

The WITNESS

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FEBRUARY 18, 1954



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The WITNESS

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SERVICES In Leading Churches

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Tues. Healing Service, 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

Interracial Marriages Urged By English Chancellor

**MAY BE REASONS AGAINST SUCH MARRIAGES
BUT RACE IS NOT ONE OF THEM**

★ Christian acceptance of interracial marriages was called the "acid test of our behavior towards Africans" in a sermon by Canon Lewis John Collins, chancellor of St. Paul's Cathedral.

The sermon attacked the "foul policies" of the government of South Africa and demanded that Christians stand in the forefront of the fight against the color bar.

"If we believe that all Christians are members of the body of Christ," Canon Collins said, "how can we oppose mixed marriages between Christians, whatever may be said about marriages between non-Christians?"

Canon Collins assailed those "who think they clinch the matter with the question, 'How would you like your daughter to marry a black man?'"

The Christian, he said, should know at once how to treat "such despicable attempts to evade the real issue."

Canon Collins added that there may be good reasons why any particular marriage should not take place, but "the reason of difference of color is not one of them."

"Yet there are many Church people," he continued, "indeed

leading churchmen who still fail on this acid test. The Church as a whole has declared itself opposed to every form of racial discrimination. Resolutions galore are passed at synods and councils, but however commendable these pronouncements might be, the African will really judge our integrity not by what we say, but by our behavior toward him and our response to his aspirations." Calling upon the Church to implement its preachings, he said:

"The Church must be seen to stand in practice as well as in theory against color and racial discrimination."

Canon Collins warned that the African was losing confidence in British justice.

"The Church," he said, "in spite of identifying itself with the just claims of the Africans, tends to adopt what can only seem to them to be a white man's attitude."

Canon Collins said the Church in South Africa must "openly defy the growing tyranny" of Prime Minister Daniel F. Malan and his associates.

"Only then," he said, "should Christians here cease to intrude into South African affairs."

Sharply criticizing recent aspects of Britain's own colonial policy he scored "the banishment of Seretse Khama, the terrible injustice of our policy in Kenya, the enforcement of federation in Central Africa against the expressed wishes of the African people, and now the banishment of the Kabaka of Buganda."

"These and other arbitrary and discriminating actions of the British have disastrous effect upon African confidence," Canon Collins observed.

(Mr. Khama, hereditary tribal leader in the Bechuanaland Protectorate, was ousted and exiled to London after he had married a British woman. The Kabaka, ruler of a province of Uganda, was exiled for opposition to British policies.)

GERMANS CONTINUE RALLY PLANS

★ Leaders of the German Evangelical Church Day movement have decided to go ahead with plans to hold its big annual rally of Protestant laymen in the Soviet Zone this year.

In a special session here, the executive committee "noted with regret" objections raised by East German Premier Otto Grotewohl to staging the rally in the Soviet Zone but voted to stand by its original decision to hold the meeting at Leipzig.

Some Evangelical leaders said, however, that the executive committee may postpone the Leipzig rally to a later

date than the July one originally scheduled.

Mr. Grotewohl had informed Dr. von Thadden-Trieglaff, church president, that his gov-

ernment could not permit the rally at Leipzig in July "because of the great strain imposed upon East German transport by the unclear political situation."

him as saying that to end war "Christianity should set itself the task of reeducating the heart of man."

"On the pretext of an alleged aggression from the East," he said, "war propaganda unscrupulously attempts to present the war preparations of the Western states as a necessity to safeguard Christian civilization. This propaganda thereby tries to link the future of Christianity to that of capitalism."

Christianity does not need any armed protection, the Russian Metropolitan continued, particularly "since Christian Churches are prospering under Communist regimes and do not need protection of this kind."

"Christian Churches do not have to be protected by those who are preparing, in cold blood, to exterminate people by atom bombs and deadly germs," he said. "Christianity has nothing to do with people who detest the teachings of Christ and are dishonestly attempting to use it as an instrument to further their designs on world domination."

Metropolitan Nikolai then called on the Churches to use their prestige to bring about the banning of all weapons of mass destruction. He said, "Christianity must make a contribution to the triumph of the spirit of negotiation over the spirit of violence."

BISHOP DAGWELL IN HAWAII

★ Bishop Dagwell of Oregon is the guest of the district of Honolulu at the convocation meeting February 12-17.

COLORADO PLANS TO ELECT

★ The diocese of Colorado will hold a special convention at St. John's Cathedral, Denver, February 24th, to elect a bishop coadjutor.

The Church of South India Is Making Progress

★ Bishop Rev. H. Sumitra of Rayalaseema, was installed as moderator of the Church of South India at a meeting of its general synod in Madras.

He became the Church's second moderator, succeeding Bishop Michael Hollis of Madras who held the post since 1947 when the Church of South India was formed through the merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies.

In his address to the meeting, Bishop Hollis reported improved relationships between the Church of South India and the Anglican Church. The general synod of the Church of Ireland (Anglican), he said, had ruled that there was no objection to its members, clerical and lay, going to South India and participating in the life and worship of the Church of South India.

A report by the synod's theological commission disclosed that considerable progress had been made in conversations with Lutherans.

Meanwhile, conversations with the Baptists, the theological commission's report said, have been discontinued "in view of the difficulty which that Church experienced in officially accrediting delegates recognized by the Church as a whole."

The delegates heard that there were now 800 clergymen in the Church of South India,

of whom nearly 100 had been ordained recently. Of the total 800 more than half were episcopally ordained.

At a public meeting held in connection with the synod's sessions, Bishop Hollis traced the achievements of the Church of South India in the first six years of its life. He said that more than any denominational Church, it was free to make experiments as changed conditions and circumstances required.

Bishop Hollis said that the pioneering efforts of the South India Church were being watched by other Churches throughout the world.

RUSSIAN PRELATE VISITS HUNGARY

★ Metropolitan Nicolai of Krutitsky and Kolomna was awarded an honorary doctor of theology degree by the theological academy of the Hungarian Reformed Church in Debrecen.

The radio said the Russian prelate was invited to Hungary by the academy. The entire Hungarian radio network gave wide publicity to the visit of the Metropolitan who has been called the "top patriotic priest of the Soviet Union" by some Western observers.

