

# *The* WITNESS

**10¢  
A COPY**

December 27, 1951



**ST. STEPHEN'S, MINNEAPOLIS**

The Miracle Church of the Northwest

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Christmas Meditation by Modern Man

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## SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN  
THE DIVINE**  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4  
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

**GRACE CHURCH, NEW YORK**  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
Weekdays: Tues-Thurs., Prayers - 12:30. Thurs., and Holy Days, H.C. - 11:45 Fri., Organ Recital - 12:30.

**THE HEAVENLY REST, NEW YORK**  
Fifth Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10:10 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

**ST. BARTHOLOMEW'S CHURCH**  
New York  
Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
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.

**ST. JAMES' CHURCH**  
Madison Ave. at 71st St., NEW YORK  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

**THE CHURCH OF THE ASCENSION**  
5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

**ST. MARY THE VIRGIN**  
46th Street, East of Times Square  
New York City  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
New York City  
The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

**PRO CATHEDRAL OF THE HOLY TRINITY**  
PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Student and Artists Center Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, 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. JOHN'S CHURCH**  
Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tu., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

**ST. PAUL'S CATHEDRAL**  
Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

**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  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

**ST. JOHN'S CATHEDRAL**  
DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 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 at 10:30.

## SERVICES In Leading Churches

**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.

**CHRIST CHURCH**  
CAMBRIDGE  
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.  
Thursday, 7:30 a.m.

**TRINITY CHURCH**  
MIAMI  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

**CHRIST CHURCH**  
INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 12:15; 11, 1st S. Family 9:30; M.P. and Ser. 11.  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

**ST. PAUL'S CATHEDRAL**  
OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11  
Weekday: Thurs. 10. Other services as announced.  
Office Hours, Mon. thru Fri. 9-5

**TRINITY CHURCH**  
Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

**CHRIST CHURCH**  
NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

**CHURCH OF ST. MICHAEL AND ST. GEORGE**  
St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William M. Baxter  
Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

**CHRIST CHURCH IN PHILADELPHIA**  
"The Nation's Church"  
Second Street above Market  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9:30 and 11:00.  
This church is open daily.

**CALVARY CHURCH**  
Shady and Walnut Aves.  
PITTSBURGH  
Rev. Eugene M. Chapman,  
Rev. E. Laurence Baxter  
Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thur., Sat., 7:15. Wed., Fri., 7:15 & 10:30.

**TRINITY CHURCH**  
Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11

**STORY OF THE WEEK****St. Stephen's in Minneapolis  
Dedicates Parish House****The Remarkable Growth of Suburban Parish  
Called Miracle By Bishop Keeler**

★ "The age of miracles is not past," said Bishop Stephen E. Keeler in dedicating the new parish house at the Church of St. Stephen the Martyr, Edina, Minneapolis. The dedication was held December 13th.

"There were complaints when St. Stephen's was established that we were building too far out of town. No doubt, it was difficult for many to see that the big hole in the ground in this community could ever become in so short a time a thriving and outstanding parish." The Bishop pointed out in his dedicatory address something of the miraculous growth of the parish. "It began as a mission, but retained its mission status only four months during 1937. It quickly became a self-supporting parish, and now is one of the large and influential parishes of the diocese, maintaining a communicant strength of 1200, requiring double services to accommodate the congregation, and operating the largest church school of the diocese—indeed, one of the 15 largest in the Protestant Episcopal Church."

The Rev. Bernard W. Hummel, rector of St. Stephen's was paid warm personal tribute for his leadership in the parish, in which he is completing his 10th year as rector next February.

The dedicatory service was in two settings—began in the

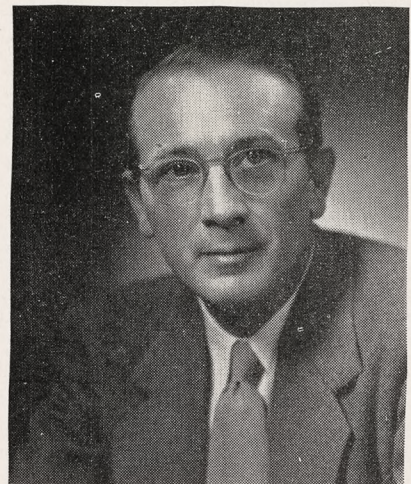
church, and ended in the new parish house. The choir sang Handel's "Hallelujah, Amen." After evening prayers, Bishop Keeler addressed the congregation briefly, underlining the parish's concern for children and young people as being the basically sound approach for successful and growing parishes.

After the Te Deum was sung, the entire congregation joined the choir in the recessional, singing "The Church's One Foundation" and continuing through the cloister into the new \$200,000 educational building. There the Bishop led the act of dedication first for the new building, and then for the L. J. Ludwig memorial library room. After the blessing, an informal inspection of the building was made. Teachers were in the rooms, and members of the parish-sponsored scout troop assisted. Members of the Woman's Auxiliary board served refreshments.

Two additional open houses were held: On Friday afternoon, an open house for children and their friends was held. On Sunday, December 16, an open house was arranged so that the large number of people who pass the church on Sunday afternoon drives might have opportunity to visit the building. The church is located in a picturesque woodland setting, and Minnehaha

Creek flows through the property combining for one of the most beautiful settings for a church. The surrounding suburban area is filled with lovely homes, and great numbers of people normally drive past the church on Sundays.

