

# THE Witness

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November 13, 1952



ST. PETER'S, HELENA, MONTANA  
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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Thurs., and Holy Days, H.C. - 11:45 Fri., Organ Recital - 12:30.

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Sundays: 9 H. Comm.; 11 Sermon.  
4:30, Vespers or Music Service.  
Weekdays: Tues.-Thurs., Prayers - 12:30.

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Wednesdays: Healing Service, 12 noon.

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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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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  
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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
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Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
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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

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Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Canon Mitchell Haddad  
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Holy Days: Holy Communion at 10:30

## SERVICES In Leading Churches

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Rev. Gardiner M. Day, Rector  
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Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

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Weekdays: H. C. daily 8 ex Wed. & Fri.; H. D. 12:05. Noonday Prayers 12:05  
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Very Rev. John S. Willey, Dean  
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### TRINITY CHURCH

Broad & Third Streets  
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Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 H.C.; 11 M.P.; 1st Sun. H.C.; Fri. 12N  
10C; Evening, Weekday, Lenten Noon-Day,  
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NASHVILLE, TENNESSEE  
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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.

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Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

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## THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

### MICHAEL SCOTT HANDS LETTERS TO GENERAL ASSEMBLY

#### STATEMENT BY THE BISHOP OF JOHANNESBURG AND ALAN PATON HITS AFRICAN POLICY

★ The Rev. Michael Scott, former Anglican missionary in Africa, is attending meetings of the U. N. General Assembly as an observer for the International League for the Rights of Man after being granted an entry permit by the U. S. department of state (see Witness editorial, Oct. 23).

The permit, which was held up for some time by the state department, restricts Mr. Scott's movements to New York City and Long Island. A request by the Syracuse (N.Y.) Council of Churches that he be granted special permission to address a group of church women there was refused by the state department.

The Rev. Lawrence T. Hosie, executive secretary of the Syracuse council, said the request was made on behalf of its affiliated Council of Church Women, a group that holds a coffee hour series of discussion meetings, usually attended by 600 to 800 persons. The group had hoped, he said, to secure Mr. Scott as the featured speaker for a discussion on the subject of Africa.

Mr. Scott, now a Church of England minister at Colchester, England, is noted for his championing of the cause of native

South Africa tribes at previous trusteeship meetings of the U. N. both here and in Paris. This activity led the Union of South Africa government to brand him an undesirable alien and to bar him from returning to South and Southwest Africa, the latter a territory under the Union's trusteeship.

Mr. Scott said that he came here to observe U. N. trusteeship meetings in the interest of African tribes, whose leaders have been denied permission by the South Africa government to leave that country to present their case to the U. N.

Saying that he has no intention of acting as a spokesman for the tribes at any U. N. session, Mr. Scott added that "I feel the time has come when these tribal leaders must speak for themselves."

He did however present a letter to a committee of the Assembly together with a statement by a number of white South Africans, including the novelist, Alan Paton, and the Bishop of Johannesburg. The letter called attention to the presence in New York of Prof. Z. K. Matthews, visiting lecturer at Union Seminary, and a native of South Africa. He said that

if the Assembly wants a first hand account of what is going on under the Malan regime, Mr. Matthews would gladly supply it. Scott also stated that, although invitations were extended to Hosea Kutako, South West African chief, and others, to appear before the committee of the Assembly, that passports had been denied them.

The letter concluded by stating: "In South Africa the situation has become very grave and it is the hope of many people in Africa and throughout the world that the UN may be able to intervene constructively, not only to deter the government from its present disastrous course but also to take the initiative in offering a constructive program of social, educational and economic assistance with the aid of its specialized agencies. The efforts of the UN in helping the peoples of South Africa to find a solution to these grave problems will receive the moral support of many people of good will throughout Africa and the world."

#### Statement by Leaders

The statement presented to the Assembly committee, signed by Alan Paton, the Bishop of Johannesburg and others, dealt with the passive resistance movement in South Africa which has so far resulted in about 5,000 natives having voluntarily been imprisoned. It states:

"This movement clearly is no sudden impulse. It bears all the signs of careful thought and planning over months by men who are acknowledged leaders among Africans and Indians, and who have organized it with



a full appreciation of all it implied. The movement has met with a very remarkable response, both from the mass of the people and from those to whom it appeals for voluntary personal support and for substantial courage and sacrifice. In these circumstances it is clear that we South Africans face a double challenge. It is a challenge to those who hold the reins of government, and it is, not less, a challenge to all who participate in the exercise of political power, i.e., the whole white community. The challenge comes primarily from those who are excluded by reason of their race or color from any real form of citizenship.

"Considering the movement in this light, we are sure that no good can come from merely condemning it and denouncing its leaders. We Europeans must frame an answer and adopt an approach to the movement that holds within it constructive possibilities. Otherwise we foresee a progressive worsening of race relations and an even deeper bitterness than is already visible in our country in the relations between its peoples. We believe that it is imperative that South Africa should now adopt a policy that will attract the support of educated, politically conscious non-Europeans by offering them a reasonable status in our common society. This can be done by a revival of the liberal tradition which prevailed for so many years with such successful results in the Cape Colony.

"That tradition, an integral part of South Africa history, was based on a firm principle, namely equal rights for all civilized people and equal opportunities for all men and women to become civilized. In our opinion, only acceptance of that fundamental principle can provide South African government with

the moral basis it now lacks. We believe that the wise and steady application of this principle will gradually remedy the worst grievances and disabilities which non-Europeans now suffer, since their deepest feelings are stirred by the fact that our laws are not based, as they should be, on tests of civilization and education but on race and color.

"On their side, we ask the African and Indian leaders to recognize that it will take time and patience substantially to improve the present position. We ask them to accept the principle we have indicated as a long-term aim, and we do so in the hope that it will make negotiations possible and their success probable.

"As an immediate short-term program of reform, we urge all who sincerely desire racial peace and harmony in our country to concentrate on demanding the repeal of the most mischievous measures on the statute book. These are measures such as the group areas act, the pass laws, and the suppression of Communism act in its present form—measures which offend the human sense of justice as well as the canons of good government.

"Finally, we appeal to all concerned to express themselves with restraint at this disturbing time and to refrain from doing or saying anything that might aggravate the present unhappy situation."

#### Archbishop of York

The Archbishop of York, Cyril Garbett, said at Morecambe, that Christianity was opposed to all attempts to segregate either races or classes.

At a special service for the annual conference of the Labor Party, he said: "The purpose of a democratic state which accepts the ideals of Christianity

should be to promote the highest possible development of the largest possible number of its citizens. The Christian doctrine of man is opposed to the claim that there are master races which have the inherent right to rule races which are backward."

The primate warned the party leaders that there are two dangers against which the Christian democrat must be on guard! "The vastness and complication of the machinery necessarily set up to effect social reforms tend to exalt the machine above those whom it is meant to benefit, and the plan sometime becomes more important than those for whose sake it is designed. The other danger is that in concentrating on the physical and mental welfare of the individual, his spiritual nature may be neglected, for man has a soul as well as a body, and if the soul is allowed to starve while the body is well fed, there will follow restlessness and disillusionment."

#### In Africa

While this was going on at the General Assembly in New York, in South Africa the prime minister, Daniel F. Malan, told newsmen that any interference in the internal affairs of the Union of South Africa would create a "very serious situation." When asked whether his government would withdraw from UN if any action was taken by the international body, he replied that the government was following a "waiting attitude" and will withhold a decision until the situation becomes clearer. "This is a life and death matter with us and we are not at all eager to commit suicide."

Regarding the non-resistance movement he stated that "for the present we can easily handle it" and added that more stringent laws will have to be passed if it develops further. He also



said that the question "is essentially one of maintenance of West European Christian civilization in Africa" which he described as the antithesis of Communism, and he described his government as the guardian of civilization in the development of native races in Africa. He added that "The United States has the same kind of civilization. Naturally she belongs to our group."

The troubles in his country he blamed upon Communists who he said use fellow-travellers and others to give the non-resistance movement a respectable front—referring presumably to Alan Paton, the bishop of Johannesburg and the other distinguished white people of Africa who signed the statement that Scott presented to the committee of the Assembly.

