I was an hungered and ye gave me no meat and I was naked and ye didn't clothe me; I was in prison and you didn't come unto me." Which is politics surely. Politics is all about clothing and bondage and freedom. And if we don't feed the least of the nations—because the parable is about the nations—if the great nations don't feed the least of the nations or release the least of the peoples like the Negroes in Africa, it is not that we are partial in our social witness; it is that we are damned! That's the urgent word of our Lord.

Well, what is the knife edge between "Labor not for the meat that perishes" and yet spend

your life in trying to get people more food and more clothing? In the world and not of it! It is the mystery of the doctrine of the person of our Lord, who is both Son of God and Son of Man, "conceived by the Holy Ghost, born of the Virgin Mary," one Person! That is the problem of the Christian Life!

An address, with questions and answers, delivered at a meeting of the Episcopal League for Social Action at Holy Trinity, Brooklyn, in December. Is there, or has there ever been, anything similar to this Iona Movement in the United States? The Witness will deal with this question presently in a series of articles.

Rejoice in the Lord

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WE ARE happy for varied reasons, some of us when we are comfortable, others when they have won even though they have painful wounds, still others when they have made someone suffer.

But a true Christian is happy all the time, in success and failure, in comfort and suffering, among friends and enemies. This is a strange state of affairs and it is hard for many people who have had no experience of Christian joy to understand it. But the reason is that a Christian is happy in the Lord.

It is the realization that life rests in God and is always on solid ground even in the midst of death and the destruction of property which brings deep, grateful joy. That realization is the heritage of a Christian.

We trace it back to an event in Palestine one winter nearly twenty centuries ago. As the life which started in the world that day unfolded, there came to mankind the knowledge that God is indeed working in the world and through the normal processes of life. He is actually here in human life. We do not need to wait for some future possible rescue from our sins and their consequences. God is now as near us as breathing. He is here!

Naturally we are happy, no matter what happens. For we find that we can be living in him, under his thumb and at his beck and call, right here and now. And as we have a bit of such life, we find that it is what we most

deeply desire even though we may be fooled into thinking other things are better on occasion.

Rejoice in the Lord.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"SINNERS in the Hands of an Angry God" was the famous title of one of Jonathan Edward's sermons but such a subject would never do today. How would the good parson activate activities, how would he build a parish house, how would he organize a church fair, if he talked about an angry God? If he must speak of such uncomfortable matters could he not softly refer to gentlemen in the loving arms of a benevolent deity?

Of course in the Old Testament Jehovah is often pictured as very angry indeed and even the God and Father of our Lord Jesus Christ has a stern side. Very stern. But could we not forget such uncomfortable thoughts and be all smiles and light, all good and happy?

We might, but it might not work. Judgment has a way of finding us. We are often under judgment even when we know it not. We need the language of penitence but we do not speak it well. We are in conflict; while we yearn after heaven we love the world.

Even Monotony Is Worthwhile!

By William P. Barnds

Rector of St. James, South Bend

AS CHRISTIANS we walk by faith. We may not always see very far ahead, but we do see far enough to take the next step. Having taken that step, we can see our way to take another one and so on.

We need to use faith in many ways. There are people who wonder if, after all, their lives are counting for very much. What they are doing seems matter-of-fact, monotonous, and without distinction. Faith is needed at this point. If we are doing our duty where we are, even though we may not see any great results of our efforts, the thing to do is to have faith that God is using our lives for his purposes and that what we do faithfully is not lost in the divine economy. It is precious in his sight and may reach farther than we suppose.

VIRGINIA SEMINARY RECEIVES GRANT

★ Virginia Theological Seminary has been selected by the Russell Sage Foundation as one of five theological seminaries where pilot studies on the place of social science in ministerial training will be carried on.