The new parish house at St. Stephen's is a real answer to pressing parish and community needs. Those at the dedication service saw a building with gray stone exterior joined by a graceful cloister to the church proper. The lot on which the church is situated is a lengthy one adjacent to beautiful Minnehaha Creek, and the danger of a monotonous long structure was carefully avoided by the architects by breaking the lines of the building with bays of varying dimensions. The interior



**BERNARD W. HUMMEL**  
The Rector of St. Stephen's

halls, rooms, offices, and library were done in bright cheerful colors, and abundant fluorescent lighting guarantees comfortable vision at all hours. Acoustical ceilings diminish the noise problem. Instead of class-room tables, work shelves are installed along the walls, giving more

# EPISCOPAL CHURCH NEWS

space, and flexibility of use for the class rooms.

## Fustes' With the Mostes'

St. Stephen's Church is a tribute to missionary interest. The residential suburb in which it is located on the southwest side of the city has grown rapidly in the last decade. In 1937 the department of missions, encouraged by Bishop Keeler, undertook the establishment of a new mission in the section, in which no church had been established.

The judgment of the diocesan leaders was confirmed by the increasingly rapid growth of the community. It was one of the rare instances when the Episcopal Church arrived "fustes' with the mostes'." The Rev. Elliott Darr Marston came as priest in charge of the new mission, and initial services were undertaken, with a Sunday school, in the Edina elementary school.

By 1939 a building had been constructed on a fine corner plot, adjacent to Minnehaha Creek. The expansion of the community gave the parish a wonderful opportunity to serve the newcomers, as business and industrial people began to establish homes in Edina.

The Rev. Mr. Marston, who was later a victim of polio in 1946, was succeeded in 1942 by the present rector, the Rev. Bernard W. Hummel. The building itself which under most circumstances would have been adequate, began to bulge at the seams. Community organizations began to develop, and to call upon St. Stephen's for housing. A fine relationship was thus developed, and the parish became distinctively the center of much of the community life. The space problem increasingly became acute, and by 1949 plans were under way to meet the need by constructing a new educational plant. A financial campaign brought in funds for what

was seemingly an adequate building.

Then the blows began to fall—the blows of inflation. First some rooms were knocked off, and then the roof was knocked off. The plans for expansion had included a lengthening of the nave, as well as an educational plant. Now with the decreased purchasing power of the dollar, the whole program had to be reviewed. The decision finally was reached to defer the expansion of the nave until later, and to

the activity which goes on. Over 100 monthly meetings, besides Sunday services and educational and parish youth activities, are held in the church. Prior to the construction of the new building the simple mechanics of "setting up" and "taking down" kept the custodians under constant pressure.

A listing of organizations regularly using the church would include in addition to the Auxiliary, the four choirs of the church, the vestry, the Univer-



ST. STEPHEN'S has one of the finest Church Schools in the country. Pictured here are some of the five-year youngsters in their classroom

adopt the basic floor plans which provided two floors with eleven large class rooms, three offices, and a library as well as utility rooms. The pitched roof was omitted, and the present flat roof building is so designed that the extra floor can be added later. The present plant, which was begun in February of this year, cost slightly over \$200,000.

## The Building Meets A Need

A casual visitor to this suburban parish will be amazed at

sity of Life, Church school, and the young adults barn dance group, the following community organizations: Boy Scouts, Girl Scouts, Brownies, Blue Birds, Edina Woman's Club, Cub Pack, District Scout Leaders, Neighborhood Scout Leaders, Week-day Bible Classes (18 classes of released-time teaching), Edina-Morningside Lions Club. There are many additional unscheduled meetings of groups and commit-

(Continued on page 13)

### CANON WEST BACKS BILL OF RIGHTS

★ Canon Edward N. West of the Cathedral of St. John the Divine, New York, told a congregation at St. Paul's, Eastchester, that American liberty will endure only if Americans preserve the right of every citizen to express his ideas, no matter how unpopular they may be. The occasion was the celebration of the 160th anniversary of the ratification of the Bill of Rights.

Canon West declared: "As a religious man, I must put up with an irreligious neighbor and, if necessary, defend his right to be that way. As one concerned with my own freedom of speech, I've got to be prepared to extend the same freedom to people of whose speeches I disapprove violently . . . As a man with strong political views I must defend the right of my opponents to get together and incorporate in resolutions statements of policy which are, from my point of view, to the worst interest of the country."

He described the duty of respecting others' rights to freedom of speech as "an annoying and often very burdensome price to pay for my citizenship. But without it I cannot be an American and, frankly, from my point of view and that of all my kind, without it I can never hope to be a Christian."

John O'Connor, president of the American Book Publishers Council, said we can give other peoples a "convincing example" of freedom, not merely by "lip-service to freedom as an ideal," but by "the actual practice of freedom in our own lives and activities." He declared, "We can escape the taint of smugness and self-complacency only as we practice within our own borders what we preach abroad."

### CHURCHES IN EUROPE HAVE CONVOCATION

★ The convocation of the American Churches in Europe was held at St. Paul's, Rome, December 5, with Bishop Larned presiding. Among those attend-

ing were Dean and Mrs. Sturgis Riddle of Paris; Buel Weare, president of the Paris Herald Tribune; the Rev. and Mrs. Henry Sortorio of Nice; the Rev. and Mrs. Thomas Cox of Geneva; the Rev. Victor Stanley and Mr. and Mrs. Gordon Morrill of Florence; and chaplains M. B. Courage, Webster Horstman and Fletcher Wood.

Dean Riddle was elected clerical deputy to the 1952 General Convention and Mr. Morrill as lay deputy—thus the first two deputies to be elected.

