

The **+ WITNESS**

DECEMBER 17, 1964

10¢



Editorial

An Old Fashioned Christmas

Articles

Bethlehem in Today's World

Wolcott Cutler

Toujours La Politesse

Hugh McCandless

NEWS FEATURES: Clergy and Lawyers on
HUAC. Report from Congo. Hearing on Miss.

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Evensong and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.

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 12:10 a.m.; Wednesdays and Saints Day, at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7 (7:30 Saturdays and holidays)
Daily Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday), 12 noon; Sunday, Holy Communion, 9 and 12:30; Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandles, Vincent Anderson, Clergy

John Fletcher, Student Chaplain

Lee Belford, Philip Zabriskie, Thomas Gibbs,
John Danforth, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3S)
Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.

One of New York's
most beautiful public buildings.

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.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LANDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; W. NORMAN PITTINGER; WILLIAM STRINGFELLOW.

EDITORIALS: - The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIRE; MASSEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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



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

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.
Wed. and Holy Days: 8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service. Holy Days, 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

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

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL

AND ST. GEORGE

St. Louis, Missouri

The Rev. Jack E. Schweizer, Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy Communion at 12:10. Tues., Wed., and Fri., Noonday Prayers at 12:10.

Sunday Services: 8 and 9:15 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service, 5:30 Evening Prayer and Sermon.

Leaflets for Your Tract Display

HOLY MATRIMONY

By Hugh McCandles



BISHOP PARSONS ANTHOLOGY

Edited by Massey Shepherd



25¢ a copy

THE WITNESS

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.



THE PRAYER BOOK Its History and Purpose

By Irving P. Johnson



Ten for \$2

Tunkhannock, Pa.

stood a panel of interviewers, remote from the Miss. conditions personally, but evidently wrapped up in a zeal to right the wrongs that were being expounded.

"That's right . . . that's right . . . that's right." Nodding his head, Henry Reaves, a 62-year-old farmer from Holly Springs, gave assent to a statement by Suffragan Bishop Paul Moore:

"If there has ever been a crystal-clear indication that a concern with civil rights is a Christian duty, we have seen it here . . . The reason that poverty like this exists in Mississippi is that there are no civil rights in Mississippi," the bishop had said. "This connection is the most important thing we have seen this morning."

The audience also participated.

"You mean to tell me there are no Christians in Mississippi!" a gray-haired woman shouted from the audience. "Are things really that bad down there?"

What first sounded like disbelief led to the Southern woman's report that she had found the same conditions in Washington. She explained that for years she had worked with Junior Village here, a government-run facility for homeless Negro children.

"I've tried to get money for years to run a decent place, but the Senator in charge of appropriations for the District gets so downright nasty when I talk to him about it at times, I just walk out in disgust."

Her outburst came when Henry Dixon, 34, a "farmer and freedom fighter" from central Mississippi told how he was unable to find a physician to set his broken shoulder "because I didn't have no money."

"Are things really that bad down there?" she asked. "Are there no Christians in Mississippi? I'm from Charleston

(S. C.) and that's a pretty rotten place, but are things really that bad in Mississippi?"

In concert, and half aloud, the two men and seven women on stage held that things are just that difficult for Negroes, especially those lacking funds.

Dixon, who said he completed the 8th grade, reportedly two years above the average for Negroes in Mississippi, said that because he had to wait so long to get his arm set properly, in Vicksburg Oct. 3, his 10 children and wife were going hungry because he could not work. He had broken his arm in January, 10 months earlier, he said.

He continued: "I couldn't get no doctor to wait on me because I couldn't pay. So I went down to the welfare people and said, 'We just hungry. I can't work because of this shoulder and I ain't got no money to get it fixed with.'"

He was able to receive food for his family during the winter months, but in April this was terminated. Due to his inability to work, he said, he was unable to store up provisions against the prospect of getting some early crops from his 27-acre farm.

Finally, Dixon said, he was able to get three days of work a week at 30 cents an hour, hoeing cotton on a white man's farm 15 miles away. On the remaining days he tilled the four acres he was allotted for cotton production, his only cash crop.

Six of his 10 children are in school, the rest being under age. All share a one-room shack — "Daddy's house" — with four children in one bed, four in another, and two sleeping with him and his wife. He said he had hoped to build two more rooms on the house, but hasn't got the funds to do it with, although he can gather a few discarded boards here and there.

Mrs. Fanny Lou Hamer, next

to speak, confirmed that conditions, particularly in rural parts of the state, are generally as bad as Dixon described them, except that in some shacks the children have no mattresses on which to sleep.

She described her own three-room home in Ruleville: "It looks like it was built three years after Columbus discovered America. In the winter, we have to chink up the cracks with cotton to keep from freezing. But it's better than the houses in the rural areas where you can stand in the middle, look in any direction, and see outside through the cracks."

One woman related how her grandmother and grandfather received old age assistance for a specified amount. An inspection by officials later, she said, revealed the pair had an old refrigerator and couch. They had their pension cut seriously, with the officials maintaining that because they had these amenities, the need for the larger amount did not exist.

Others, the Negroes testified, were told to sell their homes to be eligible for benefits. Upon selling their homes, the amounts they were to receive were considerably reduced, the officials backing the move because the recipients thus had acquired a bank account.

By this, and foreclosure pressures against them, many of the Negro farmers who do own land lose their land to whites, it was charged.

At times the panel had difficulty getting the point of its questions across to some of the Negroes, first stating them in the manner they are accustomed to in daily business activities among professionals here.

But in much the same way one who is trying to get a point across to a foreigner who knows only a modicum of English, the questions were painfully rephrased; even the point was

missed by some of those trying to answer them.

The spontaneity of the answers and the apparent honesty of those questioned gave ample evidence to the audience that the answers they gave were their own.

John T. Kenna, of the family life bureau, National Catholic Welfare Conference, one of the panelists, summed up the need and presented the challenge: "It is apparent that what the poor of Mississippi need is leadership. And that leadership, for the most part, will have to come from the clergy. Such groups as the National Council of Churches, the National Catholic Welfare Conference, and various Jewish organizations, must impress upon church people and government leaders the need for action. We can help meet some of the physical needs of the people, but now that we have the civil rights act to use as a tool, we must take what steps are necessary to see that its provisions afford the Negro of Mississippi his just lot in life."

Sponsored by the Student Nonviolent Coordinating Committee, the "hearing" was designed to impress government leaders of the need for appropriate action to alleviate the needs of the poor in the South and to allocate funds, food and clothing before winter.

The Rev. Walter Fauntroy, pastor of New Bethel Baptist church here, represented the Southern Christian Leadership Conference which is headed by Dr. Martin Luther King. Besides the church-related panelists, the government, labor groups and Howard University participated in the unique dialogue.