The purpose of this project is to study the roles the modern parish minister performs and to discover how the social sciences can contribute most effectively to provide him with the knowledge and skills he needs. Finally the project will begin the preparation of materials to introduce social science and its concepts into the training of ministers. The study at V. T. S. will be conducted by Samuel W. Blizzard,

who is on leave from the Pennsylvania State University. An advisory committee composed of Prof. A. C. Zabriskie, Reuel Howe and A. T. Mollegen has been formed.

DEDICATION AT CANAL ZONE

★ At St. Andrew's Church, Cocoli, Canal Zone, on the evening of St. Andrew's Day Bishop Gooden consecrated a new annex to the church and dedicated various objects and gifts recently presented.

The members of the congregation under the direction of the Rev. William W. Baldwin, priest-in-charge, and Mr. Horace Jones and other devoted laymen have added two bays to

the church, making the present nave 22 feet longer and a new porch at the entrance. The new sacristy and office have also added to the west side of the nave, thus making the whole church more adequate for the growing congregation.

At the same time the Bishop dedicated the Bruce memorial baptistry at the entrance of the church and the baptistry is in memory of Bruce Baldwin, the younger son of the Rev. and Mrs. Baldwin, who died January 1, 1954. The memorial was erected with money which Bruce had and also the whole work was made with the donations of friends and a loan from Bishop Gooden.

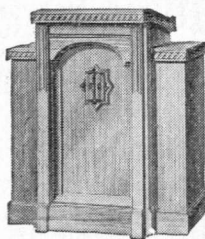
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YOUNG PEOPLE!

Ask Your Teachers, Pastors, Parents

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

Ask respectfully why it is that in High School and College you can learn what scholars have to say about the history of many countries, but that our educational system gives you no corresponding scholarly instruction about the history of the Hebrew nation.

According to the first five books of the Bible, our ideas about God were given as a revelation from heaven upon Mount Sinai in the wilderness of Arabia. But a new translation of the Bible has just been made by scholars from our leading institutions of higher learning, who do not accept the story of revelation in the first five Scriptural books.

Scholars today, in Harvard, Yale and other great universities, teach that our ideas about God, instead of being given on a mountain in the desert, were developed through a very intriguing process of evolution in the land of Canaan, or Palestine. But young people are completely shut out from this new and highly interesting way of teaching Hebrew history and the Bible.

Our educational system, then, is actually a party to your exclusion from the results of modern scientific research into Hebrew history and the Bible. And as long as this appalling situation remains unchanged, you should not be criticized if you are bored by orthodox religious exhortation. But bear in mind, when raising the question with your teachers, pastors and parents, that they are carrying serious burdens, and are more solicitous for your welfare than you fully realize. Friendly discussion and not controversy is what we need today.—Suggestions will be found in a circular which will be forwarded to young people, from eighteen to eighty, in return for a three cent stamp to cover postage. (Requests without a stamp will bring no result.)—L. Wallis, Box 73, Forest Hills, Long Island, New York.

MESSAGE OF HOPE TO AFRICANS

★ A "Christmas Message of Hope" was issued to Negro Christians throughout South Africa by the Rev. Trevor Huddleston, head of the Community of the Resurrection.

He urged them to be of good cheer and remain steadfast in their faith, and assured them that "the power of God for good must triumph in the end."

Father Huddleston has been for years a recognized champion of the rights of the South African native peoples and a bitter opponent of the government's apartheid policies.

"To all outward appearances Africans face a bitter future," his message said. "The past year has seen a rapid deterioration in race relations, marked by the Bantu education act, the native resettlement act, and the banning of non-European leaders. The full weight of these acts will lie ever more

heavily on the people in the coming year.

"But Christmas itself proclaims hope for all peoples. Basing my faith on Christmas itself, I am convinced that the power of God for good must triumph in the end. The Babe at Bethlehem had no room; He was unrecognized by His own people, and was cast out by them. But He was, and is, the Son of God, the hope of the world.

"In the light of all this, I say to the African people—be of good cheer and hold fast to your Christian faith. All will be well."

