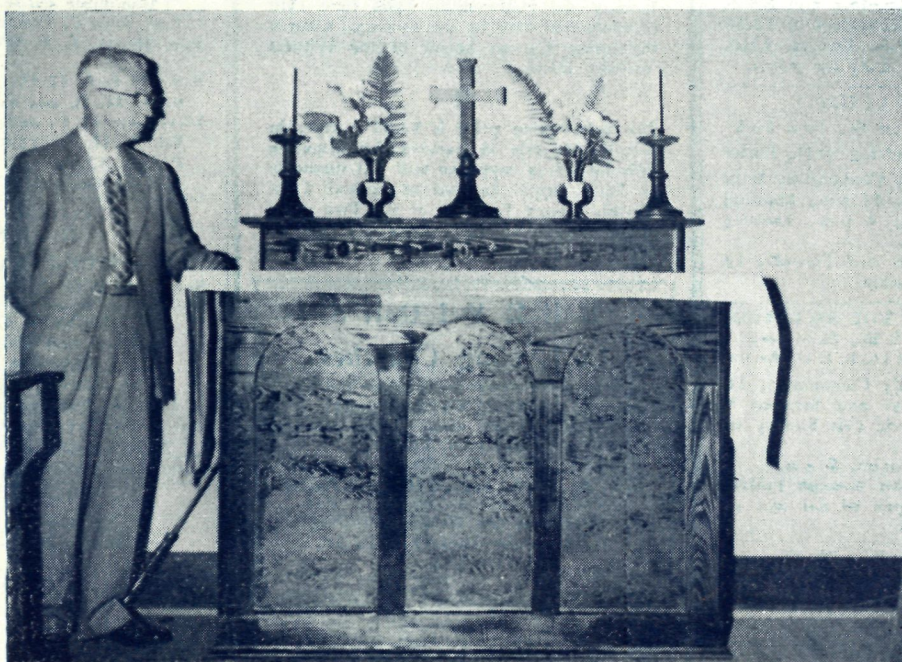


The WITNESS

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A COPY

DECEMBER 3, 1953



TOM LAIRD INSPECTS HIS WORK

WHEN Vestryman W. T. Laird learned of the need for an altar for the growing Church School at Holy Trinity, Gainesville, Florida, he went to work in a shop in his home with the result pictured here.

BISHOP EMRICH WRITES ON ALCOHOLICS

SERVICES In Leading Churches

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(St. John the Divine)
112th & Amsterdam, NYC
Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30. 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, H. C. (Wed.) 4, Evensong.

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Wednesdays: Healing Service, 12 noon.

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8 and 9:30 a.m. Holy Communion.
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11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
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316 East 88th Street
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Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

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Boulevard Raspail
Student and Artists Center
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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In Leading Churches

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Weekdays: Tues., Wed., Thurs., Fri.,
12:30-12:55 p.m.
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Weekday: Thurs. 10. Other services as
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SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

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Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

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Rev. Harry Watts, Canon
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day, 7:15; Thursday, 10:30.
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12 N HC; Evening, Weekday, Lenten
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7:30 a.m., Holy Communion; 10 a.m.,
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a.m., Morning Prayer and Sermon;
5:30 p.m., Young People's Meeting.
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CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William Baxter
Minister of Education
Sunday: 8, 9:25, 11 a.m. High School,
5:45 p.m.; Canterbury Club, 6:30 p.m.

ST. PAUL'S CATHEDRAL

Shelton Square
Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Africans May Turn Moslems
Says Michael Scott****CLERGYMAN IS FORBIDDEN TO GIVE ADDRESSES
OR SERMONS OR TO LEAVE NEW YORK**

★ Africans may turn to the Moslem religion in large numbers as a reaction against oppression by white Europeans whom they identify with Christianity, the Rev. Michael Scott warned in an interview in New York.

At the same time, the Anglican clergyman, in a formal statement, rejected a recent charge by the Prime Minister of the new Central African Federation that the "peaceful missionary" (Mr. Scott) incited race riots resulting in 11 deaths last summer.

"I am not a Communist nor an advocate of violence, as Sir Godfrey Huggins (the Prime Minister) knows," Mr. Scott said. "At the time of the deaths of 11 Africans I was five thousand miles away, having been deported without trial from Nyasaland more than two months previously."

He said religious groups are among those working for better race relations in Africa, but that "irresponsible statemen, with acts of oppression," are putting obstacles in the way of the fulfillment of the divine destiny of the colored people.

"It is not a very promising beginning for a new state in Africa," Mr. Scott said, "when a prime minister uses his posi-

tion to misrepresent people's views and activities."

He said the African race problem is essentially "not a native problem, but a white problem."

The attitude of the natives is generally one of moderation, according to Mr. Scott, while "hatred is more often shown by the white population, because they have a guilty conscience."

Under "general license" from the Anglican Bishop of Winchester, the clergyman is in this country as a representative to the United Nations for the non-governmental International League for the Rights of Man in matters affecting the rights of African natives.

Such matters of current concern, Mr. Scott said, are: (1) the British government's merger of Northern and Southern Rhodesia and Nyasaland into the Central African Federation; (2) the "illegal annexation," by the Union of South Africa, of South West Africa, over which it had a "sacred trust" mandate from the now defunct League of Nations; (3) the apartheid (racial segregation) policy of the South African government.

Mr. Scott said he was commissioned by 83 Nyasaland

tribal chiefs, as well as by African members of the Northern and Southern Rhodesia legislative bodies, to communicate to the UN their hostility to the Central African Federation.

He pointed out that a message to the UN from the Nyasaland chiefs states their belief that "the political, social and educational development and aspirations of the (African) people, their just treatment and protection from abuses, and their development toward self-government" would be "retarded and obstructed by the proposed federation and the reinforcement of color barriers which already exist, especially in Southern and Northern Rhodesia."

Mr. Scott's visa to the United States forbids him to travel outside New York City, deliver addresses or sermons, or to make recordings.

