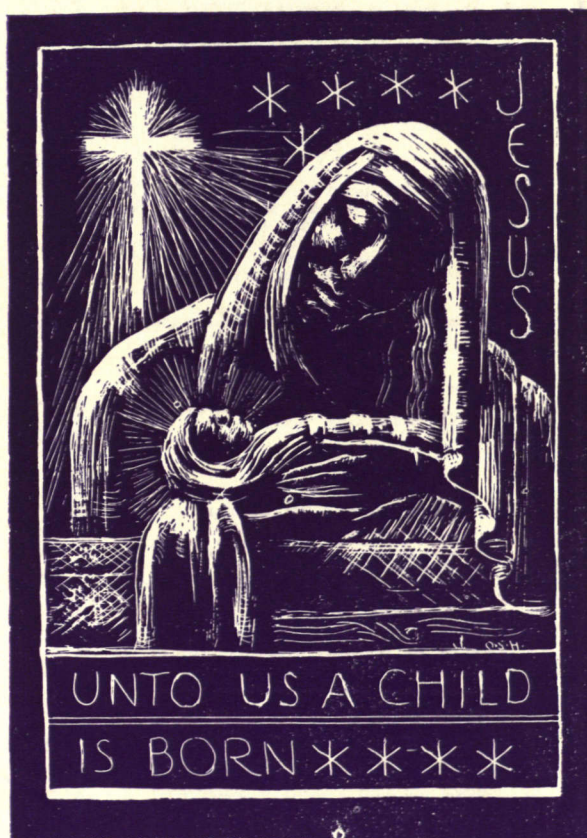


The **WITNESS**

DECEMBER 27, 1956

10¢



APPRAISAL OF THE PASTORAL

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communion 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

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

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8 and 9:30 a.m. Holy Communion, 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

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MOUNT SAINT ALBAN

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The Very Rev. Francis B. Sayre, Jr., Dean

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

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13 Vick Park B

ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector

The Rev. Frederick P. Taft, Assistant

The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.

Holy Days: 11; Fri. 7.

ST. JAMES'

117 N. Lafayette

SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Keeler, Bishop

The Very Rev. Sturgis Lee Riddle, Dean

"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.

Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL

SAN ANTONIO, TEXAS

Grayson and Willow Sts.

Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.

Wed. and Holy Days, 10 a.m. Holy Eu.

Saturday - Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

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, Wednesday, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle, Downtown

Rev. John P. Craine, D.D., Rector

Rev. Messrs. F. P. Williams,

E. L. Conner

Sun.: H.C. 8, 12:15, 11, 1st S. Family

9:30; M. P. and Ser., 11.

Weekdays: H.C. daily 8, ex. Wed and

Fri. 7; H.D. 12:05. Noonday

Prayers 12:05.

Office hours daily by appointment.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. A. Freeman Traverser, Associate

Rev. Richard C. Wyatt, Assistant

Sun. 8 HC: 11 MP; 1st Sun. HC; Fri.

12 N. HC: Evening, Weekday, Lenten

Noon-Day, Special services announced.

CHURCH OF THE INCARNATION

3966 McKinley Avenue

DALLAS 4, TEXAS

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: Wednesday & Holy

Days 10:30 a.m.

CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Alfred Mattes, Minister

of Education

The Rev. Donald Stauffer, Asst. and

College Chaplain

Sundays: 9, 9:30, 11 a.m., High

School. 4:30 p.m.; Canterbury Club,

7:00 p.m.

ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean

Canon Mitchell Haddad; The Rev.

J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat.,

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.

Story of the Week

National Council Asks Funds For European Refugees

★ Episcopalians were urged by Presiding Bishop Henry Knox Sherrill, to exceed an \$80,000 goal for aid to Hungarian and other Eastern European refugees.

The Church had been asked to raise \$80,000 as its share in the refugee relief campaign of Church World Service and the World Council of Churches. A total of \$2,000,000 is being sought in the appeal.

Bishop Sherrill spoke at a meeting at Seabury House of the National Council. He urged Episcopalians to contribute to the refugee fund through their local parishes.

The Church's division of Christian citizenship reported that it had received two grants from the Fund For The Republic. One for \$25,000 will be used for improving inter-group relations by bringing together representatives of differing cultural and racial groups to discuss subjects of common interest. The other grant, of \$19,250, will be used for a "Church and freedom" program, comprising exhibits, symposia, and worship services dealing with the Church's relation to freedom.

Cathedrals will be hosts in turn to the program which will begin on May 5, 1957 at the New York Cathedral and will end sometime in 1958 at Washington Cathedral.

John W. Reinhardt, director of the promotion department,

announced that the 1956 Church School missionary offering had reached a total of more than \$460,000 as of Nov. 30. The 1957 Church School Missionary offering will be devoted to work in Haiti, the mobile ministry and Negro work.

Mr. Reinhardt also announced that "Mission at Mid-Century," a series of missionary films produced by the National Council, was currently being carried by 100 television stations throughout the United States.

United Nations

★ A program of "visitation and orientation" at UN headquarters for Episcopalians in high school and college was approved by the Council. It will be administered by Mrs. Stephen K. Mahon, the Church's official observer at the UN.

Two projects were announced by the council's Christian education department. One will explore the possibility of short-term training for parish directors of religious education in the light of a continuing and growing demand for more trained workers in the Christian education field. The other will develop a Christian education curriculum to meet the needs of very small Sunday schools and Sunday schools here and

overseas serving cultural and ethnic groups "departing from the norm."

Army Chaplain Harry G. Campbell, just returned to the United States from a tour of duty in Korea, told the council he was discouraged by the "immoral behavior" of American servicemen there.

He said the strength of the Church is reflected in "what its individuals do when they are away from you," and laid the blame on poor Church training and education for spiritual maturity.

He appealed to the Church's armed forces division to help promote the armed forces service center in Seoul "to keep men away from prostitutes and remind them of what is good, holy and clean."

BISHOP MITCHELL SPEAKS OUT

★ Bishop Walter Mitchell, retired of Arizona, was a headliner at a meeting in Los Angeles on December 4th to protest subpoenas handed out for a committee of the House of Representatives to members of the local committee for Protection of Foreign Born. He is the honorary chairman of the group.

He declared: "Thanks to the Walter McCarran Act and the so-called Un-American Activities Committee, we have so far forgotten whence we sprang that if our Lord were to be here he would be deported, and if he were to apply for admission to the United States, he would be denied."

National Council of Churches

Extends Social Action

★ The National Council of Churches was urged to send a delegation of American churchmen to Communist China.

The request was one of a series of recommendations presented by study groups to the joint assembly of the council's divisions of home missions and Christian life and work. All of the recommendations were referred to council departments for implementation.

The proposal to send American churchmen to China declared that "the present impact of world affairs has revealed the remarkable significance of direct links of fellowship and sharing between Christians across national, cultural, confessional, racial and political barriers."

It embraced a proposal made earlier to the assembly by John A. Mackay, president of Princeton Theological Seminary. He reminded the Church leaders that contact had been made with the Churches in Russia, Hungary, Czechoslovakia, Poland and Romania. Then he said, "It is absolutely imperative that face-to-face consultation be arranged with churchmen in Red China."

Among other recommendations received by the joint assembly were:

Churches should study patterns of racial segregation and work with other social forces to assure access to public and private housing without racial or religious discrimination.

Cooperative strategic planning must consider the need for at least 2,000 new churches each year for the next twenty years at a cost of \$4-billion.