Got Action

Secretary Freeman is said to have been shocked by some of the things revealed by the Negroes — hence the meeting

of top officials mentioned above. Here are a few things uncovered:

When Dixon was asked why he did not apply for a loan from the Farmer's Loan Administration to build a house: "I didn't apply because I thought I would lose my land too. All they (the FHA) want you to do is to miss one payment and the white man takes your land." No regular member of the 82 FHA county committees is a Negro, even though Negroes constitute 62% of the farm population, and committee members are appointed by the federal secretary of agriculture.

There is no Negro on the agricultural stabilization and conservation committees. They decide how much land a farmer can plant. They are elected but when Dixon was asked why he did not vote he said he did not receive a ballot.

Food is supposed to go to impoverished families through the surplus food program. Sometimes county officials do not request the food from Washington because they know 90% of it will go to Negroes. It was also revealed that food that is requested has a way of being side-tracked into white retail stores where it is sold. In Washington, Fannie Lou Hamer, who ran for Congress on the Freedom Democratic Party ticket, said she had never seen butter among the surplus food although it is supposed to be there. When a relative of hers went to the local grocery store, he came back with a crate in which butter had been packaged. It bore the label, "U.S. Surplus Food — Not for Sale."

Secretary Freeman has already ordered an investigation of the surplus food program. He has also promised to appoint Negroes to the committees running the Farmer's Home Administration and the crop allotment program.

He promised further to estab-

lish an ad hoc Negro advisory board to report on how all of the departments programs are run. Each county will have one Negro advisor and they will meet monthly, expenses paid, with a department consultant from Washington in each of Mississippi's six congressional districts. The consultants will then return to Washington to report directly to Secretary Freeman.

COMMISSION FORMED ON DELTA MINISTRY

★ Bishop Paul Moore, who had a leading part in the unofficial hearing on Mississippi reported above, is chairman of a 25-member commission on the Delta Ministry. The announcement was made at a meeting of the General Board of the National Council of Churches, which met this month in Des Moines.

The long-range program, aimed at aiding both Negroes and whites, is being supported by Churches throughout the world.

Evicted

Headquarters is in Greenville but the agency has already been evicted from its quarters and officers have been unable to find space in the white section. Space is being sought in the Negro community, board members were told.

To date community centers have been opened; a medical van staffed by three nurses is giving instruction in hygiene and nutrition; food and children's clothing will be distributed Christmas week; citizenship classes are being held, including voter registration.

Plans described for the literacy program include a programmed teaching process being developed by a New York data processing research organization. Some \$250,000 was being sought to put the process into operation.

EDITORIAL

An Old Fashioned Christmas

CHRISTMAS — what is to be said about Christ in the world in 1964? Christ in Vietnam—Christ in Mississippi — Christ in the Congo — Christ in Harlem — Christ, too, in Congress.

Over a quarter of a century ago, Jerry Studert-Kennedy, the great padre of world war one, wrote a piece for us about Christmas. Read it. Then think about Christ in the world — wherever you are, or wherever your imagination can carry you. There are two or three news reports this week, which, we think, should help bring the sorrow and suffering of the world into your heart and home.

Home, sweet home. I think for my part I could sum it up in those three words. They are short words with long meanings. Poets and masters of language have tried to express what they can mean and failed. They reach down beneath the powers of speech and find the silence of the soul. A home, a place into which I can come, shut to the door, draw the curtains, bar the world out, and find a refuge. But there is a danger in that. A home should be more than a refuge — a place to which I can go to get away from the world. Deep down within me there is something which does not want to get away from the world. I do not want to bar it out of my home, because I cannot bar it out of my heart. I love the world.

Love does indeed begin at home, but it cannot end there if it be true love. There is something mean and selfish about the home that is merely a refuge. To be so happy at home that one has no care for the homeless is to make of home not heaven, but the ante-room to hell. I was asked once to write down what I would do if I had a million pounds. I thought for a good while but nothing would come into my head but three strange verses of poetry:

I would buy me a perfect island home,
Sweet set in a southern sea,
And there would I build me a paradise
For the heart of my love and me.

I would plant me a perfect garden there,
The one that my dream soul knows,

And the years would flow as the petals
grow,
That flame to a perfect rose.

I would build me a perfect temple there,
A shrine where my Christ might
dwell,
And then I would wake to behold my
soul,
Damned deep in a perfect hell.

There is a great truth in those last two lines. The beautiful picture in the first two verses and a half is not a beautiful picture really, because it is an utterly selfish picture, and selfishness is not, and never can be, beautiful. There are a good many homes that look beautiful enough, but there is this narrow, rotten selfishness eating away at their hearts. I have been in such places. There is everything you could wish for in a fine, well-ordered house. They are jolly, and there is plenty of pleasure, laughter, and fun. And yet there is something hard and vulgar about the very air you breathe. They get on all right together, these people, because they have all they want and do not ask much of one another. But there is no depth in them. They have barred the sorrow and suffering of the world out of their hearts and out of their home. There is in their lives no place for sacrifice. They do not know what it means.

However much I work and give, however hard I try, there is so very little that I can do in the face of what needs to be done. The world does not bear thinking about. I must forget it. I often feel like that, and yet it will not do. I cannot rest content with the happiness that forgets. That brings me to what Christmas means to me. The birth of Christ. There is in him a new kind of happiness which remembers, always remembers, but is happy still.

There are those two kinds of happiness in the world. The happiness that remembers and the happiness that forgets because it dare not remember. The happiness that forgets is the cheaper and more popular brand. There is a lot of it about at Christmas-time. There are millions who keep Christmas without Christ. I do not envy them. If Christmas only means Bank Holiday and a day of pleasuring, it is a poor thing.

I am old-fashioned. I find the joy of Christmas in a church. There is a quiet hour early on Christmas morning, when mother and I kneel

down to pray, and there is someone there to meet us. I am sure of that. I am as sure of his presence as I am of hers. Christ can be born again on Christmas day, and we can say with quiet joy and certainty: "Unto us a child is born, unto us a Son is given, and his name shall be called Wonderful." That is the meaning of Christmas. Emmanuel. God with us.

Without that hour of quiet communion Christmas would mean but little to me. Well, you can have that without going to church or chapel, you say. Maybe you can. But you cannot have it without thought and prayer. You cannot have him unless you seek him. And there is a certain preparation to be made, too. It is plain and simple, but it must be done. You must be sorry for any dirty thing you have said, or thought, or done. You must be ready to forgive those who have done you wrong, and you must want to lead a white life. Those are the conditions, and there is no Christmas without them. You should also have sought out someone in need and done your best to help wisely and generously.

Then take the one you love the best and seek the Christ that you may take him home with you, and he may make it home, sweet home.

All this is very old-fashioned, but Christmas is old-fashioned. Love is old-fashioned. Goodness is old-fashioned. Prayer is old-fashioned. Such things do not change, thank God. The Christian religion is not really anything that can be said; it is Someone to be met, and loved, and worshipped. It is a peace that passes understanding, and that, therefore, passes speech. I do not believe in Christmas without the Christian religion; it is no good. The secret of Christmas is known only to those who want very much to be good and desire the help of Christ to make them so.