**EPISCOPAL CHURCH
CHAMPIONS**

★ The Witness in times past has plugged hard for a championship baseball game between the House of Bishops and the House of Deputies at each General Convention. We got exactly nowhere.

So now we would like to plug for a football league comprising the four Church colleges. The mythical champion of such a league this year is Trinity that badly licked Hobart and last Saturday defeated Sewanee, 32-20. Since Hobart slaughtered Kenyon 51-0, it puts the Hartford college on top.

Puerto Ricans Being Neglected By Protestant Churches

★ Protestant churches in New York City areas where Puerto Ricans are settling "do little to welcome them, less to discover their needs and help them meet them, and still less to evangelize the unchurched," according to a report prepared by the pathfinding service of the New York City Mission Society.

It called upon the city's established Protestant churches to make "an immediate approach" to the spiritual and physical needs of New York's rapidly increasing Puerto Rican population.

Pointing out that nearly half of the city's 425,000 Puerto Rican residents have no church ties, the study urged New York City churches to join in an active social and religious ministry to the newcomers. It suggested not only welcoming Puerto Rican neighbors to Sunday services and other church activities but also providing such aids as English classes and help in finding jobs.

The service is a research and planning agency conducted by the Mission Society under the auspices of the Protestant Council of New York. Its study of the Puerto Rican problem was made by Meryl Ruoss and Clara Orr for the churches of New York and for the National Council of Churches' division of home missions.

Refuting a widely-held opinion that "the failures of Puerto Rico are the migrants to New York," the report disclosed that most of those who come to the U. S. mainland are "above average" men and women who

evidence "a pioneer soul in making the almost total break of migration."

Eighty-five per cent of this group, it said, actually gave up jobs on the island to come here in search of better jobs for themselves and better education for their children.

"Because he is poor as well as a stranger, the Puerto Rican in New York finds himself at the bottom of every ladder he tries to climb," the report said. "In the footsteps of generations of other newly arriving ethnic groups before him, his first home is a slum.

"Some migrants in every community urgently need aid in obtaining housing, food, clothing and medical care. But, although the Protestant churches could marshal resources for such aid, few of them in the sections into which Puerto Ricans are moving demonstrate concern for the welfare for the souls of their Puerto Rican neighbors."

The report noted that, although there is much Protestant activity in Puerto Rico's urban centers and the political and community leadership in many of the island's rural areas is Protestant, "the official attitude" of the Federation of Protestant Welfare Agencies in New York "until very recently has been that the Puerto Ricans are 'Catholic problems, not ours.'"

By contrast, it pointed out, Roman Catholic welfare agencies in New York "have been far more active than their Protestant counterparts."

The report is one of a series of studies being made for a

national conference on "Churches and Spanish-speaking Americans" to be held at Buck Hill Falls, Pa., Dec. 13-16 under the auspices of the National Council's home missions division.

S. W. VIRGINIA ELECTS WM. MARMION

★ At a special council of the diocese of Southwestern Virginia, held in St. John's Church, Roanoke, the Rev. William Marmion, rector of St. Andrew's, Wilmington, Del., was elected bishop of the diocese. He will succeed Bishop Phillips, who will retire on March 24th, 1954, after tenure of the office since September 27th, 1938.

The election came on the fifth ballot. Next, and close in the voting, was the Rev. Robert A. Magill, rector of St. John's, Lynchburg, Va. Others nominated were the Rev. Charles C. Fishburne, Jr., of Martinsville, Va.; the Rev. William W. Lumpkin of Rock Hill, S. C.; the Rev. Horace E. Perret-Gentile of New Brunswick, N. J., the Rev. Van Francis Garrett of Christ Church, Roanoke, Va., the Rev. George R. MacClintock of Danville, Va., and the Rev. Moultrie Guerry of St. Pauls, Norfolk, Va.

ECUMENICAL EDUCATION IS NEEDED

★ A great campaign of ecumenical education is needed in the Churches of the United States and other countries before the movement to bring unity to Christianity can succeed, W. A. Visser 't Hooft, general secretary of the World Council of Churches, said in Washington.

He described as "utterly abysmal" the lack of information that most member Churches of the World Council have about other member de-

nominations. Church members give lip service to the need for Christian unity but do not understand its spiritual implications, he said.

The World Council leader said the education campaign should be directed at both clergymen and laymen with the aim of developing a true unity of spirit as well as of form.

Visser 't Hooft addressed a meeting of the general board of the National Council of Churches. He said that the second assembly of the World



VISSER 'T HOOFT—Urges
More Education

Council of Churches to be held in Evanston, Ill., next August, will test whether the uniting power of Christian faith is stronger than the forces which foster division.

"Will the churches assembled at Evanston," he asked, "show that this unity in Christ is stronger than any political, economic, or racial divisions in the world?"

"I hope that our Churches will speak out with such independence from the forces that are playing on the Churches," he said, "that it will become quite clear that the Church has its own specific message

and is dependent only on Jesus Christ."

He suggested that the proper role of an ecumenical gathering is to be a "society of mutual aid."

"It is difficult for each Church individually to recognize where in its own life it has become too mixed up in material matters," he said. "I find, however, that it is always easy to see where other Churches have fallen too much into the realm of the secular. The American Churches can do a wonderful job of detecting such error in the European Churches and they, in turn, have been able to make quite cogent criticism of American Churches.

"The ecumenical movement can be a great source of purification if we will just be frank enough with each other."

CHURCH GROUP PROMOTES CHRISTMAS PAINTING

★ The universal significance of Christmas to all Christians is emphasized in an original oil painting which the keep Christ in Christmas committee of the Wilmington Council of Churches has selected for city-wide display this year.

The artist, Charles A. Columbo, has depicted the spirit of Christmas as an angel, silhouetted against a morning sky, with outstretched hands spread over a landscape dotted with churches of varied architecture.

The policy of choosing a painting each year to encourage the religious motif in art and to stress the meaning of Christmas was instituted by the committee last year. The painting is selected in mid-November and exhibited two or three days at a time in prominent places throughout the city.