The Council should encourage expanded study by government agencies of the

implications of automation. Such a study should look toward a White House conference on the problem.

The Council should establish a commission on the Church and civic and political life. Such a commission would undertake a study of the proper role of Christians in this field, the formulation of ethical standards for Christian candidates and office holders, and the development of means of assistance for Churches and individuals working for Christian objectives in civic and political life.

Churches should be challenged to show renewed concern for the mental health of their parishioners. They should help in the provision of more adequate mental health services.

The Churches have a responsibility to help offenders against society by serving as Christian brothers to those before the court, on probation and parole, and welcoming to Church fellowship persons returning from courts and prisons.

LINK TENNESSEE WITH HUNGARY

★ Residents of the Knoxville-Clinton area are signing a declaration of conscience condemning "the violation of human dignity in Hungary and East Tennessee."

The declaration, drafted by representatives of several religious and civic groups, couples "denials of human rights in our own back yard" with "similar brutal denial of the inalienable rights of the people of Hungary." It refers specifically to violence at Clinton, Tenn. over integration in the Clinton High School.

The violence reached a pitch

when the Rev. Paul Turner, white pastor of First Baptist church there, was beaten by a group of pro-segregationists after he escorted six Negro students to the school.

The Rev. Charles A. Trentham of First Baptist church, Knoxville, said the document "gives the people of this area a chance to vindicate ourselves of the reputation we may have gained as condoning lawlessness."

Observing that "the heart of mankind throughout the world goes out in sympathy and compassion to Hungary's victims of Soviet brutality," the declaration adds:

"We would be callous, indeed, if we were to fail to note with equal shame the kindred denial of basic human dignity which lawless forces have perpetrated in our neighboring community of Clinton. And we must remember that the acts of the lawless few in Clinton have been overwhelmingly repudiated by the law-abiding majority."

"Just as the conscience of Clinton has been shocked, so has that of the South, indeed of the entire nation, not alone by the disregard for elementary law and order, but by the affront to human dignity and to basic moral and religious principles manifest in the harassment of the principal, superintendent and school board members, the stoning of innocent children, the beating of a leading Christian minister, and the economic and other pressures brought to bear on those who refuse to submit to such bullying tactics."

The declaration calls upon the people of Tennessee "to demand a halt to such lawless behavior."

SEEK FUNDS FOR DEFENSE

★ Prominent clergymen are among the sponsors of a fund to aid 150 persons, including several ministers, arrested for alleged contravention of the Suppression of Communism Act (Witness. 12/20).

Sponsors include Archbishop Geoffrey Hare Clayton of Capetown, Bishop Richard Ambrose Reeves of Johannesburg, two Senators and two former judges.

Sponsors of the fund said it "is not within our province" to express an opinion on the guilt or innocence of the defendants, whose trials are pending.

"We believe, however," they stated, "that in view of the unique significance of the trials all the accused should be able to secure the best legal representation available. We also believe that during the course of what will probably be lengthy proceedings, dependants and families of the accused should be protected from hardship and suffering."

The sponsoring committee expressed confidence that "many people of good conscience who know that every man is innocent until proved guilty in court" would respond to the fund appeal.

Any checks made payable to The Witness, marked African Fund, and sent to Tunkhannock, Pa., will be forwarded through our representative in London.

STUDENTS DISCUSS PROBLEMS

★ Students from twenty-six colleges in New England met at Lasell House, Whitinsville, Mass. to discuss the relations of the Christian student on the campus as viewed by psychiatry and religion, Nov. 30-Dec. 2. It was the annual New England provincial Canterbury conference.

Dr. Graham Blaine of Harvard gave the opening talk on

the compatibilities and incompatibilities of religion and psychiatry. The next day the Rev. John Crocker prefaced the discussion groups by reading two short stories concerning situations that might be faced by students. Each of the three discussion groups was led by a psychiatrist and a clergyman and the students discussed the approach to these problems from the point of view of how the psychiatrist and the priest would deal with them.

NEW ORGAN AT CAMBRIDGE

★ A new three-manual organ was dedicated at St. John's Chapel of the Episcopal Theological School, Cambridge, on December 10th.

The new instrument is known as the friends' organ for it represents a gift of a large company of people who through a quarter of a century have been aiding the school through annual gifts. For the last three years the organ has been the special objective. In former years the friends of the school have helped the seminary through providing scholarships for graduate study, modernizing of buildings and supplementing salaries.

Having provided the organ they have now set out to raise funds to enlarge the school library which is quite inadequate for a school twice as large as it was when the present structure was built.

CONFIRMATION ON BISHOP DEN

★ The report published here December 13 that Bishop Kimber Den of China has been released from prison has been confirmed. Word has also been received from the office of the Archbishop of Australia that he is well.

A further report will be presented here soon.

OUR LADY OF THE BELL

★ The Our Lady of the Bell organization of Roman Catholic women telephone workers is sponsoring a "dial-a-prayer" program of spiritual messages in Denver.

From 300 to 600 persons dial every day to receive the recorded messages which are changed frequently. Each contains a spiritual thought plus a prayer.

A sample message is: "There is only one way to true and lasting peace. That way is God's will. The man who lacks interior peace either wants what God does not want him to have, or refuses to take what God wants him to take. One who does his best to embrace God's holy will will receive Christ's peace.

"All-wise Creator, You know what is best for me. Everything which you permit in my life is good for me in some way. You do not ask me to understand all these things but only to accept them because you permit them. Your holy wisdom is part of my life and I shall accept it daily by following your decree. Amen."

PRESIDENT WILL TAKE OATH ON SUNDAY

★ President Eisenhower will take his second term oath of office at a private ceremony in the White House at noon on Sunday, January 20th. He will thus become the first President of the United States ever to be sworn in on a Sunday.

The President decided to take the oath on a Sunday because of the tense international situation. He will repeat the oath at noon on Monday in a public ceremony on the steps of the Capitol. The Monday ceremony will be broadcast and televised throughout the world.

CENTURY-OLD CHURCH CELEBRATES

★ St John's Church, Prairieville (now Eolia), Missouri, celebrated this fall the one-hundredth anniversary of the completion of its building in 1856, with a service of thanksgiving and a basket dinner.

The parish was organized in 1846 by a number of families who had come overland from Albemarle County, Virginia, in the decade or so preceding that year. They had come with their families and their slaves to settle in Pike and Lincoln Counties and among their first concerns was for the Episcopal Church in which most of them had worshipped in Virginia. Their first services were held in the open around a walnut cross planted in a grove of trees. Later they worshipped in a log school house. Bishop Kemper first visited them in 1837. Bishop Hawks held the first confirmation service in the home of John Warner Bankhead, a great grandson of President Jefferson.

In 1856 the congregation erected their house of worship at the town of Prairieville. Most of the work must have been accomplished by slaves owned by the members. During the days of the Civil War the parish found it difficult to assemble for worship and it is recorded that Bishop Hawks was unable to visit the parish for four years.

In the 1880's a railroad was constructed connecting St. Louis with northeast Missouri. This bypassed Prairieville by about a mile, and a station was located at a stop called Eolia. The town of Prairieville soon disappeared, and St. John's now stands today in the open country surrounded by its cemetery and a grove of trees.

