

# The **WITNESS**

DECEMBER 29, 1955

10¢



## The Light Shineth In Darkness

The text was the inspiration for this drawing  
by the distinguished artist and Churchman,  
Allan Rohan Crite

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ARTICLE BY THOMAS V. BARRETT

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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  
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Days at 8 a.m.; Thursday at 12:10  
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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.

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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 Barns, 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

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Weekday: Thurs., 10. Other services  
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## SERVICES In Leading Churches

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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;  
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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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## America Making Real Progress In Faith and Works

RELIGIOUS NEWS SERVICE HAS EXPERT REVIEW  
HAPPENINGS AT END OF THE YEAR

By Winfred E. Garrison  
*Of The University of Houston*

★ Whether or not Americans are more religious now than in past years within the memory of living men could be determined only by a deeper analysis than is possible in a brief annual survey.

Certainly we are in an era in which religion has a better press and more respectful recognition by the secular world and the Churches make a better showing in membership and financial statistics. An optimistic observer, whether Christian or Jew, can also see some ground for believing that America is making some real progress in both faith and works.

The Dead Sea Scrolls, discovered 1947 and after, attracted wider attention with the publication of translations and studies of these second century B. C. manuscripts and the finding of more of them. No previous archeological find ever stirred such excitement in the religious field. An issue of the New Yorker, containing an article by Edmund Wilson which almost filled it, was immediately sold out.

A sensational feature of the

Scrolls is the light they throw on the thought and practices of the Jewish sect of Essenes. To some this seemed to discredit the originality of the teaching of Jesus, but the most competent scholars have shown that Christians have no reason for alarm.

### Segregation

The Supreme Court's ruling against racial segregation in public schools forced the Churches to face an issue with which they have long dallied. For them it is a moral and religious problem, not a legal one, and of course it is also a question of local customs and social pressures, as moral problems often are.

The Churches, north and south, have gone further in expressing favorable sentiments toward non-segregation than in practicing it. Many southern groups have acted to abolish the color line in churches. These include Baptists, Methodists, Congregationalists and Roman Catholics, and some interdenominational organizations. The laity seem generally favorable, but there is some organized opposition.

A study of 405 white

churches which had voted to admit Negroes showed that only 26 of their 237,000 members withdrew for that reason. Negro leaders do not expect or desire a mass movement of Negroes into white churches.

In St. Louis, a border city with liberal sentiments, the Methodist, Presbyterian and Disciple white churches have no Negro members; one of the 28 white Baptist churches has one Negro member; some Episcopal churches have from one to four; several Catholic parishes have been interracial for years.

### Statistics

Church statistics for the continental U. S. show that the 254 bodies reporting out of 268 listed, have 97,482,611 members, or 60.3 per cent of the total population, and that their rate of growth for the year, 2.8 per cent, was greater than that of the population, 1.7 per cent.

Roman Catholics numbered 32,403,332; Protestants and other non - Roman Catholic Christians, 59,515,079, not including Christian Scientists and Jehovah's Witnesses, who disclose no statistics; Jewish congregations, 5,500,000, a rough estimate based on population and this year raised an even half-million. It is estimated that 10 per cent of Protestant, and 27 per cent of Roman Catholic, members reported are under 13. The fragmentation of American Chris-

tianity is somewhat less extreme than the number of religious bodies would make it appear. Of the 254 reporting, 171 have less than 50,000 members; 40 have less than 1,000 each. One of the 22 Methodist bodies listed has seven-eighths of the Methodist membership. Baptists, Lutherans, Methodists, Presbyterians and Catholics comprise 80 per cent of the members of all Christian churches.

### Building

Church building proceeded with accelerated speed in spite of mounting cost of construction. The expenditure for the year was expected to exceed \$700 million. A strong preference for modern designs is seen both in buildings erected and in the designs submitted and prizes awarded by the Church Architectural Guild and the Church Building Bureau of the National Council of Churches.

### National Council

The third general assembly of the National Council of Churches ratified the location of headquarters in New York, in spite of strong opposition from west of the Hudson. Plans have been drawn for a \$14 million building in modified Gothic on a site on Riverside Drive donated by John D. Rockefeller, Jr. It is expected that some denominational headquarters will become tenants in this building.

The National Council now includes denominations having 63 per cent of the membership of Protestant and Eastern Orthodox Churches in the U. S. Besides coordinating many other religious activities, it has organized ministries to 300,000 migrant workers and as many persons in new industrial and defense areas, sponsored 393 radio and TV pro-

grams, provided non-denominational religious programs for 250 colleges and universities, united 471 Church-connected colleges and universities in a study of the place of religion on the campus and in the curriculum, and aided 50 overseas Churches for Americans abroad.

Gifts by and through American Churches for relief of suffering in other countries and for the help of native Churches continue undiminished — \$31-million by Protestant and Orthodox Churches in the latest statistical year, and a proportionately large though undisclosed amount by Roman Catholics.

### Evangelism

In evangelism, the most conspicuous single figure continued to be Billy Graham, who, besides his appearances in this country, had what was called a modest success in Paris, conducted many one-day meetings in central Europe, and led a successful campaign in Scotland.

Foreign missionary work, already excluded from Communist lands, has been seriously hampered in India by nationalistic feeling and policies. The vaguely hostile attitude of the Indian government was clarified by an official statement, in May, that foreigners will no longer be admitted to that country as Christians unless it can be shown that no qualified natives are available for the posts, and that no new stations or institutions may be opened without prior permission from the government.

The Roman Catholic bishops in India unitedly protested against government policies which hampered the work of missionary priests, and the National Christian Council of India issued an extended statement demanding freedom for

the Church in its missionary task. Both deny that there has been an enormous increase in the number of missionaries, as alleged as an excuse for the restrictions. On the contrary, it is the settled policy of both American and European mission boards to promote the autonomy of the native Churches and to withdraw foreign control as rapidly as possible even where financial assistance is continued.

For example, the West India mission of the Presbyterian Church in the U. S. A., voted this year to merge with the Kolhapur Council, with local control of funds and personnel; and the Disciples of Christ approved the merger of their Churches in Japan and the Philippines with the United Churches of those countries while continuing financial and other aid. In India, 40 of the 62 Roman Catholic bishops are native Indians, and the proportion of natives among the 5,000 priests and 16,000 nuns is doubtless even larger.