A highlight of the convocation was a party given at the U. S. embassy by Ambassador and Mrs. James Dunn.

### DEAN KRUMM GIVES ADVENT TALKS

★ Men and women of downtown Los Angeles, crowded St. Columba's chapel of St. Paul's Cathedral, for a series of three noonday Advent talks by Dean John M. Krumm and the Rev. George W. Barrett, rector of St. James. They were presented as dialogues in theology. Their subjects were "death," "judgment," "heaven and hell."

### HERE'S AN IDEA THAT WORKED

★ St. John's, Olney, Md., diocese of Washington, financed part of its building fund for a parish house by loans from parishioners at a low rate of interest. Each year part of these loans have been donated by holders of the notes toward the annual canvass, a painless way for them to contribute and an advantageous result for the parish which has now reduced an indebtedness of \$23,000 to \$5,000 through this and other means.

### RURAL CHURCH STUDY IS LAUNCHED

★ The Rev. Norman Foote, director of the Town and Country Institute, Roanridge, Parksville, Mo., is on the advisory committee for an extensive 4-year scientific study of the rural church as a social institution. The study

is financed by a \$51,000 grant from the Rockefeller Foundation and will be conducted by the University of Missouri which will limit the study to that state. Prof. Lawrence M. Hepple of the department of rural sociology is to be the active head of operations.

### SAN BENITO CHURCH CELEBRATES

★ The Advent, San Benito, Texas, with the longest continuous history in the diocese of West Texas, is celebrating its centenary. Founded fifty years before the railroad reached the community, it was the "only Episcopal Church between the western shores of the Gulf of Mexico and the Gulf of California," declared the Rev. R. O. MacKintosh, rector emeritus, in the centennial sermon. Bishop Jones attended the service along with several former rectors and the rectors of neighboring parishes.

The membership is now more than 700 persons as compared with the group of 60—only seven of them communicants—who petitioned the diocesan convention in 1851 for the establishment of the church.

### BISHOP TUCKER TO RETIRE

★ The resignation of Bishop Beverley D. Tucker as diocesan of Ohio becomes effective on his birthday, February 4th. He has been bishop of the diocese since 1938.

### MEN GET DINNER AT BAZAAR

★ Grace Mission, Orange Park, Florida, recently had a bazaar for the benefit of the building fund of the new parish house. The feature was a barbecue dinner prepared and served by the eighteen men who belong to the church. They served 235 persons. The Rev. William Way, rector-emeritus of Grace Church, Charleston, S. C., is temporary minister there.

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# EDITORIALS

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## Fallacious Argument

**T**HE recurrent discussion of the use of atomic weapons in warfare often becomes unrealistic. Definitely so is the frequently offered excuse, typically set forth in a newspaper editorial, that "since war itself is immoral, the question of the morality of any particular weapon is not pertinent." That is a dangerous argument on several counts. It assumes there are no gradations of evil and so permits its advocates to justify any form of horror. The editorial continues its fallacious argument, holding that because war "is the way of barbarism, we must of necessity use the instrumentalities to which barbarians are accustomed." We are witnessing, in this country, too much of this sort of rationalization; the use of totalitarian methods by our own government in striving to meet the threat of Communism.

It is true, as Bernard Shaw remarked, that the only gentleman to come out of the last war was Jesus Christ. But does that justify any possible means of slaughter? If we are to use the way of barbarians, why stop at atomic weapons? Why not torture and put to death all the prisoners we take? It would be silly, if the advocates of schrecklichkeit are right to shrink from that.

And to state that atomic weapons will be used only for "tactical" purposes is to us fantastic. Who is to determine what tactical purposes are? The British general who, in the first world war, stated, "When I joined the army I left my Christianity behind" was doubtless honest. But there is a vast difference between not being a Christian and being a brute without human decency or principle of any sort.

There is only one answer; the outlawing of the manufacture and use of atomic weapons—not to mention other weapons. And "outlawing" inevitably necessitates the creation of an international authority that can enforce law—or it is meaningless. This is the UN's purpose—unfortunately not too successful to date.

## Name Was Enough

**T**HE recent death of Mary Kingsbury Simkhovitch, great Christian social worker, head of Greenwich House for 44 years, devout Episcopalian, brings to mind an incident in 1936 which demonstrates that "McCarthyism" is not a new phenomenon in American life. In the election that year *The Witness* was running a series of studies of the Presidential candidates, each by a notable religious leader and each entitled "Why, as a Christian, I shall vote for \_\_\_\_\_."

It so happened that the article on Roosevelt was written by Mrs. Simkhovitch. It happened also that a bundle of these magazines rested on a table in the vestibule of a certain Episcopal Church in a conservative community on the Sunday that a big industrialist chose to come to church. He was a man of great power, for his company had many mills in New England and the South, so that the welfare of thousands of working people rested on his decisions; but he was not what one might call an educated man and his prejudices ran deep. Among them was an aversion to anything Russian. So the name "Simkhovitch" was enough. Immediately he saw "red" and all that week he stewed and blustered. "The rector has gone Communist. Now he is putting articles on that man

Roosevelt in the church vestibule written by a Russian commie. What is this Episcopal Church coming to?"

Who can measure the harm done by such irresponsible ignorance on the part of powerful men? And how can it be met? Many respectable influential citizens must have believed that story and that rector was suspect to them from that time onward. McCarthy has sowed his evil seed in a soil well prepared by his predecessors. Perhaps that explains why he and his breed have thrived in our current age of hysteria. We need more Christians like Mary Simkhovitch to counteract that hysteria.

