

# The WITNESS

DECEMBER 22, 1955

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UNTO US A CHILD IS BORN

*To each  
and all:  
a blessed  
Christmas  
and a  
Joyful  
New Year*

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THE STRANGE JOY OF CHRISTMAS

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Sermon and Holy  
Communion, 11; Evensong and ser-  
mon, 4.  
Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wednes-  
day); Evensong, 5.

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

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days; Holy Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

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  
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The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN The Rt. Rev. Angus Dun, Bishop The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or proces-  
sion) (1, S. HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

### ST. PAUL'S 13 Viet Park B ROCHESTER, N. Y.

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The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
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Holy Days: 11; Fri. 7.

### ST. JAMES' 117 N. Lafayette SOUTH BEND, IND.

The Rev. William Paul Barnds, D.D.,  
Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE 23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45  
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"A Church for All Americans"

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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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Church open daily 9 to 5.

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Very Rev. John S. Willey, Dean  
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School, 10:50; M. P., 11.  
Weekday: Thurs., 10. Other services  
as announced.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., Hartford, Conn.

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

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Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH INDIANAPOLIS, IND.

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12 N. HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

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The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

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### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad  
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.



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

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**Story of the Week**

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## Study of Missionary Districts Reported to Council

### SURVEY REVEALS A SERIOUS LACK OF CLERGY FOR RAPIDLY GROWING AREA

★ The last 1955 meeting of the National Council was held at Seabury House, Greenwich, Conn., Dec. 6-8. It was the first meeting for eleven members, newly-elected to National Council membership at the General Convention held in Honolulu.

Among its other business, the Council heard statistics, based on a ten-year study of the twelve domestic missionary districts, which showed a serious lack of clergy in these rapidly-growing areas; and heard that the Church's new construction loan fund was ready for operation. (Witness, 12/15).

It approved the allocation of the sum to be obtained from the 1956 Church School Lenten Offering for advance work in the Districts of Spokane, South Dakota, and for work in Liberia.

Dr. James Howard Means reported on St. Luke's Hospital, Tokyo, and on medicine in Japan.

It authorized the making of two new films: one on Liberia, and one on the Church's armed forces work.

Plans were being completed for the release of the first

thirteen National Council films to television stations.

The Presiding Bishop was authorized to appoint a committee to study the housing of the business operations of the National Council.

It was reported that from 50-60 per cent of the Church's 7,912 parishes and missions were using the new Christian education curriculum.

The executive board of the Auxiliary reported to the Council that it had allocated, from their record United Thank Offering of more than \$3,000,000, more than \$500,000 for new buildings in the overseas and home fields.

The money was allocated as follows: for new buildings overseas \$404,100; for new buildings at home \$202,325; for new buildings-college field \$80,000; general equipment for women church workers \$950; cars for women workers \$7,500.

In addition, more than \$50,000 was allocated for the repair and equipment of buildings at home and overseas; \$250 allocated to the Bishop Yashiro of Japan for a badly-needed tape recorder; and \$2,500 for a grand piano for the school of church music of

St. Paul's University, Tokyo, Japan.

The Episcopal Church led all other Churches co-operating in Church World Service's refugee resettlement program by having assured 1,742 refugees for resettlement in the United States under the refugee relief act. The Council voted to extend Episcopal Church assurance for at least 2,000 refugees.

### Home Department

Statistics on the ten-year study of the twelve domestic districts, presented by the Rev. Wm. G. Wright, director of the department, reveal that from 1945-55 there has been an increase of 6.2 per cent in the number of clergy resident in these districts, as against a 14.2 per cent increase in clergy in the Church at large. Baptized persons in domestic missionary districts have increased 48.7 per cent; in the whole Church, by 28 per cent. Number of confirmed persons increased by 45 per cent in domestic missionary districts; national increase was 15 per cent. Church school enrollment in domestic missionary districts increased by 106 per cent, in whole Church, by 71 per cent. Number of parishes in domestic districts increased by 43 per cent, number of missions decreased by 20 per cent. Increase in total number of churches and missions in the Church at large was 1.2 per cent.

From 1945-55, total monetary contribution for all purposes has increased 212 per cent in missionary districts; in the whole Church, increase was 125 per cent. In 1945, 29.2 per cent of money spent in domestic missionary districts came from the National Council; in 1955 only 14.7 per cent of this money came from National Council appropriations.

The Council approved the allocation of money to be made available from the Church School Lenten Offering of 1956. The money from the children's offering is to go for advance work in Washington state's rapidly-developing Columbia Basin, for the improvement of educational facilities for Indians in South Dakota, and for work in Liberia. Bishop Hubbard of Spokane, spoke on the Columbia Basin work, and Bishop Gesner of South Dakota spoke on the Indian work.

Bishop Louttit of South Florida and chairman of the home department's armed forces division, reported 101 full-time and 6 part-time Episcopal chaplains now on duty: 40 with the army, 46 with the navy, 25 with the air force, 10 full-time and part-time with the veterans' administration. He said that the need for army and navy chaplains is decreasing, that for air force chaplains increasing.

The Rev. Norman L. Foote, director of the Roanridge Training Center, gave a brief report on the work there. He said that last summer 120 seminarians and professional women church workers had been trained.

The Council passed a resolution commending the Rev. Roger Blanchard for his six years of consecrated service as executive secretary of the di-

vision of college work. Mr. Blanchard has resigned this post and will become Dean of St. John's Cathedral, Jacksonville, Fla., March 1.

The division asked the National Council to study some means of short, intensive training for professional women Church workers. The Council accepted the resignation of Helen B. Turnbull, director of Windham House, who will become secretary of the department of cooperation between men and women in Church and society of the World Council of Churches in Geneva, Switzerland.

