

The Living CHURCH

F L C 2 A

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November 23, 1958

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Pages 7 & 24:

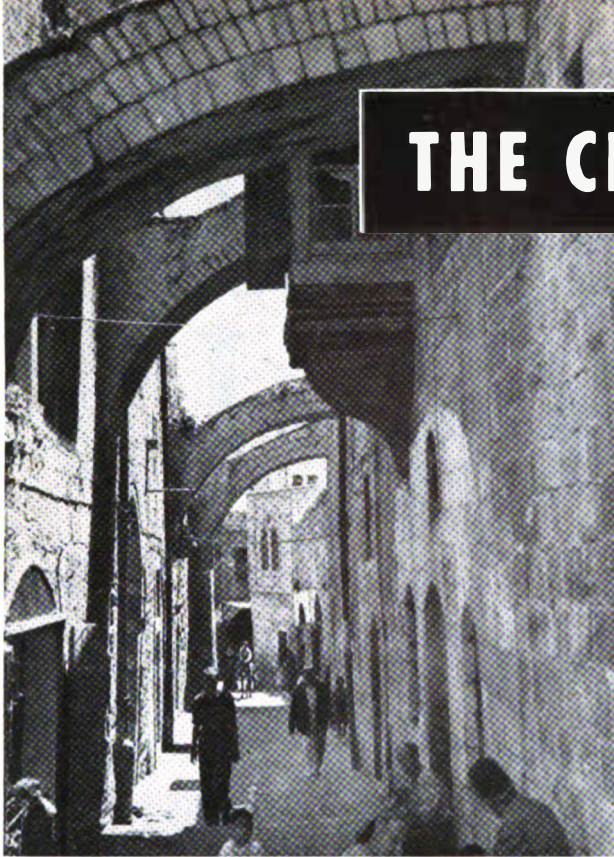
Breakthrough in Social Relations

Pages 12 & 25:

The General Seminary

GTS student and family: 45% of Church's postulants are married, but GTS has had to discourage married applicants because of lack of housing (p. 12).

THE CHANCE OF A LIFETIME



The Via Dolorosa

To stay on the very shores of the Lake of Galilee and see the morning sunlight glistening on the snow-capped summit of Mount Hermon . . . To visit Nazareth, Cana, Capernaum and the Mount of Transfiguration . . . To stay in the Holy City and walk in the steps of The Master from the Garden of Gethsemane, along the Way of Sorrows, to Calvary itself . . . To explore Bethlehem and Bethany, Jericho and the Dead Sea. And besides all this, to stand on the Acropolis at Athens, to see St. Peter's Rome, to follow in the footsteps of Chaucer's pilgrims to Canterbury . . . To journey to York and the Holy Island of Lindisfarne, to St. David's and Glastonbury, and many another famous historic center of the cradle of our Anglican heritage. This indeed is your dreams come true — the chance of a lifetime.

Here is some of the most exciting news for many a day, news which American churchmen everywhere will be eager to know about. A new travel club has come on to the post-Lambeth scene expressly designed to provide facilities for Anglicans everywhere to join together in vacation tours and pilgrimages covering especially the United Kingdom and the Holy Land. **Pan Anglican Tours** (P.A.T. for short) is an entirely non-profit making organization set up in London in association with **Church Illustrated** and **Inter-Church Travel** to serve the whole Anglican Communion, and therefore able to give facilities and prices far below those quoted by commercial Travel Agencies. Clergy and Vestries throughout the United States will want to consider the wonderful plans which P.A.T. has designed especially for American churchmen and include them in their parish programs for 1959.

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Important. All prices quoted above are from London to London. P.A.T. is endeavouring to arrange special charter flights from the United States to the United Kingdom to coincide with London departure dates, but these are subject to Governmental approval and a satisfactory number of bookings being received. **Should** this scheme prove possible, P.A.T.'s inclusive charge for the U.K.-Holy Land tour (America to America) will be **\$850 only**.

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The Living CHURCH

Volume 137 Established 1878 Number 21

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

November

- 23. Sunday next before Advent
- 27. Thanksgiving Day
- 29. Election of a suffragan bishop, diocese of Albany.
- 30. First Sunday in Advent
Advent Corporate Communion for Men and Boys of the Church.

December

- 1. St. Andrew (transferred from November 30)
- 2. National Council, Seabury House, Greenwich, Conn., to 4.
- 4. Election of a coadjutor, diocese of Missouri.
- 7. Second Sunday in Advent
- 9. Annual meetings, Friends of World Council of Churches, New York City. Meeting, Executive Committee, U.S. Conference for World Council of Churches, New York City.
- 14. Third Sunday in Advent
- 17. Ember Day
- 19. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

November 23, 1958

THE REVEREND ALAN WHITTEMORE
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the Individual.