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### "Quotes"

**O**UR belief in immortality rests on the very integrity of the universe itself, but Christ enhances our belief in the fidelity of this world's government. In his view, this is our Father's world, a world that clothes the grass of the field, and feeds the fowl of the air, a world wherein earthly fathers give good things to their children, and our heavenly Father gives even so much better things to those who love him. As we catch the spirit of Christ's integrity, we feel convinced that we can trust him when he says about this hope of life beyond: "If it were not so, I would have told you. I go to prepare a place for you." We add the conviction of Christ's integrity to our belief in the world's integrity.

—RALPH W. SOCKMAN

★

## New Editors

WE are happy to announce the election of two additions to the Witness editorial board, the Rev. James A. Mitchell, the rector of St. Paul's, Englewood, N. J., and the Rev. Paul Moore Jr., who is one of the clergy carrying on the interesting inter-racial work at Grace Church, a depressed area of Jersey City.

The board, which meeting fortnightly at the Ascension, New York, now consists of Roscoe T.

Foust, editor; William B. Spofford, managing editor; Alger L. Adams, Kenneth R. Forbes, Gordon C. Graham, George M. MacMurray, Benjamin Minifie, James A. Mitchell, Paul Moore Jr., Joseph M. Titus.

Our three regular columnists meet with the editors whenever it is possible for them to do so; Massey H. Shepherd Jr., who writes Living Liturgy; Clinton J. Kew, whose column on Religion and the Mind is growing in popularity with each number, and the creator of Mr. Entwistle, Thomas V. Barrett.

# Meditation At Christmastide

## By Modern Man

BY

THOMAS V. BARRETT

Rector, R. E. Lee Memorial Church, Lexington, Va.

(Is the farm still there by the quiet river,  
And the little road snaking thro the hills  
Where the school bus winding home  
In the autumn sun surprises the crow,  
And the lovers quiet in the lane?)

"Do I want my drink freshened? Of course I do.  
Why not? I'll have another one.  
But make it light, I'm driving home tonight."

(What makes me think I'm driving home?  
Freshen the drink and make it strong;  
Freshen the long drink with a jigger of tears  
And the dark bitters of a lost world.  
Home is a bend in the little road, Home is an hour  
Between the sun-red barn and dusk cooled town.

Is the farm still there by the quiet river,  
Locked in the orange arm of the hill  
Like a tired child come home?)

"Thanks for the drink, it hits the spot.  
Yes, I'll be there at ten tomorrow  
We'll try to get that matter straightened out;  
I realize how important the matter is."

(What can the matter be that's so important?  
No matter is of any great importance.  
Is the farm still there by the quiet river?)

Is the tree still there in the winter night  
Standing in the sour-dark earth—

Waiting in a green tranquility  
For death in the living room?  
Dying, dying in a burst of light,  
Dying in a shower of ruby and silver  
As love lives under the gothic boughs.  
And child laughter is a chain of bells  
Ringing the joy of the evergreen time  
That was the eternal moment  
Holding the sadness and the love forever,  
Spoken and unspoken  
Known and unknown).

"Good evening Mrs. Lee," of the First  
Families of Virginia . . . "I think so too  
We all should be more kindly."

(Is the hope still there in a lost world  
And any joy there in the lost soul of man  
In the frightened world?  
How kindly should we be  
In the despairing hopeless earth where  
The lost farm trembles  
On the edge of the deep river  
And the lost tree is uprooted in the frozen ground  
And dies in a night of no light  
Where the ruby silver cascades no more  
Down the dying green of the love tree.  
Where the ruby is a stream of blood  
On the wintered hills  
And the silver a sea of spears

Rising against the world out of the  
Fear of the loveless hopeless man  
With no farm by the quiet river  
No eternal green of the hope tree,  
In the sad heart broken by the ancient sins  
And the unmoveable grief.)

"How kindly should we be Mrs. Lee,  
In the embittered world. Before  
I finish this last drink; I'm driving home  
Tonight."

(If I can find a home in a world with a lost  
River and a lost tree, and a lost farm  
In the hill's arm.  
Do you include the communist  
Your new scapegoat for the old sins,  
The bogey-man of your half-neglected  
Dreams. Do you include the brown black  
Man with no river farm, no life tree  
In a world frozen to the marrow of the heart?  
How kindly pitiful Mrs. Lee  
To the wretched scars of men  
From Misery Mountain from  
The cold stink of the creaking stairs  
In the Cities of Convulsion?  
We mustn't be too kindly must we  
For decorum's sake, and the sake of  
Good Church people running a hundred bazaars  
Going to a thousand meetings  
Drinking ten thousand cocktails to forget  
A lost world and a broken heart.

O Lord Christ Jesus  
Of the river home place  
And the green love tree  
You too are lost in a lost world  
With only the common blood  
Under the terrible snows  
And the heart broken with the unmoveable grief.

O Lord Christ, hear and save,  
Have mercy. Come gather in  
The fragments of the broken ruby  
And the shattered silver. Find us  
The lost river farm, and the  
Tree dying in a splendor of light  
And the eternal moment  
Of love and sadness spoken and unspoken,  
Known and unknown.  
Where the child laughter like bells  
Rings the everlastingness of love  
Human or otherwise.  
By which once more the lost  
Forgotten world will turn,  
Turn, turn to the lost stable  
And the gothic tree, turn  
To the everlasting love  
And the everlasting Light.)

## Sociology in Bethlehem?

BY

JAMES A. MITCHELL

Rector of St. Paul's, Englewood, N. J.