Only in Him can I find home to hide me,
Who on the cross was slain to rise
again;

Only with Him my comrade God beside
me
Can I go forth to war with sin and
pain.

BETHLEHEM IN TODAY'S WORLD

By Wolcott Cutler

Clergyman of Cambridge, Mass.

OUR FUTURE DEPENDS ON OUR RESPONSE TO GOD'S CONCERN FOR HIS WORLD

WHO BUT A CHILD — or an unschooled shepherd — can feel the full beauty and deepest joy of the manger scene? One really must look to the least corrupted, perhaps even to the least informed, of our primitive intuitions for the kind of holy imagination that can conceive the unique appeal of the Christmas story.

One has only to look back to one's own childhood joys to recall at least in part the thrill of one's earliest reaction to the Yuletide music and a simple creche. To an untutored soul, nothing is too good to be true, and the most lovely religious sentiment imaginable is simply too good not to be true. For this reason, among others, there is always a particular appropriateness in a Christmas greeting card that links childhood

with the Bethlehem scene. We need again to become as little children to sense the reality of God's taking human form, experiencing the limitations of humanity, and ultimately suffering everything that humans suffer.

For this, one needs must acquire again a high degree of childhood's faith, by which we do not mean what the White Queen in "Through the Looking Glass" described as believing "six impossible things before breakfast," but rather the completeness of trust which a happy childhood makes natural. Blessed indeed are those who can so put their whole confidence in the sublime drama of Bethlehem.

ON THE OTHER HAND, who but an ageing adult — or the wisest of the Magi can sense the

contemporary concern of God for whatever currently happens to life on earth? Whenever a Herod plots the elimination of his real or supposed adversaries, some sensitive Joseph will yield a listening ear to the ever-ready divine warning. When an Antipas commits adultery with his brother's wife, the divine displeasure makes itself known to some attentive man of God who is thereby emboldened, like John the Baptist of old, to raise an accusing cry. When human evolution reaches the point where chattel slavery needs no longer to be endured, God waits no more to put it into the hearts of a John Woolman and his listening Friends to initiate a beneficent revolution.

The older we grow, the more clearly it becomes apparent that the loving God who made himself manifest in captive Judea nearly two thousand years ago, is now at work in heaven and on earth, reaching for the minds and quickening the wills of all who are responsive to his purposes.

Is colonialism no longer required by economic or political circumstances? God finds an effective agent in the devout Hindu, Mohandas Gandhi.

Is woman's role in society expanding too slowly? God's benevolent intentions discover the radiant Eleanor Roosevelt.

Has America clung too long to her outmoded racial prejudices? God speaks to the obedient heart and gifted mind of Martin Luther King.

Is the promising United Nations in danger of going the way of the discarded League? God reveals in a modest, but consecrated statesman of Burma, Mr. U. Thant, an effective spokesman who is hardly to be denied.

God in His World

IT TAKES a degree of maturity to see that God is still entering our world through human agents. The uniqueness of the perfect Incarnation did not end the divine intervention in human history. God's will still erupts on earth through human beings. The Holy Spirit speaks actively and with appropriate and timely messages to each successive generation. The particular message is in each case limited by the individual capacity and the personal responsiveness of the human hearer; but the message affects contemporary life in realistic ways that are not to be denied.

Our business, therefore, is to learn from the Christmas story, not only how to trust our private concerns to a loving Father, but even more importantly, how to become better agents of God's concern for our contemporary world.

Is our society being undermined by selfish re-criminations resulting in violence? God has the answers to such a deplorable state, if only you and I will listen for them, and conduct our lives accordingly. The extent of our personal influence may seem to us infinitesimal; it is not for us to judge the outreach of God's power. What is needed from us is not political cleverness, but a listening ear and an obedient will. The wisdom that comes from above yields the insights that carry persuasion. Our business is to study, to debate, to abandon partial notions, to grow humbly through experience, to risk trial and error; and to leave the outcome to a wisdom greater than our own.

To Avoid Annihilation

THE OUTSTANDING NEED of the world today, of course, is to avoid thermonuclear annihilation. Here, certainly, the will of God must be sought. The selfish wills of individual men or of rival nations can hardly be expected to provide the answers to our threatening situation. But God's will is not easily identifiable or easily adopted. The combined efforts of many receptive minds will be required if mankind is to learn how to organize the world. And the examples of countless disciplined lives will be needed to show the new patterns of international cohesion.

In all of this, both rarely gifted leadership and rarely obedient followership are now called for. The grass roots in society will be as essential to lasting progress as genius in high places. Every last or least one of us will be needed for the playing of a manly part in this great struggle. Not only must private citizens acquaint themselves with the political issues and personalities for whose choice they are responsible; but in the civic issues of each local community, we must help decide how to affect the atmosphere in which the new generations are growing up. Is Dallas, Texas, inclining to violence of speech and action? No one who lives there can be excused from an important share in the evolving climate. Is the Boston electorate stubbornly blind to the urgency of improvement in our racial patterns? A heavy burden of responsibility rests on every one of us who knows better.

In short, a life and death struggle is always taking place at the very doorstep of each one of us. This is true for all mankind, whether of the Christian faith, of one of the other religions, or of no recognized faith at all. The Holy Spirit, "which spake by the prophets," is always and

everywhere, our needed guide. The unselfish devotion to the highest conceivable ends is the universal requisite for effective social advance.

A 17-year-old Japanese girl writes to her pen pal in America, words just as important in this struggle as any coming from an Archbishop of Canterbury. I quote:

"My heart was filled with intense sorrow when I heard the shocking news that your President had been assassinated by a ruffian. I extend to you my heartfelt condolences . . .

"A few years ago, Diteman of the Socialists was killed by a boy of the right-wing in our country. I think whatever may happen it is the wrongest to kill others.

"We don't have a mouth only to eat, we must

talk enough and we will understand the deep heart, the true mind of one another.

"I think the young must lead the world to be quiet and in peace. So let us join hands."

God's Love

WHAT CHRISTMAS has that is so special for our world's needs is the ineffable promise and reminder of the depth of God's loving involvement and concern in this his world. We who are Christians are here promised love that wipes out our failures in the past, overcomes our weakness in the present, and provides a sure guidance for the future, — depending only upon our responsiveness and obedience and complete faith.

What more do we need? What further could we ask? The response is always up to us. The issue lies in the unforeseeable hand of God.

TOUJOURS LA POLITESSE

By Hugh McCandless

Rector of the Epiphany, New York

THE STORY TOLD LAST CHRISTMAS AT THE FAMILY SERVICE AT THE EPIPHANY

MY FRIEND, Squadron O'Toole, knows like everyone else that the good and the bad come along together. Last December, for example, his school report described him as a very mannerly boy; but his dancing class report said his manners were much too casual. Good manners are very confusing; they seem to get much more complicated and more important when the ladies are around. He never thought about manners at school, except that there was one boy there he thought was too polite to be trusted. At dancing class he had merely tried to give the appearance of uninterested condescension. He always wore a half sneer there to hide the fact that he had to count onetwothree onetwothree onetwothree to himself all the time.