### Unity Moves

Legal obstacles to union of the Congregational Christian Churches with the Evangelical and Reformed Church having been removed, the national bodies of both have agreed upon June 25, 1957 as the day on which the two shall become the United Church of Christ. The American, Evangelical, United Evangelical and Free Lutheran Churches took forward, though still not decisive, steps toward union. Even more promising is the prospect of merger between the United Lutheran Church and the Augustana Synod, the latter having expressed its unitive sentiment by a 99-to-1 vote.

Unitarians and Universalists, some of whose agencies are already united, set up a joint commission to draft a



plan of complete union and submit it to the congregations of the two bodies before their national conventions in 1957. The proposed merger of three major Presbyterian bodies, which seemed on the verge of consummation last year, was defeated by the adverse vote of more than one-fourth of the presbyteries of the Southern Presbyterian Church. But the other two, the U. S. A. and United Presbyterian Churches, had set up committees to draft a union plan. The Assembly of the Church of England resolved to explore the possibility of union with the Methodist in England.

### Roman Church

Roman Catholic hierarchies were set up during the year in Southern Rhodesia, West Africa and Finland. The latter completed the restoration of hierarchies in the four Scandinavian countries. The vicariate of Denmark was raised to the status of a diocese in May, 1953. In July of the same year the diocese of Oslo was created, covering the southern part of Norway. Four months later the vicariate apostolic of Sweden was made a diocese.

Pope Pius XII proclaimed May Day, long claimed by the Communists for their own observances, the Feast of St. Joseph the Workman, thus identifying workers spiritually with the foster father of Christ.

The 36th international Eucharist Congress held at Rio de Janeiro during the summer drew 600,000 pilgrims from 50 countries. They commemorated in the Way of the Cross, which unfolds the passion of Christ in 14 stations, the 14 European and Asian countries where the Catholic Church and its members are oppressed by Communist regimes.

In a decree affecting every Catholic church in the world,

the sacred congregation of rites ordered a return to solemn liturgical observances of Holy Week and the abandonment of popular non-liturgical innovations. The decree stressed the sacramental power of the rites commemorating Christ's Resurrection.

### Synagogues

Observances making the tercentenary of the first Jewish settlement in the United States began in September, 1954, and continued until May, 1955.

The Union of American Hebrew Congregations, holding its biennial convention in Los Angeles in February, made plans to expand Reform Judaism in America. It took this step after hearing its president, Maurice N. Eisendrath of New York, say it was shameful that only 50 per cent of the Jewish population of America was formally identified with a synagogue.

At the biennial convention of the United Synagogue of America at Kiamesha Lake, N. Y., in November, it was reported that membership in the 584 Conservative Jewish congregations in this country and Canada increased by 150,000 in the past two years to reach an all-time high of more than 1,000,000.

The Rabbinical Council of America announced plans to establish a Kehillah, a central authoritative religious body, for the nation's Orthodox Jews. The Council is the major Orthodox rabbinical body in this country. The Kehillah would concern itself with six basic areas—marriage and divorce, a national Beth Din (court of law), supervision of dietary laws, supervision of undertaking establishments, control and supervision of Jewish religious practices and the setting up of standards for Jewish education.

### HERBERT FUCHS IS FIRED

★ Prof. Herbert Fuchs has been fired from the faculty of American University in Washington after he testified before the Un-American Activities Committee and admitted he was once a Communist and named sixteen lawyers as also once party members.

Congressman Scherer, member of the committee, was indignant because the cooperative witness was discharged, and the chairman of the committee, Congressman Walter, termed it "reprehensible."

The dismissal was taken by the trustees, acting unanimously, with the president of the university stating that the presence of Fuchs on the faculty had "embarrassed" the institution. It is not clear from the reports whether he was fired for once having been a Communist or for now being an informer.

### PARISH TRAINING PROGRAM

★ The Rev. Herschel G. Miller, rector of St. Matthew's, Enosburg Falls, and St. Ann's Richford, Vermont, will be the director of the parish training program in the province of New England, succeeding the Rev. Philip H. Steinmetz, Ashfield, Mass.

The program, a joint project of the province and the Town and Country Division of the National Council, is a summer program designed to give men in our theological schools and women training for full-time Church work, experience in parish life. Each student works under the direction of a supervisor, trained and experienced leaders, mainly parish clergymen, for a period of twelve weeks. The parochial experience is in parishes in communities throughout the seven New England dioceses.

# Episcopal Church Institutions Fare Well in Ford Grants

★ More than \$2,637,000 of the total of \$500,000,000 in grants made by the Ford Foundation will go to Episcopal Church-related hospitals and colleges.

Hospitals: Child's Hospital, Albany, N. Y., \$22,300; St. Margaret's House and Hospital for Babies, Albany, N. Y., \$24,100; St. Mary's Hospital for Children, Bayside, N. Y., \$28,300; St. John's Episcopal Hospital, Brooklyn, \$120,600; House of St. Giles the Cripple, Brooklyn, \$20,500; House of St. Giles the Cripple, Garden City, N. Y., \$22,300; House of the Holy Comforter, New York, \$53,600; St. Barnabas' Hospital for Chronic Diseases, New York, \$250,000; St. Luke's Hospital, New York, \$250,000; Memorial Division of St. Luke's Hospital, Utica, N. Y., \$40,400; St. Luke's Division of St. Luke's Memorial Hospital, Utica, N. Y., \$62,200; Christ Hospital, Jersey City, N. J., \$145,400; St. Luke's Convalescent Hospital, Greenwich, Conn., \$54,800; St. Luke's Hospital, Denver, Colo., \$220,800.

**Colleges:** Trinity College, Hartford, Conn., \$532,600; Bard College, Annandale-on-Hudson, N. Y., \$162,700; Colleges of the Seneca (Hobart College and William Smith College), Geneva, N. Y., \$242,800; St. Augustine's College, Raleigh, N. C., \$99,000; Kenyon College, Gambier, Ohio, \$286,400; University of the South, Sewanee, Tenn., \$287,500.

Of the more than half a billion dollars in grants, 384 Church-related colleges received over 81-million for endowment funds to help increase salaries. In addition 21 other Church-affiliated colleges were

named as recipients of undergraduate grants for this same purpose, but the amounts were not specified. Included in this group was St. Paul's Polytechnic Institute, Episcopal college at Lawrenceville, Va.

A total of 615 colleges and universities received \$210-million from the Foundation's record gift to private schools and hospitals. Sixty-seven per cent of the colleges, or 405, are Church-related according to a survey made by Religious News Service.

The Church-related schools also will share in a \$50-million dollar gift by the Foundation last March to the nation's private colleges and universities which may be spent outright for "pressing" academic need.

Of the 3,500 voluntary non-profit hospitals that received \$200-million, about 1200, or more than 35 per cent, are Church-related.