### Overseas Department

Dr. James Howard Means, former chief of medical services at the Massachusetts General Hospital and professor at Harvard Medical School, told the Council of his recent trip to Japan. Dr. Means, an active Episcopal layman and presently in charge of medical services at the Massachusetts Institute of Technology, was invited by Bishop Sherrill to spend two months surveying medicine and the Church's medical services in and near Tokyo. He said that the greatest immediate need of St. Luke's Hospital, founded in 1900 by an Episcopal missionary doctor and now owned and operated by the Nippon Sei Ko Kwai, is to move back into its modern building. The 300-bed building, occupied during world war two as a Japanese military hospital and serving the U. S. armed forces since then, will soon be turned back to the Japanese Church. At present, St. Luke's Hospital is housed in wooden buildings near the modern one, which accommodate 150 beds.

Dr. Means had high praise for the hospital, for St. Barnabas' Hospital in Tokyo, and for St. Luke's College of Nursing, the prototype of modern

nurses' training in Japan. He stated that American medicine had much to offer Japanese medicine, but cautioned against forcing professional aid and guidance on the Japanese. He pointed out that valuable investments in the American-Japanese medical relationship might include the sending of trained medical personnel to work in Japanese hospitals and the establishment of financial aid for Japanese medical students desiring American training here. Long-range plans for the improvement of Japanese medicine would, Dr. Means stated, include the establishment of a hospital - affiliated medical school financed, perhaps, by an interested American foundation.

Bishop Donegan of New York, chairman of the overseas department, announced that the Rev. Kenneth E. Heim, missionary in Tokyo, would return to the United States every other year for a three month period to teach a course in missions at the Virginia Theological Seminary and expressed, for the department, the wish that other Church seminaries would adopt such courses.

### Promotion Department

John W. Reinhardt, director of the department, reported that plans were being culminated for the release of the first thirteen missionary films, made by the National Council, to television stations. He announced that about 100 stations would carry the programs on a sustaining basis.

### Social Relations

Dean John C. Leffler of Seattle, chairman of the department, commended its division of Christian citizenship for its unique and important contribution to the life of the Church in helping the Church during the past three years to



think through the social problems of our times.

### Finance Department

The Council authorized the Presiding Bishop to appoint a committee to study the housing of the National Council's business operations, which are "bursting the seams" of their headquarters at 281 Fourth Avenue.

### Christian Education

The Rev. David R. Hunter, director of the department, reported on the laboratories on the Church and group life conducted by the department. In the last three years, nine such laboratories have been conducted, reaching some 500 clergy and professional directors of Christian education and 54 more will be held in the next three years. The Council appointed the Rev. John B. Midworth executive of the laboratories, a duty he will assume in addition to being executive secretary of the department's adult division.

Leon McCauley, director of the Seabury Press, official publishing house of the Church, reported that the Press and its book stores had had a very successful year.

### Recruiting for Ministry

The Rev. Ellsworth E. Konz, executive secretary of the committee, reported on his first four months in this post, which includes the recruiting of men for the ministry and of women for professional Church work.

### The Woman's Auxiliary

The Council appointed Miss Elizabeth C. Beath as associate secretary on the staff of the Auxiliary to succeed Miss Edna B. Beardsley, who retires on December 31, 1955. The Council expressed its appreciation to Miss Beardsley for her twenty-nine years of devoted service as associate secretary of the United Thank Offering.

### Laymen's Work

The Rev. Howard Harper, executive director of the committee reported on a recent ten-day trip to the Virgin Islands, where he conducted training courses for laymen. He found the interest of the laymen and their participation in the life of the Church very strong; as strong in the Virgin Islands as it is in the United States.

### World Relief

The Rev. Almon R. Pepper, director of the department of social relations, described the Church's contributions in world relief and Church co-operation through the programs of the World Council of Churches, the National Council of Churches, and Church World Service. He said that the Episcopal Church led all other Churches co-operating in Church World Service's refugee resettlement.

### New Chairmen

In department and division meetings just prior to the Council meeting, the following new chairmen were elected: Home Department: division of domestic missions, Bishop Emrich of Michigan. Armed forces division, Bishop Louttit of South Florida. Division of town and country work, Dean Clarence R. Haden Jr. of Grace and Holy Trinity Cathedral, Kansas City, Mo. College Work: the Rev. George M. Alexander, dean-elect of the Theological Seminary of the University of the South.

Overseas Department: Bishop Donegan of New York. Promotion Department: Bishop Jones of West Texas. Social Relations Department: chairman, Dean John C. Lefler of St. Mark's Cathedral, Seattle, Wash. Division of Health and Welfare Services: Bishop Brinker of Nebraska. Division of Urban Industrial

Church Work: the Rev. Gardner M. Day, rector of Christ Church, Cambridge, Mass. Division of Christian Citizenship: Bishop Scaife of Western New York. Education Department: Bishop Gray of Connecticut. Finance Department: Mr. P. Blair Lee of Philadelphia, Pa.

### LAYMEN ARE ACTIVE IN LOS ANGELES

★ Initial plans for spring and fall rallies in 1956 for all Episcopalians in Southern California were set in motion by the communications council of Los Angeles, at a meeting at St. Paul's Cathedral.

Discussion also centered on special radio and television programs, brochures and other communications media to forward the Church's program during the coming year.

The council was organized a year ago by laymen of the diocese who are professionally engaged in all phases of communication, with a view to directing their talents in promoting the work of the Church.

### DR. SCHWEITZER PICTURE

★ The picture of Dr. Schweitzer on the cover December 8th should have been credited to the photographer, Erica Anderson. It was from "The World of Albert Schweitzer", published by Harper and Brothers.

### THE COVER PICTURE

★ The very nice Christmas scene on our cover this week was the card sent last year by the staff of the National Town and Country Church Institute. Whether or not it was drawn by one of the six signing the card we do not know, since we neglected to ask. But we will be glad to give credit where credit is due.



# Braden Lawyers File Brief With Appeals Court

★ Attorneys for Carl Braden have filed their brief in the Kentucky court of appeals challenging his conviction under the Kentucky sedition law. In pressing the attack on the law, Braden's attorneys said that the main issue in the case was the problem of desegregation and not sedition.