"WHAT is God like?" This is a question which a child might ask, but it is also a question for which mature men have sought an answer since mankind first began to think. And the answers have been manifold, speculative, imaginative.

But when Jesus was born in Bethlehem of Judea, there was given the Christian answer—not in the form of speculation or philosophy, but in terms of human life: God is like Jesus Christ. "And the Word was made flesh and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

But to the inquiring mind a further question immediately suggests itself: "What about the religion of this God-Man? If he came to show forth God-in-life, would not his life from the very start give visible expression to what constitutes true religion?"

That is a very stimulating and suggestive question. Here was a test. If this God-Man was to show forth what constituted true religion, then one need only look at that life and see religion in action. Let us consider then, from this angle, the events which tradition has clustered about the birth and early days of the baby Jesus. It should be very revealing.

### Jesus and The Family

WE note immediately that Jesus was born into a family—not into a monastery, a temple, or a school. This has become such a commonplace fact that we easily overlook its significance. The holy family, glorified by art, is the prototype of the Christian family.

Evidently, therefore, religion is deeply concerned with the family as a primary unit of civilization. Evidently religion is to be nurtured in family life. Christianity is not Christianity unless it is carried into the home. And all the little happenings of everyday life, and all the deep and twisted problems of souls interacting in family relationships, and all the abiding joys that are born of love and sacrifice—all these things, have to do with religion—at least with the kind of religion Jesus brought.

### Jesus and Politics

WE note secondly that there was a queer circumstance about the birth of Jesus. He was not born at his home in Nazareth; yet women do not



travel seventy-five miles on foot and donkey in Mary's condition unless forced to do so. Joseph and Mary travelled to Bethlehem because a foreign emperor, whose soldiers had conquered their land, decreed that all his subjects must pay a tax. It was a tax journey which brought about the birth of Jesus in Bethlehem! Before he was even born, the life of the God-Man became involved with government and taxes!

And hardly was he born before the king of his own land, really an outlander whom the Romans permitted to rule, became alarmed by certain portents and sought the child that he might put him to death. Jesus became a political exile, a refugee, while a babe in arms!

Years later, when Jesus had attained a reputation as a prophet in Palestine, the son of that Herod, being a very curious and superstitious man, sent a messenger to him, and Jesus sent the messenger back with the words: "Go and tell that fox . . ."

All of this may seem very strange for the life of a God-Man, but these are the facts. Evidently religion is deeply involved somehow in politics and government.

#### Jesus and the Intellectual Life

A third strange tale connected with the birth of Jesus has still other implications—the story of the wise men. These men were not Jews; they were of other lands. They were not interested in politics or government as such. No, these men were the intellectuals, the scholars. Today we would call them "college professors" or "research men." They were learned men who spent their lives studying the stars and the universe. But they came from afar, and brought gifts, and knelt at the foot of the Christ-Child. Evidently the intellectual life was concerned somehow with religion; not merely the emotions were involved, but the mind.

#### Jesus and The People

THERE are other interesting sidelights which might be pointed out. Joseph and Mary were poor. If they had been rich, they would not have had to resort to the stable, even though the inn was full. Money can work wonders in the Orient. We know they were poor also, because instead of offering a lamb for sacrifice when the baby Jesus was presented in the temple, Joseph and Mary offered instead a pair of turtle-doves.

The God-Man was born among the poor—not in a palace, not in a home of luxury. No, his lot was cast with the masses of the people—and thus could he understand them, and thus could they understand him. From birth he took part in the

basic economic struggle for food and shelter and clothing.

This same theme is borne out in the story of the shepherds, for in a pastoral land the shepherds are the working class, the peasants. And the message of the birth of the God-Man came first not to rulers, or to ecclesiastics, but to shepherds as they worked tending sheep. Then they came and stood in awe at the stable.

Dim light; donkeys and dogs; a manger-crib; peasant-parents—and the little Son of God!

*"He came down to earth from heaven,  
Who is God and Lord of all,  
And his shelter was a stable,  
And his cradle was a stall;  
With the poor and mean and lowly,  
Lived on earth our Saviour holy."*

#### Jesus and Economic Life

YES, Jesus knew poverty and he knew hard work. We can be sure he knew the value of money. And when his religion got him into trouble with worldly men, it was in the economic realm that the trouble came. As has been pointed out, Jesus was not put to death for saying: "Consider the lilies of the field, how they grow," but for daring to say: "Consider the thieves in the temple, how they steal."

Obviously the religion of Jesus was very deeply concerned with social and economic problems.

#### The Significance of All This

IT would seem that this is a good time for us to take this lesson to heart. At Christmastide, when our hearts are warm with the beautiful, sentimental story of the birth of the God-Man who founded our religion, it is well for us to remember that that religion is concerned with every aspect of life.

It would be mighty pleasant in many ways if we could keep our religious life a nice, quiet, emotional thing; if it consisted of moving hymns, quiet prayers, stained glass windows, lovely fellowship with congenial friends. But when we consider Jesus and his life on earth, religion cannot be thus defined and limited.

*"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of Man."*

#### Recent Reactions

YET, in recent years, whenever the Church or the clergy have had the temerity to make any pronouncement, or take any action, which applied

religion in the economic and social realm—in the realm where people live—the cry has gone up: “Stick to your knitting; preach the pure gospel and leave these matters to the politicians and economists and industrialists.”