The remaining \$90-million in the grant was given to strengthen instruction in privately-supported medical schools. This distribution is still to be worked out but also will be on an endowment basis.

Two hundred and forty-three of the 405 Church-related colleges benefiting from the gift are affiliated with Protestant denominations; 160 have Roman Catholic affiliation, and two are operated largely under Jewish sponsorship.

Where a religious college cannot use the grant to raise the salaries of its unpaid teachers, the amount may be used to improve the professional training of teachers.

The endowment funds are for a ten-year period. It is only during this time that the yearly main grant is restricted

to salary purposes. After the ten years, the principal and income may be used for any purposes.

The grants are to be made within 18 months, half by next July and the rest by July 1, 1957.

Typical of the reaction of religious leaders to the gifts was a comment by Gould Wickey, executive secretary of the board of higher education of the United Lutheran Church, which received more than \$2,000,000 for 12 colleges.

"These contributions by the Ford Foundation," Wickey said, "will show the Church people that the Foundation has confidence in our colleges. They will stimulate Church people to larger support for both capital and current expenses."

## PRESIDING BISHOP TO SPEAK

★ Presiding Bishop Henry K. Sherrill will be the headliner at the annual supper of the Ohio Pastors Convention, to be held in Columbus, January 24th. The chairman of this widely attended convention this year is the Rev. Robert W. Fay, rector of Trinity, Columbus.

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## WHAT'S THE PROBLEM

If you were asked to state what you consider the greatest problem before the world today, what would you say? We believe nine out of ten people would come up with the same answer. And it is going to be dealt with by outstanding authorities in *The Witness* this coming Lent. A full announcement presently — meanwhile plan now for a discussion group, using these coming articles as source material.

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# EDITORIALS

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## Being Understood

A COUPLE of good friends of this publication, who support it through membership in our Advisory Board, have hauled us over the coals for printing news they do not like.

The editor does not exist, we suppose, who has not complained in print about being misunderstood. We have read pieces of the sort in which the writer even had the courage to tell his readers that the biggest mistake he makes is to assume that they all have good sense.

In any case, one friend jumped on us for printing the news (Nov. 24) that the Rev. John T. S. Mao, exiled chancellor of the Roman Catholic Archdiocese of Nanking, was now in the United States on a mission from Formosa's Chiang Kai-shek to the 5,000 Chinese students in this country. His job here is to combat "Communist lies" and try to persuade these students to return to Formosa when they are through with their studies—certainly not to return to the Peoples Republics of China where they would be put to work building a country which the priest and his master, Chiang Kai-shek, consider pretty diabolical.

It was a factual news story that we presented and, we thought, a revealing one. The number of Catholic priests in Formosa, so the priest told reporters, has jumped from 20 to 400 in five years; there are now 180 nuns there, most of them deported from the China mainland.

We used to talk a lot about the Axis—here is a present day one—Chiang Kai-shek, the Roman Church, and the U. S. State Department, since it is safe to assume that Father M<sub>20</sub> would not be running about the country talking with Chinese students without approval of top officials in Washington.

## ANOTHER LETTER

THE other friend writes with considerable punch:

"I see nothing to be gained, and valuable space lost, by the inclusion of extreme sectarianism, expressed in two stories in The Witness of December 8; the first by obscurantist Anglocatholics against Convocations' approval

of the Church of South India; the second an offensive tirade by a South African government official against saintly Father Trevor Huddleston.

"It is to be taken for granted that every liberalizing effort made by forward-looking Christians will be viciously attacked by those who look backward. The very terms of their abuse can be predicted. It is necessarily reactionary; it is usually splenetic; it is valueless.

"The letter of Hertzog Biermann (threatening Huddleston) does not deserve repetition or publication. It adds nothing to our knowledge. It is depressing that The Witness should regard it as of sufficient importance to give it space.

"Every reader is aware of the oracular comeback of editors: 'It is our policy to give both sides of a question'. That sentence is a worn-out bromide. A powerful editorial, sustaining vigorously the causes attacked in the above instances would put far more spine into the paper and bring cheers from its readers."

Our answer to this letter can be brief. There is no paper of the Episcopal Church that has more vigorously supported the Church of South India. Anglo-Catholics—at least that part of them that we reported—attacked the Church of South India because they are obscurantists, and we thought to print that news would help reveal that fact.

As for Father Huddleston, again there is no paper in this country that has supported him and his associates in South Africa more vigorously, both with news stories and articles but also with funds donated by readers. What could possibly better bring home to our readers the saintly character of Father Huddleston than to report that his life was threatened by an official of the South African government?

Incidentally it has been a long time since we have been charged with "giving both sides of a question." The fact is that we seldom do, since we are generally convinced that there is only one.

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**NEXT ISSUE:** As in other years, there will be no Witness the first week of January. Next one will be January twelfth. Happy New Year-All.

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# OUR COMMERCIALIZED CHRISTMAS

By Thomas V. Barrett

*Rector of R. E. Lee Memorial, Lexington, Va.*

THERE has been a good deal of talk in recent years about the commercialization of Christmas. Recently the Junior Chamber of Commerce of a city in Virginia issued a statement which said that Christmas is getting too commercial. That is a commendable item of news; when the men of commerce complain that they are too commercial.

There is no doubt that some merchants have exploited Christmas. There is no doubt that some day they will cook their own goose. They will put up their decorations so early that near Christmas-time their windows will look seedy and nobody will look into them. They will get so greedy that they will overstock, so that they will be left with basements filled with white elephants, and maybe they will go bankrupt.

Yet in spite of what we have all said about the commercialism of Christmas, I want to say now that I think we are over-doing it a bit. "We've gone about as far as we can go". We ought to leave the merchants alone for a while. It is not their fault that Christmas is commercialized. They are not in a conspiracy to destroy the idea of Christmas. They are trying, not always successfully, to satisfy the insatiable desire of the public for goods and gadgets. I know some merchants who honestly wish as much as you and I do that Christmas should be religiously meaningful, even if their sales are reduced. But for the most part merchants are conventional people; they do not take risks. They do what the public demands of them. We ought not to blame the merchants for trying to do their job well. If Christmas is too commercial the place to start is with yourself, not the merchant who is trying to give to you exactly what your commercial little heart desires.