Metropolitan Nicolai gave an address entitled "War and Peace in the Light of Christianity" at the Debrecen convocation.

The Budapest radio quoted

NO SEGREGATION IN WEST TEXAS

★ The convention of West Texas, meeting at Brownsville, confirmed the action of its department of education in declaring that its camp and conference center is open to all. It also directed the department to carry on a campaign of education in the whole field of race relations.

Bishop Jones spearheaded the action through his annual address in which he declared: "We are to be in the world but not of it—we have standards higher than those of the secular world. We cannot do our task or be faithful to our heritage unless we are setting these high standards in our personal and family life."

The total budget for this year is \$ 179,209, of which \$128,513 is for the Church Program.

CONVENTION OF OHIO

★ An address by Robert Jordan on the Builders for Christ campaign was a highlight of the convention of Ohio, with the delegates later endorsing the campaign and accepting its quota.

Also a pledge of \$142,000 was made to the National Council, a sum \$12,000 over the assigned quota. Included in the diocesan budget was \$20,000 to assist in establishing new missions.

MARYLAND HAS CONVENTION

★ The convention of Maryland established a council to study a program of rehabilitation for alcoholics. A resolution was also passed commending the House of Bishops for condemning Communism and Fascism.

A resolution was introduced dealing with the merger of Episcopal and non-Episcopal Churches, with reference made to the Cincinnati experiment, but it was tabled.

A budget for the year totaling \$276,359 was approved.

The Auxiliary at their meeting listened to addresses by the Rev. David Hunter on educational program; the Rev. Paul Musselman on urban work; the Rev. Curt Kleeman, native of Brazil, on missions.

TRENTON PARISHES PULL TOGETHER

★ St. James, Trenton, recently purchased a rectory for the use of their associate rector. The Rev. Ware G. King who will occupy it, is associate to the Rev. Gerald R. Minchin. Together they direct the associate parish comprising the congregations of St. James, St. Paul's, St. Luke's in Trenton and St. Matthew's in Pennington.

The associate parish is unique in the diocese of New Jersey. It is a plan whereby parishes help each other instead of working in isolation. By so pooling their leadership and resources all congregations move forward together.

An office and its equipment are shared, teachers conferences, training classes are shared or sponsored jointly. A monthly brochure called the "Crusader," is mailed to every family, publicity for all events gains greater support.

During February training classes on the Christian Life are being held each Thursday Night in St. James parish house. Mr. Minchin is leading the class in the Scriptures in life and worship; the Rev. John Wilkins of St. Andrew's is conducting the class in the Sacramental life.

RACE RELATIONS RALLY IN SOUTH AFRICA

★ About 1,000 native Africans attended a race relations service in St. Stephen's, Port Elizabeth, at which Archbishop Geoffrey Clayton of Capetown conducted the service assisted by four African ministers.

At a similar service at St. Cuthbert's, the congregation of Europeans was addressed by the Rev. A. H. Zulu, native priest of St. Faith's, Durban, Natal.

The Archbishop told the congregation that "the Church is made up of men, women and children, some of whom are wise, others foolish; some unselfish, some selfish; and in each of these groups you will find Europeans, Africans and colored people."

PORT ELIZABETH HAS NOTABLE SERVICE

★ The Rev. Manfred Hartslief, white, was inducted as pastor of the Presbyterian church in Port Elizabeth, South Africa, by the Rev. George Molefe, a native African who is moderator for the eastern district of Cape Province. Mr. Molefe is in charge of both white and Negro ministers in his district.

The event caused the Dutch Reformed congregation at Boksburg to express their disapproval and disappointment, which they said was "open defiance of the existing government policy" and also "a contemptuous, radical and fatal contradiction of the traditions appertaining to both European and non-European races in this country. South Africa, take note and reflect."

MANY DAMAGE CLAIMS NOT ALLOWED

★ The United States war claims commission has allowed only \$4,360,882 in compensation to American religious organizations and personnel who suffered damages in connection with American military operations in World War Two.

In its eighth semi-annual report to Congress, the commission said it had finished its primary work of adjudicating the claims which were filed pursuant to public law 202 of the 82nd Congress.

A total of 90 claims were filed with the commission, of which only 15 were allowed. Seventy-four were rejected and one was withdrawn.

Seventy-six claimants, including all those that were allowed reduced compensation, have filed appeals from the determination. The appeals will be heard by the commission during the coming year, if Congress appropriates funds to complete its work.

The fifteen claims that were allowed originally totaled \$14,992,573, but \$9,858,071 of this was disallowed. From the \$5,134,501 that was approved, the claimants were required to deduct payments that had been made by the prior United States Philippine war damage commission, leaving a final balance of \$4,360,882 which the government has remitted.

Of the 74 claims totally disallowed, the commission reported, 44 were rejected because the claimant organization failed to establish affiliation with a religious organization in the United States as required by the act.

Ten were rejected because of failure to establish that they had furnished relief to American civilian internees or members of the armed forces; nine were turned down because of failure to establish the char-

acter of the property as educational, medical, or welfare; and six were disallowed because of failure to establish ownership of the property at the time loss was sustained.

Five claims were disallowed because the claimant organizations did not submit required documentation and were assumed to have abandoned the claims.

MOTORIZED PRIESTS REACH PEASANTS

★ Vatican circles described as "pure invention" Italian Communist press assertions that Pope Pius had reprimanded Giacomo Cardinal Lercaro, archbishop of Bologna, for forming a priests' flying squad to spread the apostolate among peasant workers of his archdiocese.

According to the Communist newspapers, the Cardinal received his reprimand in a private audience with the Pope on Jan. 13. However, Vatican officials pointed out that the audience took place on Jan. 7. In December, the Pontiff received the priests chosen to work on the project.

The priests' flying squad was established by Cardinal Lercaro last November. A motorized group, it works in areas where there are no clergy.

The Bologna archdiocese forms part of the Province of Emilia, the principal Communist stronghold in Italy. Any success on the part of the motorized priests would affect Red strength in the area, observers here said.