It was just as true in our Lord’s own day. As we sing in a Christmas hymn:

*“Thou camest, O Lord, with the living word,  
That should set thy people free;  
But with mocking scorn, and with crown of thorn,  
They bore thee to Calvary.”*

The truth of the matter is that “the gospel” is not only a soothing message which brings comfort to the suffering, solace to those who mourn, temporary respite from a troubled and restless civilization into the certainty and peace of the eternal;—but also it is a challenge to the conscience, an incentive to social justice, a never-ceasing emphasis upon righteousness and duty and discipline. Every minister of Christ bears upon his conscience the burden of the full message of the gospel—not only the pleasant, pious things which every congregation likes to hear—but also the “hard sayings” which often seem very unnecessary and are most unwelcome.

In the new year ahead this question will arise again and again, because the problems that face America are not only theological and moral, but social, industrial, and economic—and they are problems which will try men’s souls. Inevitably religion will be involved. It may be the deciding factor in the survival of civilization.

## Christian Personality

BY

PHILIP M. McNAIRY

Dean of St. Paul’s Cathedral, Buffalo

**M**ODERN advertising delights in confronting the reader with two photographs, presumably of two different persons, but bearing a striking resemblance. The usual caption is, “Which is the real John Doe?” What would be a difficult identification as we look at a picture might be greatly simplified if we knew the individuals personally. Both might be dressed like American gentlemen, but one, upon acquaintance, might reveal that his claim to refinement goes no deeper than his wearing apparel or his haircut. The same method

might well be applied to a study of Christian character with somewhat the same results. Two individuals attend the same church, belong to the same organizations, work in the same office or factory, have diplomas from the same school; but their attitude toward life, their standards of values, their habits of behavior are in startling contrast. Yet both are known as American Christians. To one unfamiliar with Christianity this ambiguity would be confusing, if not discouraging. “Christian” must have some other deeper connotation. There must be some way to distinguish an “acting” Christian from an “active” Christian. There is.

Paul, in his letter to the Christians in Ephesus, has given instructions for behavior which would make it easy to distinguish the real Christian. He says, “Be filled with the spirit . . . singing and making melody in your heart to the Lord; giving thanks always for all things unto God . . .” These are obviously not instructions which can be put on as one would wear a garment. They must be imbedded deep in the personality before they will emerge as consistent behavior. They are the Christ-like ingredients which will ultimately fashion a Christian personality.

Some will ask, “How can one sing when his heart is heavy? How can one be truly and sincerely radiant in the midst of discouragement and misfortune? Why should one give thanks for misery or poverty or tragedy?” These are valid questions. What they do not reflect is the cause of most such conditions. Many of them are brought about because a man has centered so much in himself that he becomes his own worst enemy. Frequently what appears to be tragedy, and what causes misery and suffering is a faulty perspective. It is this which real Christianity has to offer—which can turn our night into day and our sadness into joy and our ingratitude into thanksgiving—a new perspective, a new center of interest, a new resourcefulness for dealing with life’s situations, a new means of turning our defeats into victories. The word of instruction to Ephesus suggests the key. “Be filled with the spirit.” This is what the Church enables us to do—not by pew-sitting, not by sermon sampling, but by providing the time and the place (we must supply the will) to be emptied of all that hinders us, that we may be filled with the grace of God.

The real ingredients of Christian personality are not of our design or construction. They are of God. All he asks us to do is to make room in our hearts that he may plant. When this has been accomplished, there is no question as to “which is the real John Doe. For by their fruits ye shall know them.”

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# EPISCOPAL CHURCH NEWS

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## EPISCOPALIAN HEADS BAR ASSOCIATION

★ Howard L. Barkdull of Cleveland, Ohio, is the new president of the American Bas Association. He is a vestryman of the Ascension, Lakewood, Ohio.

## HISTORICAL TREASURES IN AKRON CHURCH

★ St. Paul's Church, Akron, a new building costing a million dollars, will contain two historic items of significance. One is a block of stone from Canterbury cathedral and the other a brick from the foundation of the famous church at Jamestown, Va.

The stone from Canterbury is from an old section of the cathedral. It had become dislodged as a result of damage suffered from German bombing in world war

two. The stone was given by the Archdeacon of Canterbury, Alexander Sargent. Accompanying it is a letter from the archdeacon to the rector of St. Paul's, the Rev. Walter F. Tunks, with these greetings: "From across the sea we of Canterbury send greetings, best wishes, and blessings to you of St. Paul's, and may this stone from the mother Church help in the building of a mighty cathedral to God in Akron."

The brick from Jamestown was given by Mrs. William Hunt of Brecksville. The late Mr. Hunt was a longtime friend of Tunks. He was a collector of ceramics, and had gathered many stones and bricks from historic buildings in many parts of the world. The first Anglican Church wor-

ship service to be held on American soil took place at Jamestown in 1607.

The Canterbury stone and Jamestown brick will be placed in the walls of the new St. Paul's, with bronze placques bearing the story of each.

## CLARK NOMINATION WILL BE MADE

★ The demand on the part of Church groups from all parts of the country that President Truman should not send the nomination of General Mark Clark as ambassador to the Vatican is to be ignored. He stated at a press conference in Washington that he will send the nomination to Congress as soon as it reconvenes. When a reporter pointed out that Senator Connolly of Texas, chairman of the Senate foreign relations committee, had promised to keep the nomination in a committee pigeon-hole, Mr. Truman made no comment.