"The defendant has been indicted and convicted not because he attacked the Constitution but because he tried to give meaning to the equalitarian principles which it embodies," the brief declared.

It points out that Braden was given 15 years in prison after he and his wife helped a Negro couple, Mr. and Mrs. Andrew Wade IV, to buy a home in a Louisville suburb where no Negroes had lived before. The house was dynamited in June, 1954, and a grand jury indicted Braden, his wife, and five other white persons who had helped the Wades. The Bradens are Episcopalians, with Mrs. Braden formerly a member of the social service department of the diocese of Kentucky.

The brief was filed by Louis Lusky, designated by the American Civil Liberties Union to represent Braden on appeal, and Robert W. Zollinger, who was Braden's chief counsel at his trial in criminal court at Louisville last December. Both attorneys are of Louisville.

Commenting on the filing of the brief, Patrick Murphy Malin, the ACLU's executive director, stated that the ACLU had "asked Lusky to serve as co-counsel on appeal because of its strong belief that important questions of free speech and due process are

raised in this test of the state sedition statute."

The attorneys emphasize the absence of any proof that Braden personally advocated sedition, pointing out that the trial judge withdrew this charge from the jury's consideration because there was no evidence to support it. The only questions submitted to the jury were whether Braden had had contact with seditious organizations or had possessed seditious books.

The brief contends that it was unconstitutional to let the jury find Braden guilty without proof of wrongful purpose on his part. It says the state and federal constitutions "forbid the imputation of guilt by association. A man can be punished only for his own misdeeds."

Lusky and Zollinger object to the admission of evidence of the house purchase, which they said had nothing to do with sedition but probably accounted for the verdict. "The sentence in the present case can only have resulted from the jury's passionate disapproval of the defendant's lawful purchase of the Wade house," they declare.

They also object to evidence about the dynamiting of Wade's home, which they say invited the jury "to punish the defendant for a bombing he did not cause, simply because the prosecution had been unable to ascertain who did cause it." The brief contends that the Kentucky sedition statute "was not intended as a deterrent to peaceable experiment in controversial social fields."

It adds: "Integration of the Negro people into the general

community is one of the most important and difficult problems of the present day. For a long time it was deemed permissible to enforce segregation of the races by law. Recent decisions of the Supreme Court, however, have withdrawn constitutional sanction from officially enforced segregation in one field after another. This has given the people of local communities the opportunity, and imposed on them the responsibility, for devising their own solutions for race problems within the framework of democratic processes.

"It is right and wholesome that private persons, white as well as colored, should take an interest in this vitally important problem. It is a controversial problem for which no solution of general applicability has yet been found. The best American tradition calls for an experimental, trial and errors approach, seeking sound empirical solutions rather than rigid doctrinaire judgments. Those who think integration should come sooner, and those who think it should come more gradually or not at all, should be allowed to expound their opposing views and try them out in practice, all without official intervention except for the protection of legal rights of persons and property.

"Much as we may dislike those who hold up the mirror to the community and remind us that our ideals of justice and tolerance and equality are not yet fully realized in actual practice, we must beware the danger of making the way of the critic too hazardous. If he demands a standard of performance which is presently beyond the capacity of the community, his criticism may not be effective. If he adopts illegal methods, his illegal acts should be punished. But if his

(Continued on Page Sixteen)



# THE STRANGE JOY OF CHRISTMAS

By Angus Dun

*The Bishop of Washington*

THE note of Christmas is the note of joy. But the joy of Christmas is strange joy.

The Gospel story begins on that note. "Behold, I bring you good tidings of **great joy**", was the angelic word to frightened shepherds. The Gospel story ends on the same note. At the end the risen Christ blessed His frightened disciples and parted from them. And it was written, "They worshipped Him and returned to Jerusalem with great joy." But so much beside joy came between that beginning and that ending.

So much beside joy: — hard decisions in the wilderness, the misunderstanding of family and friends. The full confrontation of human sickness in all its ugly forms, paralysis and epilepsy and running sores and leprosy; the deeper curse of human hatred and prejudice and self-centeredness and self-righteousness; betrayal by Judas Iscariot and sentence of death by Pontius Pilate; the struggling prayer in Gethsemane, "Let this cup pass from me," and the cry from the cross, "My God, my God, why hast thou forsaken me?"

Is this the life announced with joy and greeted with joy? Strange joy! Yet He spoke of joy, and prayed that His friends might have His joy fulfilled in themselves. And it was written of Him that for the joy that was set before Him He endured the cross.

DID He bring joy? Does He bring joy? Does He bring joy when He says to us, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the Kingdom of heaven", or when He says to us men and to us women, who scramble for top places, "The servant shall be greatest of all", or when He says, "Blessed are they that mourn", "blessed are they that find their peace as I found mine, after I had made the world's ills my own." Is this joy?

Those who gave us our lovely Christmas stories knew they were writing of **strange joy**, of joy of heaven to earth come down, not of plain earthly joy. The child for whom there is no room at the inn prefigured the man who had no place to lay His head. The Babe who threatened the King foreshadowed the hostility of the rulers of the world. The Christ's overturning of all our comfortable human values was foretold in Mary's song: "He hath scattered the proud in the imagination of their hearts; He hath put down the mighty from their seats." The doubts of men about what God can do and will do were spoken in Zacharias' words, "How shall I know this?"

But in the Christmas carols and in the Gospel stories from which they sprang, the note of joy soars above all the notes of questioning and sorrow and tragedy. These singing testimonies come from the hearts of those who rejoiced because in Christ the humble are exalted; failing men are rescued from despair; those who hunger for righteousness are filled; the glad self-giving of God has been revealed. The dayspring



from on high has visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Strange joy!

THERE is the joy of escape and the joy of willing involvement, the joy of being burden-free and the joy of carrying others' burdens with them. There is the joy of clear sunlight and the joy of light shining in darkness. There is cheap joy and costly joy.