Meanwhile, the committee

has achieved one notable change in a long-standing tradition here. Chamber of Commerce officials said they will eliminate from this year's pre-Christmas parade the array of gigantic inflated rubber figures of animals and fairy-tale characters which were prominently featured in previous parades.

A spokesman disclosed that church people have been submitting many protests against this secular emphasis.

SEABURY PRESS HAS EXHIBIT

★ The Seabury Press, Greenwich, Conn., official publishing house of the Church, exhibited its publications at the meeting of the House of Bishops held in Williamsburg. At Bruton Parish Church, probably the oldest Episcopal Church in America, the Press set up a display including all available sizes of the Prayer Book, Prayer Book and Hymnal, and all the other books published by the Press. Also in the display were the new mission study materials for 1954, Remember, Remember All the People, May Jesus Christ Be Praised.

When the House of Bishops met in 1789, only two bishops were present—Bishop Samuel Seabury of Connecticut (for whom The Seabury Press is named), and Bishop William White, of Pennsylvania. This year's convention, 164 years later, found 175 bishops present.

STUDENT CENTER AT GRINNELL

★ Construction is under way for a student center at Grinnell College in Iowa, consisting of a chapel and meeting rooms. It will be called the Bishop Haines Memorial, honoring the late bishop of the diocese.

Dutch Reformed Theologian Assails Race Prejudice

★ A prominent Dutch Reformed theologian denounced racial prejudice and the government's apartheid policy at the opening of a Protestant conference on race relations in Pretoria, South Africa.

B. B. Keet of the theological seminary at Stellenbosch told more than 150 delegates from all major Protestant Churches and missionary societies in South Africa: "If it is true that the state in its apartheid policy has followed the example of the Church, then the time has come for the Church, in accordance with the demands of the Gospel, to lead the state in the direction of unity."

Keet is a well-known Afrikaner minister. His address attracted considerable attention because the Dutch Reformed Church and the Afrikaner people have become identified as exponents of apartheid.

The conference was called by the Federal Missionary Council of Dutch Reformed Churches to consider the "application of Christian principles in our multi-racial land with special reference to extension of the kingdom of God among non-white people."

Keet told the delegates, "We must persevere in prayer that God will bring about a change of heart so we may be freed from the unreasonable, not to say un-Christian, color and race sentiment from which we all suffer."

The theologian said that people spoke of a "black danger" threatening "white civilization" when, in reality, it was a matter of true civilization against the uncivilized and the lack of Christianity in the

white as well as colored people.

In discussing the role of the Church, Keet said it was natural to try to explain the existence of separate churches for whites and non-whites as "concern for the independent development of the colored peoples."

But this, he declared, has deceived nobody but the churchmen themselves.

"Color feeling is the real reason," he added. "Color feeling has been our greatest problem."

The Afrikaner clergyman said he believed that "our brothers who try to defend apartheid on Biblical grounds are under this misunderstanding—they confuse apartheid, which is a whole way of life, with diversity, which includes unity."

"The fact that Christian theologians on all sides are agreed that apartheid is not the model for a Christian community should be enough for us," he said.

Dr. Keet acknowledged that there were practical difficulties in the elimination of separate churches for whites and colored, but said color differences or social differences were not sufficient reason for separate organizations.

Only by the Christian ideal of brotherhood and love can those who are separated by sin be brought together, he asserted.

"Or do we think that color prejudice is not a sin?" asked Dr. Keet.

In urging the Church to lead the state toward unity,

the theologian said: "Unity does not mean, as it is often said, immediate equality, but it also does not mean perpetual subordination."

Our duty, he said, is one of a guardian of primitive people, but we should not be surprised if our ward matures.

An Anglican archdeacon of the Johannesburg diocese, the Ven. R. P. Y. Rouse, told the delegates: "In a Christian society, no man shall be exploited for the personal gain of another. No man should have the power to condemn another to remain backward or to decide that he should be denied the chance to make progress that would enable him to render full service to the community."

But the Rev. C. B. Brink, moderator of the Transvaal synod of the Dutch Reformed Church, declared the Church could not be expected to prescribe a policy for the country.

It should, he said, adopt a critical attitude to what was going on about it and respect the right of secular government as a special institution of God.

The conference was convened by the Federal Missionary Council of the Dutch Reformed Church and was the first interdenominational meeting of its kind. Attended only by white delegates it was held to prepare for a larger interracial conference next year.

ST. JAMES CHURCH CELEBRATES

★ St. James Church, Fordham, New York City, is celebrating its 100th anniversary with services and social events. Plans are also announced for additional facilities for Church school use.

The rector, the Rev. Arthur Litchfield, has been seriously ill this past summer but is now back for the festivities.

EDITORIALS

Work of An Evangelist

WORDS are keys to ideas, and if we are to understand the Christian faith, we must find fresh meaning in its ancient words. One of these is the word "evangelist." St. Luke the Evangelist, the author of the Third Gospel, was a physician and travelling companion of St. Paul. He wrote also the first Church History, the Book of the Acts. He was a man of culture, producing the finest Greek of the New Testament, and a man of singular tenderness. The most familiar Christmas stories came from his pen, as did the parables of the Good Samaritan and of the Prodigal Son.

This use of the word "evangelist" is not hard to defend. We do honor to men like him, who made possible our knowledge of the life of Christ. The word reminds us further that men like Luke did not write books of philosophy or of argument or of advice, but that they were primarily announcers of good ideas. The Bible is first of all a record of events and, secondly, of ideas. It is to be read publicly and privately as news — relevant news — that can change our lives. I am glad that before ordination I had to promise to preach nothing as generally necessary to salvation except that which is in harmony with the Bible. The good news of the gospel is our standard.

The word also suggest the role of the Church. The Church itself is to be an evangelist. It must be evangelical if it is truly Christian, for the Church's chief mission is to announce something. We do not go to Church primarily to hear the ideas of a minister or to hear beautiful music or to watch an impressive liturgy. We come to hear the news of what God has done for us. The gospel should be as much good news to us as it was for many to read that their dear ones had returned from prison in Korea.