Most of us would prefer to be called the worst rascal in the world than be accused of not knowing the right fork to use, so Squadron began to think deeply about manners. He asked the Vicar for his definition and the Vicar said manners were little bits of brotherly love. This has nothing to do with forks, I think; the Vicar is

rather unworldly. But anyway, Squadron decided that this would be the politest Christmas he had ever spent.

Well, as I said, the bad comes along with the good. Squadron and his little sister Flotilla were filled with almost pure joy when they were invited to Cousin Bullfinch's after-Christmas party. I wish I had been invited myself, but so many children want to go that only useful grown-ups are allowed to come.

What Cousin Bullfinch does is take all the cartons and packing boxes that presents come in, from his house and all the neighbor's houses. He is an architect, and he builds a marvelous city with these in a field in back of his house. He makes towers and portcullises and paints on windows and stairs and doors. Then, when the spectators have all assembled, he sets it on fire. It is like the Last Days of Pompei and the 1812 Symphony and the Chicago Fire all in one. I hear everybody just has to shout "Wow!"

THE HITCH about this almost perfect invitation was that Squadron and Flotilla were to ride out

to the country with Cousin Curtis. They couldn't imagine a less suitable person to be invited to a bonfire. Cousin Curtis is terribly critical. When someone in the family keeps correcting someone else, the other person says, "You are feeling very Curtis-y this morning, aren't you?" When he was little, Squadron thought this was the origin of the word courtesy, and this may have put him off manners for a while.

The great day came, and Squadron thought that at least Cousin Curtis would inspire him to be polite. Squadron helped Flottilla into the car so tenderly that she said in astonishment, "I am all right! I have not lost the use of my limbs!"

"I am only being polite," he snarled back. When she recovered from the initial shock she adjusted completely to this revolutionary situation, and became quite demanding.

Cousin Curtis was in his usual form. He honked his horn at drivers who did not suit him. He told the children he was still worked up about the Christmas card he had received from the boys who delivered his newspaper. The printed greeting on the card said, "Christmas always brings thoughts of you." Apparently, the boys had thought that this was a bit too impersonal, so they had added, "Merry Xmas, from Aldo and Mike, your newsboys." Cousin Curtis was not at all bothered by the pointedness of this little reminder, and he did the proper thing about it. But he did include a stiff note about the impropriety of spelling Christmas, Xmas. Well, the rest of his conversation on the trip was similarly improving and painful, but they were soon there. Anyway, the biggest concern was how Cousin Curtis would get along with Mr. Wetter.

Mr. Wetter

MR. WETTER was Cousin Bullfinch's good friend and garbage man. He was also an officer in the local volunteer fire company. He had always been so helpful about cleaning up the mess that he had become an important guest at these affairs. Mr. Wetter had his own kind of good manners — nothing was ever too much trouble for him. He was always giving up his day off, or leaving home without breakfast, or staying out all night, if anyone needed help.

Anyway, there was Mr. Wetter, out in the field, handing out fire-extinguishers to the few grown-ups. He had brought his own contribution to the city on the form of a cardboard church with stained glass windows cut from Christmas cards. It was ugly as all get out. But that wasn't what

bothered Cousin Bullfinch, in spite of his own good taste. Cousin Bullfinch's idea of good manners was to try and have everybody happy and at ease. He was afraid Cousin Curtis would be offended if they burned a church, and Mr. Wetter would be hurt if they didn't use his masterpiece. He said to Cousin Curtis, "Do you mind the idea of burning the church? What do you say to that, Curtis?"

Cousin Curtis took one look at the church. He decided it didn't look like an Episcopal Church. "Why," he said affably, "When I see it burning, I shall probably say, 'Holy Smoke!'" Everybody laughed loudly, because Cousin Curtis did not joke much. And when Mr. Wetter found that Cousin Curtis had an extra fire-extinguisher in his car, one that really still worked, his respect was unbounded. The two spent the whole afternoon together, and once Squadron heard Cousin Curtis say to Mr. Wetter, "Well any man in your profession, who is more or less of an engineer, like you, knows city-planning from a very important and practical side."

Great Success

COUSIN CURTIS lent Squadron his fire-extinguisher; but — *toujours la politesse* — Squadron passed it along to Flottilla. Manners can be costly, to the point of self-sacrifice. But he consoled himself with the thought that if things got really exciting she would scream and hand it back. Also, he had forgotten his gloves, as usual, and he was glad to be able to keep his hands in his pockets.

The bonfire was a great success. Just as the church and everything else was blazing away at its height, a huge explosion took place at the foot of the tallest tower. This was caused by a pile of fire-crackers that had been confiscated by the fire department the preceeding July. Down went the tower, trailing flames of incandescent glory, and everybody shouted "Wow!" Then they had cocoa and went home.

The whole O'Toole family was waiting for them. They gave a much better description of the whole thing than I have given you. But Squadron was still worrying about manners.

"There are so many different kinds of manners," he said. "Courtesy doesn't mean Cousin Curtis; he says it means the kind of manners they have in royal courts, where kings live. Cousin Bullfinch wants everybody happy and at ease, and that is a different kind of manners. Mr.

Wetter always says everything is no trouble at all, and that is a very nice kind of manners."

Grandmother said, "You know, Squadron, I never thought what good manners our Lord had, when he was born in Bethlehem. He left the court of the King of Kings, just for us. He came to bring us joy and ease our hearts. And nothing was too much trouble for him, not even the greatest sacrifice of all."

"Manners are little pieces of love, I guess," said Squadron. "I suppose really good manners would be being like Jesus. That could be awfully awkward. In fact, it's impossible," he added with relief.

Grandmother said, "But good manners also include saying thank you and meaning it. It would be only good manners to him to try our best."

And I think she was right, and I shall end my story right here.

Presiding Bishop's Christmas Message

WHAT IS CHRISTMAS? It is the Child lying in the manger. It is a company of Shepherds keeping watch over their flock by night hearing suddenly a multitude of the heavenly host praising God and saying, "Glory to God in the highest. Peace on earth to men of good will." It is the visit of Wise Men bringing gifts to the Child. It is the Divine Love come to earth in a Man.

And because of all this we make the bells ring out in gladness; we sing in our churches and up and down our streets. These are good tidings of great joy.

But Christmas does not stand alone; it has no meaning in itself. The Christ who was born in Bethlehem grows into manhood, he does his work, he suffers, dies on a Cross, he overcomes death, he lives as Lord. He is the Way, the Truth and the Life. That is to say we cannot have Christmas without Christ; we cannot have the Babe in the manger without the Saviour on the Cross, we cannot have the lovely Child without the Risen Lord.