The joy of Christmas is light shining in darkness. It is the joy of God's love to earth come down; entering, sharing, struggling, forgiving, triumphing. Those who know it have entered into the joy of their Lord.

*Pitying love for fallen man;  
Brought me down thus low;  
For a race deep lost in sin,  
Came I into woe.  
By this lowly birth of mine,  
Sinner, riches shall be thine,  
Matchless gifts and free;  
Willingly this yoke I take,  
And this sacrifice I make,  
Heaping joys for thee.*

"The God of hope fill you with all joy and peace in believing."  
"Behold, I bring you good tidings of great joy."

## AN OLD MAN'S TALE

By W. B. Spofford Jr.

*Rector, St. Luke's, Weiser, Idaho*

MY NAME is unimportant. I am a simple man with a wife, three grown children and a very meager income. My father, before me, was a shepherd, as was his father before him. In fact, our line have been shepherds since before the great David played his harp on these very hills.

But now I'm ready to lay down my shepherd's crook. Or, at least, to pass it on to my sons. The cold now seeps into the joints too easily and the crags, which once were climbed with joy, seem to be getting steeper and more treacherous.

My life has been uneventful, unimportant and, I am sure some would say, undignified. I have simply raised sheep of a wild, hybrid strain. I have tried to care for them and to protect them and I have sought to be loving to my wife and three children.

Once a wolf tried to get one of my lambs and, praise be to God, I managed to kill him

with my staff. Another time, a lamb wandered off and I spent three days and nights searching for him in a blizzard. Finally, he was found caught in a thicket. That is very little excitement for a human life.

Oh, yes, there was another time. It was long ago and, perhaps, it was but a young man's dream. Now, I'm not certain it even happened. We were watching our sheep on the hillside . . . my brother, Nathan, my sons, Samuel and John, and myself. It was snowing, it was cold. Over by the Jordan valley, the wolves were baying.

Then, in the midst of the night, the snow stopped, the stars came out, and we heard singing. I said that it must be angels. John said that I was hearing things. Now, I'm not sure what it was. Anyway, I received some kind of command to go down into town and see a king.

Nathan, apparently, heard it also and was



willing to go with me. Samuel and John said we were foolish men, getting old before our time. Perhaps, to boys of ten and twelve, the man of thirty-five seems already old. At any rate, John and Samuel said they weren't going to walk into town on such a cold night, leaving the sheep alone, particularly with the wolves howling nearby. Nathan and I insisted that we had received a command and were going.

We did so. I guess that John and Samuel were right. We didn't find any king. We only found a young woman and a young man with their first-born child. He was born in a filthy manger behind the Bethlehem inn.

But we didn't find any king. It's amazing what a cold winter's night can do to a man's mind.

It's been an uneventful life, as I said. Now, I think I should get one exciting event out of it. So, tomorrow, I'll pass my shepherd's staff on to John and go to Jerusalem for the Passover. I've heard that it's a bustling city then and rumors have it that a young prophet from Galilee may start a revolution there on this holiday. That ought to be some excitement for an old man.

Maybe I can't say I've ever seen a king, but perhaps I'll be able to relate that I've seen a prophet killed.

## THE NEW BORN BABE

By Charles Martin

*Headmaster, St. Albans School, Washington*

I HAVE just come from visiting the new baby of one of our alumni. It was a wonderful experience and for no unusual reason. At the hospital I found the mother of the baby, with friends about her bed, looking wonderfully well and with a loveliness and gentleness which would have graced a queen. I diffidently gave her my congratulations, visited for a few moments with those present, and then the proud father, our alumnus, took possession of me.

We went off to the nursery. A lovely little baby, much like other babies I have seen, was brought to the window. He was wrinkled, red, and yawning, with much hair that had not yet known a comb. There was a moment of silence, silence heavy with awe. Then we all spoke at once. I don't recall what was said but there was joy and congratulations in all that was said. I looked at the father and he was not the boy nor the young man that I had known. There was a new dignity, a new maturity, a new life in him. What was once a boy or just a man was now a father.

We went back to the mother's room, gave our congratulations and spoke of the wonder of the baby. After a few minutes I said a prayer of thanksgiving for his arrival and then after leaving a small gift—an offering—I went my way.

I walked out of the hospital thinking of the

wonder and mystery of it all, thinking of my own first baby, thinking of babies, mothers, and fathers. A new baby comes, a new life is born in the form of a child, a new life is born in people. I thought of the joy, the maturity born in the mother. I thought of the dignity, the strength born in the father. I thought of the good will, the friendliness born in people. I thought, as I walked more lightly, of the new life born in me. And I marvelled.

In all reverence, the first Christmas was like that, every Christmas is like that. A Jewish maiden knew that a child was to be born unto her. Like every mother that ever was, she knew her child was to be no ordinary child. She was convinced that he was to be the son of the Most High, the Messiah himself. God in her heart assured her of that. She and her betrothed Joseph had to make their way to Bethlehem. Like so many in her day, and for that matter in any day, she had not the security of a home nor a comfortable place to bear her baby, and he was delivered in the only place available, a stable.

Shepherds came and saw the new baby, wrinkled, red and wonderful. They saw the mother in the midst of the stable, lovely, radiant—a queen. They saw Joseph, strong in a new dignity. They visited, they gave a gift, they left with the angels singing in their hearts of good will and peace.



Some there were who were wiser than the rest, and they saw in the signs of the times, in the heavens themselves, that this was no ordinary child that was born in the stable, this was the Son of God, the long expected Messiah. These men came, gave their gifts, and went away awed by the mystery of creation, God bringing new life, even his life, into the world. And a new light that was in them lighted their way.

For two thousand years men have been visiting that Child, that Family, and always a new life has been born in them. Peoples have come and gone, nations have risen and fallen, great leaders have marched and been forgotten. Change has been all around, but the spirit of that Child has lasted on, bringing peace and good will, joy and hope, turning darkness into light.