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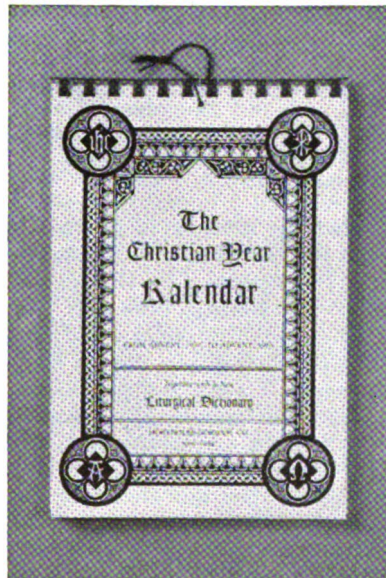
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editor.)

Stone for Bread?

A total of 4,557 lay communicants, of whom the undersigned were the first three, petitioned the House of Bishops, meeting in the 1958 General Convention, to give them a plain answer to a perfectly plain request. They desired the bishops to declare plainly that "teaching, denials, and implications" of certain priests written in a magazine and a book which were named "are contrary to the faith of our Church."

The House of Bishops ignored this request. They made no sort of answer to it.

These lay communicants of 71 dioceses and missionary districts of the Episcopal Church asked for bread.

The House of Bishops gave them a stone. By implication, they gave deniers of the Faith carte blanche to continue with their denials.

Bishops, at their consecration, vow "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same." Why, then, in this instance, did they take no cognizance of the hypocrisy of those who at the altar say "I believe. . .", and away from the altar, "I do not believe. . ."?

Thousands of us are shocked and dismayed at this failure on the part of the bishops. We asked for bread; they gave us a stone.

HERBERT MAINWARING, St. Chrysostom's, Wollaston, Quincy; L. FRANCIS ELLSBREE, All Saints', Ashmont, Dorchester, Boston; JAMES J. MANAGHAN, St. Stephen's, Boston.

Massachusetts

Editor's Note: Referred to are an editorial in the *Witness* of May 30, 1957, and the book, *The Episcopalian Way of Life*, by the Rev. Dr. Norman Pittenger. Claim of petitioners was that doubt was thrown on, among other things, the Virgin Birth and the Empty Tomb. Bishops' Committee on Memorials and Petitions noted "evident devotion" of petitioners and observed "with appreciation" that they did not suggest that the House of Bishops set up some form of censorship against "individuals writing for independent publications, so that no action one way or another is requested in this area." House of Bishops approved the committee's request to be discharged from further consideration of the matter [L.C., October 19].

• • •

We have read the report [L. C., October 19] of the Bishops' Committee on Memorials and Petitions with astonishment.

It is precisely because of the deviations from the historic teachings and Creeds, that

the petitioners drew up, and signed the Open Letter to the Bishops.

Those of us from the Philadelphia area, who saw the advertisement in the newspapers headlining an Episcopal clergyman who was to be the preacher at an Episcopal Church service as, "the controversial" young clergyman who denies the Virgin Birth, does not believe in hell, etc., were especially astonished at the bland assumption of the House of Bishops that no attention need be paid to our petition. The young clergyman so advertised is, I am informed, the son of a bishop now sitting in the House of Bishops! Surely his publicly expressed views, from the pulpit, are not unknown to the bishops of the Episcopal Church. Unfortunately, he is not the only offender.

Such an evasion of any direct statement as requested by the more than 4,000 petitioners (of whom I was one) certainly encourages heresy and increases the concern of these petitioners. CHARLOTTE CHURCHILL STARR Quakertown, Bucks County, Pa.

Erase the Failure

Here in Alaska, most of us have to depend upon THE LIVING CHURCH to bring us news of the Church in the other sections of the States. Imagine our disappointment when we read "The Church Flunks" [L.C., October 26].

I am not concerned so much that the budget has been cut. Actually the Overseas Department was sliced by only 4%. But I am distressed that "the spirit of defeatism" apparently directed the thinking and planning of the Program and Budget Committee. The expression "let's be realistic" should be used by those who plan the National Council budget, and it should be used by every vestry as plans are made for the Every Member Canvass. However, to be realistic in regards to the spread of the Gospel and the strengthening of the Church, is to get down on the knees and "take it to the Lord in Prayer."

Perhaps the Church did "flunk" as far as General Convention is concerned, but, praise God, there is still an opportunity to make a passing grade. It has been my experience, working in the "grass roots" of the Church for the past 20 years, that faithful Church-people will respond when the Cause of Christ is presented to them. They understand that the Cross represents the maximum of giving.

Let's erase the failing grade.

(Rev.) ALBERT J. SAYERS
Vicar, St. Andrew's Mission
Petersburg, Alaska

Overseas Positions

This is to inform you that I have returned to my missionary assignment in Japan after an extended furlough in the U.S.A. During this furlough I served temporarily in the office of personnel secretary in the Overseas Department of the National Council.