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## THEOLOGICAL EDUCATION SUNDAY, 1952

### January 27

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At the request of the Joint Commission on Theological Education, I have designated the third Sunday after Epiphany, January 27, 1952, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

As everyone who stops to think must know, the quality of the clergy of the Church is of the utmost importance. When there is the best leadership in a parish, then there is forward progress in every direction. If there is further thought, our lay people will realize the significance of our seminaries. They must have adequate faculties, equipment and facilities to train the clergy of tomorrow. Here is a strategic need and opportunity.

HENRY K. SHERRILL  
Presiding Bishop

\* \* \* \*

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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## GUILD OF SCHOLARS HAVE MEETING

★ The Guild of Scholars in the Episcopal Church held its annual meeting early in December at the General Theological Seminary, New York. The meeting included the presentation of papers, social sessions and attendance at the services of the seminary chapel.

The general subject of this year's meeting was, "The structure of reality in the light of the natural and biological sciences." Papers were read by John F. Lane, professor of chemistry at Rutgers, on "professional objectives of the natural scientist"; T. T. Odell, professor of biology at Hobart, on "A biologist looks at Christianity"; Howard D. Roelofs, professor of philosophy, University of Cincinnati, on "Science, truth and religion"; and by Frederick A. Pottle, professor of English at Yale, on "Practical programs for changing a positivistic climate of opin-

ion." A summary discussion of the papers was led by John Wild, department of philosophy at Harvard.

President of the Guild of Scholars for 1952 will be Thomas S. K. Scott-Craig, professor of philosophy at Dartmouth. Retiring president is Dr. Roelofs.

The aim of the Guild is to relate the special disciplines of the academic, literary and scientific worlds to the historic faith and life of the Church.

## STARTING A CHURCH HAS DIFFICULTIES

★ Clearance from ten boards of the city government of Oakland, California, including one from the board of health, two hearings before the city manager, and the trucking of a church building across ten miles of city streets, were some of the obstacles the diocese of California had to overcome before it could start work on its new property in the rapidly-growing Oak

Knoll section of the city.

The bishop purchased the building from a Lutheran congregation, which had outgrown its quarters, for a nominal sum. Before the building is ready for occupancy on its new site, it will cost \$12,000, still considerably less than it could be duplicated. It contains under one roof a moderately-sized chapel, and rooms for church school and parochial activities.

The lots the building now occupies are strategically located in the middle of a new residential community and only a short distance from the navy's vast Oak Knoll hospital, so that the clergyman to be assigned can provide spiritual ministrations in that institution while developing a center of Church life. The lots were acquired from St. Andrew's Church in Oakland, which has abandoned its plan of moving from its present location on the borders of the campus of Mills College for women.

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# EPISCOPAL CHURCH NEWS

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## —MIRACLE CHURCH

(Continued from page 4)

tees which call upon St. Stephen's, so that it is known as a community church.

Many of its present communicant membership represent backgrounds other than the Episcopal Church. The nearness of the church-school has frequently been the point of interest in the parish that has resulted in the confirmation of parents. The present membership is 1200 communicants. Two adult classes are presented each year upon the visitation of the Bishop, in May and June and one youth class, which averages over 30 each June.

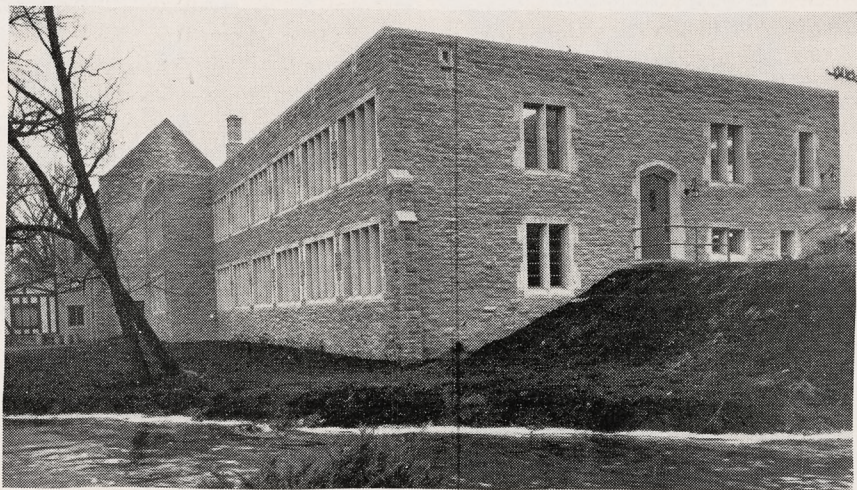
### An Educational-Minded Parish

The rector of the parish is well known throughout the diocese for his leadership in the field of education. He is on the advisory editorial board of the National Council, is chairman of the department of Christian education for the diocese of Minnesota, and finds time somewhere along the way to be chairman of the standing committee.

The strength of the parish can be shown by church-school statistics. There are two complete church school sessions, which involve children from the nursery through the 8th grade. Two complete administrative staffs, and two complete faculties serve them. There are duplicate Sunday church services at 9:30 and 11 and the sessions of the church school coincide with the church services. Two vested junior choirs serve at the church school worship services, and a high school choir enrolling 25 members sing at the 9:30 service. Five hundred children are enrolled and 75 persons are in teaching and administrative activities. The use of the new building has encouraged attendance to over 440 on Sundays.

A carefully directed program

of teacher training is supervised by a part-time educational worker, Mrs. C. C. Olsen, who meets each month with teachers in departmental groups to work ahead on curriculum, audio-visual aids, handwork, class projects. The courses on "Christian Faith and Life" have been used for several years with outstanding results. Three times a year room mothers hear memory requirements, and intensive reviews during the 8th grade course prepare the pupils for confirmation class at the end of the 8th grade work. This involves 6 sessions of instruction with one of the clergy and a personal interview with the rector.