## What Do You Want?

FURTHERMORE, I would like to ask this question: "What do you want Christmas to be?" From the way some people talk I judge they want Christmas to be a solemn affair, devoid of Santa Claus, reindeer, egg nog and all worldly merriment. People are becoming puritanical about Christmas. What is it you want? A narrow sort of Churchy

holiday? Do you want nothing in the stores until the day before Christmas? Do you want no kind of preparation on the part of the world for this great event? No decoration in the streets and windows, no rehearsals of Christmas plays and pageants in the schools, no wrapping of gifts until Christmas Eve, no gifts? Some of my clerical friends talk as though they wanted Christmas to be a kind of December version of Good Friday.

Christmas is the birthday of One who accepted the earth in all its worldiness as worthy of love. If this be true, then Christmas is a season for festivity in the streets, as well as in the home and in the Church; it is a season for the spontaneous, almost reckless giving and sharing and receiving of gifts which are the signs and symbols of human affection; the natural sacraments of the human spirit. Christmas to be sure ought to find its center in the Christmas story; and its focus in the worship of the Church. But it seems quite proper to me that Christmas should be different from Easter, or Whitsunday, or other great religious holidays, since Christmas is the season for the remembrance that God has accepted the whole earth.

Therefore it does not seem to me improper for us in our faulty human ways to decorate the whole earth; to hang the tinsel stars, and colored lights, to be profligate within reason or out of reason to let this deep, inarticulate good cheer have its way with us; to let it well up wherever it will, in the market-place, in the homes of friends, in the family, in all the so-called secular ways and places which sometimes get out of hand, but which are emblems of the idea that Love has not left the world, and nature is not without God. The alternative to this secular kind of celebration would mean a retreat, a drawing-in from merriment, and contagious joy.

## Go All Out

IS IT not good that Jewish department stores should sing Christmas carols? Is it not proper that the streets should be decorated even if without much artistry? Is it not seemly that we should prepare for the coming of the Christ not only in solemn penitence and



prayer, but with a hundred small, even trivial preparations, and even perhaps buy more than we should of tinsel, ornaments, toys and little luxuries and go all-out once a year for the sake of remembering what the world could be like if we let Love reign; for the sake of remembering what the world is at its joyful best?

Of course there are merchants who exploit Christmas. There are families which miss the point and make Christmas a season for over-indulgence in food and drink and costly luxuries. But beneath the secularism, the ignorance, the bad taste, the exploitation, there is in this season a good will which infects store clerks, taxi-drivers, worried mothers and bankrupt fathers. I would not want Christmas to change too much for fear of being left with a day of narrow ecclesiastical obligation which might miss the whole point. For fear we might awake some Christmas Eve and discover that we had lost the spirit of Christmas; for fear that we might discover that God was not in Church but struggling through the crowds in Macy's basement, or having a merry old time in the toy department.

### Christmas Cards

I AM not even a purist about Christmas cards. I would be very discouraged if some Christmas season all the cards I received were from the Washington Cathedral. I like the present mixture. I enjoy receiving a picture of a stage-coach in merrie old England, and a Currier and Ives print of children skating upon a nineteenth century pond, and a farmhouse standing deep in winter woods, and a Christmas tree before an open fire; for secular as these things are, they remind us that this is not a churchy season. This is a season of cosmic significance, when all nature and all heaven sang forth praise. We ought to be reminded that the Incarnation was an event which sanctified the world and brought a new meaning to friendship, to the life of the family, to buying and selling, and even the mixing of an egg nog. If you want a narrower celebration you can have it. But I think you will be missing something of the nobility of Christmas. If there is a season which ought to include all pagan, earthy, natural goods and loveliness, then Christmas is the season.

We are Christian folk, and free men. If Christmas is too commercial for us, let us make it less so. No one forces you to the shops

on the first of November; nobody forces you to go beyond the limits of simplicity, so that you lose the meaning of Christmas. If you are a Christian your task is not to criticize the merchant for doing what he knows how to do rather well. Your task is to obtain some balance in your celebration, some proportion, so that for you and your family Christ, not Santa Claus and a highball, will be the center of your Christmas activity.

### Free Men

THERE are faults in the modern celebration of Christmas. They are mainly due to the fact that Christians have decided that keeping up with the Joneses is one of the ten commandments. But we do not have to fall into these faults. Nobody is stopping us from church attendance, nor dictating to us how we should spend Christmas Eve. We do not have to be commercialized. Therefore let Christmas be secular to the world, and let the world get what it can out of Christmas. We know a certain balance is to be achieved, and we are free to achieve it.

We ought not to miss the contagious good cheer of the market-place, nor the tender, half-secular gladness that flows through the families of the land around the gift-strewn trees. We ought not to miss the unearthly, supernatural meaning of the event that centers in the worship of the Church, and extends outward to redeem and sanctify all the secular festivities. Christian folk should take in all of it. Drink the full cup. Accept the holly and the ivy, the pine and the fir, Santa Claus, Rudolph the Red-nosed Reindeer, right up to the bread and wine, the body and the blood of Christ.

For Christmas is the celebration of the fact that the glory of the Lord has been revealed in this wayward, tawdry and unholy world. It is so full a glory that the Church alone cannot encompass it; it spills into the world, it overflows all men; it floods the universe. And men, dimly or clearly perceiving this to be true, try in their various ways to express their gladness and thanksgiving that the world is a place as fine as Bethlehem, and no less worthy of acceptance.

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### CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

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# MANY CREEDS BUT ONE CROSS

By William S. Hill

*Rector of St. Stephen's, Wilkesburg, Pa.*

IN THE world today there are eleven living religions; apart from Christianity and Judaism, with which we are familiar, there are nine other major religions which claim the loyalties of men and women. For many years I have been interested in the various spiritual traditions of the earth; and from the moment I was given the opportunity to go to the General Convention in Honolulu, I hoped to have a chance to visit shrines and temples of some of the Oriental religions, to talk with their priests, and to attend their services.

With the help of my hostess, Mrs. George Sumner, and with a car and driver provided by the Gray Line people my hopes were fulfilled; I was able to spend the day before the Convention in visiting various Buddhist, Shinto, and Confucianist shrines on the Island of Oahu.

Of course I had neither the time nor the knowledge to assemble material for a comprehensive and authoritative report on the different religious traditions represented on the Islands; however, I was able to gather some very distinct impressions, and it is these impressions I want to set forth:

## The Real Enemy

MY FIRST impression served to strengthen a belief I had held for a long time—that the enemy of Christianity is not other religions, but no religion at all. A Christian missionary said to me, "Our real fight is not against the religions that come from the Orient but against the godlessness and secularism that come from the mainland." And this remark simply underscored an observation made some years ago by E. Stanley Jones when he spoke of "three witches" of the West—war lust, power lust, and profit lust. Indeed, Harry H. Zeigler, director of the Hawaii School of Religion, the University of Hawaii, has flatly stated that "Buddhism, Shintoism, and the Chinese temples reinforce Christianity in the common struggle against the selfishness and atheistic materialism of the times." In other words, the various religions of the world, in spite of their differences, are definitely dedicated to a spiritual and moral way of life.