The Rev. David Coombs of Louisiana has ministered in Pike County since 1923, and

holds regular services in St. John's. The sermon on the centennial occasion was preached by Mr. Coombs' son, the Rev. Richard Coombs of Salinas, California, Dean-elect of St. John's Cathedral, Spokane, Washington. Bishop Lichtenberger and Archbishop Rehkopf participated in the service. The Archdeacon is a great-grandson of one of St. John's former rectors, the Rev. Dr. Charles J. Jennings. Introduced during the service were several children who are members of the sixth generation to worship in St. John's.

NO ROOM IN THE INN

★ Regret that American Negroes "of very high culture and intelligence" who recently had been dinner guests in his home were refused hotel accommodations was voiced by Edward F. Paget, Anglican Archbishop of Central Africa.

"It may well spell disaster for Central Africa if this condition is permitted to continue," he said in an address to the annual synod meeting of the Mashonaland diocese.

The Archbishop criticized the government for delaying the establishment of an interracial area in the capital city where people "of all races and creeds can meet spontaneously and naturally." Legislation making possible the setting up of such a center, principally for government and diplomatic personnel and "educated members of other races and colors," was passed recently by Parliament.

"Our multiracial parliament of the Church, with its 60 years or more of experience in the growing together of the races into a true Christian partnership," the Archbishop said, "proves that barriers can be broken down, prejudices overcome, and fears dispelled."

Following his address, the

synod adopted a statement calling for the abolition of the legal color bar and urging the creation of areas open to all citizens regardless of race or color.

KEELER SCHOLARSHIP AT SHATTUCK

★ An anonymous gift has started the Stephen Keeler memorial scholarship fund at Shattuck School, Faribault, Minn.

The donor while a student at Shattuck was confirmed by Bishop Keeler in the school chapel. Upon learning of the bishop's death last Sept. 25, he sent a contribution to the Rev. Joseph M. McKee, school chaplain, saying that he hoped others would join him in building a sizable fund.

BEDELL LECTURES AT KENYON

★ Glanville Downey of the Dumbarton Oaks research library of Washington, D. C. gave the Bedell lectures at Kenyon College, December 12-13. He was a member some years ago of an expedition for the excavation of Antioch in Syria.

The topics of his lectures were "Pagan influences on Christianity" and "Themistius and the defense of Hellenism in the fourth century."

PARENTS INSTITUTE FOR PARISH

★ The Good Shepherd, Clinton, Mass., recently held an institute for parents. It was an all day affair, arranged by the Rev. Edward I. Swanson, rector, who shared the program with the Rev. A. Raymond Smith of North Grafton, Mass.

Parents compared notes to find some of the answers to questions that confront them. Babysitters, a box lunch, a catered dinner were provided thus allowing parents to stay all day—relaxed.

EDITORIALS

Christianity & Christmas

CHRISTMAS, when you come right down to it, does not have very much to do with Christianity. Its date, the winter solstice, was borrowed in the fourth century from the worship of the Persian soldier-God Mithras, who had gotten himself identified with the sun; and the Mithraists, unlike us, really believed that the phases of the sun had religious importance. Of its symbols, the star is borrowed from Babylonian astrology, which many of us no longer believe in; the tree from Teutonic worship of a vegetation-God. The event it commemorates is thought by most Protestant scholars, including your editor, to be a mythological construction; and the second figure of that myth bears a suspicious resemblance to the ancient mother-goddess who, under the name of Isis, was sweeping through the Roman world in the first century of our era.

One gathers that religions in general have trouble keeping their festivals from getting out of hand. The popular religious festivals in any Latin country bear practically no relation whatever to Christian theology. Hanukkah, which few Gentiles had heard about a decade ago, has acquired some suspicious-looking candles and gift-wrappings, now that the American public school has officially adopted the religious Christmas. Hinduism has solved the problem by having one religion without festivals for theologians, and another one with all sorts of festivals for ordinary people; but this does not seem to be the optimum solution.

And yet the strange thing is, that even for those of us who try from time to time to act like theologians, Christmas is the only festival (apart from Halloween) with which our emotions are fully involved, from the child up. Let us face it, no child takes Lent seriously: he knows it is a time when grown-ups try to persuade each other, and him, to go to church more, etc; but deep down he knows it really doesn't count. So there is nothing really different about Easter except perhaps an Easter-egg. Good Friday is the day when Daddy gets off work at noon to listen to awful long

sermons; the child does not know, but will not be surprised to learn, that the sermons on the (partly legendary) Seven Last Words were an invention of the Jesuits in 16th-century Peru, to take advantage of the religious impression which a recent earthquake had made on their converts. And you will draw a complete blank on your Sunday-School class if you ask them about Whitsunday.

Not that the civil year is richer in memorable feasts. Since home-fireworks have been banned by a government solicitous that children, at least, shall not set off explosions, the Last Day of School far outweighs the Fourth of July. Thanksgiving is just when Grandma comes and we have turkey. And there is no school on Washington's Birthday. And that's about it. All the touching English and European superstitions about Lady Day and Midsummer's Eve and the rest are gone, and Valentine's Day is following them into limbo.

It is of the first importance to try and see these things through a child's eyes again. Because the images and symbols that move us most deeply were all fixed in us when we were children. The only festivals which move a child are those which introduce an obvious difference and excitement in his daily schedule. So let us be honest with ourselves, we are not anywhere near so deeply involved with Easter as we are with Christmas and Halloween. Even a child whose earliest memories are of looking through the soggy spring woods for the earliest flowers, hepatica and bloodroot, Jack-in-the-pulpit (the purple ones boys, the green ones girls), "wild oats" and all the rest, does not draw the real connection with Easter: he was never encouraged to bring Solomon's-Seal to Church on Easter Day, but at Christmas even kitty got a catnip mouse.

Halloween is the one time in the year when we believe in a sort of Life After Death: even very small children understand obscurely that the Jackolanterns and pictures of witches are just covering up for the fact that really it is dead people who are walking around outside; that those dead people are like gods, or perhaps have even turned into gods; and that those

gods are "holy"—they are frightening, fairly powerful, possibly dangerous, but still one wants to find out more about them. From what our anthropological friends tell us, we gather that those beliefs are the oldest and most universal form of religion; and we are happy to feel that we have not wholly repudiated that strange but indispensable past.

What of Christmas?

BUT obviously we are evading the current question. What do we discover that we really believe on Christmas Day?

On Christmas the pagan world (as distinct from the primitive world of Halloween) once more comes to life again. The tree-god of the North joins us at our hearth; the archetypal Minoan mother-goddess again becomes our patron; we visit the Planetarium, and again believe that the heavenly lights are of infinite meaning for man's life; and amidst this propitious company the yearly redeemer-God is born. All society feels his presence: offices are closed, even Puritans sing in public, our friends drop in for a drink; the ideal social existence of the Greek Polis, the Italic village, the Germanic tribal encampment is recreated as, for an instant, the golden age of Saturn returns.

It would be difficult to affirm positively that all this has anything to do with the real teaching, action, or suffering of the historical Jesus. But it is beyond doubt that the pagan world, turning from its dying gods to Jesus, saw in him a summing-up of all its holiest ideals, and immortalised them in this way. It is also beyond doubt that the best ideal of all paganism was always fatally flawed, one way or another and that this is remedied in the Christmas ideal. But the question remains, Is there really anything Christian about Christmas?