## BISHOP NASH GIVES VIEWS ON GENERAL CONVENTION

★ Bishop Norman Nash of Massachusetts, in a signed editorial in his diocesan paper, after stating that the budget was the most constructive action of General Convention writes that "I must regretfully record my own opinion that on the whole this was a disappointingly negative Convention. The action of the House of Deputies in refusing to change the canon so that lay persons, including women, might be chosen as deputies in the future, was unfortunately one of the many deplorable negative decisions, though easily the most reactionary of them. In a country where women have long had full citizenship status such an action makes our Church ridiculous.

"Similarly it was decided not to allow carefully chosen laymen to administer the chalice in the holy communion. The House of Bishops voted favorably by a considerable majority, only to have the action reversed in the other House.

"The same outcome met the proposal to deprive retired bishops of their vote in the House of Bishops. That House voted favorably, and most of the retired bishops attending that session voted with the majority, but again the House of Deputies

reversed the action. The bishops felt that responsibility and voting should go together, but the Deputies, expressing a desire to have the wisdom of the veterans available from the sidelines, declined to agree with that wisdom as available on this occasion.

"Only one of the proposals originating in this diocese for modifying the canons on the bishop's relation to the filling and vacating of rectorships proved acceptable, and that the obvious one requiring a vestry to meet and consider the communication from the bishop concerning the man they proposed to elect. The removal of the ambiguous phrase: a duly qualified minister was disapproved, and also that of the unfortunate phrase: rumors which he believes to be well founded as the basis for an episcopal refusal to accept a man from another diocese. In this case it was the House of Bishops which voted against a change which the Massachusetts representatives in both Houses thought only fair to a clergyman whom a parish desired to elect. I hope this diocese will again memorialize General Convention in favor of the changes thus defeated, including also the pro-

posal that dioceses may no longer have canons on the dissolution of the pastoral relation inconsistent with the general canon.

"Still another regrettable negative action must be mentioned. The special committee on the structure of General Convention proposed a reduction of the number of deputies from four to three per diocese, thus making the House of Deputies less unwieldy and solving the longstanding problem of counting divided votes in a vote by orders. This too did not meet the approval of the House of Deputies. Until this action is taken at some future Convention the progress of the Church will continue to be seriously handicapped.

"One important negative decision by the House of Bishops was thoroughly sound, when by a very large majority the House declined to authorize the setting up of a standing body to render advisory decisions on canon law. Years ago the attempt to set up a canonical supreme court was defeated, and I am glad that this step in the same direction was decisively checked, for I prefer not a little canonical inconsistency and lack of legal uniformity to the clamping down of a uniform legal system on our Church.

"I take pleasure in recording one other negative action. Resolutions were offered in both Houses prohibiting participation in ordinations by clergymen of other churches not in communion with our Church. These resolutions were aimed at the service last spring in Trinity Church, Boston, when the Rev. Dr. Romig of the Dutch Reformed Church preached at the ordination of his son to the priesthood, and joined in the laying on of hands.

"I had the opportunity to defend this participation when

preaching at Trinity Church, maintaining that the sermon was in accordance with canon 49, and that to have withheld from the preacher the privilege of laying his hands on his son's head would have been a failure in Christian courtesy and in ecumenical charity. (I was, unfortunately, misrepresented in the newspapers as accusing those who opposed of a lack of these virtues.)

"The Bishops referred the matter to a standing committee for later report, and the resolutions offered in the other House were withdrawn. I regret that they did not come to a vote, having no doubt of the outcome."

After referring favorably to some of the more enjoyable aspects of the Convention, Bishop Nash pays tribute to the progressive nature of the Auxiliary Triennial and of the Convention of Youth which "manifested a less negative and more progressive attitude than did General Convention itself, and one is glad that this is so, for our slow-moving Church needs such action as a balance for the over-conservatism of the bishops and clergy and laymen. I hope to see the day when there is more young blood stirring in Convention's veins, and when the women get their chance to contribute to its deliberations. Perhaps when in the distant future General Convention comes again to Boston these reforms will have been achieved, and that august body will then be less reluctant to approve needed changes and readier to go forward in brotherhood facing the problems of their day with a more buoyant and progressive spirit."

### TRINITY VESTRYMAN TALKS ON VOTING

★ Channing H. Cox, vestryman of Trinity, Boston, and former governor of Massachu-

setts, addressed the Canterbury Club of the parish on November 2nd on the American voting system. The same evening a member of Alcoholics Anonymous talked to the club for young working people on the program of the organization.

### BISHOP SCARLETT RETIRES

★ After an episcopate of twenty-two years in Missouri, Bishop William Scarlett retired on November 1st from the active ministry, and is succeeded by



BISHOP SCARLETT

Bishop Lichtenberger, coadjutor for the past year and a half.

On November 10th the clergy of the diocese honored Bishop Scarlett at a luncheon held in Bishop Tuttle Memorial in St. Louis. Then this coming Sunday, the 16th, the diocese will sponsor a service of thanksgiving at Christ Church Cathedral when addresses will be given by Dean Sidney E. Sweet, representing the clergy, and Ethan A. H. Shepley for the laity. The service will be conducted by Bishop Lichtenberger, assisted by the Rev. William H. Laird, rector of St. Peter's, Ladue.

On the 20th the Church federation of St. Louis, of which Bishop Scarlett has been a leader and strong supporter for years, will honor him at a banquet. Bishop Scarlett has been a leader

in all forms of community improvement in the fields of race relations, social welfare, industrial relations and inter-church cooperation. He has also been chairman of the commission on social reconstruction of the Episcopal Church for twelve years.

### CALL FOR ACTION TOWARD UNITY

★ Bishop Keeler of Minnesota represented the Episcopal Church and led the devotional service that concluded a conference on unity at Buck Hill Falls, Pa.

The conference issued a statement at the close of a three-day meeting attributing the urgency for immediate action to "the critical times in which America and the world find themselves."

"Therefore," the statement said, "the conference calls all Churches and Christians to a time of meditation and prayer that dynamic progress may be made in developing a United Church which will deal more effectively with the problems of these chaotic days."

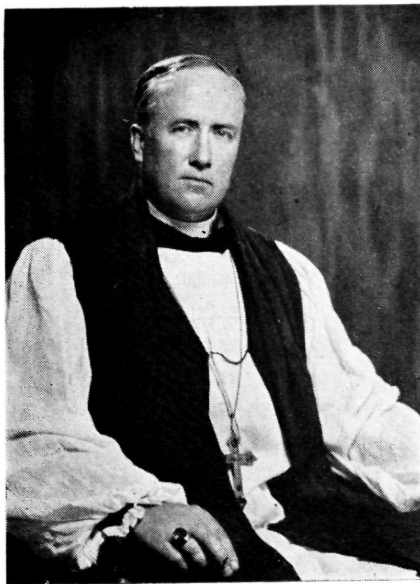
The conference was attended by 35 representatives of 15 major denominations. It was called to debate and discuss two specific proposals for Protestant unity. The proposals, both of which have many supporters within the various denominations, are the federal union plan and the so-called Greenwich plan of union for a United Church.

The federal union plan was conceived by E. Stanley Jones, missionary-evangelist. It advocates a federal union of the Churches, patterned after the federal union of states in the U.S. Under this plan, the denominations would retain their differences while being part of a United Church. The plan is being promoted by the Association for a United Church.

The Greenwich plan is an out-

growth of a church unity conference held in Greenwich, Conn., in 1949. It called for a united Protestant Church on four levels—the local church, the diocese, the regional synod, and the national federation of synods. This plan would combine some of the features of Methodism, Presbyterianism, and Congregationalism. The denominations would be bound together in complete merger, thus losing their separate identities.

In its statement, the conference said: "We are convinced that they (the two plans) are



BISHOP KEELER

not necessarily incompatible. There is a possibility that they can be worked out together. We therefore feel that both these plans should be considered in future conferences on church union."

Earlier, the conference proposed that denominational commissions on Church unity be invited to meet simultaneously during the fall of 1953, their sessions to be followed by a joint meeting of the commissions and duly qualified denominational representatives. Purpose of the 1953 Church union meetings would be "to consider in broad and specific terms all approaches

to the problem of church union." Later, the delegates implemented this proposal with the decision to ask the chairmen of denominational unity commissions and the leaders of the two church union plans to issue a call for this future meeting.