Everything in the Church should announce this news. Preaching must bring good news relevant to people. So, too, must our worship. Even liturgy can be evangelical, and many a Catholic-minded churchman is one who is deeply concerned with gospel preaching. We who lay great emphasis on the evangelical

aspect of the Church do not decry liturgy. We do, however, insist that every action of the priest, everything said or sung, must declare the good news; and in my parish it is significant that many come on Sunday afternoons when there is no preaching, finding in the reverent singing of the service the gospel proclaimed.

So, too, the fellowship of the parish must be evangelical. Those who come to a family night, or who participate in a carnival, or who join us at the brunch, or who belong to the Woman's Auxiliary or to the young people's groups, must find in the fellowship of these occasions an evidence of the love of God which urges men to friendship in his name.

"Do the good work of an evangelist, make full proof of thy ministry" (Timothy 2:4-5) does not refer to the professional evangelist. It describes a vocation in the Church, which is for every layman. One thinks of men like Dwight L. Moody, of little education, who nevertheless stirred the hearts and minds and changed the lives of countless individuals. The other day I met a business man on fire with his work as a member of the Gideon Society. Perhaps all of us would not find congenial the particular language that he used to bring his business associates to the knowledge of Christ. But are we using any language? There are areas in Africa where Islam and Christianity compete for the loyalty of natives who have known none of the higher religions, and in some instances Islam is winning, not because paid missionaries have been sent to that area, but because every Arab trader regards himself as an emissary of his faith.

The laymen's movement is stressing the role of laymen in the Church. At one time the laymen's task was considered chiefly as that of raising money "to pay the preacher." But the world cannot be won by that type of effort alone. Every Christian must be an evangelist. The word tests us, for if we are not evangelists, it is probably because our religion has never been an objective fact. It is because we have never honestly first faced God and, secondly, have never been changed by that experience.

Surely none of us is ashamed to tell a friend about some medication that may have helped a physical ill like arthritis; and no business

man feels that he is presumptuous in recommending to a potential purchaser some new article which he has for sale. Need we be ashamed of telling the good news of what God

has done for us, or of the role of being evangelists?

—Anson Phelps Stokes Jr.

Rector of St. Bartholomew's, New York

Alcoholics Anonymous

By Richard S. M. Emrich

The Bishop of Michigan

An address at the meeting of the House of Bishops.

SINCE there are four million compulsive drinkers in our country which means—when you count their families—that approximately twenty million people have their lives affected by alcoholism, our subject is of the greatest importance. One of the best known and most effective groups dealing with alcoholism is Alcoholics Anonymous. It is my conviction that we should extend to A. A. our fullest cooperation and that as bishops we should see to it that our parish house facilities are available to them. Our relationship should be such that we can refer our people to them for the help which they obviously give. Let us look briefly at some of the great marks of this religious movement which has raised man from the dead.

In the moral life, as I understand it, there are two problems. The first is the knowledge of what is good, for how can one do what is good if he does not know it?—and the second is the power to do the good once you know it. It is clear, I think that as far as alcohol is concerned the great problem is moral power, for an alcoholic who is physically sick, is wrecking his family, and losing his job knows better than we do that he should not drink. At the depth of the moral problem moralizing is not enough. It is as ineffective to tell an alcoholic that he ought not to drink as it would be to tell a worrier he ought not to worry or a man who fears death that he ought not to be afraid. A. A., then, can be understood under the heading of moral power; and it takes its teachings from the Christian tradition, and throws light back into the faith. Let's list some of these steps to moral power.

Must Be Honest

FIRST, when a man comes to A. A. he must be honest and confess. He stands before the group which understands him and accepts him and says, "My name is John Doe, and I'm

a drunk." No more pretending that you are not caught, no more blaming of circumstances—the government—your wife—but honesty with God, your fellowmen, and yourself. Here then is the first step in a non-church organization stressing the honesty, the humiliation, the deep and central pain which is part of the new life in the Christian tradition. If a man must die to rise again, surely here is death when a man says, "I'm John Doe, and I'm a drunk." If this first step is not taken, nothing can follow; for how can a man be saved if he does not know his need?

The second step is the recognition that this habit cannot be broken by oneself. The Christian faith has always insisted that man's health is not in himself, but that we come to ourselves by looking beyond ourselves. Our health consists in a relationship to God. These men have been living with their backs to God; now they are to turn their faces to him. God is not only the end of life: he is the source of the good life. Augustine's words could be quoted by members of A. A. "O thou Love which art ever burning, and never quenched, O Charity, my God. Kindle me, I beseech thee. Thou commandest me to be continent: give me what thou commandest, and command what thou wilt."

A. A. teaches this, and builds on prayer. One A. A. put this graphically when he said, "I used to wake in the morning and say 'Good God, it's morning again': now I say 'Good morning, God'." A. A. is not theologically precise, nor—considering their mixed constituency can they be; but we must see that stumbling, groping they say their prayers, which some scholars are very exact but do not pray. The second step is dependence on God.

Third, an important point: Do they take God seriously, or are they like some of the medicinal theologians we see in America today?

Do they say, "Look, you've tried everything, now try God. He's the secret to success." Is God a cosmic bell-hop who gets men over alcoholism so that they can go on living the same selfish lives they lived before?" Not at all. They know that wrongs darken the soul like shades drawn against the light, that alcoholism is a revelation of a basic disorder. Therefore, debts are to be paid, wrongs righted, and there is to be a searching of the total self. Drinking is not an isolated thing, but a symptom of a deep sickness, and all the sickness must be removed. Sin weakens, blinds, corrupts. A. A. knows in its program that God is a holy God.