They suggested that the Communist press reports of alleged differences between the Holy See and Cardinal Lercaro were published to weaken the efforts of the flying squad, and to sow seeds of doubt in the minds of the peasants among whom the priests are working.

ACTORS' CHURCH DEMOLISHED

★ St. Peter's church in Great Windmill Street, London, known as "The Actors' church," is scheduled to be demolished.

An offer of 150,000 pounds (\$420,000) by a South African woman to save the structure had to be declined by the London diocese because it was received after a bill of sale for the site had been signed.

Diocesan leaders said the parish is being discontinued because it would be extremely difficult to find future vicars because of its small endowment and lack of a vicarage.

The parish will be amalgamated with that of St. George's, Bloomsbury. Money from the sale of the building and site will be used to erect urgently needed churches in London suburbs.

WOMEN HIT PROBES

★ Representatives of 1,700,000 women of the Methodist Church, meeting at Buck Hill Falls, Pa., said that "fear and confusion" have been generated in the country through incompetent investigations by government agencies.

They also opposed both isolation and "coercion or intimidation of our friends and allies"; reaffirmed their stand against universal military training; urged a housing program for low income families.

VESTRYMEN GO TO CHURCH

★ All men who ever served on the vestry of St. Matthew's, Pacific Palisades, Calif., 42 in all, were invited to church on January 31 by Rector Kenneth W. Cary. How many showed up we have not yet heard.

William H. Siegmund, chairman of laymen's work in the diocese was the speaker.

EDITORIALS

Gyroscope or Radar?

A SMALL friend of ours called Jimmy got a gyroscope for Christmas: a sort of super-top that will stand on the point of a pencil, walk a tightrope, and (on a larger scale) keep an ocean liner on even keel. He protested there must be some catch to it: he simply couldn't believe that anything could always keep pointing in the same direction, and pay no attention whatever to its surroundings. A new study of the American character, *The Lonely Crowd**, says that from the Renaissance and the Reformation until quite recently, men and women acted as if they did have gyroscopes inside them: early in life they acquired a very clear picture of what they wanted to be like, which kept their actions always pointed towards the same goal, no matter what their surroundings, like the stock Englishman dressing for dinner east of Suez. But in the past fifty years people have started to lose that picture of what they want themselves and their children to be like; and so they can't act until they look around and see what everybody else is doing. It's as if they could only respond to a radar set mounted on top of their heads that was all the time picking up signals from all around them. And the authors of *The Lonely Crowd* show how children and adults today are trained to find out what is expected of them; from their neighbors, and from all the means of communication their lives are surrounded with. No wonder Jimmy distrusted a machine that behaved so different from the way he knew he should.

We wouldn't want to say that it was a good thing to be like a gyroscope, until we knew who set it going and in what direction. Some of the most typical character-settings of recent centuries were not altogether admirable, like the Puritan conscience and the ideal of business success. But at least with gyroscope-man you were dealing with an individual, and couldn't push him around beyond certain limits: whereas radar-man is hardly an individual at all. Every-

body can see that teen-agers are a Lonely Crowd: as alike as they can be, and still terribly anxious about seeming to be different. But grown-ups are no less concerned to be just one of the boys, or girls, at the office; to see and to like the same TV shows, newspapers, picture magazines, and movies as their neighbors. We are rightly concerned with all sorts of open threats to freedom: with the tyranny of a money-economy or of corrupt labor-leaders, of pseudo-racial Fascism or pseudo-proletarian Communism, of foolish intellectuals or vicious anti-intellectuals. But radar-man has fallen into the hands of an invisible tyranny, all the more dangerous because nobody short of the devil can be held responsible for it: a tyranny to the whims of fashion.

St. Paul knew this tyranny very well: he called it being "conformed to this world"; and he said that instead we should be "transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect, will of God." The will of God is the axis along which our gyroscope should be set; and the renewing of our mind is the force from outside us which sets it right. And it isn't easy: all sorts of social pressures are against it. A fellow we know wanted to fill in a year before the Army selling insurance. He passed all the tests fine, but the personnel manager turned him down: "he wasn't really sold on selling insurance." We must not only conform, we must want to conform. The Harvard Business School conducted a famous "experiment" at the Hawthorne plant of the Western Electric Company to determine the effects on output of illumination and other working conditions. The researchers were at first baffled to discover that whatever changes they made—whether they turned on lights or turned them off, added rest periods or took them away—production continued to rise. Then they found out that the real change they had introduced was interviewing: in the interviews the workers would sound off all their gripes, and then go back to the job at peace again with Management. There are disquieting signs that the experts on labor-relations (now "co-worker relations") are learning to use our passion for

* *The Lonely Crowd* by David Riesman, Nathan Glazer, Reuel Denney; Doubleday; 95c

conformity to manufacture this sort of goodwill.

We descendants of the Puritans always have a sneaking feeling that true morality involves giving something up; but we also know that the world God created is good and meant for our use. Now today we have the great joy of being able to give up things that aren't really good, and that we wouldn't really like if everyone else didn't expect us to. Most of all things that pass for entertainment. We attended a meeting of Alcoholics recently; and even in their somewhat secular and very one-sided way, their joy at being delivered from their demon and at their new-found fellowship was a first sketch of what our whole lives might be like. If the world is really to enjoy the peace we all hope for, it will need all the individuality it can get against the dangers of prosperity and of even more efficient mass-communication. If (which God forbid) it is to be war, we shall need all the inner stability possible in a crumbling world. Many of us now work at jobs we can't really be proud of, and it is very important for us not to let them obsess our lives. For the rest, we can think of nothing more healthy for Americans than a genuine revival of family life. And if somebody wants an absolutely concrete suggestion, here it is. Every once in a while, turn off the Radar (which includes the TV, radio, magazines, teen-age gang, women's club, everything that now forms our ideals for us) and let the head of the family read aloud. Because bad stuff just won't read aloud (try it and see): automatically you will be led to good stuff, and it will begin to orient you properly again.

Our Responsibility

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

AT ONE time Baptism and Confirmation were probably parts of one total process of initiation into the Christian Church. For many centuries in the Western Church, they have been separated, and I am glad because each service reminds us of a particular part of the process of becoming a Christian. We saw in studying the service of Baptism, that it stresses those things which are bequeathed to

every child, quite irrespective of its merits, and which make up the Christian teaching of the dignity of all life.