#### MEETING IN GENEVA ON RELIEF

★ Eighty delegates from Churches in fourteen countries met in Geneva, Switzerland, October 14 to 16, for the 1952 inter-church and consultation, convened by the World Council's department of inter-church aid and service to refugees. Bishop Blair Larned, former chairman of the department's administrative committee, and Alphons Koechlin, present chairman, presided over the meetings. In addition to Bishop Larned, three other Episcopalians participated: the Rev. Almon R. Pepper, member of the executive committee of the department, and secretary of the Episcopal Church's committee for world relief and Church cooperation; the Rev. Raymond Maxwell, field representative for Church world service; and A. G. Elmen-dorf, representative in Greece for the department of inter-church aid.

Keynote of the meeting was the continuing need for the Churches to manifest their unity in common action to relieve the sufferings of Churches and peoples in strife-ridden areas of the world, particularly in Europe and the Near East. Robert C. Mackie, director of the department of inter-church aid, reported that more than five million dollars had been given through Church World Service and other Church relief agencies in the first eight months of 1952, and that during that period of time more than nine thousand refugees had been resettled in the

United States, Canada, and Latin America. A significant development has been the spirit of common responsibility, lessening the distinctions between giving and receiving Churches. Some countries which had formerly been recipients of aid, such as Norway and Holland, now are contributing countries. German Churches, which themselves are in great need, have given token assistance to refugees in the Near East and to the Church of Greece, he said.

Mackie cited for particular commendation the assistance to Orthodox and Old Catholic Churches: "... the Church of Yugoslavia has a good friend in the Disciples of Christ in North America; the Church of Greece owes much to the Protestant Episcopal Church in the USA; the Reformed Church in Switzerland and elsewhere has shown increased interest in Orthodox refugees."

Delegates heard detailed accounts of aid to refugees given by the Churches in many countries, and of the continuing needs of homeless families in the "arc of misery" stretching from Luebeck, down through Austria, Trieste, Greece, Turkey, the Near East, India, to Hong Kong and the Philippines.

In discussions on inter-church aid projects for European Churches it was unanimously stated by Church representatives that normal needs must be met with their own resources in the future. However, there were still many areas of "secularized Europe" where help from outside was urgently needed. As an example, Mr. Elmen-dorf quoted a report from the Greek Church which urged emphasis on rural rehabilitation and improvement of theological training to help the Greek people to help themselves.



## SOCIAL ACTION CONFERENCE

★ A group of fourteen Church leaders met, October 28, in New York with the staff of the department of social relations to develop plans for an expanded program of social education and community action. The group, meeting at the call of Bishop Lawrence of Western Massachusetts, constituted the sub-committee on planning of the national committee for the recent study of social action in the Church (Witness, Sept. 25).

In opening the meeting, Bishop Lawrence stressed the need and opportunity for vigorous Christian leadership in community, national, and world affairs. He drew attention to the fact that the preliminary report on the social education study, released at General Convention under the title, "Episcopalians At Work in the World", gave a comprehensive picture of what is now being done in the way of social educational and action and the areas where more can and needs to be done. Bishop Lawrence outlined the task of the sub-committee on planning as the responsibility "to translate the findings of the study into definite goals and recommendations for the program and strategy throughout the Church."

There was general agreement with the view expressed by the Rev. Almon R. Pepper, director of the department, that a new name may be needed to help get the program across. The Rev. Don Frank Fenn, rector of St. Michaels and All Angels, Baltimore, reflected the general opinion of the group in pointing out that the report "revealed weaknesses which we can now seek to remedy." Mrs. Theodore O. Wedel emphasized the opportunities for Christian action which laymen and women have who hold key positions in public and private affairs.

The group discussed at length how Christian faith and social facts affect the content, goals and strategy of Christian social education on the basis of a presentation by the Rev. M. Moran Weston, assistant secretary of the department, of some considerations of theology and sociology relating to social education. Weston was instructed to prepare a memorandum on the subject for consideration by the committee, as a basis for guiding its deliberations.

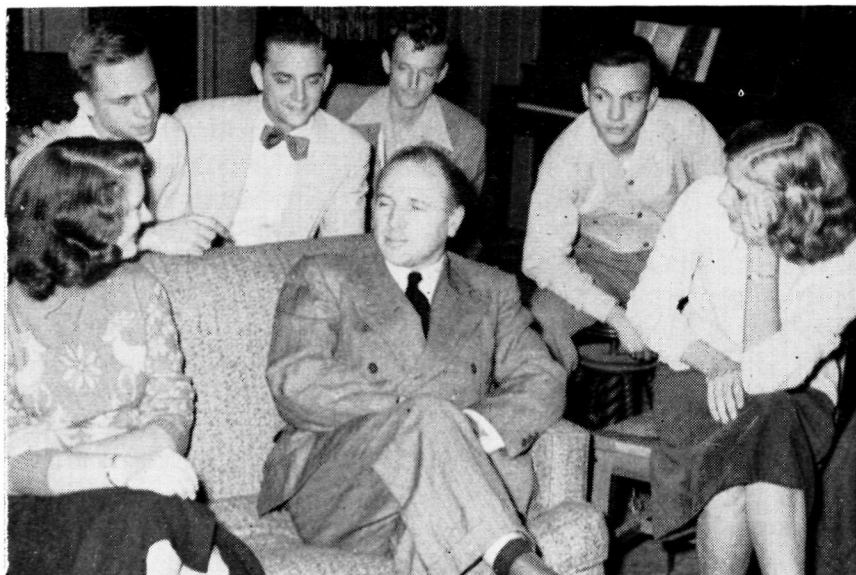
Attending the conference were Dean Brooke Mosley of Wilmington; Prof. Robert Dentan of Berkeley Divinity School; the Rev. John Bell of New York; Dr. Fenn; the Rev. C. R. Haden Jr., of the committee on laymen's work; the Rev. David Hunter, head of religious education; the Rev. Robert Magill of Lynchburg, Va.; the Rev. Kilmer Myers of New York; Mrs. Margaret Sherman, head of the Auxiliary; Mrs. Wedel; Lester Granger, director of the Urban League; Spencer Miller Jr. of Springfield, Mass.; Mrs. Benson Harvey of Springfield, Mass. Members of the department were Mr. Pepper, Mrs. Muriel Webb, Miss Dorothy Stabler and Mr. Weston.

## KENNEDY APPOINTMENT CONFIRMED

★ The appointment of the Rev. James W. Kennedy as head of committee of ecumenical relations of the National Council was confirmed last week by Bishop Sherrill. He will act as liaison contact for all matters connected with the work of the World Council and the National Council of Churches.

## ARIZONA LAYMEN TAKE OVER

★ The fall planning conference and retreat for the district of Arizona, held in Phoenix on October 16-17, ended with the laity in complete control. With seventy delegates present, it began in a dignified manner with a retreat led by Bishop Lewis of Nevada. But it ended with a show of vigor that is more characteristic of Methodist revivals. The laymen promised to make the district a diocese by 1955. They also insisted that five percent of operating expenses from each parish, and two percent from each mission, be added to the budget of 1953 for some forward looking project. Their proposals are subject to approval by the convocation which meets in February.



ARNOLD S. NASH, secretary of college work in the Fourth Province with Canterbury students at University of Florida.

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# EDITORIALS

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## A Working Faith

**WE** have a friend who thinks that belief in God is silly. His argument is that it is not so much what one believes, but what one does, that is important.

In a very real sense, he is operating under an important truth. Belief, which does not issue in good and true action, is pretty poor faith. In fact, it would not be considered sound faith at all. As the Epistle of St. James says: "Faith, without works, is dead."

But, in a deeper sense, our friend is living his life according to a false principle. Or, at least, he is fooling himself into thinking that he does things without basing them on any system of belief.

Actually, our friend, who is a doctor, has a very strong philosophy of life. He is a good doctor simply because he has such a strong belief in such things as the sacredness of human life, the ability of man to find out the true nature of disease and health and the responsibility of a trained doctor to assist people in need. Without such a strong belief, our friend would simply be a butcher who probably would be tried by his professional brethren on the charge of mal-practice.

Man's life of action can never be divorced from man's mental and spiritual life. One does not ever act in a vacuum. All human action, as the modern psychologist tells us, is purposive. That is, all of our actions are based on some kind of belief that we have. They may be good or they may be bad beliefs, but without some convictions of some kind we would never act at all. We would simply be vegetables.