As any observer would be, I was struck by the fact that some of the temples were thriving, in excellent state of upkeep and repair, while others were definitely on the downgrade. As an example, the (Buddhist) Soto Zen Temple, in its way, was as beautiful, as modern, and as well-equipped as the nearby Episcopal Church of The Holy Nativity, which recently won third prize in a nation-wide church-architecture contest. On the other hand, I was in a Confucianist temple where the paint was peeling off the walls, where old coffee cans were used as incense-receptacles and flower-vases, and where everything else gave the impression of desuetude and decay.

The reasons for both the thriving and declining were not hard to find: the prospering temples sponsored religious schools for youngsters, and their priests spoke English—the language which the boys and girls learn in the public schools and use in their play. On their part, the temples that were losing strength were those without a religious education program for youth, and with priests who did not speak the language understood by the children. As you can imagine, this fact made me deeply aware that a religious organization which does not provide for the spiritual nurture of its boys and girls sooner or later is going to perish.

An amusing sidelight to this occurred in a large, well-maintained Buddhist temple, where I was forced to speak to the priest through an interpreter. There was a school attached to the temple, and I couldn't understand how the establishment was so obviously flourishing with a priest who couldn't speak the language used by the youngsters under his spiritual care. In any case, at the end of the interview I gave the priest a dollar bill and told the interpreter he was to use it as he saw fit. Whereupon the priest said to me, in perfect English, "Now just what is it about Buddhism that you want to know?"

## Continual Services

ANOTHER observation was that many of the shrines and temples were very tiny—no larger than a Sunday School room in the



average parish house, and smaller than the side chapel in our own church. The reason for this is that in the Oriental religions the general emphasis is not upon infrequent services each attended by great numbers of people, but upon a great number of services, each attended by only a few. In almost every shrine I went there was a service going on, with only one or two worshippers in attendance; and a short time after that service was over a new one would begin for another small group of people.

The average Christian priest sometimes wonders about celebrating Holy Communion for only one or two people, but his Oriental counterpart, who has never been led to think in terms of large numbers at a service, is apparently quite content to officiate for the benefit of a single individual. I asked if the priest charged special fees for these services, and was told, no, that the worshipper simply placed a free-will offering in the receptacle at the door of the shrine. Incidentally, in some of these temples it is the custom for the worshipper and the priest to have a cup of tea together immediately after the service—an interesting variation of our Holy Communion with bread and wine.

Sir James Frazer, the eminent anthropologist, once observed that a concern for the dead is a powerful force in the shaping of religions, and his observation was certainly borne out by my own observations in the Oriental shrines. Most of the private services I have already mentioned had been arranged to take place on the anniversary of the death of a loved one; floral decorations and the like were offered in memory of the departed; and in practically every shrine I visited there was a place for individual memorials to the departed. In some temples the individual dead were commemorated by elaborate receptacles of metal and glass, in others a simple block of wood served as a tangible reminder of the deceased, but in every instance the temple itself served as a place where the veil between the living and the dead was partly drawn aside. The Oriental religions, in other words, have a definite counterpart to the Christian doctrine of the Communion of Saints.

### Similarity

WHEN we think of the shrines and temples of other religions we are likely to imagine them as very different from our own. Actually, however, I was struck by the basic

similarity of all places of worship. No place that I visited made me feel that I was in a restaurant, or a theatre, or any secular public building; on the contrary, each one made me feel that I was in a church—that is, a building erected by reverent hearts and set apart for sacred uses. To be sure, the decorations and the arrangement of furniture varied from place to place, but every shrine conveyed the impression of man's reaching toward some Power beyond himself. And even in custom and ceremonial there was a basic similarity. Before entering one of our own churches, for example, a man removes his hat; before entering a Shinto temple a man removes his shoes; but in both cases the motive is the same—it is a symbolic removing of all pretense, an evidence of the willingness to stand in nakedness and humility before one's God.

Again, the vestments of our clergy differ in detail from the robes of the Oriental priests, but basically they are the same—they are obviously garments unsuited for manual labor or pleasant relaxation or sport, but are rather designed for use only in solemn worship.

Once more, in the Christian tradition we are familiar with the church bell used as a summons to prayer and with the pipe-organ as an aid to worship; in the Oriental religions the place of bell and organ is taken by a drum. In the early days, I suppose, the beating of the drum was supposed to frighten away the evil spirits; but in the present time, the drum is used in religious services in order, as it is said, to drive distracting thoughts and cares from the minds of the worshippers. In doing this, I might say, the drum is marvelously effective; during the part of the service when the priest set up a rhythm between praying and beating on the drum, I must confess that my mind didn't wander in the least; I could think of nothing else!

In any event, the basic similarity of all the temples, both in architecture and in customs of worship, made me realize anew that, as St. Paul says, God has left no people without a witness of him, (Acts 14:17) in all countries, in all cultures, in all climates, men and women have been inspired to reach outward and upward to grasp at the hem of eternity.

### Finding God

OF COURSE this reaching upward and outward by various peoples has resulted not only in differing forms of worship but also in

differing emphases on religious truth. And to the person with the sympathetic eye, who looks toward various faiths not to criticise but to learn and understand, there comes from these other religions a reminder of truths he is likely to overlook in his own.

Shintoism, for example, places primary emphasis on nature as a beautiful, divine creation. In the trembling of a leaf, the blossoming of a flower, the coming to ripeness of fruit—so the Shintoist believes—there is God. In the sacred writings of Shinto there is this line:

"When the sky is clear, and the wind hums in the fir-trees, 'tis the heart of a God who thus reveals himself."

To be sure, we in the Christian tradition believe that God reveals himself in nature; we echo the words of the 19th Psalm: "The heavens declare the glory of God, and the firmament sheweth his handiwork." But quite often we forget this; frequently we tend to think that certain natural impulses are evil; we become insensitive to the beauties of clouds and trees and tumbled mountains; and we need the Shintoist to remind us that God is revealed in nature.