I wish you a very merry Christmas, a Christmas merry with lots of gifts given and received, a Christmas merry with Christmas trees and Christmas puddings, a Christmas merry and holy with the presence of children. But above all, I wish you a Christmas, where in spirit and in truth, you are in the presence of a baby, the Baby, knowing within you a new birth of good will, joy and peace.

## ***A Blind Man Groping***

**By William B. Spofford, Sr.**

THE AMERICAN League for Peace and Democracy, with which the executive secretary of the Episcopal League was directed to cooperate fully at the annual meeting in 1938, is perhaps better known today than it was when it existed. The reason I have already stated—membership in it is “proof” today, for most investigating committees, that a person is “subversive” since it indicates that he was “prematurely anti-Fascist”. Thus many pages of my testimony on behalf of the National Council of American-Soviet Friendship before the Subversive Activities Control Board last year was about my connection with the American League.

In answer to a question, I described the League as a United Front movement in which people with varied convictions set aside their differences to unite for a common purpose.

“I believed in the common purpose of the American League,” I stated, “and was very glad to be associated with it. And I still think the League was right.”

A lot of other people did too, judging from the record of the meeting of the League held in Washington in January, 1939.

It was Henri Barbusse, French author and crusader against war, who organized The League Against War in France. After it had existed there for some time, he and Romain Rolland summoned a World Congress Against War which met in Amsterdam in 1932, where first steps were taken to organize a worldwide movement against war.

The international organizing committee consisted of Bernard Shaw, Madame Sun Yat Sen, Theodore Dreiser, Albert Einstein, Maxim Gorky and Heinrich Mann. Among the American delegates attending were Sherwood Anderson, Prof. Margaret Schlauch, Scott Nearing, Rabbi Israel Goldstein and others. They called the first United States Congress Against War, meeting in 1933, attended by more than 2,600 delegates from 35 states. The American League Against War and Fascism was born at that meeting. At a congress of the organization held in Pittsburgh in 1937, the name was changed to the American League for Peace and Democracy, on recommendation of the national committee which believed that it was better to be positively for something rather than negatively against its opposite.

The Program adopted at this 1939 Congress was divided into two parts, was approved after declaring that “We desire the fullest possible cooperation with other organizations having similar objectives. We stand ready at all times to participate in joint action to reach similar aims that are held in common.”

### **For Peace**

Lift the embargo on the Spanish (Loyalist) government.

Place an embargo on all war supplies, loans and credits to Germany, Japan and Italy.

Support all moves to aid the suffering war-torn peoples of Spain, China, and any other nations invaded by Fascists.

Promote the people's boycott of Japanese, Nazi and Italian goods.

Replace the un-neutral “Neutrality Act” with legislation which will immediately end all trade and financial transactions with a nation



which invades another or otherwise attacks it with military force.

Support a Good Neighbor Policy for this hemisphere which provides for cooperation between the democratic forces of all its nations and which excludes all interference with the rights of these nations to govern themselves.

#### **For Democracy**

Demand the abolition of the poll tax as a requisite for voting and oppose all restrictions on the right to the franchise.

Defend the Wagner Act against all attempts to weaken it by amendment or to cripple its administration, and extend its principles to state labor acts.

Support the demand of the unemployed for government provision of socially useful work, under decent standards, and the demand of the aged and all needy persons for genuine social security.

Oppose vigorously all anti-Semitic propaganda and acts; defend unrestricted religious liberty and oppose racial discrimination.

Demand equality of political, economic and social opportunity for the Negro people, and specifically the enfranchisement of all Negroes and the passage of an anti-lynching law.

Defeat the war department plan to conscript labor and industry and to regiment press and radio, and demand democratic control of the military branches of government.

Urge American leadership in international arrangements for refugees from Fascist persecution, opening our doors to as many as can be provided for.

So play a little game with yourself—check off the items on this program that you were for in 1939, if you are old enough to remember that far back.

And if you discover that you were for most of it, let me assure you, in spite of what official Washington says today, you were in good company, as I will try to show next week.

*The Church League for Industrial Democracy is functioning today as The Episcopal League for Social Action.*

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#### **MAKE CHRISTMAS CHRISTIAN**

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## **BULLDOZING**

**By Corwin C. Roach**

*Dean of Bexley Hall*

THE ancient versions, the Latin, Greek and Arabic, have made a curious slip in Psalm 5:8. The RSV following the earlier English translations rendered the Hebrew quite accurately, "make thy way straight before me". The ancient versions mentioned have transposed this to read, "make my way plain before thy face". Of the modern commentators, Leslie, The Psalms is one of the very few to favor the change. He reads "make plain my way before me".

It is an easy slip to make. We are all guilty of wanting our own way and then foisting it upon God. We map out our self-willed itinerary and then we call upon God to give it his blessing, may our way be made plain and level before him. Before the days of bulldozers, roads were often precipitous and dangerous. Travellers would be forced to trudge down into the low lying valleys and then skirt the heights by a twisting, winding trail. The figure of a straight and level road makes a good metaphor for the kind of life every man wants to live. It is so easy to pray the prayer of the versions "Make my life a happy, easy one. Gratify my wishes and give me plain sailing through every difficulty."

The Psalmist's real prayer was cast in a more heroic mold. "Show me God what thou wouldst have me to do". Earlier in the Psalm he has told us that when he prepares the morning sacrifice he watches for the divine answer. He is on the alert waiting for the sign from God. He is concerned that God will guide him in the divine way, that there be no mistake. Our concern is so often the other way around. We prefer to rationalize the conduct we have already decided upon rather than to find out what God's plan for us might be. We identify our way automatically with the way of God, making the same mistake as the scribe of old. We transpose the pronouns. This is a type of theological bulldozing which is of the essence of idolatry. It means riding roughshod over every barrier which would keep us from our objective and we would do it in the face of God. Our petition is at the farthest



remove from him who in agony of spirit prayed, "not my will but thine be done".