So Christmas is God's merciful demand. We cannot have peace without surrender. At Christmas our final stronghold is under attack: our human pride, our assumption that ordinary human nature needs no saving and no Saviour, our belief that we can manage our own affairs,

that together if we only muster enough good will we can rebuild our world. To keep Christmas is to put aside all such pretensions and in humility and joy open our hearts to Christ the Lord.

— Arthur Lichtenberger

Evermore and Evermore

(Christmastide — 1964)

By Henry H. Wiesbauer

Chaplain at State Hospital, Westborough, Mass.

When He sought your breasts,
And you, Maria,
What did you think about?
Gabriel's visit and his words —
His to you, yours to him?
Are they all in The Book?
Did you ponder others in your heart?
Evermore and evermore.
Abraham and Auschwitz!

And what of the offerings of those Three
Gentiles?
Gold? We understand that. Money talks.
Frankincense? That's more difficult. A
bit Romish?
But myrrh? Embalming fluid — for a
little child?
Did you thank the giver?
And what did you think, if you did?
Were you at a loss for words?
Evermore and evermore.
Transfiguration and Hiroshima!

Daughter of Israel,
You knew the first Joseph did not flee.
He was forced to go to Egypt.
Did you feel cowardly, running away?
Or had the others refused to see the
signs of the times,
Like Noah's neighbors, and ours, as they
insisted, and do,
That threats of gathering doom are bluff
stuff.
("Government officials believe
There is no need for us to worry.
It will take the Chinese several years
To catch up with us and The Nuclear
Club.
Theirs is a crude thing, really,
Not an efficient device, deliverable
now!")

Is now still not the acceptable time?
Evermore and evermore.
Noah and Nagasaki!

Holy Mary, Mother of God,
Pray for us sinners
Now,
In these hours of our thousand deadly
dreads
Lined out in daily headlines
And via television on "The Eleventh
Hour News":
Hunger and hydrogen bombs,
Races (blacks, whites, yellows, browns);
And other races (missiles, Mars, the
moon);
And in the hour of our easiest death
Among the other kinds.
Evermore and evermore.
Fallout and Failsafe!

ALPHA

Athens and Atlanta,
Berlin and Bethlehem,
Canterbury and Cape Kennedy,
Dachau and Dallas,
Easter Island and Eire,
Frankfurt and Fort Knox,
Geneva and Ghana,
Harlem and Havana,
Inchon and Indianapolis,
Jersey City and Johannesburg,
Kethikan and Kuwait,
Leopoldville and London,
McComb and Moscow,
New Delhi and Newport News,
Omaha and Osaka,
Paris and Peking,
Cities of Brotherly Love (?), (Miss. and
Pa.),
Quito and Quincy,
Rochester and Rome,
Saigon and Stanleyville,
Tunkhannock and Tokyo,
Upsala and United Nations,
Vienna and Valley Forge,
Warsaw and Washington,
Ypsilanti and Yorktown,
Zenianople and Zurich:

Merry Christmastide!
And eternal victory,
Evermore and evermore.

OMEGA

The Fullness of God

By Gardiner M. Day

Rector of Christ Church, Cambridge

IT WAS COLD in Bethlehem 1,900 years ago. It was cold out on the hills and it was cold in the stable too. But there was glowing warmth in the love and hope in the hearts of Mary and Joseph. It was the time of the winter festival as well as of the census. The city was swarming with all kinds and conditions of men, most of whom, no doubt, would have said, had they been told of the babe in the manger, "What of it! What good can one man do; can he change human nature?"

Into a world seething with hatred was born a life filled with love. Into a world ruled by revenge came a minister of reconciliation. Into a world torn by selfishness and greed came one dedicated to selflessness and voluntary poverty. Into a world continually dominated by exclusiveness — a world that threw the foreigner, the leper and the slave outside the pale of decent life — came the lover of all mankind. Into a world beclouded with the pessimism of petty philosophies and religions came the light of new hope and new joy. Into a world in which might make right came one who dared to believe that right could conquer might, truth could conquer falsehood and good could conquer evil.

The babe grew up. He dared to teach and practice his convictions. Heroically he lived and died. Those who knew him best — those for whom intimacy is supposed to breed contempt — recognized in his way of life God's will for all men. They saw in him all of the spirit of God that could dwell in human form. They acclaimed him the God-man.

Fortunately, these first Christians had no theories about him, such as have blinded many believers since, or have become barriers to prevent others from following him. They saw him in his infinite beauty and sublime perfection as the annointed one of God.

They did not try to explain him; they knew they could not completely understand him; but they recognized in him the fullness of the divine and they fell down and worshipped him.

NEXT WEEK:—A Christmas story by the Rev. William Butler Sperry of Detroit and a news report of the Executive Council meeting by Edward J. Mohr.

- NEW BOOKS -

E. John Mohr
Book Editor

THE DAY IS AT HAND, by Arthur Lichtenberger. Seabury. \$3.

This is a modest book by a modest and distinguished leader who leaves the office of Presiding Bishop carrying the Church's gratitude and affection with him. As a parting counsel to the Church which he served so effectively, this collection of sermons and essays on the nature of our obedience now reflects the balance and common sense which has characterized Bishop Lichtenberger's ministry over the years. It is the Church's great good fortune that his sensitivity to the heritage of the past as well as the urgency of the present will continue to be made available through his teaching ministry.

Collections of occasional writings such as this often suffer from a lack of unity when published as a single book. Such is not the case with *The Day is at Hand*. The book communicates its point with clarity and coherence. The point is the "nowness" of the Christian obedience. With a profound understanding of the Advent proclamation that the Christian "now" is the consequence of God's action — past, present, and future—Bishop Lichtenberger points unerringly to the ways in which Christians are called to act in response to this awareness.

"Our deepest need", he says, "is to hear the gospel, to let it speak to us. It tells us primarily not what to be, but what is: 'God hath visited and redeemed his people.' This has happened." Because we stand under the mercy of God, we are to engage the reality of the world as we are "caught up in God's action."

For a parish, for instance, this means an offering of worship and teaching that sensitizes its people to the "sacredness of secular things" and leads them into God's act of renewal. For a priest it means hearing the word and hearing people in order to teach and serve with sharpness and compassion.

In a similar vein Bishop Lichtenberger makes trenchant comments on the Christian calling to make the Churches' unity visible, to become involved in the struggle for civil rights, to minister to human need compassionately through political and social agencies, and to try every means to say "yes" to God's offer

of power and 'yes' to his demand for a life of witness."

The book concludes with Bishop Lichtenberger's superb sermon to the General Convention in which he drives home the charge to live the life of mutual encouragement and obedience with joy and hope in the strength of Christ's victory.

Church people are looking for guidance as they assume responsibility for mission. They should reflect seriously the message of this book.

— JOHN W. PYLE

Dr. Pyle is the Episcopal Chaplain at the University of Chicago.