Again, Confucianism is the religion of social propriety, the tradition of right relationships between man and man. Confucius himself said this:

"I have three wishes: In regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

Granted, we in the Christian tradition believe in this, too; we maintain that a person should live in right relationship with his fellows; we recall that St. Paul said, "As much as lieth in you, be at peace with all men." But quite often we forget this; Christian history is marred by religious wars, by the persecution and torture of heretics, by a general intolerance of those whose ideas are different from our own; and we need the Confucianist to remind us of the duty of humane considerateness.

Once more, Buddhism inherited from Hinduism the belief in Karma—the doctrine that a person's destiny is produced by his previous actions, that what you will be tomorrow is the result of what you do today. This phrase is from the sacred writings of Buddhism:

"Think not lightly of evil, 'It will

not come nigh me.' Drop by drop the pitcher is filled: slowly yet surely the fool is saturated with evil."

Of course, we in the Christian tradition believe this, too; we believe that our actions set up a train of consequences; we agree with St. Paul's phrase, "Whatever a man sows, that shall he also reap."

But quite often we forget this; we continue in some wrong action because, as we say to ourselves, God won't mind, or, nobody will know, or just once more won't make any difference; and we need the Buddhist to remind us of Karma, of the ineluctable law by which our day-by-day actions are moulding our destiny, of the fact that what we sow we shall some day reap.

In a phrase, each of the world's living religions—and here I mention only those whose temples I visited myself—emphasize a truth that is to be found in our own, but which we ourselves tend to neglect. However, for all the achievements of the other religions, for all their capacity to produce men and women of saintly character, there is one thing they lack—the person of Christ himself.

True, in the Japanese print of a graceful bamboo stalk, we see an expression of the belief in God as revealed in nature; true, in the smiling countenance of Confucius we see someone who has learned to get along with other people; true, in the placid face of Buddha we see someone who has conquered all desire, so he can live without fear of what tomorrow may bring.

But only in Christ on the Cross do we see a demonstration of the great life-affirming, self-giving principle; and it is this which makes Christianity unique. As Professor Christopher E. Storrs has said, "There are many Creeds, but one Cross." And this is what St. Paul had in mind when he spoke of Christianity, not as the only possessor of truth, but as "a more excellent way."

## MYSTERY STORIES

By Corwin C. Roach  
Dean of Bexley Hall

IT IS always delightful to meet a kindred spirit, some one who likes the things you do, who has the same tastes in art, music or literature. As far as the latter is concerned more and more people are finding common ground in the reading of detective stories.



Crime fiction has become respectable and the sales of the most popular writers of detective stories run into the millions.

As we attempt to explain the increasing popularity of detective fiction we may hazard a guess. The fact that in the ordinary mystery story the crime is solved, the murderer detected and justice served answers to a fundamental need of man. The first demand of life is for law, yet, as St. Paul reminds us, law is not enough. As soon as there is a law man breaks it and is broken by it.

In the time of the apostle the term mystery was used for a number of cults which promised special favors to their initiates in this life and the life to come. In the place of law they appealed to man's selfishness. The mystery religions sprang out of the vegetation cults of antiquity and the life they offered man was equally vegetable, a pleasant, indulgent existence pitched on a crassly sensual and materialistic level.

St. Paul in the Epistle for the Epiphany is contrasting with these religions of myth and magic the fellowship of the Christian mystery. At the heart of our religion there is a mystery tale, the story of a murdered man. But this is the surprise twist to the Christian mystery. The death of Christ means life and light for all who read and take to heart that mystery story. By his example he would tell us that the true solution of the mystery of life must be found in love which gives itself for others.

The devotees of Sherlock Holmes have their organization, the Baker Street Irregulars, and they gather together to discuss a mythical person as vague and shadowy as the gods and goddesses behind the mystery cults. Are we as enthusiastic about our mystery which is rooted and ground in the reality of the earthly Jesus? He was no creature of man's imagination but the very Son of God sent as the Divine Detective to find and recover a lost humanity. Are we concerned as was the apostle to make all men see what is the fellowship of this supreme mystery story?

## AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

## A Blind Man Groping

By William B. Spofford, Sr.

THE CHAIRMAN of the American League for Peace and Democracy, the Rev. Harry F. Ward, was, and is, one of the finest Christians I know. A man with a keen mind, combined with rare courage, at the time of the Congress, whose program I presented last week, he was professor of Christian social ethics at the Union Theological Seminary. He presented at the Congress the program and described a united front in these words:

"We do not care whether a person is Jew or Gentile, whether he be black or white, whether he be worker, fireman or businessman, whether he is Republican, Democrat, Socialist, Communist or a member of no political party, so long as he is an American interested in preserving and defending the peace and democracy in America he is welcome to membership in the American League. Of course we have Communists in our organization, and we make no apologies for that fact. If and when the Communists oppose our peace and democracy, of course we will be against them."

And there were many thousands of people in those days of the late thirties who agreed with him. Named in the report of that 1939 Congress were literally hundreds of outstanding Americans. To name just a few: Max Yergan, then the head of the largest Negro organization in the country; Roger Baldwin, then the director of the American Civil Liberties Union; Charles Webber, then the executive secretary of the Methodist Federation for Social Action, now a top leader in the AFL-CIO; the Rev. Dale DeWitt, a leading Unitarian; Ruth Benedict, professor of anthropology at Columbia; Margaret Forsyth, national officer of the YWCA; the Rev. Herman F. Reissig, now the director of the Federation of Churches in Washington; Prof. Robert Morss Lovett, later governor general of the Virgin Islands; Helen Bryan, then a YW official who later headed the Anti-Fascist Refugee Committee, and who served a prison term for refusing to hand over to an investigating committee the names of people who had contributed to that organization.

The Labor section of the League had a session during the Congress that was attended by 442 delegates representing unions affiliated with either the CIO or the AFL. The chair-

man of the Labor Committee was A. F. Whitney, then president of the Brotherhood of Railroad Trainmen, and the vice-chairman was Prof. Jerome Davis of Yale Divinity School who was also president of the American Federation of Teachers. Among the thirty labor leaders who were members of the committee were James B. Carey, today a very big wheel in the newly merged, AFL-CIO; Joseph Curran, president of the National Maritime Union; Harold Pritchett, president of the Woodworkers of America; A. Philip Randolph, founder and president of the Brotherhood of Sleeping Car Porters; Mervyn Rathborne, president of the American Communications Association; Reid Robinson, president of the Mine, Mill and Smelter Workers Union.

The Churches too were represented on the executive board and the national committee by some rather well known folks: Prof. Reinhold Niebuhr of Union Seminary; Prof. Albert T. Mollegen of our Virginia Seminary; the Rev. William Imes of New York; William F. Cochran, prominent Episcopalian of Baltimore; the Rev. Jule Ayers, pastor of the largest Presbyterian Church in Wilkes-Barre, Pa.; Dorothy McConnell, daughter of the beloved Bishop McConnell, who was himself in agreement with the program of the League.