Fellowship

The fourth point they stress is the need of fellowship. Don't try to go it alone, because you can't got it alone. The power of a fellowship where you are accepted, loved, and where people share your problem—A. A.'s are to attend meetings regularly, and call up a friend if they feel themselves going under. Apart from the fellowship they will be cut flowers that wither. They do not have the slightest hesitation, hammered out in their own experience, in saying that outside the fellowship there is no salvation—and so they gather with their coffee and cigarettes, strengthening one another; and in their little fellowship I have seen glimmerings of what the mighty fellowship of the Church should mean to us. Sin is not just breaking fellowship with God: it is also breaking fellowship with one another.

The fifth source of their moral power is service. A member of A. A. always stands ready to go to the assistance of another person. In theory at least if the phone rings at midnight and a leader says, "There is a drunk in the saloon at the corner of so and so," off goes the member of A. A. in service. And in doing and serving they are strengthened for works come out only from faith, but faith is strengthened by works. Or as one A. A. said, "After seeing that man's pitiful face and body I was strengthened never to drink again." They are put to work shortly after they have entered the group. They are strengthened because God gives his spirit to those who fight his battles and not to the self-absorbed or to the armchair critics. When we do not ask people to work and give, we deny them a great means of grace.

There are many more things that could be pointed out—the missionary zeal of the group; the fact that they live one day at a time re-

ceiving their lives from God; but let me close with a few observations. I have had the great privilege of speaking to many groups, and I prefer speaking to them to almost any non-church group I know. Why? Because they are men and women who know in the depth of their beings what hell is, what damnation is, what it means to be bound by the chains of your sins, what it means to cry with all your being for saving grace. They bear witness to the power of God in their lives. They do not talk theological language, but in their jumbled way they say, "There but for the grace of God go I" and "I live, and yet not I, but Christ liveth in me."

As a group they are not affiliated nor should they be with any Church; for they minister to all men in their specific need. Individually they become often fine Church members: as a group they should remain aloof from the religious division of our land. The spirit of God moves through A. A. with power. They are built on the Christian tradition, and their great achievements throw back meaning onto the Prayer Book.

I hope you will stretch out your hands to them, support them, and receive help for our people from them. I hope our parish houses will be opened to them. Because of the Methodist and Baptist view toward alcohol, we have an opportunity to serve them in a peculiar manner. They are men and women who have died and risen again. They, like all men, are groping and need God's grace. The problems of all mankind are essentially the same. One man told me that he rather resented my statement that the Holy Spirit is there with such power, but I told him that the wind bloweth where it listeth and that the worst treason for us is to try to domesticate the Almighty. When we see A. A. we should give the glory to God as they do.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT DOES not say in Scripture that Divine Service should be over by twelve o'clock and it doesn't say so in the canons either. Yet so many parsons feel it should. The result is parts of the service are left out. Fewer psalms are said and sometimes only one lesson is read.

This is a great loss. The music rarely suffers because most people like hymns and choirs not only like to sing but are very delicate in their feelings and take it much amiss if they are asked to sing less. Anthems they love. Announcements are not shortened for powerful church organizations want their notices presented fully. No, it is the sermon that suffers. It mustn't go over twenty minutes and fifteen minutes is better and ten minutes best. Foolish is the parson who agrees.

For a service so cut down and shortened leaves an unsatisfied spiritual feeling and people have an uneasy sense that they have not quite got what they sought, spiritual peace and a time with God. It is hard for the parson to explain to his congregation that split second timing has no place in church.

Martha must always be restrained and Mary encouraged. And the parson must wrestle his sermons out. A good, short sermon is as hard to write as a good short story and it takes a lot of thinking and meditation and many rewritings, but think of how long it takes to cook a dinner and how quickly it is eaten. Yet who would forego good dinners. So, congregations, do not forego good sermons.

Religion and the Mind

By Clinton Jeremiah Kew

Psychiatry and Religion

ANOTHER contribution of psychiatry to religion is that it throws more light upon what psychology calls "maturity" and gives us an understanding of what religion means by "happiness."

Many people follow their religious rituals faithfully and yet are not mature. The spirit of the liturgy never brings about a spiritual growth; their religious devotions never reach to the depths of their personalities to give them strength and help.

Peter was a brilliant, enthusiastic and courageous young man, but in the early part of the Gospels we note that he was immature and ruled by impulse, as when he seized the sword and was eager to fight the enemy in the Garden of Gethsemane. Later on, near the end of our Lord's life on earth, we observe Peter as a grown-up man with self-control and spiritual

understanding. In reference to him our Lord said: "Upon this rock I will build my Church." In another Gospel he says to Peter: "Feed my sheep."

Psychiatry can bring about self-understanding and, thus, counteract the poisons of thoughtlessness and lack of self-control. Any individual who has grasped some understanding of himself and his motivations, can mature and grow. St. Paul meant the same thing when he said: "When I become a man I put away childish things."

Mature religion has no room for selfishness, rigidity or self-righteousness. "Two men went up into the temple to pray; the one a Pharisee and the other a Publican." Jesus gives us a clear picture of the self-centeredness of the Pharisee and how sick he is in the eyes of God. Psychiatry tells us that narcissism and egocentricity are the marks of the immature man. A mature person will face the realities of life and will be responsible for his behavior. There will be emotional stability in his interpersonal relationships.

Religion tells us: "Thou shalt love thy neighbor as thyself," but the immature man turns this to mean: "thou shalt hate thy neighbor as thyself." The immature man is unable to forgive his enemies. Christianity teaches us to forgive our enemies and to accept the forgiveness of God. All this is a clear call to maturity, happiness and peace.

Religion and psychiatry complement each other. Psychiatry helps people to mature and, thereby, places new values upon life. Religion does the same. It goes a step farther in that it deals with the whole of life—the total situation—and nurtures the love that man has towards himself, towards his neighbor and God. Psychiatry deals with certain episodes of mental illnesses of life. It can never take the place of religion because it does not deal with all the values of life in relation to the spiritual universe. However, the insights of psychiatry have demonstrated the need for maturity in our religion as well as in our daily lives.

Freedom and love are the chief marks of Christianity. They are also the key words of psychiatry. If you will look into the Gospels you will note that freedom is offered. Psychiatry helps us to achieve freedom by giving us the opportunity to undo the knots in the mind, thus freeing us for growth and harmonious living. Only when these knots are eliminated

can the individual be free to continue his spiritual and emotional growth.