Actually, we always act out what we believe. One of the troubles with the world, of course, is just that. We Christians say that we believe certain things, but our actions continually prove that we really believe something else. We shout peace and make wars. We proclaim brotherhood and our actions show otherwise too often.

Actually, of course, our friend is raising a false issue. Belief and action are but simply opposite sides of the single coin of life. That coin can not be spent unless we both believe correctly and act out that belief in every-day affairs. What we believe is of the utmost importance; what we do is of the utmost importance. Taken both together they are the measure of a human being . . . a measure taken, in the final analysis, only by God.

## Man With The Collar

**AS** the subway slowed down, the crowd pushed toward the door. Those inside could only see the hats that were approaching, and among them was a very strange hat. It seemed an unbelievable hat—there were toy snakes slithering all over it. The man that wore it came in at the end of the crowd laughing and joking in the half-crazy way that clowns affect in their work.

"Yes, folks, yes folks, yes folks! Come on and get one. The best li'l ole snakes you ever saw. Ha-Ha-Ha! Come now, come now. Step up, step up! Ladies bring 'em home to Junior. Men buy 'em and scare the ladies. . . . Oh! I'm sorry," he said. "I'm sorry Father, I meant no offense, Father. I didn't see you sitting there. I'm sorry, Father." And he went mumbling off to the end of the car, where he sat and whistled the "Penny-whistle Blues", with a queer sad lilt in the rhythm of it.

He saw no ghost to make him change his mood; he saw a man with a turned-around collar. And what did that collar mean to him? . . . a pastor, a loving member of the body of Christ? . . . one who would not be offended, because Christ was never offended? Or did he see in the collar the symbol of convention, of all-dressed-up-on-Sunday-go-to-meeting? . . . one who could not understand because he only knew "nice" people and "nice" people never got on subways with snakes in their hats.

A feeling of loneliness and estrangement came over the man with the collar as he heard the last bars of the "Penny-whistle Blues" and the queer, sad lilt in the rhythm of it.

## Christian Christmas

**AT** this time of the year news comes from various parts of the country of efforts to make Christmas less commercial and more of a religious observance. A drive to that end is now under way sponsored by the department of evangelism of the National Council of Churches, with letters having gone to ministers asking them to spearhead campaigns in their areas. "The churches can and should warn of the dangers found in the over-commercialization of this season of the year," writes Jesse M. Bader, head of the department,

"The dollar sign needs to give way to the manger scene."

With that, of course, we all agree. Yet most of us do little about it, largely because we are at a loss to know what to do. So we repeat a suggestion we have made before. A churchwoman of the southwest, a few years ago, decided that it was silly for her to swap presents with her relatives, most of whom, like her, were able to buy about everything they wanted. She therefore gave a sizable check to her rector, asking him to use it in the name of the Christ Child. She then wrote to each of those to whom she had formerly given presents: "This note brings to you our love and best wishes for a very Merry Christmas.

We are also making a gift to the Church as a thank-offering for your friendship that the real meaning of Christmas, the coming of God's peace to a troubled world, may be more widely proclaimed."

The entire story is told in a little leaflet, of ordinary envelope size, together with a sequel written by Bishop Hines, coadjutor of Texas, on what this one woman's gift accomplished.

We believe that if rectors and parish officials will, this month, enclose this leaflet in their mailings, that there will be some at least who will be inspired to follow the example of this woman.

The leaflet is available at \$1 for 25 copies; \$1.50 for 50; \$2 for 100 by writing: The Witness, Tunkhannock, Pa.

## GOD MAKES A LANDING

by Chad Walsh

YOU can always tell when October comes, by the smell of burning leaves. As Tom and Steve walked home from school one day in late October, there were piles of leaves smoldering in front of almost every house, and the street smelled like a forest fire. Overhead, a few faded red and yellow leaves still clung to the maples and elms.

"I bet Dad'll put me to work raking leaves," Steve said.

His guess turned out to be right. He had no more than said "So long" to Tom and reached his own front yard when he saw his father busily raking.

Mr. Hadley was a tall, lean man, with thin, tight lips. He seldom laughed or joked, and he was conscientious in everything he did. He had worked hard all his life and had "pulled himself up by his bootstraps," as people say, and he was convinced that if everybody had his grit and determination, they could do the same thing.

"Here, Steve, it's high time you were home," his father said. "You finish raking the lawn, and I'll set fire to these piles of leaves."

"O.K., Dad." Steve took the rake and started to work. For a time he and Mr. Hadley were too busy to say anything much. But Mr. Hadley was never a man to talk a great deal.

"There," Steve's father said, after he had set fire to all the piles of leaves, and they were burning merrily. "Did you walk home with Tom?"

"Sure."

"Quite some friends, aren't you?"

"He's all right," Steve said. The truth was

that Tom was his closest friend, but it wouldn't do to say so. Only girls went around telling how wonderful or how dreadful their friends were.

"What do you and Tom talk about when you're together?" Mr. Hadley asked, and looked Steve straight in the eye.

"Why, just things," Steve said.

"What things, boy?" his father demanded.

Steve thought. "Oh, Tom's always talking about spaceships. And today he was telling me about last summer when he and his family were on vacation, how he went out in a sailboat with his granddad who's going to visit them some time this winter, and we talk about football and the teachers—and all sorts of things."

"Does he ever talk about religion?"

"Gosh, no."

"That's good. I'm glad to hear that. Tom's a decent sort of boy, and I'm glad you and he are friends, but I just want you to be on your guard."

"Why—Dad, what do you mean, be on my guard?"

"He's a minister's son. Now I can be good friends with anybody that's decent and law-abiding and minds his own business. It's all right with me, having a minister as my next-door neighbor, so long as he and his family don't try to get us mixed up in this religion business. I got my craw full of it when I was a boy, and I want to spare you what I had to go through every Sunday. But I'll give Henry Bowman credit—so far he hasn't tried to hook me in."

Steve was feeling a little confused. Religion



was seldom mentioned in his family, and he had not realized that his father had such strong feelings. "Why don't we ever go to church?" Steve asked.

Mr. Hadley came closer to Steve. "I'll tell you, Steve, the way I look at it, a man doesn't have to go to church to be a good Christian. Just treat people decently, live by the Golden Rule, obey the laws and keep out of debt—just be a good citizen and good neighbor—that's all the Christianity you need. I don't need to sit in church with a lot of pious hypocrites and have a minister preach at me to be a Christian."

Steve thought about this for a while. When he spoke he took a different tack. "What sort of man was Christ?" he asked.

"What's that? You're sure this Bowman boy hasn't been talking to you about religion?"

"No, he hasn't. Honest he hasn't. I was just wondering. You've never told me anything about Christ, but sometimes I hear the boys at school mentioning him, and we sing a lot of carols and stuff at Christmas."

Mr. Hadley fumbled a bit for words. "I guess you could say that Jesus was sort of a school teacher. He taught people what they should and shouldn't do."

This answer troubled Steve. "If he was just a school teacher, I don't see why people make such a fuss over him. I wouldn't want to go to church to hear somebody preaching about a school teacher."

Neither of them said anything for a while. Mr. Hadley was carefully relighting a couple of piles of leaves that didn't want to burn. Steve was busy raking the remaining leaves into one pile. Soon he was done. "Can I go now?"

"O.K., Steve. Thanks for the help."

As Steve wandered over to Tom's backyard this conversation was still on his mind. He looked around. Tom and Dr. Bowman were raking leaves into half a dozen piles. "Hi, Tom. Hello, Dr. Bowman," Steve called.

Dr. Bowman looked up. "Hello, Steve. Sit down and tell us how to rake leaves. You can be our foreman. Less work and better wages."

Steve sat down on the back steps. Dr. Bowman was now over in one corner of the yard, trying to rake up some leaves that had blown under the hedge. He was too far away to hear the two boys as they talked. Steve was troubled. He knew that his father didn't want Tom to talk religion with him. But still, he hadn't said that Steve couldn't ask questions of Tom. And the

thought of Christ as a school teacher bothered Steve, though he couldn't say why.

Suddenly he blurted out, "Dad says Christ was sort of like a school teacher. Is that what he was, Tom?"

Tom was startled at the question. "I don't know," he said. "Why are you always wondering about things like that?"

"Cause I want to know, and Dad doesn't like to talk about it."

"Guess we ought to trade families."