Because the whole business about the Prince of Peace is, pretty obviously, a lie, even though a religious lie, as our front pages make clear. It does not turn out on January 1st or January 7th that society or human nature has been reconstructed; any more than Roman society or character was reconstructed during the age of Jesus' contemporary Augustus, which you might call the Christmas of the ancient world; although a great poet, Vergil, thought that it was going to be. Are we any more the better off for pretending, or hoping, yearly, that our world and our-

selves have been made radically different and more acceptable? Can we possibly regard Christmas as a sort of practice which in time we might learn to extend throughout the year?

No, not really. It takes about six weeks to stockpile the materials for a proper Christmas; and already by January 1st we are running out of them and feel like going back to work. It can only exist for a brief season; it's not a habit that might extend itself indefinitely. The great benefit that we can see about Christmas is precisely what makes it pagan; that it makes you so thoroughly dissatisfied with the rest of the year and of the world, and look for something better. That something better did in fact emerge from the midst of the pagan world; but only by operating along lines directly opposite to the pagan world. And, so to speak, Christianity is going to the goal that Christmas suggests; but not along the route that Christmas seems to suggest.

This will provoke the obvious retort: "The editor of the Witness is a Puritan who doesn't really believe in holidays". No. The editor of the Witness is a pagan, imperfectly disguised (like Christmas itself); living in the midst of pagans, imperfectly disguised. Obviously those pagans are going to have holidays, and if they don't have Christmas will have a much poorer one. But after all, even the Scots were unable permanently to abolish Christmas; there's little danger of that.

The real danger is of being led astray by Christmas to think that there is a real likelihood that the Prince of Peace will come obviously and soon; bringing peace and that we could do something to help him. Something like the United Nations or clearing slums or religions observances or Church unity or teenage centers. But it is all thoroughly wasted effort, or worse, unless it first comes from a purification of our will and renunciation of all efforts to run God's Providence for him; two items not conspicuous among the Christmas preparations in our home town.

Mr. Eliot has recently come out with a poem in favor of Christmas trees, which in fact we are sending to some people; but he is the same Mr. Eliot who said "You must go by a way wherein there is no ecstasy".

Appraisal of the Pastoral

By Kenneth Hughes

Rector of St. Bartholomew's, Cambridge, Mass.

WOULD to God our bishops had stuck to their original intention not to issue a pastoral at the close of their last meeting. Our Church, then, would not have been compromised by the revoltingly partial pastoral they did eventually issue. The Church should show no partiality in its moral judgements and exposition of Christian truth. Like the God for whom it speaks it is no respecter of persons or of governments. Judgement cuts both ways where evil doing is concerned.

Our bishops are rightly "outraged at Russian tyranny in Hungary." They term it well,—"ruthless slaughter." But they have only "misgivings" over allied "unilateral action" which resulted in similar slaughter of Egyptians. We are told to be "humble" in our judgement of the allied powers lest we be too "harsh and blind," but "self-righteousness" is evidently justified when we judge Russians. The "profound Christian truth" no longer holds. It is to be applied only to our friends. And the justification for this partial application of "profound Christian truth" is; we too may one day be tempted to act in their "dangerous and to-be-avoided" way were our own national interest at stake. Does not Russia invoke the same national self-interest our bishops point to in extenuation vis-a-vis our likely conduct were the Panama canal threatened? Our bishops are little better than the erastian patriarch of Moscow who had much to condemn in the Middle East,—“the treacherous actions of the aggressors against Egypt”—but nothing to say about his government's repressive actions in Hungary.

And should our prayers be partial for the Hungarians only who unquestionably suffer for freedom's sake? Why did not our bishops ask us to pray also for the Egyptians? Mothers and wives in Egypt, too, grieve for their many dead, also slaughtered by aggressors. Their land is humiliated by three foreign armies of occupation who still (at the writing of the pastoral) refuse to leave in defiance of the United Nations. Can it be because Africans dared to say "no" to white men and challenged white supremacy? Is this another

instance of what Canon Raven called "the intolerable arrogance of the white man?"

"Without common obedience to (U. N.) authority," the pastoral says, "there is no liberty." Since this is true, the allied powers, by taking condemned unilateral action, have put themselves beyond the pale of the "free nations." They have openly spurned that freedom which our bishops wisely insist is an essential antidote to anarchy. They are in the same lawless category with the Soviet Union. And yet, the pastoral urges "a relationship of mutual respect and trust" with these contempters of the United Nations,—our custodian of freedom for all peoples.

The Implications

OUR bishops have not examined the moral or theological implications of seeking "relationship and understanding" with evil doers who endanger the peace of the world no less than the Soviet Union. This called-for "deepest understanding and sympathy" for manifest aggressors is for the purpose of combating world Communism. To that we say "amen" but must also ask, respectfully; How can Satan cast out Satan? Our way of life, our cherished traditions, to be sure! But they cannot be maintained by "playing most foully for it." Expediency makes strange bed fellows. There can be no sincerity in our prayers for the United Nations if we forgive, thus off-handedly, those who defy it. Forgiveness is always costly; without a prior repentance it is definitely immoral. And it is even more reprehensible when a "quid pro quo" bargain is or may be contemplated: We forgive you for going into Suez for, one day, we may want to go into Panama to protect our national interests.

Our bishops, in asking us to face the present crisis "honestly," have pointed to nothing practically higher than connivance at, if not acceptance of, an expedient ethic of national self-interest. That was the callous justification given by Mr. Eden in Commons for his government's invasion of Egypt,—so many pounds sterling of "English shipping, exclusive of cargo, daily in the Canal." Our bishops might have cited another "profound Christian

truth," to wit: all the shipping and all the cargo in the world is not worth the life of one African or the least of God's children. There is no reason to doubt that our bishops (by the example they cite of honest facing of the international facts and the reason they adduce for forgiveness) are ready and willing to bestow, in advance, an anticipatory forgiveness on the United States government should it take unilateral action were its national interests in the Panama Canal Zone threatened. Should war thereby eventuate we could easily find a justification. I submit: To reduce right and wrong to a matter of whose ox is being gored is the ultimate anarchy. And yet, our bishops say they are against anarchy and for world order. Frankly, I am puzzled by their "godly judgement."

Lord of the Earth

THE God whom we worship is the Lord of the whole earth. He judges all its peoples with his impartial truth. But our bishops have made him out to be a partial, pro-Western god. This is that primitive paganism which reduces God to a tribal or (today) national deity. The divisiveness which this paganism engenders leads to conflicting loyalties and eventually to war. Our bishops, if they follow the logic of their pastoral, will have to condone war "in the national interest." So too will everyone who has created God in his own image and for his own interests. It is because even we clergy, blinded by self-interest, do not really believe that it is he who hath made us for his purposes and not we ourselves for our purposes that Mark Twain still rings so true: "Preachers, shoulder arms!"

And we will, too. Some of us under protest, to be sure, and with the reservation that war be made as "humane" as possible; for the prophets of the Lord of the whole earth still cry, unheeded, in the wilderness of the nations' sin: "Hear O Israelis, Americans, Russians, Frenchmen, Englishmen, Egyptians, Hungarians, et al, the Lord thy God is one, and him only shalt thou serve!"

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for First Sunday after Christmas

St. Matthew 1:18-25

"He shall save his people from their sins."

Jesus was a miracle of God. That is what St. Matthew is saying in this story. God sent Jesus. God chose his parentage. God assigned his mission and in keeping with that indicated his name.