This Congress was not an affair to which just anybody came. There were 1,274 there and they were elected delegates by 1023 organizations, representing close to eight million people. Broken down into types of organizations, labor was represented by 388 delegates from 278 unions. Chapters of the American League sent 263 delegates from 169 chapters. Fraternal organizations had 159 delegates; youth organizations, mostly from Churches, had 107 present; women organizations had 66 delegates from 64 organizations with a total membership of over 600,000.

Thus in 1939 there were eight million Americans banded together in the American League for Peace and Democracy, the purpose of which was to keep the United States out of war and help keep war out of the world, and to protect and extend democratic rights for all sections of the American people.

Mr. Brownell today may not like the organization—presumably not, for in spite of the fact that it has not existed for years, he still has it at the top of his list of subversive organizations. He could say, correctly, that some

of the people active in it have since changed their minds.

A considerable number of others however still think that the program of the League was correct for its day and see the need for something comparable to it today.

So if he and his associates in Washington propose to round them up as "subversives", they will have to build a lot more of those concentration camps, a few of which they already have tucked away in our fair hills.

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

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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IT IS most fortunate that I do not meet many parsons because I am so often tempted to ask them questions. At a christening, for instance, I would like to ask, "Does what you are doing have eternal significance?"

At a wedding it would be: "Do you marry Christians only or do you marry anybody? And do you think that the married couple are bound by the vows and promises they make or are they bound only until the courts grant a divorce?"

At the Holy Communion I would ask. "Is this just a bit of bread or is it infinitely more?"

They are all questions to which I have found no easy answer although I have been given easy answers often enough.

"You ask too many questions," said my old friend Gilbert Simeon. "You know very well it is not easy to express the things of heaven in the terms of earth. I doubt if you could do it yourself. So do not torment the clergy with your questions. They have enough trouble."

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### CHRISTIANITY TAKES A STAND

Edited by Bishop Scarlett

Articles by Eleanor Roosevelt; Stringfellow Barr; W. Russell Bowie; Arthur H. Compton; Sumner Welles; Francis Perkins; Reinhold Niebuhr; Edward L. Parsons; W. E. Hocking; Angus Dun.

50c a copy

The WITNESS — Tunkhannock, Pa.

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# Racial Segregation Big Issue In the Years Ahead

★ Some 250 Protestant home missions leaders agreed unanimously that the problem of racial segregation is one of the paramount issues now facing our churches and our society. In line with this conviction, they urged that "Christ, the Church and Race" be the theme of the next triennial general assembly of the National Council of Churches in 1957.

The resolution was adopted at the annual assembly of the National Council's division of home missions. It followed an address by Harold E. Fey of the Christian Century who called upon the full forces of Protestantism to stop the march toward "Nazism" by pro-segregationist white citizens councils in the South.

"Both the churches and the government must recognize that the white citizens councils are an organized and coordinated force whose objective is to defy the law and to rule in place of the law," Fey said.

He said that in Mississippi alone there are more than 300 white citizens groups with 65,000 members who are working "with the full collusion of Mississippi Senators and other officials."

"They are displacing the lawful authority of the courts," the editor charged, "and are punishing people for registering to vote, for petitioning for

redress of grievances and for the integration of schools."

Fey noted that the Nazis in Germany followed a similar pattern of first defying, then nullifying and overthrowing the authority of the courts. They then went on to displace other functions of government.

He called upon churchmen to launch the following three-point program to meet the current racial crisis:

They should act at once to support Southern preachers and their families who are victims of white citizens council pressure.

They should send "missions of understanding and reconciliation" to Southern states. "We send such missions to Russia," he observed, "why not Mississippi?"

They should enlist the aid of women's organizations which he termed "the only potent, untamed forces left in the churches."

Fey praised the National Council of Churches for its decision to aid ministers who have been ousted from their pulpits for supporting the Supreme Court decision outlawing segregation in the schools.

He urged that additional funds be given the Council's department of racial and cultural relations "which is bearing the brunt of the situation."

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## WORLD COUNCIL SEEKS FUNDS

★ The World Council of Churches is seeking \$240,000 from member Churches in the U. S. toward \$750,000 for an enlarged headquarters in Geneva, Switzerland. A total of \$300,000 will be raised by Churches throughout the world, with the remaining \$450,000 coming from individuals and foundations.

The Auxiliary of the Episcopal Church made the first memorial gift this month at the meeting at Seabury House. It was \$10,000 as a memorial to the late Mrs. Elizabeth Stebbins of Rochester, N. Y., who was an ardent supporter of the World Council.

The funds will be raised by an organization called the Friends of the World Council of which Charles P. Taft, Episcopalian, is chairman.

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# Meany and Reuther Honored As They Turn to Right

★ The two top leaders of the newly merged AFL-CIO, George Meany, president, and Walter Reuther, head of the powerful industrial union department, were awarded the social justice award of the National Religion and Labor Foundation. The honors were conferred at a luncheon on December 14, with Bishop Donegan of New York taking part in the ceremony.

The Foundation was founded some years ago by Prof. Jerome Davis of Yale Divinity School. The director for some years was Willard Uphaus but he was ousted because of his militant views. Having a leading hand in the purge were two "former militants," the Rev. Charles Webber and Mr. John Ramsay, both of whom today hold important jobs in

the AFL-CIO, and who arranged this luncheon to honor their superiors.

The AFL-CIO president said that Communism is "the opposite of liberalism" and made plain his belief that liberals should turn their full energies to fighting Communism everywhere instead of being preoccupied with "attacking anti-Communism."

"Only by refusing to be thus entrapped," he said, "can liberals shed every vestige of subconscious and conscious regard for Communism as a movement with which they have something in common."

Meany also attacked Marshal Tito of Yugoslavia and Prime Minister Nehru of India as "aides and allies of Communism, in fact and in effect if not in diplomatic verbiage." And he criticized efforts of western countries to reach agreement with Russia over U.N. admission of 18 nations, including Soviet satellites.

A good many people are speculating on what will hap-

pen to the labor movement under the Meany leadership. One of his first acts was to address the National Association of Manufacturers where he said; "I never went on strike in my life. I never ran a strike in my life. I never ordered anyone to run a strike in my life, never had anything to do with a picket line."

All of which prompted I. F. Stone, Washington newspaper man to comment; "After that speech of George Meany's attacking Nehru and Tito abroad, and the liberals at home, we find it hard to remember just what was that hot encounter he had at the NAM. Was he too far right for them?"