And this is the final result. We blot out all mention of God and in the end come to the plea as Leslie gives it, "Make plain my way before me".

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

I WAS lying on my bed on the porch when two of my friends, Suzanne and Mary Ellen, came dancing down the path to see me. Each is four years old and their questions are direct. "You can't walk, can you?" asked Mary Ellen.

"No, I can't walk."

"Can't you walk ever?" Suzanne wanted to know.

"I don't think I'll walk, ever."

"But you'll walk in Heaven," said Suzanne.

"Oh yes. I'll walk in Heaven."

"We'll come and see you."

"Fine. You will say, 'Hi Rusty,' and I will say, Hello, Mary Ellen and Suzanne."

"And we'll bring our dollies," said Mary Ellen.

"Good. I'm sure God will let you bring your dollies."

When they were gone I thought of the words "Out of the mouths of babes and sucklings thou hast perfected praise."

## A Family Problem

By William P. Barnds

*Rector of St. James, South Bend, Ind.*

MANY a conscientious woman faces a real problem both in her spiritual life and in her marriage when she loves the Church, and sees the need of religion for her family, but finds her husband either indifferent to religion or hostile to it.

What shall she do? She wishes with all her heart, that he would go with her and the children to church. This longing is often much more poignant than many a husband realizes. Indeed, the average husband who loves his wife, if he really realized how much it means to his wife would go with her, even though he might not believe in the Church at all!

But what is the wife to do?

Do not stay away from church because your husband will not go. You have your own soul to answer for.

Do not nag your husband because he doesn't go. This is a common mistake many well-meaning women make. The more you nag the more adamant he will become.

Show in your life at home by your gentleness and true Christian spirit that the Church is a vital factor in your own life. This will be a more eloquent testimony for the Church than anything you may say.

Be a good wife in every respect. This is a part of your religion.

Keep praying that your husband will want to go to Church with you. But don't nag him.

## Nurture Corner . . .

By Randolph C. Miller

*Prof. at Yale Divinity School*

A CHURCH school class cannot operate without discipline. But the Bible story makes it clear that you cannot start with law and order. The law is useless in personal relationships unless the atmosphere of love has already been established.

A structure of law and order is possible within the relationships of love. Until the pupils are aware of the fact that they are accepted in terms of their true natures, law is simply an imposition and is to be resisted. But when they have learned their value in the sight of the teacher and the congregation, rules of behavior naturally emerge. Laws still need to be enforced, but they are no longer imposed.

When an imposed law is broken, pupils are sorry because they are caught. When a law that emerges from the love relationship is broken, the pupils feel guilty even though they are not caught.

Just as the theological implications of acceptance point to God's love for us, so the implications of law and order point to God's justice. This is a world of law and order, and God has given us both natural and moral law as guides for intelligent and moral living.

The pupil needs to grow. Love provides the atmosphere and law provides the direction. The growth is God's gift of grace.

The secret of Christian education lies in the meeting of these four needs: (1) love and acceptance, (2) law and order, (3) freedom to grow, and (4) a sense of the mystery of God.

# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*The Problem of Jesus: A Free-thinker's Diary* by Jean Guilton. Kennedy, \$3.75.

This is an apo'getic work, cast in the form of a fictitious free-thinker's examination of the records in the New Testament, and leading to his acceptance of the Deity of Christ and his Resurrection—and even the Assumption of the Blessed Virgin, as a part of the doctrine of resurrection. It is brilliant, and interesting, but is of course addressed to the French scene, where the Roman Catholic Church is surrounded by Communists and Free-thinkers who reject the whole Christian system of belief.

Our difficulty, over here, is that neither the Roman apologist nor his Communist or Free-thinking opponents seem to have any acquaintance with modern biblical research—they argue as if Renan and Baur and Strauss were the last word, and as if all biblical "criticism" were totally negative and destructive.

We cannot share these views, and hence to us the battle sounds as if it were somewhere over the horizon—we hear the booming guns, but that is all. Further, these sharp, lawyer-like arguments, a hangover from mediaeval scholasticism, do not really get us anywhere: who really accepts an article of faith or a historical affirmation on the basis of some clever victory dialectic? Our Lord himself seems to be lost sight of in the smoke of the dialectical battle!

—FREDERICK C. GRANT

*World Problems of Today*, by Cyril Garbett (Archbishop of York), Morehouse-Gorham, \$2.75

A collection of occasional essays and addresses, but lacking the unity of his similar volume *In An Age of Revolution*, his Grace divides this book into a first part dealing with principles and ideals, but a second part treating the problems of Hunger and Population, Peace and War, Christianity and Communism, the Color Problem, Nationalism, Church and State. Dr. Garbett's earlier publications have made us familiar

with his views on these subjects, except in the cases of the race question and overpopulation.

The basic principles with which he confronts social issues are apparently consistent over the years, liberal in tone and English in context and formulation. Early in this book he seems to follow Herbert Butterfield's notion that social disorders are due to "demonic forces in the air" which make men "victims of a sort of possession," but happily he forgets it after stating it. He offers many illuminating *dicta*; e.g., "group morality is hostile both to those who fall below its standard and to those who rise above it," and "care should be taken to avoid the sweeping assertion that a Communist can never be a Christian."

Dr. Garbett follows those who see a dangerously ignored threat to social stability and progress in overpopulation. Like Lord Boyd-Orr of WHO in the U.N., he feels that hunger is a more pressing matter than aggressive communism or racial conflict. Our mid-century experience is driving home to us the freshly perceived dangers of the "population explosion" and the success of "death control." His discussion of the color questions, it must be confessed, gives aid and comfort to the rebellion of the Western Bloc's non-white colonials. But as a gradualist he is probably safe from persecution as a subversive.