When God acts it is always according to a plan and consistent with prior action and purpose. That pattern is revealed in scriptural history. Scriptural history is therefore predictive both by implication and by explicit statement. This is the thinking which leads to the recognition of events as prophetic fulfillments. So tremendous an event as Jesus' life could be comprehended by the scripturally thinking early Christians only in this context. The event came first, afterward reflection on it and the attempt to find meaning in terms of prophecy. Whether the asserted fulfillment was always in the particulars in accurate accordance with the original language of the ancient text did not invalidate the general point of view.

When St. Matthew says (v.22), "now all this was done" as a fulfillment he meant much more than the domestic scene he describes here. Verses 22 and 23 should be taken as a parenthesis, or better still, read after verse 25 as signifying the prophetic meaning of Jesus' whole life and mission. The passage cited in verse 23 is the Greek version of Is. 7:14. The Greek Old Testament (the Septuagint) was the Bible of the early Christians. That Jesus' birth was miraculous was believed first, then came the effort to find an Old Testament antecedent by means of which it could be presented to the Jews as something in keeping with the nature of their own history.

The detail of the virgin birth has been allowed to distract from the whole interpretation which St. Matthew is presenting. His thought is that the manner of Jesus' birth, including the family situation, is for the Jews a sign analogous to the sign given to King Ahaz and his nation (see also Isa. 8:18). At that time the nation was in grave danger and

the prophet trying to reassure them predicted that a young woman (so the Hebrew; the Greek uses the word "virgin") would give birth to a boy who would be named, Immanuel, and asserted that God would cause this to happen as a visible guarantee of his deliverance of the nation. Just so, Jesus was born as a sign of deliverance to the Jews. Not only the birth, but Jesus himself is the Saviour of the people.

This is the heart of this lesson: Jesus was born to a mission which his name expressed, and **he was true to his name**. The name, Jesus, is the Greek form of Joshua, which means Helper or Saviour, and is resonant with reminiscences of the hero, Joshua. St. Matthew and his people knew from experience the salvation wrought by Jesus. He came to them by Holy Spirit. He came into the world by Holy Spirit. It was God's doing. But the argument hinges ultimately on the evidence of the saving from sin. From today backward is the sequence of the conviction. Because we experience Jesus as Saviour, himself a miracle given to man, we see the episode of his birth as miraculous consistent with the whole. There is little strength in the reverse argument.

Joseph is surprisingly prominent in this scene. He must not be forgotten. His was really an important function. He accepted Jesus, legitimized him, named him. That is actually what must be done in the contemporary event of the holy birth in a person's heart or in society. The fruit of the Holy Spirit is often slain by an action or attitude which rejects the unusual or the unconventional in oneself or in others. In order that the embryonic experience attain a full growth those involved must be willing to think on these things (as Joseph did, v. 20). Then there must be an affectionate reception, and yet a restraint upon one's own aggressive impulse to intervene ("he took . . . his wife. . . but knew her not . . ." v. 25). Finally, there is the conscious, intelligent interpretation and identification. This is the complete acceptance and grateful witness. The child is named, and now he is fully part of the family. Now he can live his life.

Gospel for the Epiphany

St. Matthew 2:1-12

"Lo, the star . . . stood over where the young child was."

The Feast of the Epiphany completes the

drama of the Nativity. Christmas celebrates Jesus' arrival; Epiphany marks his appearance. It is as when a VIP arrives in a city. He is known to be there, but he is in the waiting room of the depot or in the house of his host. Then in an electric moment he steps out for the expectant crowd to see him. This moment is his epiphany. Jesus' birth was his arrival in the home of his own people; now at Epiphany he comes out, as it were, to be seen by others.

This exhibition of the Christ to others is the theme of St. Matthew's artistic tableau. All of its characters and parts are significant. The "wise men" represent the Gentile world. They are "magi", that is, the wise men of the Zoroastrian religion of Iran. They expected a Saviour to come as a kind of Messiah and engaged in astrological observations to find the sign of his coming. The various Jewish expectations of Messiah were widely known. In them, too, a star-sign was prominent (Nu. 24:17; Testament of Levi 18- " . . . and his star will rise in the heavens"). The scribes and Pharisees are the official students of scripture. All these are hopeful searchers. And the star?

Of course, the young child was himself the star. The light in the sky is the reflection of his glory like the spot of light thrown upward by a search light, though the light over Bethlehem was seen only by those who were watchers. Out in the distant world anxious hearts saw the star in their expectations and teachings; then it was the Hebrew scriptures that pointed to Bethlehem, and then they saw the star leading the way to the house of the child. Herod is the devil in the plot. He embodies the spirit of that selfish nationalism which defeated the ultimate search and slew its own hope for the future.

Along with the nativity scenes this picture composes the prelude to the Gospel of St. Matthew and prepares the reader to understand that its appeal is to a missionary vision and action. Its arrangement leads through successive stages of preaching and action designed to offer a textbook on Christian missionary themes and principles. The conclusion is reached in the powerful commissioning of disciples to go into all the world as preachers of this message. Realized now is the prophetic hope,

"The people who sat in darkness
Have seen a great light."

And for those who sat in the region and shadow of death

Light has dawned." (St. Matthew 4:16; Isa. 9:2) When we see the whole purpose and nature of the Gospel we can understand the meaning of this particular starry scene.

A great constellation has occurred. The wisdom of the East and the ideals of Israel have met. The desire of the ages has come. This is the "star-lit hour of mankind". This is Stefan Zweig's German title of the book which in English is published as "The Tide of Fortune". In his foreword he spoke of the "dramatic instant when crowded spheres are generated in a flash. Always creative, it is in such tense moments of compressed formation that the artistry of the historic process is revealed; for though a million energies animate our world, it is only in these explosive incidents that their significance becomes unmistakable".

St. Matthew has seen this celestial brilliance of the life that prostrates the wise among men in the homage of adoration and worship. He is himself a wise man who reads well both the parchment of books and the dreams of men. Above all else he knows God's history and God's son. He is a poet who experiences the thrill of vision as did Keats when he first read Chapman's Homer and described his feeling as

"...like some watcher of the skies

When a new planet swims into his ken."

Epiphany today gives the opportunity again to see the brilliance of the Life, and having seen, to reflect it out to others. We see it in the poetry of this passage, complete in itself, but also as the dramatic overture to the evangelistic opus. Is not the star still shining? Are not people still seeking, gazing, travelling, finding? We are the Matthews who see it today. "We have seen his star." **Christ is owned by mankind.** All kinds, Jews and Gentiles, shepherds and wise men find him. Of course, the "wise man of the East" has farther to travel, but what riches he brings!

This day is the high opportunity, indeed, the intended occasion, not only for a poetic vision but also for a great missionary manifesto, perhaps particularly, for beginning a series presenting from the evidence of the history of religion: one, the search of mankind and, two, the guiding of that search which has led to, three, the discovery by mankind of Jesus as the Christ of Jew and Gentile,

"the hope for which the ages groaned!"

The Witness omits the first number in January.

Hence this issue contains two Gospels. The January 10th number will feature the Gospel for the First Sunday after Epiphany, and one each week thereafter.

Why The World Finds Chaos

By Bishop Irving P. Johnson

Founder of The Witness

IN HIS little book on "The Psychology of Insanity," Dr. Hart relates an incident. A certain man complained bitterly that a certain peal of chimes was discordant and irritating. As a matter of fact, the chimes were in perfect tune and were particularly sweet.