Dr. Bowman was now going from pile to pile, setting them on fire. "Here, let me do this one," Steve called. He picked up a box of matches from the back steps and carefully lit a couple of the driest leaves in the pile near the house. Soon a wonderful column of blue smoke was rising into the sky, and little tongues of red flame were licking at the neighboring leaves.

"Nice work, Steve," Dr. Bowman said, walking over.

Tom spoke. "Dad, Steve here was asking me who Christ was."

"Aw, I don't want to bother you with questions," Steve said.

"You aren't bothering me," Dr. Bowman replied, "It's a priest's job to answer questions if he can. Looks to me as if we've just about finished this job, boys. Let's sit down on the steps and we can talk."

They sat down.

"Who do you think Christ was, Steve?" Dr. Bowman asked.

"Dad says he's sort of like a school teacher," Steve answered.

Dr. Bowman nodded. "That's a good answer, as far as it goes. If you want to know what's right and what's wrong, you can find out by reading the things Christ said in the Bible, or by praying to him and letting him speak to you in your heart."

Steve was trying hard to understand. Tom fidgeted.

"But, Dr. Bowman," Steve asked. "How can he speak to you if he died so long ago?"

"That's it," Dr. Bowman said. "If he was just a school teacher and taught his last class over nineteen hundred years ago, you might read what he had said and think it was wonderful, but you couldn't talk with him now. So I guess he must have been more than just a plain, ordinary school teacher."

"How do you mean?"

Tom's father suddenly grinned. "Steve, did you

read that wild book of Tom's—the one called *The Men from Mars Are Watching You?*—

"Sure. It said the people on Mars are sending spaceships to look us over—"

"That's right. Well, I was talking with Tom about the book the other day, and I told him it seems to me God is like the men on Mars— if there are men on Mars."

"I don't get it," Steve said slowly.

"Listen and you shall be enlightened," Tom said in the overprecise way that he always spoke when he hoped to annoy somebody.

"We can't get to Mars," Dr. Bowman continued, "so if the Martians want us to know them, they've got to come to us. It's the same way with God. We can't just stand on tiptoe and touch him. He has to come to us. And that's what the Bible is about. It tells how God has come to us and told us what to do and helped us in all sorts of ways."

Tom spoke up. "Dad, you never did tell me about the spaceship landing."

"Tom and I are always getting interrupted by the women in the family," Dr. Bowman said. "What I was saying to him was that it isn't enough for spaceships to be circling around the earth. That might give us some idea of what the men from Mars are like, but we couldn't be really sure until one of those spaceships landed, and the Martians got out of it, and we could have a good look at them."

Steve was puzzled. "What's that got to do with Christ?"

"It's this way, Steve. God decided that he was going to make a landing. He was going to be born just like any other baby, and grow up with people. Then they could know for sure what God is like."

"Do you mean that Christ is God?" Steve asked in amazement.

"Yes, I do. But he was a human being, too. He was born as a little baby, and he had to learn how to eat and talk and walk, just like everybody else. So he was as much a man as you and I are, but at the same time he was God. It's just the way I said. When Christ was born, God made a landing on the earth, so people could know what he is like."

Steve thought for a while. Slowly an idea came to him. "I see," he said. "Then—then if he was God, why he still must be God—"

"That's just it. And that's why you can pray to Christ and talk with him, and he can tell you things."

"Did God make a landing just to let people have a look at him?"

"No. There was a lot more to it than that.

Some of it isn't very pleasant to think about."

Dr. Bowman fell silent a moment, as though he were trying to think of the best way of putting all this into words. He was about to speak when a voice came from the next yard. "Ste-eve, time for supper."

"Aw, gee, Mom, what's all the hurry?" Steve called back.

"Better go home now, Steve," Dr. Bowman said. "We can talk about this another time."

Mrs. Hadley,—a short, plump woman with pale blond hair— walked over to the group. "Good evening, Dr. Bowman," she said. "Hasn't it been a beautiful day? Hello, Tom. It's so nice of you, Dr. Bowman, to let my boy play over here. I hope he hasn't been any bother. You haven't been any bother, have you, Steve?"

"Naw, guess not," Steve said.

"Thank you so much for your kindness," Mrs. Hadley smiled at Dr. Bowman, who had not yet found an opportunity to open his mouth. "Now come along, Steve, like a good boy."

Beaming in every direction, Mrs. Hadley started back toward her own yard. Steve reluctantly headed in the same direction. But before he crossed on to his lawn he turned to Tom and asked in a low voice, "Did you know all this stuff?"

"Oh, sure, they're always talking about it in church. Say, do you know that new movie's coming to town—the one about the men who went in a diving bell to the bottom of the Atlantic Ocean and found people living down there in glass houses? Do you suppose you can go to see it with me?"

Mrs. Bowman suddenly stepped out the back door and looked around. "Telephone for you, Henry."

"Who is it?"

"Mr. Jenkins."

"Oh, oh. On the war path?"

"That's no word for it. He says if that McIntire boy keeps coming to church, he is going to pull out and take his \$20.00 a week contribution with him; he says he is a decent, law-abiding citizen, and he's not going to be seen at the Communion rail beside a jailbird."

"Let me talk with him," Dr. Bowman said in a dangerously calm voice.

"What are you going to say?"

"Depends on what he says. I may have to remind him to read page 75 of the Prayer Book. If Mr. Jenkins isn't "in love and charity" with his neighbors—jailbirds included—I won't be able to admit him to Communion—I may have to remind him of that."

"But how about his twenty dollars?"

"Ellen!"

"Oh, I know. But don't lose your temper, Henry."

"So help me, it's darn hard to love Mr. Jenkins. I'll try."

"He's still on the phone."

"O.K. Here goes." Dr. Bowman strode with long steps through the back door.

\* Copyright 1952 (or 1953) by Morehouse-Gorham Co., New York. This is a chapter of a forthcoming book to be published by Morehouse-Gorham in the spring of 1953 under the title **KNOCK AND ENTER: A Confirmation Reader.**

## Religion And The Mind

by Clinton Jeremiah Kew

### A CHURCH CLINIC

**T**HIS quotation comes from a recent letter. "I have read very little about your church clinic, and would like to know what kinds of problems you find in the people who come to this clinic."

The question is a pertinent one because it gives me an opportunity to show the great variety of problems which are brought to our clinic. In order to answer it, I have reviewed the first three hundred cases in our files. These cases have been handled by two clergymen, two psychologists, and six psychiatrists. The concern of all of these men is, of course, to determine the motivating factors which caused the disturbance and to help the patient remove them. However, we must remember that the diagnoses as recorded are bound to vary because each group classifies problems in a slightly different manner.

To illustrate: A man might come in who is frustrated, unhappy, and suffering with a great deal of anxiety and worry. He is not getting along with his wife. The psychiatrist would diagnose his case as anxiety. But suppose this same individual does not go to a psychiatrist, but to a clergyman. The latter might classify his problem as spiritual and marital. Depending upon the point of view, each is correct in his diagnosis.

Or, a woman may come into the clinic, deep in a depression. This might be diagnosed as a reaction formation by one therapist, while a second might define the difficulty as a psychoneurosis; again both are correct although reaction formation might be a more definite classification.

So in our list there is a margin of variation as the screening of patients was done by several men. However, since the psychiatric identification is the most specific, the following list presents the types of problems in psychiatric terminology. It

should be noted here, too, that the sixty-three marital problems in these three hundred cases are included under their correct, psychiatric classification.

*Alcoholism	14
Pseudo-neurotic schizophrenic	14
Psychoneurosis: mixed and	
paranoid types	61
Schizophrenic and latent	
schizophrenic	34
Anxiety neurosis	30
Obsessive-compulsive	20
Reactive depression:	
manic-depressive	19
Schizoid personality	16
Information	16
Situational problems	12
Character neurosis	11
Anxiety state	10
Psychopathic personality	8
Involutional	7
Pseudo-neurotic schizophrenic	6
Hysterical anxiety	5
Psychosomatic complaints	5
Imbecile adult	2
Young unwed mothers	2
Cancer	2
Religion instruction	2
Epilepsy	1
Miscellaneous	17
Total	300

\*In a great many of the cases diagnosed as alcoholism, schizoid personality, anxiety neurosis, obsessive-compulsive, situational problems, and depression loomed large. The prevailing range was from mild depression to suicidal thoughts and attempted suicide.