BOOK NOTES

Anne and the Sand Dobbies by John B. Coburn. Seabury. \$3.50

In this book, his first for children, the distinguished dean of ETS writes with warmth and simplicity about a child's encounter with death. Danny, who tells the story, is 11. He has an older brother and sister and a younger sister, Anne. When Anne dies suddenly Danny and all his family are caught up in the agonizing questions asked by those confronted with the presence of death.

Dr. Coburn, besides having been a parochial priest, has taught English and biology in college, been a college chaplain, and, with Bishop Pike, has conducted a summer ministry at the widely known Chapel of St. James the Fisherman at Wellfleet, on Cape Cod. One of his children is buried in the churchyard there.

Bible Encyclopedia for Children, by Cecil Northcott; designed and illustrated by Denis Wrigley. Westminster. \$3.95

The only thing wrong with this superb encyclopedia is the title, for it is not merely a book for children; it is a book for the entire family. Northcott, with consummate skill, has defined and explained 850 Biblical terms in direct and simple narrative style with the relevant biblical passages cited at the conclusion of each. The definitions, interpretations, and concepts are simple and without the sentimentality so often associated with books avowedly for children. Wrigley, the designer and illustrator, has included maps, diagrams, stylized pictures, and sketches ranging from full-color double-page to small black and whites. They not only elucidate the text but stimulate the imagination. The printing is excellent and the price so very low for so very much.

— L. A. B.

Drama Handbook for Churches, by Alvin G. Brandt. Seabury. \$4.50

Churches are increasingly using drama as a means of presenting contemporary moral dilemmas and religious insights. Some plays are ideally suited for chancel presentation; the parish hall may still be the best place for others. The problem is how to get started and this means an awareness of the facets of play production. And then there is the matter of finding a proper play, and here the reader will find a list of those done in the drama program at Union Theological Seminary as well as a selected list of recommended plays for production.

Then there is the problem of casting, directing, and rehearsing amateurs, and the business of lighting, playing area, and movement. The handbook is excellent in giving simple directions with clarifying illustrations where relevant.

It should help the busy rector who needs to visualize the process before he commits himself. It should assist the layman who in his spare time will serve as producer or director, and also those who serve upon the stage or, like the costume ladies, those who serve behind the scenes.

— L. A. B.

The Shadow of His Wings, by Willa Gibbs. Doubleday. \$4.50

Since books began to be written, "Confessions" of faith have been prominent among them, and they have had their "public". This reviewer has found that most of these spiritual autobiographies, in varying degrees, are both interesting and rewarding. This is one of them. As one reads it one thinks of Saint Augustine's words, "Thou hast made us for thyself, O God, and are hearts are restless until they find rest in thee".

The author, by force of circumstances, finding herself "alone with the Alone", came to find herself not alone at all, in "the blessed company of all faithful people". The companionship of animals, which helped her to find companionship with God, will be most appealing to many, and one will be grateful that she found pastors and masters who could and would listen and take time.

The subtitle of the book is called "a search into the riches of the Christian life", and such positive, personal testimony is always a refreshing antidote to what often seems, at least, to be the preachment of a negative gospel.

— L. L.

THE WITNESS

French Newsman Gives Account Of Savagery in the Congo

★ Thousands of words have been written about the horror of the Congo — many of them appearing in religious publications because of the horrors endured by missionaries. Just returned to Paris from the Congo is a correspondent for *Le Nouvel Observateur*, the first number of which appeared November 26. Readers of U.S. papers who are disposed to accept Washington's official characterization of military intervention as a "humanitarian rescue mission" can fill in the picture with the following account.

By **Emile Lejeune**

Correspondent to the Congo

When I returned to Paris, I saw in a large evening newspaper, spread across 8 columns, a horrible headline: "Stanleyville Hostages Wait to Be Eaten". I did not recall that one could push indecency so far, nor that one could exploit horror to such a point. What the hostages feared was not cannibalism. It was death, and that was enough. Everything in this story is hateful: from the very idea of hostages up to the assassination by his own troops of the revolutionary chief who tried to stop the massacre of the whites.

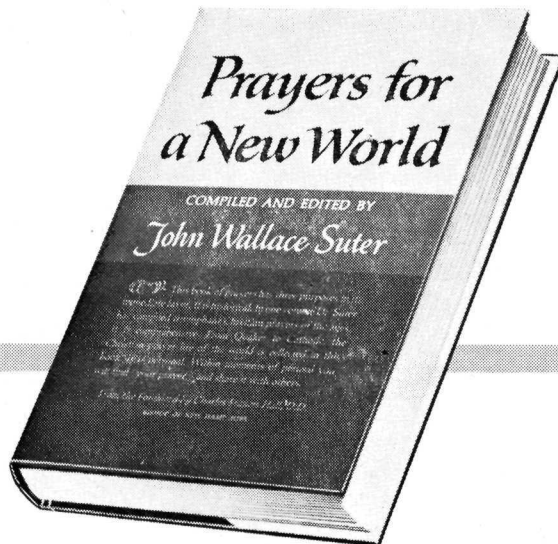
One will never be able to say enough about the hideous senselessness of these murders. But one could at least demand that emotion make no distinction between victims of different color and that indignation not be so cynically selective. For in the course of the last four months I have seen planes strafe and burn dozens of villages. I have seen tens of thousands of peasants exterminated in the bush by the army of M. Tschombe. Their corpses are

still there; the stench hangs over the streets and the fields of a ruined country.

Double Standard

Who cares? Only when the troops of General Olenga, commander of the *Armee Populaire* (termed "a band of rebels"),

threatened to execute white hostages did the civilized world, as it is termed, notice that a savage war was raging in the Congo, one that did not spare civilians. No voice is ever raised in the Western world in favor of the Africans. Those elements of the Congolese army which swept through the Albertville area like a flaming lance set fire to all the villages in the region of Fizzi and of



This compilation of prayers, old and new, from East and West, has been made with the pressure of contemporary problems in mind and the needs of the modern day. Suitable for both public and private use, they range from simple spontaneous expressions to the artistry of a John Donne, Bishop Brent or John Baillie.

The 22 different sections include:

**World Peace • Higher Patriotism • The Church
Holy Communion • Praise and Thanksgiving
The Life of Prayer • Self-Examination • Inner Peace
Milestones in the Christian Year • Sickness and Health**

Dr. Suter, formerly Dean of the Cathedral, Washington, D.C., was for 21 years Custodian of the *Standard Book of Common Prayer*.