Yet, there is a second step. God always takes the initiative. He, working through his Church, offers us a rich heritage; but it is we who must accept it. There is a place for human decision. God stands at the door and knocks. He never forces entrance. It is one of the ways in which he limits himself. If we are to receive him, we must let him in. It is appropriate that, whereas in Baptism we are given our status and dignity as children of God because of the faith of our sponsors, in Confirmation we must act on our own to accept it. Normally it comes just at the time when a child is becoming a mature person and new decisions have to be made. He then in Confirmation takes the faith of his sponsors upon himself. In Baptism we are made full members of the Christian Church. In Confirmation we take on the responsibility of going out into active service and are armed for our part of the Christian warfare.

What does this decision mean? For one thing it means a commitment to God. Too often men are religious in a vague way, without any specific commitment. I well remember a rescue mission in the slums of New Haven; at their services one saw men whose Christian life had begun at a very definite time by a definite decision. Surely we Episcopalians need definite decision.

Many have learned daily to make an act of self-offering. At New Year's or at the beginning of Lent, there is value in specific resolutions; and when we come to the Holy Communion, having first learned what God has done for us, we then give ourselves to him: "Here we offer and present unto thee our selves, our souls and bodies . . ." Confirmation is such a step. God grant that many may wish to make their commitment to God in Christ real and definite, and witness to it by this step.

For many in a Church such as ours, Confirmation is a commitment to a particular Church. In this instance it is administered by a bishop of the Episcopal Church; and the act of Confirmation means the acquisition of a loyalty to this particular household of the faith. One wishes that more often it were those completely outside Christianity whom one reached, for it is not necessarily a Christian victory to lead some one to change one Church for another.

If men are to become Episcopalians, we hope that it will be for a right reason.

On New Year's Day a friend of mine, who had obviously been drinking and whose wife had left him, telephoned me from Tennessee. After telling me his troubles, largely brought on by his own weaknesses, he said, "I think I could make a good Episcopalian." Apparently to him, a member of another Church, the Episcopal Church seemed an easy-going form of religion. Perhaps we could look with deeper understanding on his problem and his temptations, but surely we do not wish to have the Episcopal Church regarded as the Church which makes the least demands and is the easiest to join.

Nevertheless we do believe that our Church has much to offer, and we welcome those who come to us for a worthy reason. Surely we have no monopoly on the truth, but there is an appeal in the heritage of worship and the sacraments, which does bring people to us. Men find in the continuity of our life a sense of community with Christendom throughout all ages; and it is no accident that, as in the case of baptism in early days, Confirmation is still administered by a bishop, whose very office, stemming from the days of the Apostles, remind us of the unity which the Apostles gave to the early faith.

There has also been bequeathed to us through our forms of worship and our ordered ways, as well as through the Creeds, a rich heritage of the faith. These are good reasons why some wish to affiliate with us. If we are to be effective Christians, we must be a part of some branch of the Christian Church.

Finally, Confirmation is a commitment to service. It is probable that the laying on of hands by a bishop in this service is related to the same act which occurs when a priest is ordained. As communicants we are not only members of a Church; we are lay priests, called upon to exercise our ministry. I am glad that in this parish the Epistle at the ninth-thirty Communion is read by a layman; that laymen usher; and laymen read daily Evening Prayer in the chapel. These are some ways in which they exercise their ministry.

But perhaps the biggest challenge of all is to be witnesses in the places where we work and live. Indeed if we are to have a really worthy Confirmation class, it must be by the efforts of individual laymen, who practice their ministry in bringing their friends into the

Church, guiding them to the classes and being with them when they receive their first Communion as communicants.

Whereas Confirmation stresses our responsibility to accept as mature people the heritage bequeathed to us by God through the Church, we are not left on our own. We must accept what God has offered to us, but if we do, then through the gifts of His Holy Spirit through the sacraments of the Church and by his continuing presence, we are strengthened to go forward in his service.

Pointers for Parsons

By Robert Miller

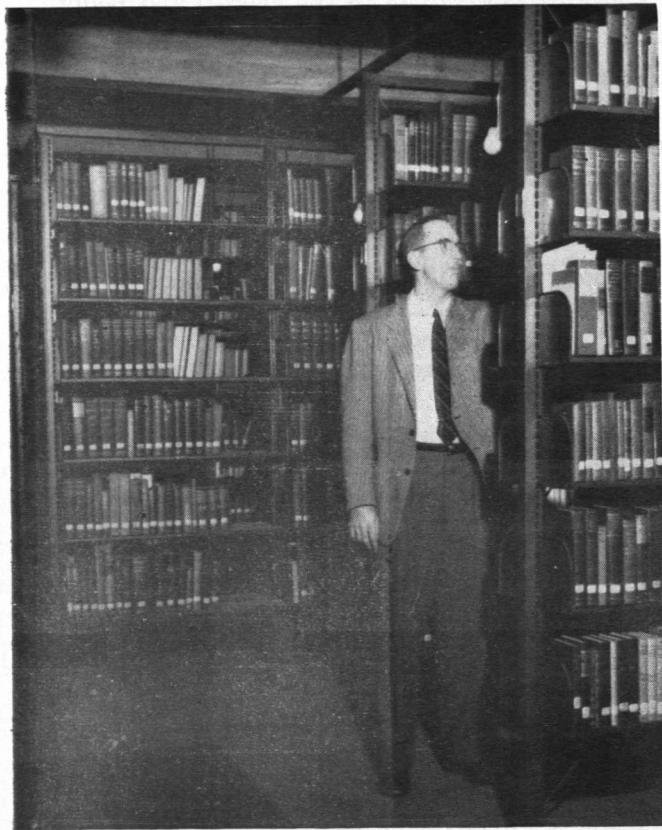
Episcopal Clergyman of Campton, N. H.

WHEN I consider the ladies of the parish (they deserve a little consideration) I am amazed. I have sometimes been favored by being allowed to attend their meetings and when I get up to go I am utterly at a loss to know what has been decided or who is to do what, and when. Yet they know and in some mysterious way the work is done, efficiently, effectively. I think they speak a language I do not understand.