Of these three hundred people who sought help from the church clinic, 68% were women and 32% were men; 30% were single and 70% were married or had been married. Over one-fifth were there because their marriages were not going well. The clinic, in helping people of this latter group, also helped the children who were being initiated into unhealthy living patterns and who were absorbing, day by day, the hostility, frustration, and the anxiety of their parents. The wisdom shown by these parents in coming to the clinic for help will be manifest not only in themselves, but in their children who will not now become candidates for clinical treatment.

As you study the list, notice how many came for information. It is encouraging to note that a great number were clergymen, coming from several states, who sought information for the purpose of organizing clinics in their own churches. Nine religious communions were represented among them; besides the Protestant denominations, a Jesuit, a Catholic priest, and a rabbi came. There were also a few physicians together with a psychologist (who wanted to set up a church clinic).

In connection with this study of the problems which are brought to a church clinic, it is also interesting to consider why they were brought. The classification which stands highest on the list—and which is almost double the next highest—includes problems of a paranoid nature. The paranoid reaction, you know, is one of suspicion. These people came to the clinic because they were



unable to trust psychiatry, the family physician, or the clergyman. Even when people of this type arrive at the clinic, it is always a bit more difficult to persuade them to relate their problems.

Another group of people come to us because they feel that the church, an institution which has been familiar to them in varying degrees from youth, would be understanding and give them a sympathetic, friendly hearing.

Some come because they do not know where to obtain psychotherapy and feel that if they come to the church clinic, they will receive competent guidance. Or, they come because they are unable to pay the high fee that psychiatrists ask.

Others want to "talk to a clergyman who knows what he is doing" and who "will not tell me I am living in sin, but will help me get rid of my sin."

An interesting side note is that some of those who come to us are out and out hostile to religion and specifically request that they talk with a psychologist or a psychiatrist. Some of them say, "my clergyman has made things worse;" or, "my minister is useless to my problem." One man said, "I don't want anything too Freudian." He paused a moment and added, in order to be quite safe, "I don't want to have too much God in it either. What I want is common sense."

Pathetic creatures come to us as a place of last resort; they have tried everything: doctors, and drugs, cults, exercise and breathing, and have even stuck a timid toe in some "ism" or other. Finally, with an ache in the heart, ashes in the mouth, and a blank wall ahead, they have come to the church thinking the church might have something to be found nowhere else.

All of these, except those seeking information, are suffering with an overdose of resentment, hostility, and fear. Also omnipresent are guilt feelings which are real and unreal or abnormal. All are holding in their love; they need to be freed by love—to be able to love.

In cases where they received therapy or where they were given counsel; where they gained not only an intellectual but an emotional understanding of their problems, letters come saying things like this: "I was afraid that I would be robbed of my religion, but to my amazement, religion means much more to me now than it ever has before;" or again, "I had heard that psychotherapy was opposed to religion but to my surprise it helped me to give up my infantile, childish, resentful habits and I am free from that weight that bore heavily upon me, and I am now a new man;" again, "Religion is new to me; I have experienced a rebirth and what I thought was a dead weight becomes the balm of health;" or, "I

thought religion was for old people, who had nothing else to do, but now I find it is for strong people, healthy people. Religion gives me food to live by and to improve each day." Someone wrote and said, "I thought that people who went to church were neurotic. I now find that people who are unable to worship are, like myself, really the neurotics."

So then, a church clinic tries to help these people remove their fears and frustrations, to give them a wholesome, happy, cultural, creative outlook on life. It helps to eliminate fears, counteract poisons, and bring about a rebirth of a true personality. It creates better citizens by guiding them to their human brotherhood, their Divine Sonship, with a wisdom and truth that comes from God the Father.

## The Whole Armor Of God

BY

Anson Phelps Stokes, Jr.

IN warfare stout hearts are not enough. In addition to courage and a sense of the rightness of their cause, men need equipment and training. To send an unarmed man into battle is to condemn him to death. This is true of spiritual conflict also. We naively believe that, if people have a good heart, a fine spirit, and high ideals, they are ready for the warfare of life. Granted that these things are most important, a Christian soldier needs armor if he is to withstand the evil forces of our day.

There is the armor of facts. I remember a seminary student preparing for the mission field, who was outstanding for his personality and his apparent devotion, but who, after a short time overseas, returned home. I inquired about him and a friend told me that his religion has been primarily a matter of his emotions and that he had lacked the conviction and the grounding in the facts of the faith, which alone could sustain him in a difficulty ministry.

In the last war many soldiers found that their religion was too vague to help them face an hour of need and disillusionment. Those who had been trained in definite Christian doctrine often had a quality which carried them on. A Christian must know the facts on which his faith is based. Why do we believe in love as the greatest force in the world? Why must we lead lives of usefulness and service? It is all because of certain facts and events which give us a basis for our religion. A Christian today must have a reason for his faith.

There is the armor of habits. Theory is not

enough. The well trained soldier goes through endless drills so that he may automatically do the right thing. Must not a Christian likewise have certain habits which will carry him through? Dr. James Moffatt once preached a sermon on the text: “. . . and, as his custom was, he went into the synagogue on the sabbath day.” If Jesus had need of habits of worship to keep him close to his heavenly Father, how much more do we need them! God uses habits by which he speaks to us again and again and keeps us close to him.

The purpose of Church Schools and, indeed, of all our educational life in the parish for adults as well as children, is to keep before men the facts on which our faith is built, through the study of the Bible and courses in the history and teachings of the Church. Beyond that we must learn how to worship.

There is the armor of attitudes. After all, a Christian is not one who merely knows certain facts or who carries out certain habits. He is marked chiefly by the attitude of his whole life. A real Christian shares the attitude of Jesus toward others, toward the world, toward himself, and, above all, toward God. He can be counted

on to have an attitude of tolerance and trust, love, patience, and courage. If, in the development of these first two elements of the Christian armor, the teachers of the Church School have an especially important responsibility, we must recognize that in the fundamental matter of attitudes, we are all responsible.

How does the soldier gain his military point? Is it not chiefly by his being a part of an army with traditions and ideals to which every man and officer has contributed and through which he catches the military spirit? It is similar with the Christian. It is by participation in the life of the whole Church that he learns the Christian attitude. One does not have a good Church School and then a good Church. The whole parish must first be so endued with the spirit of Christ in all aspects of its life that a child catches Christ's spirit as he shares in the life, work and worship of the Church. Each of us has our responsibility in contributing to that spirit. This is especially true of that small portion of the Church to which the child is first introduced—his family. If in the home the spirit of Christ is present, then the attitude of Christ will be learned.

## FIND TIME FOR PEACE

by George H. MacMurray

**T**WO books recently read made a very deep impression on me. The first was “How To Live On 24 Hours A Day” by Arnold Bennett. The second was “Peace, War And You” by Jerome Davis. Arnold Bennett's book, as the title would imply, is a treatise on the utilization of time. Although a little obsolete in some details, the basic thesis is true. We all live on twenty-four hours of daily time. Out of this time we must spin health, pleasure, money, contentment, respect, and the salvation of our immortal souls. No individual has any more time than any other individual. No one can draw on the future supply of time. No one can waste the next hour. No one can waste tomorrow. One can waste only the passing hour. Although nothing new the book is a grim reminder of our use and misuse of time. Jerome Davis' book “Peace, War And You” is, as the title implies, a consideration of peace and war and the individual's relation to the struggle.

### WAR IS HELL

**W**E would agree with Mr. Davis' point that war is “our deadliest enemy.” All war is waste. It is waste of time, of money, of values, of culture and a waste of human life. War is indeed hell.

The Civil War was child's play in comparison with the devastation and the destruction of life of modern warfare. But human blood and agony remains the same, whether the blood be drawn with the sabre or with the machine gun. General Sherman's famous words are true, although seemingly unheeded.

“I am tired and sick of war. Its glory is all moonshine. It is only those who have neither fired a shot nor heard the shrieks and groans of the wounded who cry aloud for blood, more vengeance, more desolation. War is hell.”

We would agree, war is our deadliest enemy.

### PEACE

**A**S we agree with this definition of war, we agree also that the world today must have peace. As Christians and followers of the Prince of Peace, we want peace for ourselves, our friends and for all men. And we want peace to mean the cessation of hostilities so that the efforts of men that now go into destruction, may be directed to the solution of the problems which separate men. Raymond Fosdick, former president of the Rockefeller Foundation said: “In spite of all evidence

to the contrary, the things that divide the world are trivial as compared with the things which unite it."