PRAYERS FOR A NEW WORLD

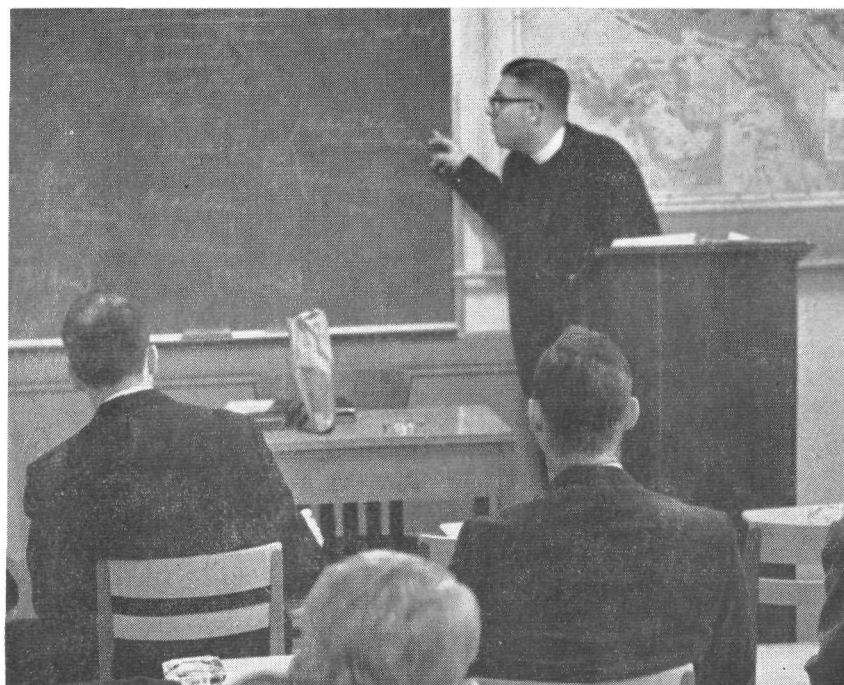
Compiled and edited by

John Wallace Suter

\$4.95 at all bookstores



SCRIBNERS



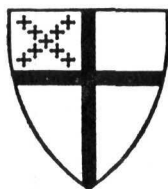
"COMBAT TRAINING"

It is easy to learn how to take a man's life, but to learn how to win his soul is another matter. The highest form of "combat training" is required. Your parish priest had it. And other young men are getting it now in our Episcopalian Seminaries.

Such training is naturally expensive. It costs at least \$3500 per year to keep one student in seminary. And in most cases, the student pays less than a third of the cost!

The other two thirds or more must come from you, your parish and your diocese. There's no place else. Unlike some denominations, we receive no General Convention grant.

The special time for donations is January 24th, Theological Education Sunday. Make a meaningful gift to any one of the seminaries listed below. And for more information on our programs and needs, just return the coupon.



THE EPISCOPAL SEMINARIES, Div. of Christian Ministries W
Episcopal Church Center, 815 Second Ave., New York, New York 10017
Please send me more information about the needs of our seminaries.

Name _____

Address _____

City _____ State _____

The Seminary I am most interested in is _____

THE EPISCOPAL SEMINARIES

Division of Christian Ministries, Episcopal Church Center, 815 Second Ave., N. Y., N. Y. 10017

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, Philadelphia, Penna.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,
New York, New York

Nashotah House, Nashotah, Wisconsin
School of Theology of the University
of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary,
Evanston, Ill.

Virginia Theological Seminary,
Alexandria, Va.

Baraka. That was the mission assigned them. They grilled alive all the men and women they encountered. These were their orders. Only the children were spared. No government intervened. There is one law for the Whites and another for the Blacks.

For six months the Tschombe government has stayed in power thanks only to white support. Only mercenaries, come from Rhodesia and South Africa for the pleasure of "cracking Negro heads", have made it possible to stop and then to push back the revolutionary wave. Tschombe's military adviser is a Belgian, Colonel Van de Walle. The planes which supply the regular forces are American, piloted by Americans. The pursuit planes which machine-gun and bombard the Soumialist troops and the villages which have joined the rebellion are American and piloted by anti-Castro Cubans. Massacred by the American and Belgian military, the insurgents threatened to revenge themselves on American and Belgian civilians. That's abominable, but it is not astonishing.

Where would the Congo be today without foreign intervention? It would probably be in the hands of the rebels. No force seems able to stop them. The Katanga gendarmes? For several weeks after his accession to power, M. Tschombe thought that he could make them the spearhead of the Congolese army. He was wrong: the gendarmes began by demanding their back pay. Then they asked an advance. Finally, they refused to fight. At Bukavu their weapons served to intimidate the street-walkers when the girls demanded pay.

Why make your livelihood in the risks of combat if you can do better by pillaging and by selling arms to the rebels? That's how they see it in the Congolese army.

Unable to wage pitched bat-

--- -- Schools of the Church --- --

HOLDERNESS

The White Mountain School for boys 13-19
Thorough college preparation in small classes.
Team sports, skiing, Debating, Glee Club, Art.
New fireproof building.

DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades - 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country

Learn to study, work play on 1600 acre farm
in historic Chester Valley.

Boys Choir - Religious Training

REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box S, Paoli, Pa.

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN

Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue

164 South Lake Shore Road.

Shattuck School

The oldest Church School west of the Alleghenies integrates all parts of its program - religious, academic, military, social - to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

DIRECTOR OF ADMISSIONS

664 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLASS JEFFERSON, *Headmistress*
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

*A Country Boarding School for Boys,
Grades Four through Eight*

*One of the few schools in the Midwest
specializing in only the elementary grades.*

Small Classes - Individual Attention - Home Atmosphere - Thorough preparation for leading secondary schools - Athletics including Riflery and Riding - Competitive sports in football, basketball and hockey.

One through Eight. June twenty-first to July thirty-first.

MARVIN W. HORSTMAN, *Headmaster*

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,

Box W, Tappahannock, Virginia

THE NATIONAL CATHEDRAL SCHOOL

(For Girls)

ST. ALBANS SCHOOL

(For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. - A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,
THE REV. ROBERT Y. CONDIT

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*
LENEX, MASSACHUSETTS

DEVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50 acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., *Headmaster*
THE RT. REV. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY, *Headmistress*
Box W. Staunton, Virginia

SAINT AGNES SCHOOL

*Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)*

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, *Headmaster*
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

tles with their rudimentary weapons (which very often were not firearms), the troops of Gaston Soumialot are learning today in blood and fire the hard lesson of the Algerian and Indochinese peasants: how to wage guerrilla war. Thanks to these methods, Pierre Mulele has been able to defy the legal authorities for a year. M. Tschombe can win military victories, Belgian parachutists can retake Stanleyville, but peace cannot be reestablished that way any more than in South Vietnam. Achieving power after the murder of Lumumba by the grace of the mining companies; victorious, thanks to white mercenaries and foreign armies; re-

jected by the Organization of African Unity and by the third world as a whole, M. Tschombe has no way of rallying the Congolese nation to his banner.

NEWS NOTES

Toys For Peace are being displayed in the Minneapolis area churches. Idea: — "to call attention to parents that there are many creative alternatives to war toys and that they should give serious consideration to their responsibility in purchasing toys this Christmas."