NEW AMBASSADOR THE SPEAKER

★ The Men's Club of the American Episcopal Cathedral in Paris gave a dinner on December 13 in honor of the new

Ambassador of France to the United States, Mr. Couve de Murville. Ambassador Couve de Murville spoke on current Franco-American relations, and stated that in his opinion the Paris agreements for the defense of western Europe would be ratified by the French National Assembly. He is a member of the French Reformed Church, and takes up his post in Washington around the first of the year.



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RECTOR AND WIFE HONORED

★ The Rev. John and Mrs. Atwell were named Citizens of the Year of Oakland, Md., at ceremonies on December 5 sponsored by the Girl Scouts. They were cited for their activities in youth programs and church and welfare work among the needy in the county.

HOSPITAL RECEIVES BEQUEST

★ St. Luke's Hospital, Phoenix, Arizona, has received a bequest of \$20,000 from the late Mrs. James Wyland which will be used for a new wing.

MITTEN TREE YIELDS GOOD CROP

★ There will be a good crop from the "mitten tree" this season.

The yield is expected to exceed last year's, which was

40,000 pairs of gloves and mittens, according to the American Friends Service Committee.

The Quaker relief agency has made the "mitten tree" a medium of Christmas giving in communities, churches and schools across the country.

This was the fifth year for the project. The committee credits Mrs. Mary Esther McWhirter, one of its staff members, with the idea.

Mrs. McWhirter first sponsored organized giving by children as a settlement house worker during the depression of the early 1930's in New York. She began actively promoting the mitten tree in 1950, and realized its possibilities when it produced 20,000 pairs.

Some children slip their name and address inside their offering, and some of them, in turn,

eventually get a "thank-you" note from a distant land. The Quaker committee has traveling exhibits of paintings, dolls and toys, received as "thanks," and it has made film strips and color slides of distributions so that those who give may feel closer to those who receive.

The committee suggests that, circumstances and age permitting, the youngsters knit mittens or scarves themselves, and about one-fourth of the total are estimated to be homemade.

For dedication purposes, this prayer verse is suggested:

"Bless Thou the mittens that we have brought;
Bless Thou the tree that we have planned.
Ours is the work, the friendly thought;
The rest, O God, is in Thy hand."

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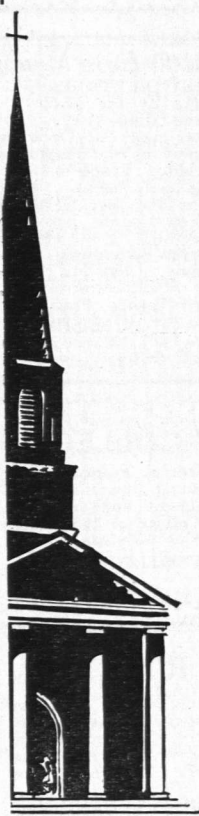
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IMPORTANT POST TO AMERICAN

★ The Rev. J. Gilbert Baker, rector of Christ Church, Guilford, Conn., has accepted appointment as general secretary of the overseas council of the Church of England Assembly in London. He also will be in charge of St. Nicholas Cole Abbey church there, which is being restored to become a missionary work center.

In addition, Mr. Baker, a former missionary in China, has been named by the Archbishop of Canterbury, to be one of two secretaries of the Anglican Church's advisory council on missionary strategy.

The overseas council works to achieve maximum cooperation between the Anglican Church's 12 missionary societies, keep the Church Assembly informed of their activities, and promote missionary interest and giving in the dioceses. The council membership includes leaders of the so-



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cieties, and it is chaired by Bishop Arthur Martin of Liverpool.

HISTORIC CHURCHES GET AID

★ More than \$560,000 in grants and \$25,200 in loans have been distributed since July, 1953, to 38 Anglican parish churches and one Unitarian chapel by the (Anglican) historic churches preservation trust.

The grant to the nonconformist sanctuary, Mill Hill chapel built at Leeds in the 19th century, was made because of its "remarkably fine architecture," the report said.