If the same effort which now goes into war were directed toward peace, and into the solution of these things which separate mankind, ours would be a different world. Millard E. Tydings of Maryland, in a speech before the Senate, gave this illustration that if the money spent on the last war had been spent for constructive purposes, a five-room house for every family in the world could have been built, with enough left over for a hospital in every town of over 5,000, and all operating expenses paid for a period of 10 years. Peace is more desirable, more practical than war, even a cold war.

### WHY BOTHER

**H**OWEVER, despite the hellishness of war, despite the desirability of peace, we all too easily assume the attitude "why bother?" We too often say war is inevitable. We too often agree that it is impossible to prevent. We too often agree that the next war will be the war to end war. All too many Christians shun responsibility with the blanket excuse "why bother?"

Mr. Davis gives several very striking illustrations. He tells of an occasion when he was speaking about the dangers and possibility of world war II. Two American college boys retorted: "We can't do anything about the problem of war. What do we know about foreign affairs? Leave such matters to the state department." Subsequently, one of the boys was killed, the other spent four years fighting on foreign soil. Why bother? The safe driving slogan well applies to efforts for peace—The Life You Save May Be Your Own.

### WHAT CAN BE DONE?

**O**F course the problem of peace is a gigantic one. There is no simple solution. There is no pleasant panacea. Nevertheless, there are some things which all can do. Mr. Davis gives eleven "Hints on Waging Peace." (Although extensively developed in the book, we quote them briefly.)

1. Refuse to form hard and fast opinions about peoples without reading both sides.
2. Don't fall victim to cynicism and indifference.
3. Start working for peace now, wherever you are. If you want to change tomorrow, act today.
4. Read peace books.
5. Join some peace organization.

6. Start a local peace group.
7. Work for peace in your home.
8. Help some foreigners abroad.
9. Act as a member of your community.
10. Try to keep informed about the point of view opposite to whatever is dominant in America.
11. Work to take the profit out of war.

The preamble to the constitution of UNESCO states: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

### ONLY 24 HOURS A DAY

**I**N the twenty-four hours of each day that is given us, we can if we want to, find time to work for peace. The only time we have is the immediate present, this very minute. Pause and pray for peace. Check Mr. Davis' "Hints on Waging Peace"—pick one now! Make time for peace. You have just as much time as the next person, no more, no less. There are only twenty-four hours in a day.

Consider this poem quoted by Mr. Davis. It was written by Margaret Tucker Gibbs.

### I HAVE NO TIME

I have no time for World Peace groups;  
I am a mother.  
My days are spent with cod-liver oil and baths  
in the sun—  
So my son's sturdy limbs will better adorn  
A barbed barricade  
Somewhere afar, years to come, slain  
By a lad like himself.

I have no time to write Congressmen  
Urging Neutrality,  
Indeed No! I am too busy cooking dried  
prunes—  
So the blood from his young red chest  
Will redder and richer run  
Where he drops lifeless in some foreign land  
Protecting investments.

I have no time to study why wars are;  
I am raising a son,  
Cleaning, polishing, ironing white rompers—  
Then, hypnotized by fife and drum,  
Stabbing with madness,  
Ripping out hearts with a bright bayonet,  
He will slaughter his brothers.

I have no time.



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# EPISCOPAL CHURCH NEWS

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## SOLAR SCHEDULE FOLLOWED

★ St. Francis' Mission, Novato, California, follows a solar schedule. In the fall and winter months the congregation worships in a temporary chapel set up in what will eventually be the living-room of the vicarage. But when the sun moves north of the equator, the worshipers move out into the noble stand of California live-oaks on the mission grounds. It was there under the trees that services were first held on the property last summer, with the altar sheltered under a pavilion canopy. But this was not to be a temporary expediency, and this year the young people of the mission, with their vicar, the Rev. Peter

Farmer, built of hand-made adobe blocks, 250 of them, a simpler altar, backed by an adobe wall, and sheltered by a tile roof supported by rustic redwood beams, the whole topped by a hand-wrought iron cross. The chapel area is surrounded by a redwood stake fence.

Plans are actively under way for the construction of the second unit of the proposed plant, the parish hall. But even when the buildings are all completed, including an adequate church structure, it is anticipated that, with Whitsunday, the ancient Hebrew Feast of Weeks, the congregation of St. Francis', like the ancient Jews, will "dwell in booths", and Christian worship

will continue to be offered in the rustic out-door chapel in the garden.

## EPISCOPALIAN AT RIVERSIDE CHURCH

★ Riverside Church, New York, a Baptist congregation with ministers of several denominations on its staff, has chosen an Episcopalian, recently installed as professor of dogmatic theology at General Seminary, to inaugurate a new series of lectures for students and faculty members of colleges and universities in the New York metropolitan area. The Rev. J. V. Langmead-Casserley, recently arrived from England, was installed in his post as General on Oct. 20. He is scheduled to speak eight times at Riverside on the general subject, "Faith and philosophy in the Twentieth Century."

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## "....An Abundant Shower Of Curates"

"Of late years an abundant shower of curates has fallen upon the north of England; they lie very thick upon the hills".

Such may have been the case in 1849 in England, when Charlotte Bronte wrote her famous novel *Shirley*; but in the Episcopal Church today the problem is one of drought rather than abundance when it comes to find a curate or choosing a new rector.

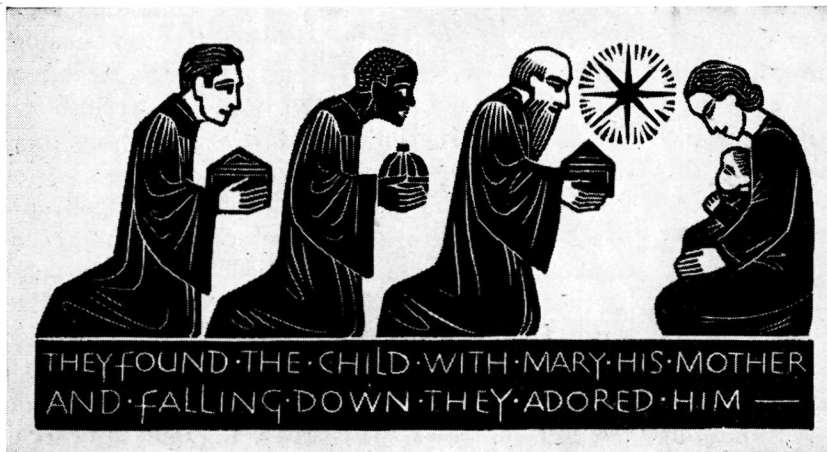
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# **The WITNESS**

TUNKHANNOCK

PENNSYLVANIA

# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*Tommy Learns to Pray, Tommy Learns to Obey, Tommy Learns to Share.* By Nellie W. Jones. Morehouse. \$1.75 the set.

Three life situation booklets for preschool children, with suggestive Christian philosophy and psychology for parents briefly stated on the pages facing the pictures. Most original and useful, although the situations do not all occur in the first four years of every child; Tommy seems a bit precocious at times. Suggestion for great-aunts and grandmothers: give these to the children of college-confused couples for Christmas. Tell the parents it is the child's introduction to existential literature.

*Great Humanists.* By Lynn Harold Hough. Abingdon. \$3.50.

*Studies in Aristotle, Cicero, Erasmus, Irving Babbit and Paul Elmer*

More (co-editor of "Anglicanism") by another great humanist. Brilliant, but sometimes carelessly written; some passages are gems, others are mere lists; occasionally half the sentences begin with conjunctions.

Dr. Hough makes a good case for the essentially God-fearing quality of Humanism.

*Crowd Culture.* By B. I. Bell.

Harper's. \$2.00.

Dr. Bell also describes the mess we are in (henceworth to be referred to in this column as TMWAI) but only one facet. He has a suggestion for its solution—more Christian rebels.

*Conflict and Light.* Edited by Bruno de Jesus Marie, O.C.D. Sheed and Ward. \$2.75.

Lectures of a pretty technical nature given at a conference of Roman

Catholic theologians and psychiatrists. Since psychiatry has not yet developed an orthodoxy, and Roman Catholic doctrine is too big to be thoroughly consistent at all points, they feel for each other without quite coming to grips.