Civil Rights Workers who spent the summer in Miss., have jointed the clergy and lawyers — page three this week — in asking for the abolition of HUAC. The petition to Congress, signed by 141, states that "HUAC and similar legislative investigating committees have been libel-free centers for false accusations; they have dignified irresponsible smears as 'official' government findings."

Urban Problems in the north are to be dealt with in a stepped-up program of the National Council's commission on religion and race. Eugene Blake, chairman, told the general board

that events this summer in northern cities show that churches must have an increased concern with the "over-arching problem of poverty as it affects minority groups" and called for a "program of basic community organization and development in which local churches must play a major part." He also outlined plans for an inter-religious drive to encourage compliance and implementation of the civil rights act, anti-poverty legislation and presidential orders on equal opportunity in housing and employment.

Congo Crisis, as treated by a mass circulation US magazine, failed to mention any suffering except that inflicted upon white people. So said Eugene L. Smith at a luncheon of Friends of the World Council of Churches, which he heads. This distortion, "in the evaluation of human lives, unconscious as it is", revealed in reporting and in conversations, is "manifest again and again by the white majority of this nation, and by many of its church people."

MRI comes up with \$2,650 annually for the next three years through 5% voluntary cuts in the salaries of Bishops Donegan, Boynton and Wetmore of New York.

More Than 40 organizations, including Protestant, Jewish and R. C., have protested to the government about the proposed transfer of another radio station to Carl McIntire. The ultra-conservative already has over 600 stations that pour out the line about the NCC and WCC being communist.

THE PARISH OF TRINITY CHURCH New York

Rev. JOHN HEUSS, D. D., RECTOR
TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.
EP 3:30; Daily MP 7:45, HC 8, 12, Ser.
12:30 Tues., Wed. & Thurs., EP 5:15 ex
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8:30, MP HC Ser. 10; Weekdays;
HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;
Int. & Bible Study 1:05 ex. Sat.; EP 3; C
Fri. 3:30-5:30 & by appt.; Organ Recital
Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.
C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)

Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,
9 a.m. Morning Prayer, 9:15 a.m. Solemn
High Mass, 10:30 a.m. Low Mass in Spanish
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

CASSOCKS

EUCHARISTIC VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments

J. M. HALL, INC.

SURPLICE - CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.

TEL CH 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual
Therapy, \$2.00 a year. Sample on request.
Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St.

San Diego 1, Calif.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

--- BACKFIRE ---

Kenneth deP. Hughes

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

The hope of the Church is in the multiplication of laymen like William Stringfellow—men as knowledgeable as he, with his insights, courage and conviction. He is unusual, but then, the Church if it is to serve any useful purpose in the world must itself be unusual. "Political Witness of the Church of Christ" (12/3) summons us to this unusual task.

Thank you for it and above all thanks to him. My soul is refreshed; my hope for the Church revived.

Glanville Downey

*Prof. of History and Classics,
Indiana University*

In the entrance halls of large office buildings, or arcades, or in the shops which face the street on the ground floor of a large office building, you see a regular series of the shops which are necessary to our civilization: drug store, snack bar, barber shop, beauty parlor, giftie shoppe, sometimes even a book shop, not to mention the newspaper stand.

If the church could hire one of these shops, it could, for example, have a series of brief morning prayer services, repeated at intervals during the lunch hour from noon to 2:00 p.m., with holy communion once or twice a week.

At other times the minister could sit in the shop — with an everflowing coffee urn as a token of hospitality — and let people come and talk to him. Rents are high in these areas, of course; the rent could be paid by contributions from the parishes in the area; the minister might be maintained by the diocese, or clergy of the staffs of the churches in the city

could take turns spending a day on such duty. There could also of course be holy communion just before the time when most people have to get to their offices, and evening prayer for those who would wish to stop on the way home.

I think *The Witness* is fine. It is one of the few periodical publications that I read from cover to cover.

David M. Figart

Layman of Briarcliff Manor, N. Y.

Some of us are much disturbed by the trend in recent years to challenge various beliefs held by the Church since its beginning. It is one thing to reject these beliefs on the grounds of inadequate historical evidence. It is quite another thing to dismiss them as myths or symbols because they involve mysteries the human brain cannot hope to solve.

If we accept Jesus' resurrection, then we must surely concede that "he spake with authority". He made constant reference to his "Heavenly Father", whose will is to be done "on earth as it is in Heaven"—a clear distinction here. For me — and I imagine for many others — it is far easier to worship the "Father in Heaven" than some abstract "ultimate reality" or "ground of our being" — a kind of invisible gas permeating the universe. I don't know all that Jesus meant by the word "heaven". I only know what he said. He had a thorough knowledge of the psalmists and prophets who many times referred to Jehovah's creation in terms which do not violence to present-day science.

The trouble is that these challenges of the early Church's teachings can accomplish no good purpose in winning men's minds to Christ. They are, in fact, doing much harm in undermining men's faith. What au-

thority can a minister of the gospel have who leads his people in creeds and prayers in which he — and they — no longer believe? The creeds and the prayers can be demolished, clause by clause, with modern interpretations. But what remains? Not the Christianity of the saints and martyrs, or even of our own fathers and mothers — but an ethical society, a humanism. It is becoming not only a "religionless" Christianity. It is becoming a Christianity without Christ.

Rosalie Winkler

*Churchwoman of Leman Grove,
California*

I regret that you thought it wise to publish "Some Reactions to Death" (11/12). It handles the subject of death without the slightest Christian thought in it. Its negative tone may be acceptable in a college class room, but not coming from one of our Church papers.

Your entering boldly into politics may not have been wise, but it was helpful to a frustrated Republican.

Wolcott Cutler

Clergyman of Cambridge, Mass.

How one wishes at times like these that Will Rogers were still alive with his down-to-earth reflections on the bewildering international scene. One can almost hear some such drawling comment as: I see by the papers that in Africa they are mad at our rescue operations in the Congo. Perhaps we should be asking how we in the good old U.S.A. would feel if the Chinese had sent some of their entrepreneurs and propagandists and do-gooders to our Southern States, and then claimed that because of the unpunished bombings and arson down there, they would have to fly in an army with machine guns to rescue them. Maybe we too would be a little mite edgy.

CHRISTMAS GIFTS

Witness subscribers can make gifts that last throughout the year and at the same time extend the influence of the magazine by using the form below. We will greatly appreciate your cooperation. A gift to a friend is a gift to The Witness. — The Editors.



I am sending you The Witness for a year, which I hope
you will enjoy as much as I do.

(Your name will go here on the Christmas card)

SEND YOUR LIST

We will enter their subscriptions to start with the Christmas number, sending the card pictured above announcing the gift as coming from you. Merely send names and addresses with check and we will do the rest.

THE SUBSCRIPTION PRICE IS \$4

Please send The Witness for one year to the following, together with the Christmas card:

Name

Name

Street

Street

City

City

State Code

State Code

Name

Name

Street

Street

City

City

State Code

State Code

Your Name and Address

TUNKHANNOCK

The WITNESS

PENNSYLVANIA