Chief objective of the trust is the preservation of some 8,000 parish churches built before the close of the Middle Ages.

The trust was established in 1952 by the Archbishops of

Canterbury and York at the request of the Assembly of the Church of England. Queen Elizabeth II is patron of the trust and her husband, the Duke of Edinburgh, is its president. The trustees include leaders of Church and state, labor and industry, and all the main political parties.



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BACKFIRE

SAMUEL N. McCAIN JR.
Vicar at Kilauea, Hawaii

On November 11th, 1918 an armistice was signed that brought to an end World War I. This day was celebrated as Armistice Day. As the years went by, and more especially since hostilities again broke out, this day came more and more to be a day of prayer for world peace. These last two years, however, through the efforts of the Legion, this day has been proclaimed as Veterans Day.

Most of our national holidays rightfully seek to return thanks to God for some event in our national life, such as Thanksgiving Day and Independence Day. True there is also Labor Day, but I feel that this day rightfully turns our thoughts to the new place of the common man in our democracy today.

Now with the institution of Veterans Day we are not commemorating an event, but rather a group of people within our democracy. We might as well have a Teachers Day or such.

I deeply regret seeing November 11th changed by the military interests from a day of prayer for peace, to a day commemorating the military side of our national life. This is not what is needed in our land or world today.

Yet it is with interest that I note that not one Church or Peace magazine (of which I know) has raised its voice in opposition to the founding of a holiday that has so little idealistic content. Already we may have gone too far in the establishment of a military holiday for our land, but I would still like to see an effort made to make November 11th a Day of Peace, if it is to be a holiday at all.

SARAH D. LUTGE
Churchwoman of Maspeth, N. Y.

In Mexico, the Church had some years ago and may yet have an offi-

cial paper—*La Buena Bid*. Under the title of the paper were these words, in bold letters:

"Periodico Evangelico-Catholic—Organo Oficial de la Iglesia Episcopal Mexicana—la Iglesia Nacional. 'Catholica pera no Romana, Evangelica pera no Protestante'."

which, being interpreted, is:

"Evangelical-Catholic Periodical—Official Organ of the Mexican Episcopal Church—the National Church. 'Catholic, but not Roman; Evangelical, but not Protestant'."

The Mexican Episcopal Church thus not only declines to use *Protestant* in its title. It also declares to one and all that it is not Roman, not Protestant, but Catholic and Evangelical.

The American Episcopal Church will gain in understanding among the people of this country, in acceptance of its Catholic claims, in acceptance of its evangelical message, and in numerical growth, when it eliminates the misleading and con-



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Layman of Columbus, Ohio

The Witness covers all the vital issues of the Church, giving the most complete and current coverage. This I can say without a doubt for currently I receive in excess of 25 Church periodicals, none of which are just scanned but all are read thoroughly in an effort to obtain the most minute detail. My active interest in the Church is perhaps that I am a licensed lay reader and participate as often as my duties permit in God's work.

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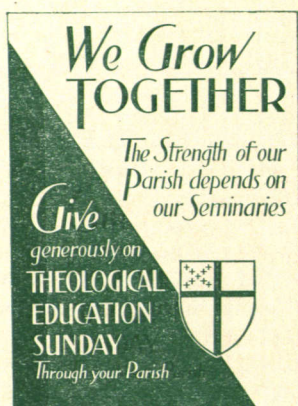
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JANUARY 23rd---THEOLOGICAL EDUCATION SUNDAY

Whereas, A survey of the financial condition of the Seminaries of the Church indicates a continued crucial need for financial support; and

Whereas, The offerings made for the support of the Seminaries in response to the appeal of Theological Education Sunday, though increasingly generous, are as yet helping to meet only minimal needs for current operational costs; and

Whereas, Many parishes and missions of the Church have as yet not shared in the Theological Education Sunday offering; there fore be it

Resolved, The House of Deputies concurring, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the Seminaries of the Church.

Resolution adopted by General Convention in Boston, 1952