Religion must be expressed in terms of this mature concept; otherwise it remains infantile, hemming us in instead of setting us free. A fully mature mind which is free from neurotic conflicts and fixations will and can believe in God.

Family Portrait

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

IN MANY an American home there hangs on the wall of the living room a portrait of some ancestral relative. Family-lore has marked him as a man of achievement whom his descendants might well emulate. In all probability he was subject to some of the weaknesses and faults his grandchildren are trying to overcome. He serves therefore, as an inspiration and a warning. Most of us need both.

In recent years there has been developing in American life a great institution which future generations of citizens might well adopt as the "American family portrait." It is the Community Chest. This great movement with its associated agencies, is the perpetual reminder of our greatest strength and of our greatest weakness. A strong, productive, happy country is one wherein the citizens are united in a great effort to strengthen the individual man and to equip him to improve and purify the society of which he is a valued part. Periodically a danger arises—that we shall attempt to solve the problems of human relationships by undue emphasis on one, while we neglect the other.

Ten years ago Europe was ravaged by an attempt to build a good society through suppressing the individual. The result was tyranny. Today Asia is victimized by the other extreme—the attempt to exalt the individual through the destruction of society. In theory this latter is appealing. In practice, it never happens. When we cut an individual away from his relationships he becomes an anarchist, who must then be suppressed by another dictatorship. Through all this zigzag of tragic experimentation, the Community Chest, the

American Family Portrait, stands as the reminder of our greatness—the individual and his society.

This concept didn't just spring into being. Its roots are Biblical. The Holy Scripture is one long record of the struggle to keep the two-fold purpose of life in balance. Always the failure seemed to come when men lost sight of motive—when their lives became disconnected from the purpose of God. The dual responsibility—"to create a new man within and a new society without" was expressed in the words of Christ, "The Kingdom of God is within you."

Religion also needs the "American Family Portrait." There have been times when religion has withdrawn itself from the stream of life—a thing of monasteries and mysticism. Then it is that we need to look at the portrait—to see how helpless is community effort without spiritual penetration and motivation. At other times religion has rushed headlong after the social movements, losing its direction in "doing something" without "being something." Then the portrait has reminded us to "cleanse the inside of the cup" as it struggled in vain to help the individual, from its emptied store of remedies.

Once again it is time for us all to "Look at the portrait."

4 D

By Corwin C. Roach

Dean of Bexley Hall

3D has come to the cinema screen in order to put new life in a waning form of entertainment. It is a dubious attempt to compensate for a general inanity of plot and character depiction by improvements in the mechanics of presentation. However, I am not concerned with the fate of 3 D as much as with that 4 D each man has within himself. The prophet Ezekiel would remind us that every man is his own movie theater. The R.S.V. makes the text particularly relevant. "Son of man, have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures?"

Ezekiel was referring to the pagan shrines where the apostate Jews had set up images of the foreign gods they preferred to worship.

Yet the prophet's question has meaning for us, too. We do not bow down to wooden idols as the ancients but each man has within his heart a dark room of pictures. They pass across the screen of his mind more vividly than any 3 D film for they have that fourth dimension of reality. In his vision Ezekiel saw his contemporaries worshipping "all kinds of creeping things, and loathsome beasts and all the idols of the house of Israel." The prophet might have been a modern psychologist describing the dark recesses of the human soul.

What are the scenes that we project upon the 4 D screens of our heart and mind. If we had the honesty and courage to look "every man in his room of pictures," we would be more shocked and terrified than any audience at a 3 D thriller.

Look To Yourself

By William P. Barnds

Rector of St. James, South Bend

WHEN someone irritates us, the reason may be that we are really not pleased with ourselves, and we take that displeasure out on someone else. We are much more understanding towards others when we are ourselves at peace with God and within ourselves.

At the top of the list of Christian characteristics is charity about which St. Paul wrote so eloquently in I Corinthians 13. Christian charity involves an attitude of kindness and helpfulness towards all people. It is love for mankind based on love for God. Because we love God, we are moved to love our fellow-man.

We cannot take this attitude in our own strength. We need the help of God. If we find that people are getting on our nerves we should take that as a signal to examine our own lives. It may well be that when we gain a clear conscience, and get straightened out within ourselves, we will find that we are feeling well-disposed towards others. All too often the man who sees a speck in his brother's eye, has a much larger obstacle within his own.

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Praying For Others

By James A. Pike

Dean of New York Cathedral

WHAT good does it do for us to pray for other people? And what other people should we pray for?

Prayer for others keeps alive our concerns for others. This deepens our own sensitivity towards people's needs.

Prayer for others extends our concerns. If we pray sincerely for someone because it "seems the thing to do" our concern often follows our prayer, if it did not precede it.

Prayer for others holds them before God. He can of course succour them without our prayer; but his great purpose of ever-growing human inter-relatedness is better served when his loving-kindness is tied in to human loving-kindness.

What are the limits in our prayers for others? Everyone is in need; so why not simply pray for all men in bulk? To answer this we should make a distinction between public prayer and private prayer. Our corporate prayer in the worship of the Church holds before us what we ought to be concerned about. So when we pray together for peoples who are oppressed, the friendless, the orphans, those in prison, we stand judged to the degree that our personal and social concerns have been too narrow. But in our private prayers we should pray principally as to things we are willing to do something about—things about which we are genuinely concerned. In our prayers for others no less than in our prayers for ourselves we should follow the old dictum: "Pray as though all depended on God; work as though all depends on yourself."

If using this test of sincere concern we find that all we are able to pray about is our own problems and wants or those of persons immediately related to us, then obviously our circle of concern is too narrow. In this sense the breadth of our sincere intercessory prayer is the measure of our breadth as a person, the measure of our fulfilling of the law, "Thou shalt love thy neighbor as thyself." The ideal of Christian love is that our private intercessions can with sincerity be as broad as the public intercession of the Church.