I think also that they are delightful, fascinating and mysterious. That they will let me manage them I do not doubt but that in managing them they will manage me I do not doubt either. They have a way.

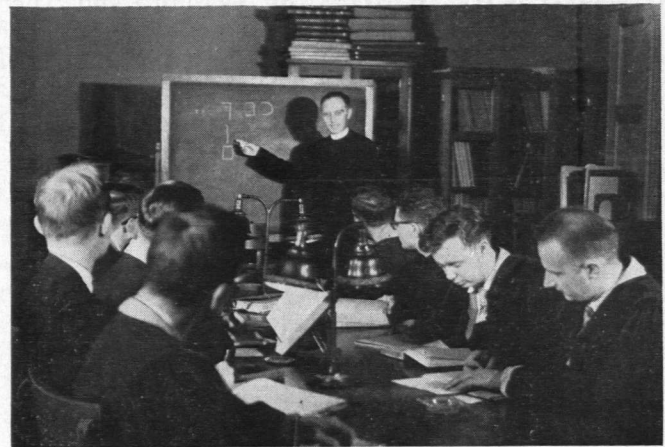
Yet I have often wondered whether they are as religious as men. They support the Church as few men do. They come to church far more faithfully but I am firmly convinced that they are intensely practical, much more practical than men who have so often been allowed this quality. Yet it is in the eyes of men that I generally look for stars, even men who would laugh at the idea of their being religious. Men are as simple as women are complex.

So God made us, men and women, and thereby made life infinitely more delightful. In the Resurrection we may be as the angels but in this life I am glad I am a man and I am glad that women are women. That it is so is because of God's happy thought, if one may so speak with reverence. But God's thought is happy.



Library facilities are shockingly inadequate at many of the seminaries. At left, the stacks at the Virginia Seminary, designed for a student body of 75, are hardly adequate for the current enrollment of 136. Below, a classroom at Seabury-Western which has no place for public lectures, speech training, student meetings, and similar activities. Its proposed building will provide these needed facilities.

THE NATIONAL COUNCIL
Protestant Episcopal Church
281 Fourth Ave., New York 10, N. Y.



THIS year your Church, by direction of the General Convention, is making an appeal to you that has been very appropriately named **BUILDERS FOR CHRIST**. Its purpose, as its name indicates, is not to obtain day-to-day expenses but actually, with hammer and saw and mason's trowel, to create some of the physical equipment needed so badly.

Several activities of the Church will be helped through this appeal; all are important. It is no accident that the Church's seminaries have a high priority and will receive almost half of what you give. On these pages in picture and text are told some of their most urgent needs. For more information ask your rector for a copy of the folder *Our Seminaries*.

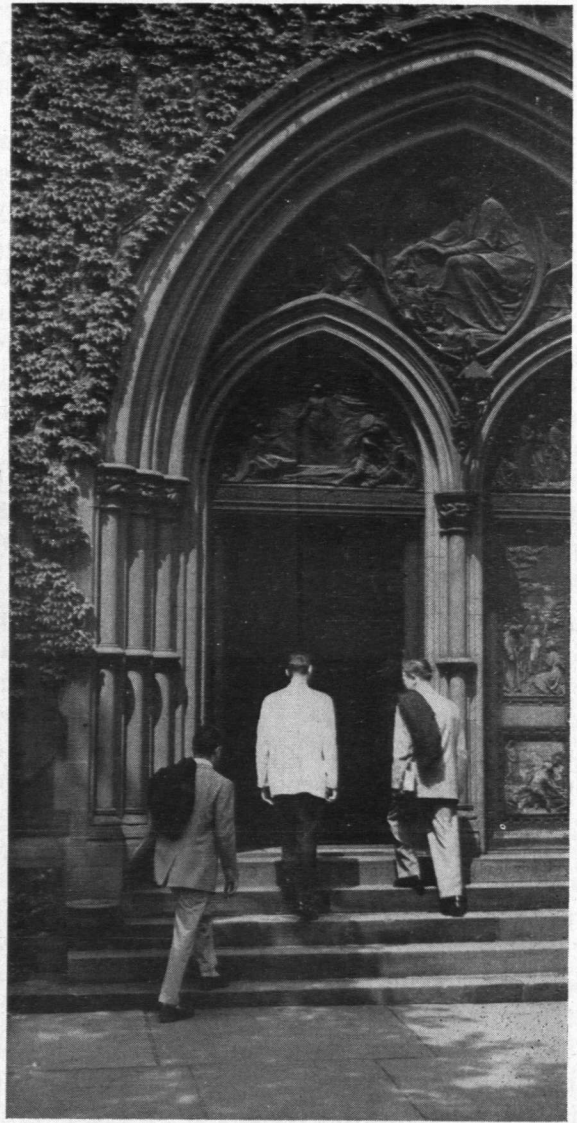
An important part of seminary training is the practice a student receives in the actual conduct of the Church's worship. Here a Bexley Hall student preaches at Evensong in the seminary chapel.



Our

SEMINARIES

BUILDERS
for Christ



BOOKS, so essential to a thorough theological education, must be housed in an orderly manner if they are to be useful, and room must be available for their study. Six of our eleven seminaries are in desperate need of more library space: Berkeley, Church Divinity School of the Pacific, Seabury-Western, E.T.S. of the Southwest, Bexley Hall, and Virginia Seminary.

The one project which is most important to the Episcopal Theological School in Cambridge, Mass., is the construction of two faculty houses.

The number of resident faculty is ten. All are married. The number of faculty houses, although we have added one as recently as 1950, is only eight. One of the faculty at present is traveling to and from his home in Connecticut. We must build.

A similar situation faces the General Seminary where three faculty families live outside

the seminary, one of them at considerable distance, for whom the Seminary must pay rent. One other family is housed in a building unsuited to such accommodation. Our 25-30 married students must now shift for themselves finding, and paying high rent for, apartments in the neighborhood.