## YOUTHFUL RECTOR FOR LEXINGTON

★ The Rev. Robert W. Estill, who graduated from the Episcopal Theological School in 1951, is now the rector of Christ Church, Lexington, the largest parish in the diocese of Lexington.

He has been chairman of youth work in the diocese for two years, and was formerly rector at Middlesboro, Kentucky.

## INSPIRATION IS CANNED

★ Add to your list of signs of the times: one million phone calls in less than ten months have been made by people in Baltimore for a recorded message from the WMCA.

Answering calls with "Hello, we are glad you called", the voice of Charles Kuwawa, youth worker, then records a passage from the Bible, which is changed daily.



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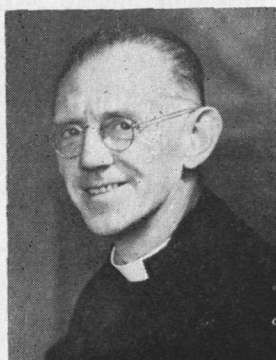
★ The Episcopal Cathedral Bell Ringers of the cathedral at Atlanta, Georgia, were again on television on Christmas, this time on a commercial program. Last year they were on four networks when they appeared with President Eisenhower for the lighting of the national Christmas tree.

The Bell Ringers are a group of fourteen teen-agers directed by Canon F. L. Eckel of the Cathedral of St. Philip. Their costumes are of a medieval English design and the thirty-seven bells they play are English handbells.

## BISHOP REEVES FEATURED

★ The next two numbers of the Witness January 12th and 19th will feature articles by Bishop Ambrose Reeves of

Johannesburg on the Christian attitude toward atomic energy,



BISHOP REEVES

and its relationship to world colonialism.

It is his address at the recent synod, presented in its entirety.

## SEABURY-WESTERN RECEPTION

★ A concert of carillon, organ, instrumental and choral music will be featured at the

annual open house reception at Seabury-Western Seminary on January 15th.

Tea, tour of buildings, exhibits are also on the program—with wives of students running a nursery so that parents with small children may enjoy the afternoon without interruptions.

The Rev. Ralph Higgins, rector of St. Mark's, Evanston will preach at the service which closes the reception.

## RELIGIOUS CENSUS BEING MADE

★ A county-by-county religious census is being made by the National Council of Churches. It was begun earlier this year with the results promised for late 1956.

The cost for the study is \$100,000, with \$35,000 coming from a foundation and the balance from Churches affiliated with the Council.

## THEOLOGICAL EDUCATION SUNDAY 1956 January 22

At last the Church at large is awakening to the vital importance of our Theological Seminaries to the present and the future of the Church. The response to the BUILDERS FOR CHRIST program proves this. But here is but the beginning. Continued support is essential that our Seminaries may meet the encouraging increase in students with essential faculty and equipment.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 22nd, 1956, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this great cause to the generous and intelligent support of all our Church people.

*Aug. K. Shuman*

Presiding Bishop

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

## FISHER BACKS BOMB AS DETERRENT

★ The Archbishop of Canterbury in London said that Communism must be resisted by "every appropriate means" including the threat of the hydrogen bomb.

He added, however, that "when the bomb is used it becomes absolutely useless."

"It becomes as useless as a volcano which wipes out life and does no more," he said. "So long as it deters, it buys time which is the only thing that is valuable."

Archbishop Fisher spoke at a meeting of the Royal United Services Institute on "The Church's Answer to Communism."

"The Church recognizes that our statesmen and our country must, under God, take every possible political step to deliver us from the threat of Communism," he said.

"I believe it is true to say that the Church in the ten years since the war has largely approved all of the steps that our governments have taken both to preserve peace to the utmost and yet not to give an inch to the illegitimate demands of Communist states."

He said Communism was, at its roots, an "attempt to meet the course of history with a

faith which has become a political system."

"It is a bad faith," he said, "because it rejects the three necessities for man's salvation: that God is a participant in history, that man is a unit of value, and that there is a future life."

"These three necessities also are rejected by scientific humanism, which is a little more kindly and courteous than Communism but is equally bankrupt in its belief in man or in history because it leaves God out."

## FIRMS MAKE GIFTS TO COLLEGES

★ Business and industrial firms in Minnesota have sharply increased donations to the state's college fund association with presidents of nine colleges who attended a meeting in Minnesota expressing

belief that the Ford Foundation grants had stimulated the gifts.

President Gould of Carleton College at Northfield, closely tied with the Episcopal Church, declared that the Ford grants "will be a shot in the arm and will focus attention on the plight of the colleges." He is also a trustee of the Ford Foundation.

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Again the spirit of Christmas, the Christ spirit, enfolds us, and we wish and pray that the minds of all people hear and understand the great message: Glory to God in the highest, and on earth peace, good will toward men, and that in their hearts the Christ is reborn. Above all, we appeal to everyone to accept the Christ spirit as the foundation of our life; and not only on Christmas, but in our daily thoughts, words, and deeds!

The politicians on earth must also recognize that it is up to them to negotiate in a Christ spirit in order to succeed! There is no one who can force us to hate—and there is no one who can compel us to love—it is all up to us to decide which principle we shall set in motion, but for a true man, a sincere Christian, there is only the way of love! Thus we should judge all people, all politicians, everywhere, according to their deeds, and not to their well-selected, and often hypocritical, words.

"On earth peace, good will toward men!" Have we done our utmost to fulfill this great message? It is up to us to realize it by dedicating our daily life and activity to it, and by recognizing that there is a law that forever decrees that you

get what you give: love for love, hate for hate, good for good, evil for evil. This explains so clearly why the present world situation is not an accident. We are constantly preparing the way for whatever happens to us. So when nations prepare for war, they are inviting war to come—this is a century-old lesson history taught us. And it also taught us that if the minds and hearts of people are filled with warlike thoughts, war is inevitable. We must therefore make our actions conform to our words; we must think of peace, talk of it, and carry it in our hearts! Above all, we have to bring to life Christ's teaching, his spirit, for there is no other way to a world-wide justice, good will, understanding, and love in order to achieve a true peace for all his children, mankind.

MARY DEAN

*Churchwoman of Chicago*

The piece from I. F. Stone's  
Weekly which you ran as an edi-

torial December 15 was indeed a very devastating one. But why is it that a Church paper has to copy from a secular weekly in dealing with what is surely the most pressing problem of this world? Your editors are all clergymen—do you not have something of your own to say about the atom?

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