THE NEW BOOKS

Prayer Book Studies. V. The Litany. Church Pension Fund, 1953.

This latest number in the Prayer Book Studies is by two members of the Standing Liturgical Commission, Bayard H. Jones and Morton C. Stone. It is a most valuable study, giving us a thorough historical survey in 40 pages and a proposed revision of the Litany which is suggestive and in places inspiring.

For one thing, the Litany is rearranged—something it has sadly needed for generations. Some of the antique and obsolete phrasing has been abandoned, and the whole tightened up, abridged in fact, without loss of meaning or relevance. Occasional phrases in the revision seem not quite crisp enough. "Neither reward us according to our sins" seems cloudy—does it mean reward or punishment? How about "neither punish us for our iniquities?" (We need the longer word at the end.) "By thy mercy preserve us forever"

is also cloudy: does it mean physical or spiritual preservation? How about some such phrase as "Cast us not off forever?" And does "evil" (now that "mischief" is lost) mean material, physical, or spiritual? Why not keep a vestige of mischief and say misfortune—"From all evil and misfortune?" (This is sound theology: "evil" in the Lord's Prayer, for example, in spite of all the popular exegesis of today, means evils, tribulation, not moral evil.)

On p. 43, could we not say "serve thee in medicine?" ("Serve" all alone by itself sounds rotarian.) And on p. 44, do we not already believe the faithful departed enjoy eternal life? Why not pray for them, asking that they be granted "eternal peace and joy?" (as they "enter into the joy of their Lord.")

But these are merely counter-suggestions. The revision as a whole is excellent, and the new petition on p. 44 is simply magnificent:

"That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow upon all peoples the liberty to serve thee without fear." Finally, the new litany of St. Chrysostom is beyond praise—a brief litany for frequent use when the longer Anglican Litany is too long.

—F. C. G.

The Christian Gospel And The Parish Church, by Charles D. Kean. Seabury; \$2.50 cloth. \$1.50 paper.

The Gospel And The Parish, by Charles D. Kean. Seabury; 60c.

The longer of these two books is a brilliant exposition of some of the major doctrines of Christianity in terms of the church life of the average man. Nothing quite like it has appeared before, and it is to be hoped that this line of thought will continue to be developed by the author and others. The accompanying pamphlet, however, does not look like a very useful tool.

—H. McC.

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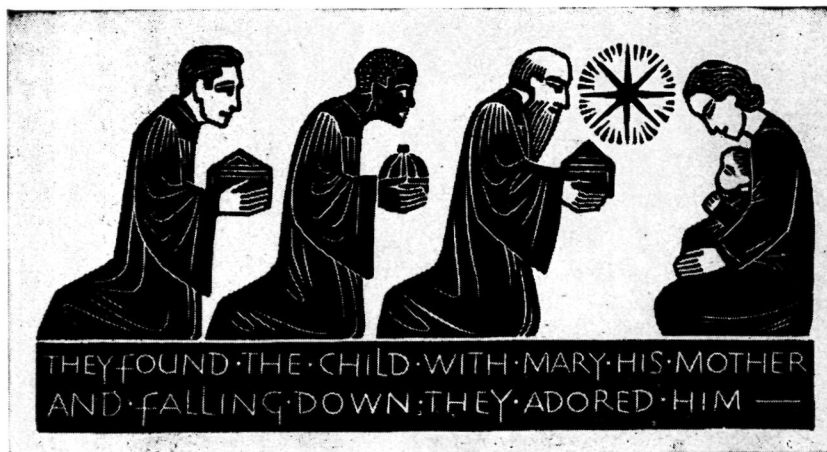
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PENNSYLVANIA

SCHOOLS CAUSE CONTROVERSY

★ Hope than an opinion regarding the future of the state's public schools, expressed in a Providence sermon by the former archdeacon of the diocese of Rhode Island, will not become prevalent was voiced here before the Woonsocket district ministers' association.

J. Leo Bradley, city finance director, took exception to the statement by Canon Anthony R. Parshley that the increasing domination of the state's public schools by Roman Catholic teachers and school committeemen would lead inevitably to "the decline of the effectiveness of the public schools."

Canon Parshley, now rector of a Pawtucket parish, had expressed this opinion in a sermon.

Mr. Bradley said Woonsocket Mayor K. Kevin Coleman and his advisory commission are trying to bring about the installation of an entire new public school system, both physically and administratively, and are gravely concerned over Canon Parshley's views.

He said the clergymen's opinions were expressed at a time when the advisory commission and other officials—in the majority Roman Catholics, including Mayor Coleman—were about to ask approval of a bond issue to accomplish the school improvement program.

In Woonsocket, as in other parts of the state, Mr. Bradley said, school committeemen and teachers are Catholics, but he assured the ministerial group that "they are very sincere in their efforts to improve the standards of those schools."

In his sermon, Canon Parshley offered four "possible solutions" to what he termed the public school problem as it af-

fects 10,000 Episcopal children in Rhode Island.

They were:

Admission of the Catholic schools into the state public school system, with the state paying the bills and the Church managing the parochial schools.

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Establishment with other churches of joint non-denominational schools with religious training.

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GREEK ORTHODOX SERVICE

★ The Greek Orthodox Church held a service on a recent Sunday at St. Paul's Episcopal Church, Rochester, N. Y. The pastor of the Greek con-

gregation wrote to Rector George L. Cadigan to say that "the expression of ecumenicity on your part touched us all deeply and added immeasurably to the cordial relation between our two churches."

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★St. Mark's Cathedral, Hastings, Nebr., is to have a drive for a parish house. The goal is \$100,000 with the Wells Organizations, fund raisers, in charge.

WHERE YOUR TAX DOLLAR GOES

★ During the current fiscal year, beginning July 1, 1953, it is estimated that the federal government will spend \$72.1 billion. The cost of present and past wars amounts to 83½% of the expenditures.