*NEW PARISH HOUSE* was dedicated this month and is used not only for parish activities but many community events

The high school activities carry on the educational work. Organized as a "University of Life," the high school group meets for supper, emphasis periods, and study courses. Chosen by a youth cabinet, paid instructors bring a variety of courses: boy-girl relations, the Church in America, the Utopias, Christianity vs. Communism, what other churches believe, and social resources of our community (A study of the personal welfare organizations in Twin-

City area). Fifty high school young people are participating in this program. The administration of the church school, and the University of Life are the responsibility of the Rev. Paul Bankston, assistant minister.

As outlined previously, the church enthusiastically endorses and supports the many phases of the Scouting program, and most of the leadership in these community-wide activities will be found on the rosters of the parish membership.

Adults are not neglected. Two courses per year are routinely arranged, one during Lent, led sometimes by the clergy, and sometimes by visiting instructors competent in a particular field. A weekly devotional meeting for adults is a combination of study, inquiry, and prayer. The adults, while not organized

on a 'semester' basis, are able to receive intensive instruction. The confirmation classes always have some persons present for refresher courses.

### Do Missions Pay

One of the fortunate results of the parish being conscious of its recent beginnings is a keen missionary awareness. There are many members in the congregation still able to remember the days of meeting in the public school, and the early struggles

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incidental to getting the church built in 1939. In terms of leadership in the diocese, missionary giving and support of the Indian work, the laymen of the parish exercise great interest, influence, and help. The missionary emphasis extends from the church school children in lower grades bringing gifts for children in Indian missions to the substantial amounts made available for the general Church's program by the vestry. The constant educational emphasis on the needs of the Church and the responsibilities of its membership have proved again and again that the informed churchman is a contributing churchman. By exercising its missionary concern, the parish is seeking in many ways to discharge its moral debt to those who made possible its founding. The dedicatory service was printed in a brochure, which announced the theme of the history of the parish: "We Are the Result of Missions." The emergence of St. Stephen's as a strong parish carrying community and diocesan responsibilities is abundant evidence that it pays to "get thar fustes' with the mostes'."

## PEOPLE

### CLERGY CHANGES:

**RODNEY F. COBB**, formerly rector of the Incarnation, Lynn, Mass., is now in charge of Grace Church, Everett, Mass.

**PAUL W. STOUTSENBERGER**, formerly rector of King and Queen parish, Chaptico, Md., is now rector of Christ Church, Clinton, Md.

**EARLE R. CLOSSON**, formerly ass't at St. Paul's, Washington, D. C., is now living in Florida where he is doing part time work.


**J. MOULTON THOMAS**, formerly rector of St. Matthew's, Wheeling, W. Va., is now rector of Christ Church, Baltimore, Md.

**JERRY CARPENTER**, formerly with the welfare ass'n of Akron, O., is now ass't to the director of the Philadelphia City Mission.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FREDERICK SONTAG  
Layman of Verona, N. J.

Television as a method of spreading the good word needs all the support and prayers we can muster. So there must be a reply to Marvin Hill's comments regarding what he dislikes in religious TV. (Witness Dec. 6).

I am in hearty accord with maintaining an atmosphere of dignity and reverence in a church at all times. There are occasions, however, when it seems in keeping with the Christian spirit to sacrifice a little of the dignity and reverence, as we may see it from our point of view in the congregation, in order that the Christian message in its dignity and reverence may reach the unreached who number far, far more than we realize. It is not the essence of the Christian spirit to think only of ourselves whether in church or out of church, but it is the essence of the Christian spirit to always and in all ways think of others.

With respect to the broadcast of the church services by radio, it is my deepest conviction that to present it interestingly to the radio audience adds interest and vitality to the visible congregation. The wise minister knows that he serves a radio-minded people who do not resent at all the radio method of presentation, but rather welcome this approach. To be sure, in television broadcasting of a church service, there are a few distractions caused by the technicians but these need not be as bad as it seems. We will learn through experience how to make these distractions less and less as time goes by. However, we do not feel it right to be condemned while we learn to use this new miracle, that many of us consider God given.

There is another factor in this whole situation and it is this. We can make our presentations so attractive, so attention appealing that no distractions will have an undesirable effect. A congregation in the sanctuary ought to become "home missionaries" enduring the few distractions for a moment in order that the listener or viewer may be reached for eternity. Paul endured the distractions of beatings, shipwreck, prison, etc., for the sake of reaching others. We must do likewise.

FRANCIS W. HAYES JR.  
Rector of The Falls Church  
Falls Church, Va.

I note that the recent issue of The Witness that The Falls Church has

made its columns. It it always difficult living in a community which has taken its name from the Church, trying to keep the names separate. It was therefore very disheartening to note that The Witness had fallen into the same pit into which others had fallen in naming our Church "The Falls Church Church." Certainly the additional word church is not required.

I presume that the article was copied from an article in one of the Washington papers because of its similarity. However, there are numerous errors which ought to be corrected although they are not terribly important. First off, the man didn't fall in the church. He fell off a ladder on the outside of the church. Secondly, and more importantly, the church is not 145 years old but much older. The church itself was established in 1732 or 33, and the present building was erected in 1769, which is a little bit older than 145 years. Also, as far as I know, I never made any statement as reported.

All of this is relatively unimportant but I thought you would be interested in keeping the records straight.



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