The man had a complex which perverted him so that he called good, evil, and harmony discord. Why was that? Because he disliked the clergyman in whose church the chimes were hung; therefore, he disliked the chimes. A little root of bitterness had so spread that it enveloped his whole being and everything was colored by this prejudice.

So, you will find a large proportion of the human race inflicted with incipient madness. Their judgment is perverted by

their complexes of human prejudice. You will find Republicans and Democrats alike who refuse to acknowledge that any one in the opposite party has any virtue. You will find financiers and laborers who have a similar complex. So, Protestant and Catholic are unable to see good in any act pertaining to the other faction.

Such complexes are substitutes for reason and destitute of charity. Those who hold them frequently think that they do so in the name of the Lord, but there is nothing to justify this assumption.

It was the Pharisee and not the Christ who was the victim of these complexes. It was the Pharisee who felt such contempt for the Samaritan, who was the heretic of his day. Christ saw whatever was good in the Samaritan without compromising his heresy. "Ye

worship ye know not what," was his declaration about the religion of the Samaritan, but in several instances he spoke approvingly of good Samaritans.

To the Pharisee there were no good publicans; Christ found some. To the Pharisee the woman of the town was hopelessly outcast; Christ found some that he could forgive.

In fact, it was such a complex that prevented the Pharisee from seeing any good in Christ. He wished to crucify Christ, not because Christ was evil, but because Christ ruthlessly violated all of his favorite complexes.

The Pharisee lived on these complexes. They saved him the necessity of thinking about that which he disliked and of forgiving those whom he detested. Christ could make no impression on such natures. He only irritated them. They hated him because he refused to be a party to their unreasonable prejudices.

Good Will

THE spirit of Christmas is the spirit of good will. It is hostile to inveterate prejudice. It breaks down the barriers of caste and makes of one blood all nations, sects, cults, and complexes.

To Scrooge, who had a money complex, it was not Merry Christmas but merry humbug. Any merriment that cost him money was incomprehensible to him because it cost money.

To the bitter radical, Christmas is an irritation, because it rebukes hatred and condemns bitterness.

To the one-compartment mind, Christmas is incomprehensible because the spirit of Christmas cannot be reduced to a syllogism or confined to one idea.

The world has taken kindly to Christmas for several reasons: Christmas helps trade, promotes jollity, is different from the rest of the year.

But Christmas sentiment is very different from Christian principle, just as far as the sentiment produced by an actor is from the sentiment produced by real poverty. It is luxurious to shed tears over a mythical orphan on the stage, but dreadfully dull to help the real orphan in the alley.

How often it is that the luxury costs much more than the reality!

So, Christmas as an incident in life is very different from a Christian spirit as the controlling principle of a life.

How shall we observe Christmas? We will

knock off work and give the day up to enjoyment. Fine. We will give expensive presents to our family who have much, and something to the poor who have little. Very good! We will have a good dinner and some merry games, and see that the children have a good time. Excellent!

But yet, Christmas is Christ's birthday—the day on which we should remember him.

How? By giving something to somebody in his name. Good! if we really give it in his name.

But, lest we forget! He said, "Do this in remembrance of me."

Surely we have not celebrated his festal day unless we have given him that which he most desires.

And what does he most desire? That we shall give him "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

It is not enough that we give him things, or that we give things to others; he wants us to give him ourselves. And this does not mean merely that we think of him, or sing about him, or even listen to a sermon. It means that we lay ourselves on the altar of his sacrifice. It means that we join the offering of ourselves to his offering of himself, and this we do when we present ourselves to him in the service that he commanded us to observe.

You may get something of the spirit of Christmas and leave him out, but you cannot observe the day and forget him.

Christmas Eucharist

AND what is involved in your Christmas Eucharist? Is it not that you are in love and charity with your neighbors? That whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness. That you smash your complexes. That you try to find the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in his spirit of "peace on earth and good will to men."

Hard! Of course it is hard.

Whoever said that it was easy to get the mind of Christ?

But it is important. I can assure you that it is most important for this mad world that we get rid of our complexes and put away our bitterness. It is important that we do not add to the chaos of human selfishness, but become

a force for forgiveness in order that we may experience forgiveness.

I am sure that God never attempted to create anything as difficult as the Kingdom of Heaven. He can speak the word and things obey him—but he speaks the word to men and they curse him. He can so order things that they follow the immutable law which he gave them. But he asks men to love one another and they fill the whole world with the clamor of their complexes

It is true that there is a limit to God's omnipotence, and that limit is that he cannot force men to love him or to forgive one another. Even when he so loved us that he gave his Son, we so loved ourselves that we slew his love.

Greater love can no man show than to give his life, unless it be when a father or mother gives the life of a beloved son for a cause.

God so loved us because there was no other way that we could learn to love him. He gave us his best that it might bring out the best in us. And that best we find in opening the doors of our hearts that Christ may be born therein, and then opening those doors again that the Christ in us may go out into the world to do Christ's work among men.

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now, and if you do not get rid of that bitterness you will find it exceeding hard to meet your Lord when he comes again.

The world needs Christ, but clings to its bitterness, and so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating all bitterness from our own hearts, and this we can do only at the shrine of Jesus Christ.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THERE is a little Mission Church in Boston, Massachusetts. It is St. Stephen's, and, with the aid of the Episcopal City Mission, the rector, the Rev. Robert M. Cook, conducts a vacation school.

But what is there about that that should make it a subject for a "Pointer?" Just this: it offers a wonderful example of the church in

action in the field of racial relations. The children who come to the school are drawn from many nationalities and races. Italian, Syrian, French Canadian, American, white and colored.

They live in a neighborhood which has been described as "indescribable, a city of rooms, not homes. There's a bar on every corner, and the drinking is sodden, never gay. Drunkenness at nine in the morning! Drunken women, muttering obscenities! The alleys are full of refuse and garbage. The children are vital and healthy, thanks to the Red Feather agencies."

In such a place has the Church a witness to bear? Surely. But how shall it bear it? Not many enter its doors or ask for its sacraments. It must go to the people.

But how? A preaching mission? No, this little church isn't equipped for that. But it could and did hold a vacation school and offer to the children who came happy play and creative work. There was one little girl "with braided pigtails, very responsive to affection, talkative when interested and free in easy informality but struck dumb by a formal question."

She drew a picture of a plane dropping bombs and captioned it, "This won't do."

She had put in three words the Church's answer to the Bomb. What priest could do as much? But, like Fr. Cook, he might give the children a chance.

One Step at a Time

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

THERE was a coalminer one time who in walking through a dark cavern underground placed on his shoe the light which he usually wore on his cap. In this way he could see to take one step through the thick darkness, and then having taken that one, he could see to take another one.

There are times in life occasionally when we have to move forward seeing only a short way ahead. Then when we have taken one step, we can see to take another step.

It is encouraging to know that we always have enough light to see to take one step. Take that step, then, and the step beyond that will be visible, and in time the way may be clear ahead.

Rules For Prayer

By Philip H. Steinmetz

THERE are many people in this world who long to pray but sometimes almost fear to. They are hesitant because they have doubts about just how far prayer may go; just how long it will take in meditation to reach God; just how far God will hear and answer their prayers.

I suggest several ways to relieve our anxiety about prayer:

First: there must be a true relationship between the individual who prays and God. The individual must give his life for God. He must become completely dependent upon God in prayer, accepting God's will as his will.

Second: when we come to God in prayer, we must come with a disposition of humility. We who are weak must come humbly to him for strength. We cannot dictate to God.