Several seminaries need additions and improvements to their dormitory and general living facilities. This is true at the Philadelphia Divinity School, Nashotah House in Wisconsin, and Sewanee, Tenn. At the first named, (Philadelphia), the one project which is most important at this time is the building of a refectory and kitchen. The students now must take their meals in the basement of the main building where it is very hot because the heating system runs through the room and there is no adequate ventilation. It is also very overcrowded because of the large increase in the enrollment.

The Church's Psalter

By Massey H. Shepherd Jr.

THE Psalter has a unique place in the tradition of Christian worship. Not only does it provide the essential elements of hymnody and praise in daily offices and the Mass of the Catholic liturgies; it is also, in some traditions of Protestantism, the sole hymn-book of the Church. The prominence of the Psalter in the Prayer Book offices needs no comment; though it should be said that we of the Anglican tradition have neglected to make sufficient use of it in the Eucharist. It is a pity that Cranmer's appointment of Psalms as Introits at the Holy Communion, in the first Prayer Book, was not continued and developed in later revisions.

As a matter of fact, the only link between the Christian use of the Psalter in liturgical worship and the Jewish use of the Psalms is in the "propers" of the Eucharist. We know much about the place of the Psalms in the Temple liturgy, but very little about their use in the synagogue service of the first century A. D. But there is no clear evidence of any direct influence, either in the Temple or the Synagogue, upon the Christians' liturgical use of the Psalms. Certain Psalms, however, were customarily sung at the great Jewish festivals, notably the "Egyptian Hallel" (Psalms 113-118), not only in the public rites but also in domestic celebrations. The Eucharist has its origin in a domestic ritual of the Passover season. The Hallel Psalms were probably sung by our Lord and His disciples at the Last Supper. These Psalms became part of the Christian celebration of the Pascha, or Easter feast. Thus Psalms 117 and 118 are still employed in the Missal for the Introits and gradual chants of the Eucharist during the Easter week. And our Prayer Book lectionary still associates Psalms 114 and 118 with Easter.

The key, however, to the Christian approach to the Psalms is not in its liturgical inheritance from Judaism, but in the prophetic interpretation of the Psalms by our Lord and the earliest disciples. The Psalter was considered by the New Testament Church as prophecy, and David was counted with Isaiah. It does not matter whether such Psalms as 2, 110, and 118 were originally Messianic in character. The important thing is that they were taken to be so in the first century. Much of the Passion

narrative depends upon the fulfillment of the Psalms, notably Psalms 22, 34, and 69. Nor can we say that this approach to the Psalter is a reading back of the early Christians into the Gospel record. It doubtless is there from the beginning, in our Lord's own teaching about Himself.

Such an interpretation of the Psalter, as a prophecy, is not always very acceptable today in critical circles. This is because the use of typology and allegory in Christian devotions has tended to be so far-fetched and so alien to the inherent and original meaning of the Psalms. But if we remember that our Lord is Himself the fulfillment of Israel's hope and destiny, then it is necessary for the Christian to relate our Lord's life and mission to what is said about Israel in the Old Testament, and this includes the Psalms. We must read and ponder the Psalter as he did. The City of God whose vision is sung in Psalms 46, 48, and 87, is none other than the Kingdom of God which our Lord came to bring. The enemies of Israel after the flesh are to be understood now of the enemies of the true Israel after the Spirit. And the redemption of Israel from Egypt is the true prototype of the final redemption wrought in Christ.

Always A Message

By William P. Barnds

Rector of St. James, South Bend

THE Lord always has a message for us. There is some inspiration, or thought, or deed which he has for our guidance. We are not left alone to face our problems, responsibilities, and opportunities. God's word to us for a particular day or situation may come as we are reading the Bible, or saying our prayers. We may get the special message as we are making our communion. It may come as we are going about our appointed duties in life.

Maybe a remark of some one else will be used of God to guide us. It is possible that a realization of Christ's presence may open the way for divine direction. When we are expectant and have faith and try to do what is right, we will be guided.

The Psalmist wrote "I will hearken what the Lord God will say."

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Do You Want Inward Power? by John Heuss; Seabury Press; \$2.25.

These fourteen sermons, preached in Trinity Church, New York, form a helpful pattern of instruction. They start off in rather low gear with statements on revelation, creation, the Trinity, etc., that read like any beginner's handbook on the faith. However, they grow in interest and helpfulness as the volume proceeds. Sermons on grace, eternal life, the resurrection, the proper use of Lent, and "How We Fail God" are full of spiritual discernment, understanding of man's needs, and the transfer of the clear answer to the questioning mind.

The title might lead one to assume that this is just another patchwork of "success stories" in the popular peace - and - prosperity-through-auto-suggestion tradition. The preacher here puts himself on record as opposing such travesties of the Gospel when he says: "Goodness, to a Christian, does not start with high self-assertion, but with an act of submission to God's will."

Since this volume is largely concerned with a personal growth in Christian knowledge we must await another to spell out with equal clarity the full expression of this faith in society's redemption.

—W. Robert Hampshire

A Reader's Notebook, compiled by Gerald Kennedy. Harpers, \$3.95.

In no sense is this a modern version of Bartlett's Familiar Quotations. Although it contains quotations from the classics, it might better be described as a book of unfamiliar quotations. There are 1,225 selections from 491 sources. The selections are arranged alphabetically (there is also a complete index of subjects and authors), and range from adolescence to worship. The sources sweep from St. Augustine to Sholem Asch; from Thomas Carlyle to Bennett Cerf, from Albert Schweitzer to George Bernard Shaw.

Here is an anthology of wit and wisdom gathered from the Methodist bishop's vast and varied reading. Try a sample to see. Speaking of the ministry, the author quotes Charles Francis Potter: "Life is like a football game, with the men fighting it out on the gridiron while

the minister is up in the grandstand explaining the game to the ladies."

Here is one most timely from John Stuart Mill on Liberty: "If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind."

This is a really remarkable collection of quotable quotes. It will prove helpful to speakers, readers and preachers—especially preachers.

—G. H. MacMurray

Doctors, People and Government, by James Howard Means; Atlantic-Little, Brown; \$3.50.