—JOSEPH FLETCHER

*New Testament Faith for Today*, by Amos N. Wilder. Harper, \$2.50

This is a book I wish every teacher and preacher of religion and every theological student would read! It is a study of the message of the New Testament in its relation to a world—our own—in which the very language of faith is not understood. Modern positivism and scientism have shaped our outlook, not the ancient world-outlook of the Bible or of the Hellenistic-Roman age, and our "inner life has been deprived of affective and imaginative richness" (p. 60). Poetry seems unreal to most of us, and the same

is true of theology. What are we to do, "Demythologize Christianity," as some say, and restate it in terms of a modern philosophy—e.g. existentialism? Or recognize that religion uses poetry as its native tongue, and start interpreting at that point? Myself, I favor the latter alternative; and Dr. Wilder is a poet and a critic of poetry, and makes a good guide. At the same time he gives us one of the best accounts of Bultmann's "demythologizing" proposal. And he makes some trenchant observations on the interpretation of Paul in Protestant theology—an interpretation which elbows out of the way all the rest of the New Testament, and also takes Paul in one of his moods and makes that permanent. But even this should be taken as symbol, perhaps: as the Cambridge Platonists used to say, "All truth is symbol save the last." Each statement of truth is a shadow of some higher truth (or statement), until you come to the highest of all, which has to be apprehended and cannot be defined. So Paul, with his half-dozen or more metaphors used in describing the Christian salvation. Dr. Wilder rightly insists that Paul's theology is social, not individualistic; i.e., it is the release from bondage of the many, not only the solitary soul.

We Anglicans have long recognized that certain statements in the creed are symbolic, such as "descended into hell," or "ascended into heaven." Why not other phrases too? Again, it is the letter that kills—it is the spirit that gives life.

—FREDERICK C. GRANT

*The Priesthood, A Translation of the Peri Hierosymes of St. John Chrysostom* by W. A. Jurgens. MacMillan, \$2.50.

St. John Chrysostom's Fourth Century dialogue on the Priesthood has remained a classic from the beginning. It still speaks to the servant of the altar, and the worshipper before it. It is timeless, and should have a salutary effect wherever it is read, including the translator's Roman communion.

The translation, very readable, is from a version making use of the latest textual criticism, and has bibliographies, extensive notes conveniently gathered in one place at



the end of the volume, and excellent scripture and subject indices.

It is by no means a book for the clergy, only, but will take any layman into the golden heart of the creative Age of Patristics.

*Freedom's Holy Light*, by Merri-  
mon Cuninggim. Harper, \$2.75

From time to time we need help from people who have immersed themselves in such learning as Canon Stokes' *Church and State in the United States*, and then write thoughtful and fresh discussions. This is what Dean Cuninggim has done for us, from deep in the heart of Texas (Perkins School of Theology). Serious students of social philosophy, who know perfectly well that freedom, like peace and prosperity, is indivisible, will be pleased to find this author insisting that we cannot claim freedom for religious expression effectively unless at the same time we are demanding it for all freedoms: thought, action, con-

sent, dissent, in political and social matters as well as in church affairs.

Dean Cuninggim advocates the Middle Way between the doctrine of a "wall of separation" between Church and State, and the kind of establishment or structural merger usually sought for by Roman Catholics. In short, what he would like to see in America is acceptance of the principle of inter-dependence between Church (churches) and State, not their independence of each other. Put still another way, his Middle Way would mean rejection of State indifference to the churches as much as rejection of State partisanship among the churches and the adoption of impartial support ("nonsectarian") for all the churches. One is certainly led to guess that if a State which supports religious organizations is to avoid the Erastian capture of the churches for nationalistic goals, it will have to be because the support is given to many churches rather than to one. But it is still to be suspected that as the doc-

trine of state-support is practiced the churches will feel unable to differ with what they are unable to separate from. Dean Cuninggim's proposals are actually in effect in lands like Czechoslovakia, but that seems an area of Christian experience of which he is completely unaware!

—JOSEPH FLETCHER

*Reviews that are not signed are  
by the Book Editor.*

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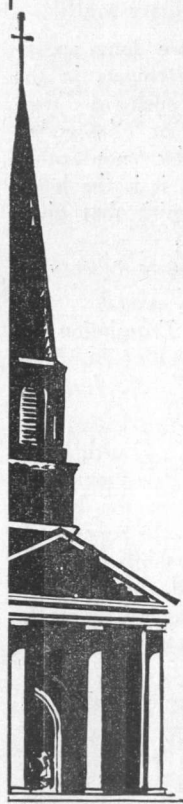
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## CONVENTION CHAPEL FOR HONOLULU

★ That \$12,000 promised by bishops and deputies for a chapel for Honolulu is about raised. The figure was \$10,453 the first of this month, with checks received every day, according to Joseph Reed, treasurer of the district.

## WINDHAM HOUSE DIRECTOR

★ Olive M. Mulica has been named acting director of Windham House, training center for women. She succeeds Helen Turnbull whose new job with the World Council of Churches is reported in the National Council story this week. Miss Mulica has been assistant director for the past year.

## YOUNG CHURCHMEN OF LEXINGTON

★ The young churchmen of the diocese of Lexington are to have a reunion on December 27 at Trinity, Covington. The rector of the parish, the Rev. Bruce Weatherly, has arranged for parishioners to entertain out-of-town guests.

## GAS STATION MADE PARISH HALL

★ A gas station near Grace Chapel, San Jose, Florida, is being converted into a parish hall for the church.

## ROBERT MCGREGOR JOINS STAFF

★ The Rev. R. F. McGregor, formerly rector at Oak Ridge, Tenn., has been appointed a canon of Washington Cathedral and will join the staff in February.

## NEW MEXICO HAS NEW CHURCHES

★ Bishop Stoney of the diocese of New Mexico and Southwest Texas reported last week that the establishment of new churches had reached the highest point in the history of his episcopacy.

## OKLAHOMA IS BUILDING

★ The diocese of Oklahoma has spent over three and a half million dollars on capital improvements in the last three years. The list of parishes and missions involved fill two pages of the diocesan paper for this month.