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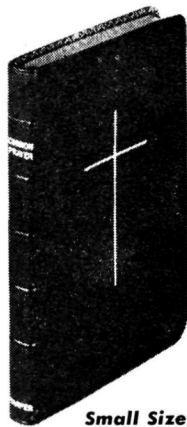
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## CHURCH SENDS PAPER TO GREECE

★ In response to the need for materials to print liturgical books for churches in the devastated areas of Greece, the Episcopal Church, through its fund for world relief and Church cooperation, sent thirty-five bales of paper to the Greek Church. Professor Hamilcar S. Alivisatos, general secretary of the Holy Synod of the Greek Orthodox Church, in a recent letter to Bishop Sherrill, thanks the American Church for this gift.

He also expresses gratitude to the Episcopal Church for its contribution to the completion of St. Barbara's School for Deaconesses, on the outskirts of Athens. The first of its kind, this school will train lay sisters for social work among the poor. This grant was also made possible by the World Relief Fund.

Professor Alivisatos' letter concludes, "I would like to repeat once again how grateful we are to the Protestant Episcopal Church of the United States for her thoughtfulness and her spirit of philanthropy in these times of need. Let me assure you that these acts of mercy strengthen the already existent bonds between our Churches."

## LAY READERS MEET IN CONNECTICUT

★ A diocesan lay readers' conference will be held at St. Paul's Church, Wallingford, Connecticut, November 15.

The day will begin with a celebration of the Holy Communion at which Bishop Walter H. Gray, will be the celebrant, assisted by Suffragan Bishop, Robert M. Hatch, and the rector of the parish, the Rev. Leonard H. Flisher. Bishop Gray will then hold "The Bishop's Hour" when he will answer questions presented by the Lay Readers. An address on "The Meaning of

Morning Prayer" by Bishop Hatch will complete the morning session.

Mr. John Cathey, instructor of speech and reading at the General Seminary in New York, will speak after lunch on the techniques of good reading and will give constructive criticisms to individual lay readers. The conference will close with an address by Mr. Morton O. Mace, general secretary for youth and laymen's work in the diocese.

## ONE RESULT OF CONVENTION

★ Mr. H. M. Addinsell, treasurer of the National Council stated on October 29th that "During the month of September the attention of the Church was centered upon the General Convention. Among the delegates were many diocesan and missionary district treasurers. Result: fewer and smaller remittances to apply on expectations for the current year." Up to September 30th, the Council had received \$2,849,324.

## CONFERENCE CENTER IS PLANNED

★ The diocese of Indianapolis is to buy property in Brown County, Indiana, for a confer-

ence center, with Bishop Kirchhoffer announcing that the council of the diocese, at a special meeting, approved plans for a residence for the staff. The Rev. E. A. Callanan Jr. has been appointed director and James H. Mara of New Castle, assistant. The latter will take up residence at the center in June, and Mr. Callanan will join the community a year later.



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## FIND BUST OF FOUNDER

★ During the process of dismantling the organ at the Cathedral of St. John, Wilmington, Delaware, which was rebuilt this summer, a bust was found of Alexis I duPont, founder of the church before it became a cathedral. Existence of the bust was unknown until then.

## BETHLEHEM TO ELECT

★ The diocese of Bethlehem will have elected a coadjutor by the time this paper reaches our readers, since a special convention for that purpose met on November 7-8 in Bethlehem, Pa. The result will be reported in our next issue. Meanwhile we can report that the following names were placed in nomination by a special committee, headed by the Rev. Ralph Weatherly of Kingston: Canon Charles Martin of Washington;

Dean Fred Warnecke of Newark; the Rev. Paul Thompson of Reading; the Rev. Burke Rivers of Wilkes-Barre. The Rev. Merrill M. Moore of Bethlehem was also recommended by the committee, but since he recently suffered a heart attack it is probable that he will withdraw.

## CONCLUDES VISIT IN DELAWARE

★ Bishop Hunter of Wyoming has just concluded a two weeks visit of parishes in Delaware where he has presented the national Church program.



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## NEW CHURCHES IN MICHIGAN

★ Five new church buildings, representing an expenditure of \$1,200,000, were dedicated by Bishop Emrich on three successive Sundays. They are St. John's Midland; All Saints, Detroit; St. Philip's, Rochester; St. Paul's, Lansing; St. John's, Royal Oak.

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# PEOPLE OF THE CHURCH

**HARRINGTON LITTELL**, retired bishop of Honolulu, is now living at 45 South Wyoming Ave., Ardmore, Pa.

**FRANK S. PERSONS** 2nd, formerly rector of Christ Church, Bastrop, La., is now rector of Emmanuel, Opelika, Ala.

**WILLIAM H. FOLWELL**, recently ordained deacon, is now in charge of St. Peter's, Plant City, Fla.

**ARTHUR A. SMITH**, recently ordained priest, is now in charge of All Souls, Miami Beach, Fla.

**SOLOMON N. JACOBS**, formerly rector of St. Mark's, Nicaragua, is now rector of St. Philip the Deacon, Omaha, Nebr.

**L. W. LUNN**, retired, formerly rector of Grace Church, Waverly, N. Y., is temporarily in charge of the Redeemer, Sayre, Pa.

**MICHAEL MARTIN**, formerly headmaster of Cassady School, Oklahoma City, is now curate at St. Peter's, Auburn, N. Y.

**DANIEL H. FERRY**, formerly curate at St. Paul's, Seattle, Wash., is now rector of Grace Church, Cortland, N. Y.

**AL ANDERSON**, formerly rector of St. Thomas, Hancock, Md., is now on the staff of the Heavenly Rest, New York.

**F. MORGAN SMITH**, formerly vicar, Holy Apostles, Halethorpe, Md., is now rector of Christ Church, Harrison, N.J.

**SCOTT BROADBEST**, formerly ass't, St. Timothy's, Catonsville, Md., is now rector of All Saints, Reisterstown, Md.

**HUNTINGTON WILLIAMS JR.**, recently ordained deacon, is now ass't at St. Thomas, Garrison Forest, Md.

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**DALE DOREN**, formerly canon at St. Mark's Cathedral, Minneapolis, is now rector of St. Paul's, Mt. Lebanon, Pa.

**FRANKLIN EVENSON**, formerly rector of St. Barnabas, McMinnville, Ore., is now vicar of St. Matthew's, Portland, Ore.

**E. JAMES KINGSLEY**, formerly rector of St. Peter's, Albany, Ore., has resigned to become a chaplain in the air force.

## LAY WORKERS

**ISABEL PIFER**, head of Benton House, diocese of Chicago, has accepted an assignment as rector of St. Paul's, Chicago.

**ELIZABETH S. ELLIOTT** who received her degree in education at Union Seminary this past summer, is now director of education at Trinity, Newport, R. I.

**CAROLINE P. KUHN**, formerly a teacher in New York City, is now woman associate at St. Stephen's, Columbus, Ohio.

**GEORGE S. GLANDER**, formerly at the training center of the Church Army at Brighton, Mich., is now on the staff of St. Francis Boys Home, Salina, Kan.

## DEATHS:

**LEWIS J. BAILEY**, rector at Olympia, Wash., died Oct. 28th after a long illness. He was prominent in the diocese and was a deputy to two General Conventions and held important diocesan offices.

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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.

**FRED G. SMITH**  
Layman of Boston

The Witness for November 6 had just arrived and I want to thank you warmly for the article on the Anniversary of the Second Prayer Book by Massey Shepherd. He is recognized here in Boston, and I am sure throughout the Anglican Church, as a leading authority on such matters and we may well be proud of him, and grateful to the Witness, which I have read for many years, for featuring his Living Liturgy column. I wonder if this article might not be made into a pamphlet?

**ANSWER:** It is our plan to print it as a pamphlet, which will probably be 10c a copy. We will welcome advance orders at The Witness, Tunkhannock, Pa.

**LILLIAN H. JAMEMS**  
Churchwoman of New York

Thank you for the very excellent story by Chad Walsh (Oct. 30). I am looking forward to the two that are to follow.

**H. J. MAINWARING**  
Layman of Wollaston, Mass.

With much that the Rev. H. B. Liebler says in Backfire (August 7) on the name of the Church, I am in agreement. He has done well to point out that we are not called "Protestant, Episcopal," and that our title can not be interpreted as saying that we are both Protestant and Episcopal. Also, that in a strict sense, Protestant means to bear witness to.

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