Many books are valuable, a few are also important. This one, by a former president of the American Medical Association, is one of the few. Subway riders every day see ads by loan companies saying, "Why Worry About those Doctors' Bills? Borrow from Us." They don't speak of grocers' bills, or fuel or clothing. The truth is that medical care has been pricing itself right out of the public tolerance, and medicine today is faced with a revolt that grows sharper all the time.

Dr. Means, with his experience at Massachusetts General Hospital and Harvard Medical College, offers a candid, wise and urbane account of the issues to be settled. His basic principle is: "The health of the citizen is his concern, but it is also his neighbor's . . . The affairs of medicine, therefore, are the affairs of the people no less than of the medical profession." He boldly exposes the A.M.A.'s misrepresentations of the truth about socialized medicine in Britain, although he opposes that program for this country, preferring a pluralist solution including government, private and co-operative practice. In a plain challenge of "organized medicine's party stalwarts" Dr. Means finds the trouble largely located in the fee-for-service or "what-the-traffic-will-bear" method of paying doctors. He pleads for salary payment, on a prepayment basis.

Every pastor should digest this book's facts and thesis. "As goes the country, so will go medicine; and to our medical planners and anti-planners, I would say that it

is for the medical function to adjust itself to society, not for society to adjust itself to medicine." Again: "It is naive to suppose that what is good for the A.M.A. is also necessarily good for the nation."

Low paid clergy should read Dr. Means' explanation of how "medicine today is the best paid of the professions."

—Joseph F. Fletcher

The Making of the Old and New Testaments. By Mallory Beattie. Exposition. \$3.00.

A very elementary outline of introduction to the literature of the Bible, useful for a Bible class provided someone supplements it with an exposition of the meaning of the Bible, its religious teaching, and the life that grew out of it. The bare-boned presentation of the Bible as literature is pretty much out of date, these days.

—Frederick C. Grant

The Confessions of Jacob Boehme. Edited by W. Scott Palmer. Harpers, \$2.25

This book is a re-issue, for the first time available in America, of a most important collection of the writings of the famous mystic, Jacob Boehme. It is one of a series of devotional books published by Harpers. The introduction by the late Evelyn Underhill, famous English religious writer, is suggestive and illuminating as an interpretation of Boehme's spirit and his place in the history of Christian mysticism.

This work follows an 18th Century translation which mirrors as faithfully as is possible the style and spirit of the author. It can be sincerely commended as a practical manual of devotion for modern Christians seeking to know something of the deeper realities of personal spiritual life.

—Kenneth R. Forbes

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HYMNAL GETS A BOOST

★ The Rev. Walter Williams, rector of St. Mark's Church, Berkeley, California, urged the seminar at the College of Preachers not to under-estimate the hymnal.

"It is not just a convenient tool for warming up the congregation or getting the choir in and out of church in an attractive way," he said. "It is the third standard book of the public, family worship of Almighty God, the others being the Bible and—in the Episcopal Church—the Prayer Book.

"The Hymnal," he continued, "records in non-technical language the ways men and women have encountered God, and what has happened to them as a result. It is a book of ex-

perience and personal crisis, and an account of personal response to the action of God."

"As such, it can be called the layman's manual of theology. The non-clergy can often visualize more clearly what Christ did with the Cross on Calvary better in the language of 'There is a Green Hill Far Away,' or 'In the Cross of Christ I Glory,' than by any amount of reading or listening to sermons."

"Furthermore," said the Rev. Mr. Williams, "the hymnal sticks with man in the world where he lives. He hums the melody on the street, and recalls the words. A graphic phrase lines his spiritual stomach. In a crisis, he often resorts to hymns which he calls his favorites, and they tide him over a difficult time."

LABOR LEADER A DELEGATE

★ Michael Budzanoski, a leader of the United Mine Workers in the Pittsburgh area, is one of three lay delegates to represent the Episcopal Church at the assembly of the World Council of Churches this summer. He is a vestryman of St. Mary's, Charleroi. The other lay delegates are Charles Taft of Cincinnati and Clifford Morehouse of New York.

APARTMENT HOUSE FOR CATHEDRAL

★ Trinity Cathedral, Phoenix, Arizona, has raised sufficient funds to buy an apartment and large parking lot west of the cathedral properties. The cathedral offices as well as those of the district are in the new building.

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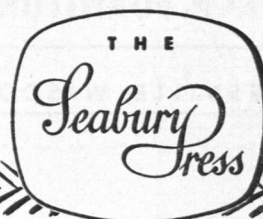
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PEOPLE

EDWARD J. BUBB, formerly dean of the cathedral in Quincy, Ill., is now missionary of the diocese of So. Fla.

A. W. ANDERSON, formerly rector of the Good Shepherd, Elizabethtown, N. Y., is now rector of Christ Church, Montpelier, Vt.

J. D. HUGHES, formerly vicar of St. Andrew's, Greencastle, Ind., is now rector of St. Matthews, Liverpool, N. Y.

R. D. MARTIN, formerly rector of

Christ Church, West Haven, Conn., is now rector of St. Luke's, Fort Worth, Texas.

HOWARD A. H. JOHNSON, formerly on the faculty of the theological seminary, Sewanee, is now canon theologian of the New York Cathedral, where he will head the Educational program.

ALLEN EVANS has retired as rector of St. Peter's, Philadelphia, because of illness.

ORDINATIONS:

ALBERT T. EASTMAN was ordained priest by Bishop Block, Jan. 25, at St. Paul's, Salinas, Cal. He is vicar of Trinity, Gonzales, Cal.

JOHN R. STANTON was ordained priest by Bishop Phillips, Jan. 6, at Trinity, Rocky Mount, Va., where he is rector.

DEPOSITION:

N. C. FARNLOF, having renounced the ministry, was deposed by Bishop Hart of Pa. on Jan. 28.

DEATHS:

EMMA CANNON, Delaware's oldest citizen at either 111 or 112, died Jan. 23, with the funeral at her parish church, St. Philip's, Laurel.