Most of the money has been raised by lay workers.

## FLORIDA SEEKS FUNDS

★ The diocese of Florida is currently seeking a large fund to aid in financing the building

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of churches, parish houses and rectories. Bishop Juhan has named twenty parishes and missions that have real needs, with some of the projects already assured.

## MONTANA PARISH BUILDS

★ The Church of the Incarnation, Great Falls, Montana, has engaged architects to draw plans for a parish house and educational building.

## HOLDERNESS

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

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# BACKFIRE

LUTHER D. WHITE

*Layman of Waterford, Conn.*

As we are approaching the Christmas season the words, *Peace on Earth, Good Will to Men*, are heard throughout the land. It is a beautiful sentiment, and it is our duty to see that it becomes a reality. In order to have a lasting peace we must treat other nations fairly and not brandish the threat of atomic and hydrogen bombs. We must not seek to rule the world but must follow the old saying, *Live and Let Live*.

*Love Thy Neighbor as Thyself* is another widely known Biblical saying which should be obeyed. For today with the great power of the weapons of war, every man is our neighbor. The spirit of Geneva was a step in the right direction. However with the illness of the President our former warlike policies have unfortunately been resumed. So as the Christmas season nears let us bid our diplomatic leaders adopt policies which will lead to a durable peace and not to atomic war.

MRS. EDWIN BENNETT

*Churchwoman of Sodus, N. Y.*

The article by R. C. Miller on *Family Worship in the Church* (Nov. 24) was a helpful presentation for one sold on the principle of family worship and the new curriculum, but yet one who needs

some practical guidance in handling the service.

I wish I could be ten people at once so that I might be more active in ELSA and also keep myself better informed on social action issues. Right now I do feel that I must give attention to this educational program which to me is more towards the direction of the conversion of the Church, than education in the limited sense.

The other issues are ever before us here in this community, focusing and expressing themselves in the way we react to the many migrants in this area.

MRS. O. KITAGAWA

*Churchwoman of Chicago*

I enclose a donation for South Africa, of necessity a token of my desire to help in the work of alleviating the suffering of the native people of South Africa. I hope you will have good response to the most

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touching and heartrending account in the *Witness*, Nov. 10.

Editor's Note: Donations for the work of the Church in South Africa should be made payable to The *Witness*, marked *African Fund* and sent to Tunkhanrock, Pa. Funds are forwarded to South Africa through Canon John Collins of St. Paul's Cathedral, London.

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# ELSA NEWS LETTER

ACTIVITIES in the field of civil liberties are continuing along the lines described in our last letter. Today, it seems to us, the great need is for adequate information and for clear thinking in the international arena. Neither one or the other of these needs is satisfied by reading the popular press and magazines. We shall try, therefore, to supply in some small measure that need.

The Geneva conference of foreign-ministers was a flat failure, characterized in almost all subjects by complete deadlock. This much seems to be admitted by everybody, even the U. S. State Department. But the causes of this failure and its results upon the several countries involved in it are by no means made clear in official and semi-official reports. The over-all cause was, of course, the determination of both the United States and the Soviet Union not to compromise on the positions already taken on the problems most important for world peace. Russia insisted on a neutralized Germany; America stood fast for an armed Germany united with NATO.

Russia did put forth a new proposal in a possible security plan for Europe. It suggested a plan first mentioned in a general way by Prime Minister Eden, calling for a "zone of limitation and inspection of armaments" which should include Eastern and Western Germany "and those of all or some neighboring states." No attention was paid to this significant proposal by the United States press in general. We believe that this standing pat on an armed Germany in NATO and a refusal to consider any sort of neutralization will prove to be most dangerous to the whole Western position and to any live possibility for a stable peace. It will, in all probability, result in negotiations directly between Russia and Western Germany where there is already widespread and determined sentiment for some sort of neutralization. As things stand at present and with no change in American policy, the prospect is for a continuing, menacing armaments race swallowing up the resources of all countries which should be devoted to the systematic help, through the UN, of the under-developed nations.

But in this coming Presidential election year, our Government is keenly sensitive to public opinion and it is of the utmost importance that

Christian leadership should exercise its privilege of speaking out for a change in Government policy that will act positively for peace. The present policy of an armed Germany joined to a Western coalition, which inevitably looks like a major threat to Russia, is an utterly futile attitude if our real purpose is a relaxing of tensions and progress towards disarmament and competitive co-existence with potential enemies.

## BARTER DEAL

THE barter deal between Egypt and Czechoslovakia in arms for cotton is a development on the international scene since our last letter. It has excited fear and condemnation in the ranks of Western diplomats—and rightly so, for it is another step in the worldwide armaments race. What has not been pointed out in most of the editorial and Government comment in America is that this armament deal and its implications is that it is a logical answer to prior United States activity of the same sort, in its Middle East coalition involving armaments for Pakistan and other small nations of the area. It is not helpful nor pertinent for the pot to call the kettle black. It is all a part of the worldwide dangerous big power struggle, utterly futile for building a structure of world peace and understanding. The summit conference at Geneva had a vision of something quite different and infinitely more practical. Christian sentiment should mobilize quickly and effectively in support of the "Geneva spirit" and against any further activities in competitive setting up of "positions of strength" in a struggle for world supremacy.

## BOOKS

ELSA has collected a small circulating-library of books dealing objectively and in an interesting manner with the subjects of civil rights and international affairs. These books are available for all ELSA members to borrow. In our next letter we will give a complete list of the titles and authors. We now invite members of the Episcopal Church to join up with ELSA. The dues are \$3.00 a year and the Treasurer's name and address is Mr. Arthur H. Fawcett, Box 1534, Annapolis, Maryland.

## CORRECTION

In our last month's letter there was an error of detail which should be corrected, namely, public hearing on the McCarran-Walter Act are being held by the committee of which the Chairman is Senator Harley M. Kilgore, not Senator Fulbright, as the former letter had it.

*Communications to the League should be sent to*

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