Third: when we pray, we must pray with confidence in our hearts that God will hear us. If we pray for sunshine and get rain, we must

be confident that it was God's will that it should rain. Our confidence in God can be strengthened by remembering the words: "Nevertheless, not my will but thine be done."

Fourth: when we pray, we must have love in our hearts—love for God and for our brethren.

A daily habit of prayer is not an easy thing to attain, but it can be done. The great answer to prayer is the power to pray more. If you have never prayed before, begin today. It only takes fifteen minutes sitting down or kneeling in your home or in a church to quiet down your whole system which has been ravaged by the frustrations and irritations of a normal working day.

Try praying daily and see how differently you feel.

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By Robert S. Trenbath

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

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PEOPLE

CLERGY CHANGES:

FRANK MAPLES, formerly vicar of Trinity, St. James and St. Andrew's, Cuba, Mo., is now locum tenens of St. Paul's, Palmyra, and St. Jude's, Monroe City, Mo.

H. EVANS MORELAND, formerly rector of St. Mark's, Denver, is now rector of St. Andrew's, Amarillo, Texas.

DONALD B. KLINE, recent graduate of the chaplain school, Fort Slocum, N. Y., has been assigned to a post in Korea.

WILLIAM P. BARRETT, recent graduate of the chaplain school, Fort Slocum, N. Y., is ass't post chaplain at Fort Carson, Colo.

FRANCIS M. HAMILTON, formerly vicar of St. Peter's, Casa Grande, Ariz., is now curate at Christ Church, Coronado, Cal.

LLOYD M. SOMMERVILLE, formerly rector of St. Mark's, San Diego, Cal., is now ass't at St. John's, Los Angeles.

JAMES D. KNICELY, formerly curate at St. Mark's, Glendale, Cal., is now rector of St. Paul's, Hamilton, Montana.

ALFRED LE POIDEVIN, formerly rector of Trinity, Poultney, Vt., is now ass't at Trinity, Lenox, Mass., and vicar of St. Helena's, New Lenox.

JOHN J. PAULSEN, formerly ass't at St. Andrew's, Wellesley, Mass., is now rector of Trinity, Milford, Mass.

HUMPHREY C. DIXON, formerly rector of Christ Church, Ottawa, Ill., is now rector of Grace Church, New Lenox, Ill., and vicar of St. Paul's, Manhattan.

GROSVENOR NEEDHAM, formerly curate at St. John's, Mt. Prospect, Ill., is now rector of Christ Church, Ottawa, Ill.

WILLIAM E. BLEWETT, formerly vicar of St. Mark's, Moscow, Idaho, is now rector of Christ Church, Henrietta, Mich.

EDWIN W. TAYLOR, ass't in the St. Louis City Mission Society and chaplain at Missouri Hills, correctional institution for boys, is now honorary canon of Christ Church Cathedral, St. Louis, and serves

on the cathedral staff in addition to his other duties.

ROY J. SCHAFER, formerly rector of Trinity, St. Charles, Mo., is now ass't at St. John's, Sharon, Pa.

WILLIAM F. HAYS, formerly rector of St. Mark's, Jonesboro, Ark., is now rector of St. Paul's, Newport, Ark.

E. PERCY BARTLAM, formerly rector of St. Stephen's, Liberty, Texas, is now rector of St. Mark's, Jonesboro, Ark.

FREDERICK W. LEECH, formerly rector of St. Paul's, Marion, Ohio, is now rector of the Incarnation, Cleveland.

EDWARD W. JONES, formerly ass't at Grace Church, Sandusky, Ohio, is now vicar of Christ Church, Oberlin, Ohio.

DAVID S. STAMBAUGH, formerly curate at Trinity Cathedral, Cleveland, is now rector of the Epiphany, Urbana, Ohio.

SAMUEL E. BLACKARD, senior at Episcopal Theological Seminary in Kentucky, is now rector of the Ascension, Frankfort, Ky.

CALVIN R. MILLER, formerly in charge of the Ascension, Mt. Sterling, Ky., is now rector of St. Paul's, Newport, Ky.

ORDINATIONS:

The following were ordained priests by Bishop Donegan on Dec. 17 at New York Cathedral: EDWARD J. BEREY, vicar at Sloatsburg; KENNETH W. COSTIN, master at Kent School; CYRIL F. COVERLEY, ass't at Christ Church, Bronxville; WILLIAM F. FAHSING, vicar at Tomkins Cove, Ft. Montgomery and Jones Point; THEODORE R. GRACIA, ass't at the Holy Comforter, Kenilworth, Ill.; DAVID P. KERN, ass't at St.

Andrew's, Beacon; RICHARD G. SHEPHERD, ass't at St. Paul's, Woodbury, Conn.; WILLIAM J. TURNER Jr., ass't at St. Simon's, Buffalo, N. Y.; JAMES C. WALWORTH, ass't at Christ Church, Rye; ANDRE TREVATHAN, ass't at Incarnation Chapel, New York.

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The following were ordained priests by Bishop Burrill on Dec. 21 at the Cathedral of St. James, Chicago: CHESTER D. BOYNTON, curate at Christ Church, Winnetka; ROBERT ELDRIDGE, curate at St. Luke's, Evanston; PAUL H. ELMEN, curate at St. Mark's, Evanston; VINCENT P. FISH, vicar at Fox Lake and McHenry; ROBERT C. HARVEY, vicar of St. David's, Aurora; ROBERT D. JOHNSON, curate at St. Peter's, Chicago; DEAN P. RICE, curate at the Atonement, Chicago; DONALD M. SHIELDS, ass't at the Chicago cathedral; WILLIAM A. SADLER Jr., doing graduate work at E. T. S.; EDWIN E. SMITH, curate at St. Thomas, Chicago; SHELDON M. SMITH, curate at Trinity, Highland Park; GEORGE T. SNELL, curate at Grace Church, Oak Park.

The following students at the Church Divinity School of the Pacific were ordained by Bishop Blöy on Dec. 19 at the Church of the Angels, Pasadena: RUSSELL WHITESELL, deacon; JOSEPH D. REDINGER, former Congregational minister, deacon; JOHN F. DUFFY, former Roman Catholic priest, received as priest.

DAVID S. GRAY was ordained deacon by Bishop Higgins on Dec. 15 at the Providence Cathedral. He is on the staff of Grace Church, Providence.

ANNIVERSARY:

GUSTAVE A. C. LEHMAN, rector of St. Mary's, Denver, was honored by parishioners and clergy on October 29th, the 59th anniversary of his ordination to the priesthood.

DR. SCHILLING MAKES A CORRECTION

★ The author of "Now Hear This" informs us that in his comment on the Gospel for the Fourth Sunday in Advent, where he wrote:

"Whom ye know not" is directed not to baptised Christians.

should read

"Whom ye know not" is directed now to baptised Christians.

Those who are filing these articles for possible use in sermons will please make this correction in the issue of December 13th.