The general board of the National Council of Churches, meeting last week in Washington, urged churches to support the federal better housing program. It was offered in a resolution introduced by Episcopalian Charles P. Taft of Cincinnati, and was passed

70-6 after six hours of debate. Paragraph one is related to the one that follows thus: the total expenditures of the federal government for housing and community development is two-tenths of one percent of the budget.

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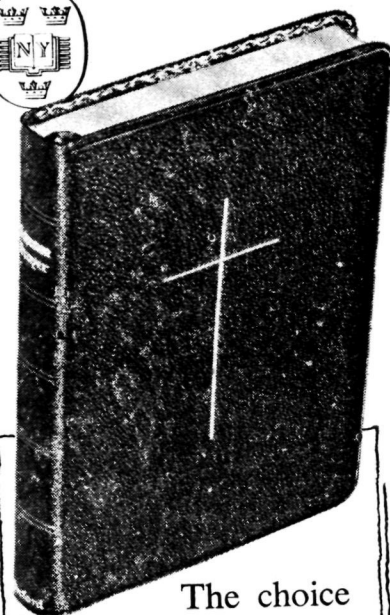
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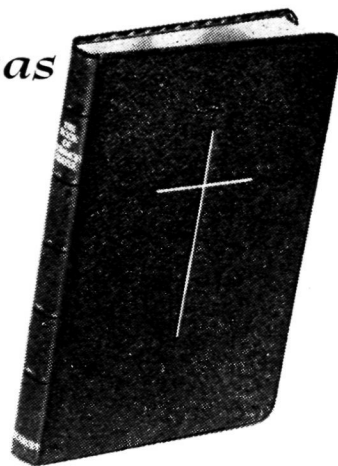
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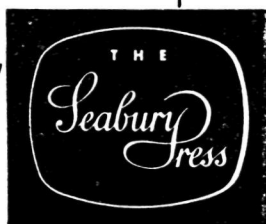
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DETROIT'S MARINERS TO BE MOVED

★ A famed Detroit landmark that has been a tower of hope and goodwill for seafaring men since 1842, and which now serves as headquarters of the social service work of the Michigan Diocese, will be moved to a new site in a difficult engineering maneuver.

The old Mariners' Church will be transported from the path of downtown Detroit's expanding new civic center to a site 1500 feet from its present location. The project will get under way in about three months and will take at least four months to complete.

The church, oldest stone building in Michigan, will be kept intact during the journey; pews, Bibles and altars remaining just as they were more than 100 years ago when lake seamen tied up at Detroit's harbor and prayed for safety on their voyages.

However, a mariners' inn adjoining the old church will not be moved at the present time. The Rev. Irwin C. Johnson, acting rector, said the diocese was seeking a new building for the inn which houses 225 seafaring men. About 100 of these, he said, are old-age pensioners and the others are transients.

In moving the church, several 50-foot steel beams will be pushed under the first floor and then it will be skidded over

railroad rails at the rate of about 100 feet a day. Engineers say the most difficult task will be to keep the building level on its journey.

The moving project will cost some \$125,000. The original cost of the building is believed to have been around \$18,000.

The church was erected with money provided by two sisters, Julia and Charlotte Anderson. They watched with despair from their downtown home as sailors coming off the ships walked from the many taverns which dotted the waterfront. The sisters left part of their estate to the diocese for the construction of a place of worship for the seafaring men.

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If only the entire American public would read such articles as the one by the Archbishop of York, your editorials on UN, USA and Franco and many others in the past, there would be more rapid steps toward a Christian world and world peace.

I am determined to distribute the Witness to my flock in the hopes that in a small way your timely articles may receive wider reading in this area. So I ask you to send me 25 copies each week, commencing if possible with the October 22 issue.

JAMES ROWELL
Layman of New York

So Mr. Young (Witness, 11/26) thinks the Witness is OK. What he says may be true enough about news coverage and the standard maintained in articles and editorials. But I get a bit weary of reading in the correspondence columns of the church press all the pats-on-the-back for themselves. Do not any of you get any letters of criticism? You may have been first in reporting a lot of things—so what? You told us, perhaps before anybody else, that a couple of houses were dedicated at Seabury House at the last meeting of the National Council. But if we had learned of it two or three weeks later it would not mattered particularly.

Likewise you may have been first to report the meeting of the House of Bishops, as Mr. Young said. Again, so what? We learned that again the money-hungry church is to ask the ever-suffering laity for four million dollars, and that this is a minimum. I would have been just as happy to wait for my rector

to make the touch when the time comes.

You have to report, I suppose, what happens. And since nothing much of importance seems to happen in the Episcopal Church I do not envy your job.

Anyhow, it was nice to read that at long last some leader of the Church got around to expressing concern for what he called "creeping fascism." Bishop Sherrill is to be given credit, though in the light of what has happened since he spoke he might have justifiably called it "galloping fascism."

ANDREW J. READ
Layman of Melrose, Mass.

Rome does not seem to be sure of her priests in the fight on Communism. In a Reuter's report from Paris it is stated that "Roman Catholic priests have been forbidden by the Vatican from taking jobs in industry or agriculture in an attempt to win converts from Communism. 'It is usually the workers who convert the priests to Communism,' Cardinal Pizzardo, prefect of the Congregation of Seminaries, said in a religious magazine today. 'French bishops have been instructed to immediately revoke permission given to young curates and seminarists to become worker-priests,' he said."

MRS. W. B. SHAW
Laywoman of Chicago

How to Preach a Sermon by Frederick Allen (Witness 11/19) was one of the most humorous articles I have ever read. I rejoice that in the Witness we have a paper that has a sense of humor—which

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means, I think, that it has a good perspective.

While writing I would like to add my vote to those who have asked that reprints be made of Mr. Barrett's pieces on Mr. Entwistle.

MISS JUNE HUDSON

Laywoman of San Francisco

Can it be that the Witness, like most everyone these days, is getting frightened by Senator McCarthy. You had several very revealing articles about him some months ago. But why do you not keep banging away? People need to be informed if we are to ever get rid of the number one menace to our country and perhaps the world.

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