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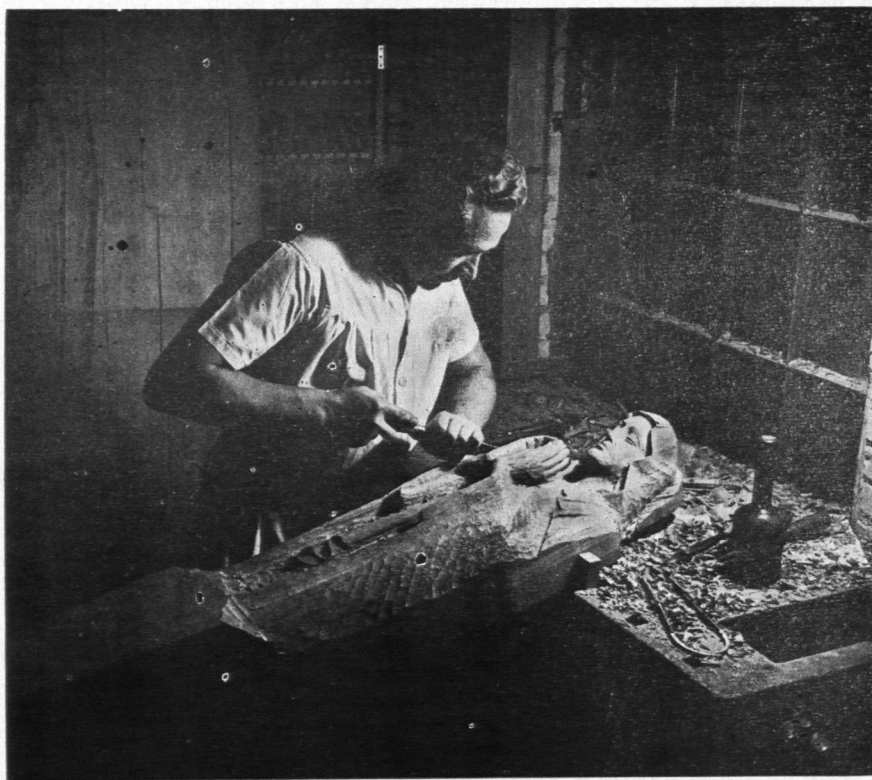
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FACULTY CONFERENCE AT DU BOSE

★ The unanticipated success of last year's gathering evoked the demand for the second annual faculty conference for the south, to be held April 30-May 2 at Du Bose Center, the fourth province conference center at Monteagle, Tenn.

Faculty members from colleges encompassed by the province will attend the meeting which is sponsored by the committee for faculty work of the division of college work, National Council.

Speakers will include T.S.K. Scott - Craig of Dartmouth, chairman of the committee; the Rev. Albert T. Mollegen of Virginia Seminary; and the Rev. Charles Stinnette of the College of Preachers.

C. O. UPHELD BY COURT

★ The Supreme Court has ruled that a man is entitled to recognition as a conscientious objector even if the Church of which he is a member does not require renunciation of arms-bearing as an article of faith.

Arthur Jost, native of Can-

ada, has asked permission to take the special citizenship oath prescribed for C.O.'s who cannot pledge themselves to bear arms but agree to perform alternative service when required. The supreme court of California had denied his request.

SCHOLARSHIPS TO SEWANEE

★ The establishment of three John S. Kemper Foundation scholarships at the University of the South, each valued at \$3,000, has been announced by Dr. Edward McCrady, Sewa-

nee's vice - chancellor. The school's first Kemper Scholar will be named this spring.

The \$9,000 grant was reported to Sewanee by H. L. Kennicott, executive secretary of the Chicago foundation, who visited the campus last fall. The scholarships will be awarded to young men of exceptional achievement and promise who definitely plan to pursue a career in some field of insurance administration after college graduation. Each scholarship will be apportioned at the rate of \$750 per year for each of the four college years.

Problems of Christian Living Witness Series For Lent

Each Article will be Read to a Group, with the Discussion Recorded and Published with the Article.

SEGREGATION AND DISCRIMINATION by Paul Moore Jr.
CHRISTIANITY AND COMMUNISM by Robert Hampshire
DECAY OF FAMILY LIFE by Gordon C. Graham
CHALLENGE OF FRATERNITIES by George MacMurray
CHRISTIAN AND HIS JOB by John P. Brown
CIVIC RIGHTS by Joseph F. Fletcher
CHANGES IN OUR ECONOMY by W. B. Spofford Sr.
MILITARY SERVICE by Joseph H. Titus

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H. A. BARRETT

Rector at Salem, Ohio

In a recent issue of The Witness, Mr. Paul Lee of Washington states that he finds it hard to realize that the same person could create the delightful adventures of Mr. Entwistle and a poem "as profoundly stirring" as "Adam, Where Art Thou?" which appeared in your Christmas number. Well, I heartily agree with him.

But such is only the beginning of the difficulty. When it is known that the same man has written both the dialogue and the music for four light operas, and produced them with success in two college towns; is himself an actor of no mean ability; is an accomplished musician playing the piano, organ and saxophone (in lighter moments); is an artist of quite some talent (some of his oils being sold for \$400.00); plays golf in the 80's; and is considered one of the best preachers in the Church (such a far cry from the twaddle which so often passes for preaching); then, the difficulty becomes stark wonder. And, to top it all, this man wears the same size hat he wore in high school, which,

as his father, I am not sure but I think this the most pleasing fact about him.

Incidentally, if you do publish Mr. Entwistle in book form, send me three copies.

T. S. K. SCOTT-CRAIG

Executive Chairman For
Faculty Work

The division of college work of the National Council is preparing a directory of faculty and staff Episcopalians which we want to be as accurate as possible. But there are a number of academic institutions where our contacts are slight and information not quickly obtainable. Might I have the courtesy of your columns to request those of your (happily many) academic readers and subscribers, who may have reason to believe that they may not

yet have been included in the directory files, to forward their names, titles, and degrees, also their position or special field, to:

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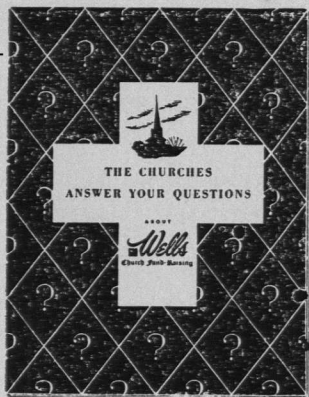
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