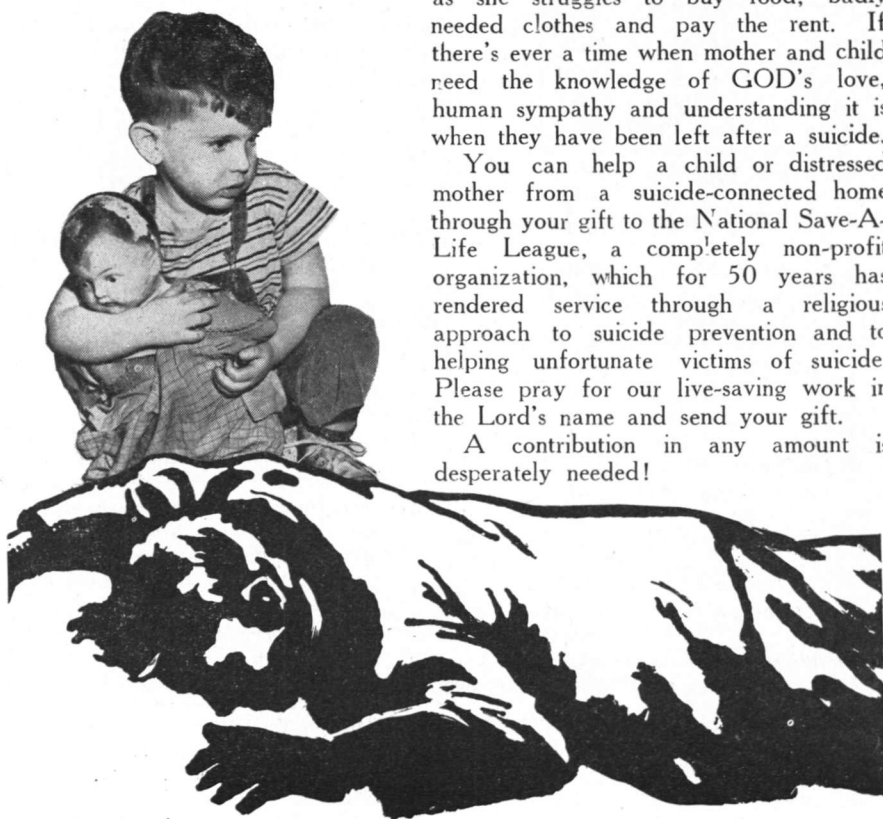
"Daddy Won't be Coming Home Again"

WHEN a little boy who dearly loves his daddy is deprived of that parent through suicide, he often suffers a wound in his soul that may never be healed! Daddy's home-coming always looked for with shouts of "Daddy's home, Mommy!" is explained with the tragic words "Daddy won't be coming home again."

All too often the mother has a complete nervous breakdown and loss of faith as she struggles to buy food, badly needed clothes and pay the rent. If there's ever a time when mother and child need the knowledge of GOD's love, human sympathy and understanding it is when they have been left after a suicide.

You can help a child or distressed mother from a suicide-connected home through your gift to the National Save-A-Life League, a completely non-profit organization, which for 50 years has rendered service through a religious approach to suicide prevention and to helping unfortunate victims of suicide. Please pray for our live-saving work in the Lord's name and send your gift.

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W-1

BOOKS...

Kenneth Ripley Forbes

Book Editor

The Organization Man by William H. Whyte Jr., Simon & Schuster, \$5.

This is a sociological criticism of the new capitalistic collectivism, in which the Corporation becomes Big Brother, and for which the young train by receiving "How To . . ." courses instead of an education, with the emphasis on How - To - Adjust - to - Others - Smoothly.

Mr. Whyte's humor is so poker-faced, and some times his thoughts and sentences are so involved, that it is not always easy to know what he is kidding. Two of his innocent lampoons have turned into hoaxes in spite of what he thought adequate safeguards. One was the wonderful corny advertisement about the good old Amurrican way of life; Fortune magazine had many requests for reprints of this.

Another is contained in this book; it is the handy Universal Card, giving all sorts of information about the card holder, including his rating on personality tests for intelligence, extroversion, and so forth. "With the Card, society will be protected from people who question things and rock the boat." Many took it seriously.

Clergy will find the study of the *Organization Man* at Home useful - revealing. Organization men themselves should be particularly attracted to a valuable appendix entitled "How To Cheat On Personality Tests."

—Hugh McCandless

The Coming World Civilization by William Ernest Hocking. Harpers. \$3.75

Lewis Mumford savs of this book: "No other American thinker has dealt more competently with the central issues of our age, alike in politics and in religion. His new book, *The Coming World Civilization*, offers both a summation of his own life and a fresh beginning

for ours. This book is a challenge to his contemporaries to realize the meaning of their own situation and to weave their individual lives, and that of their country and their religion, into a more inclusive pattern, as wide as the planet itself."

This is a description and a personal accolade by one who himself has thought and written extensively and eloquently in the same field and should carry great weight for the philosophically minded reader. The present reviewer, however, ventures a mild caveat that this is a difficult book for the plain, garden variety of reader, untrained in the niceties of philosophical speculation and analysis, to cope with. The author's much earlier and larger book, *The Meaning of God in Human Experience*, is a great deal less difficult to comprehend and to digest.

Friends, Romans, Countrymen by Howard Gordon Clark. Morehouse-Gorham. \$1.25

This pamphlet deals in an interesting manner with the perennial "Roman Question". Its author is the dean of the cathedral of the diocese of Harrisburg. I think that its chief merit is the fact that it has gathered together in small compass careful statements of all the chief controversies between the Episcopal Church (and the Church of England) and the Roman Catholic Church. Prior to its publication, one was obliged to dig into a considerable number of fair-sized books to find the necessary material relevant to the general subject in its various aspects. Here we have in condensed form all the essential facts necessary to implement the argument for the essential Catholic quality of the Episcopal Church, its democratic nature and its legitimate independence from the Roman Catholic Church.



Useful examination is also made of some of the more dubious modern accretions in the doctrine and discipline of that body. In spite of the brevity of this little treatise, there is very careful

documentation in its historical treatment.

A good addition to the parish priest's library and for inquiring folk in other communions.

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BACKFIRE

AUSTIN PARDUE

The Bishop of Pittsburgh

Thank you for the article in the November 29 issue of *The Witness* on the evangelization of the workers. It would be a case of false humility if I did not say that we are delighted to have you give so much credit to us in the diocese of Pittsburgh concerning the leadership we have given in the field of strengthening the work of the Church in industrial areas among working people.

However, the author of the article, the Rev. G. Paul Musselman, sparked a similar movement in Detroit which spread throughout the Church at the same time that SPIM was being developed. Paul was chosen to be the executive secretary of urban and industrial work by the National Council and a wiser choice could not possibly have been made. He is a born evangelist for the cause, a man who is qualified by virtue of the fact that he has lived, worked and served among working people and is no mere intellectual theorist. His approach has been realistic and down-to-earth because he went out among the churches and into the industrial areas and studied the problems of the Church and the working people from the grass roots on up.

Furthermore, he selected the Rev. Richard Hardman as his assistant and that was also a wise move. Dick Hardman has been rector of what is probably the largest industrial church in the United States and has been an outstanding

success in his appeal to the people who work in the mills.

Thus, I cannot allow this opportunity to pass by without saying that Paul Musselman and Dick Hardman compose a team in the field of urban-industrial work which is unbeatable.

Congratulations to the Department of Christian Social Relations for the wisdom it has shown in picking such men to lead us in a field which the Church had all but forgotten.

J. ORD CRESAP

Clergyman of Way, Mississippi

Just want to compliment you on the editorial *Treason of Intellectuals* (Dec. 6). This editorial should be published in pamphlet form and given wide distribution. It contains a jolt for the intellectual leadership of our country and is needed.

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The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 27th, 1957, 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.

HENRY K. SHERRILL,
Presiding Bishop

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