I am prompted to advise you of these facts since I noted on page 9 of the October 5 issue an item which requested applicants for three overseas positions to write to me. They should instead write to the Rev. Rowland J. Cox, at 281 4th Ave., New York City.

May I take this opportunity to express my gratitude for your understanding support of our missionary work both at home and abroad. I was grateful for your forthright editorials concerning the proposed budget.

(Rev.) DONALD E. BITSBERGER

Fukuoka, Japan
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The Living Church



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Better Teachers' Meetings

Here is a plan or policy for conducting parish teachers' meetings which should interest both clergy and teachers. The clergy often are in despair because their meetings are poorly attended and lack vitality. Why do many teachers stay away or dread the meetings? Here are a few reasons: "He just gives us Bible study." "It doesn't deal with the subject of my class." "It's just a business meeting, and a pep talk by the rector." "They never mention the new methods we are hearing about."

This talk is addressed, then, to teachers who yearn vaguely for help but have found little in their parish meetings, and to those clergy who would really like to do something to improve. (Teachers can't take over, but anyone can do some talking, and perhaps nudge the rector to read this.)

A blind spot in our planning may be that we assume that our teachers know *how* to teach, but that they need only to be drilled in *what* to teach. The real purpose of our teachers' meetings, at the moment, is to help our teachers to become more skillful in accomplishing their teaching. How little they are really accomplishing now may be revealed by any final examination in June. How much do the children remember and understand? We must teach our teachers how to *teach*. How can we manage this? By demonstrating, in a real group, some of the known ways of learning.

Don't Scorn Methods

Many of the clergy seem to scorn "mere methods." Yet teaching, if not an exact science, is at least an art, and the standard procedures in any art can be described and demonstrated. Therefore, let every teachers' meeting be a carefully planned example of good teaching. Let it be arranged to give time and practice for each of the many new and proven devices.

"But why not just tell them about these techniques? They can take notes and try them out in their classes." Answer: Because the new ways call for activity and participation by the learners, and because their essence is to provide ways of learning by practice. Therefore there is no way to learn the new ways except to take part in their use. When you merely describe them, in a neat little talk, you are back in the old ways of *telling*. Only by actually participating in methods can our teachers be given the experience of success in action.

Here then is the policy or formula, which has been found to work well: *Let each teachers' meeting be a sample of a*

good teaching session. The plan is capable of many variations. It is recommended for use in any average sized parish, at the general meeting each month. While concerned in structure with the demonstration of methods, it is to be used in the teaching (to the teachers) of almost any kind of subject-matter desired by the leader. By it, a leader may teach Bible, theology, history, Prayer Book, as well as child study by age levels.

Some New Participation Methods

Let the leader be recognized as the teacher for the period of the meeting, and the others as the class. Use several devices at each session. At some point (usually the end) identify them and discuss their application to children. At the end ask for evaluation, by asking the questions: "How many of you have learned something tonight?" and "Have you enjoyed it?" Sometimes time is taken at the end to list on the board "What we have learned tonight."

Here is a working list. If any of these are unfamiliar, it is not too difficult to discover how to do it. Over a winter's series of monthly meetings most of these would have become familiar. Gradually the teachers will try some of them in their own classes. Next month they will report back and compare notes.

Group Bible study. A good opener. Keep to 15 minutes.

The open-end story. After a few examples, and the discussion that is thereby provoked, have all invent some of their own.

Questioning for attitudes and opinions (not to review facts).

Role playing. Can be used with any age, from 5 to 50.

Use of observer. Variations are to note the movement of the session, or the response of individuals, or flow-chart of conversation.

Projects, and group planning.

Listening posts.

Memorization drills.

Handwork — varied, with a purpose related to lesson.

Use of filmstrips (without phonograph record!)

Workshop: a real solving of a problem from the shared experiences of the group.

Call everybody by name, every time.

Small-group discussion (buzz groups).

Use of blackboard.

Is this too complicated? At least it is worth trying. The typical, uninspired teachers' meeting reminds me of the old jalopy, full of high school boys, which stopped in front of my car. It was covered with gags and slogans, but the one that I remember said, "This thing *can't* go on forever!"



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A Welcome To All

Two carved figures, one of St. Mary holding the Christ Child and the other of St. Luke, the physician and evangelist, have been placed at the main entrance of St. Luke's Hospital in Denver, Colorado. The figures, created by sculptor Mario Cooper of Long Island, N. Y., represent St. Luke, the patron saint of the hospital, extending a welcome to all those professionally connected with medicine and St. Mary symbolizing a welcome to all who enter the hospital, particularly women.

The figures were unveiled at a special dedication ceremony earlier in the fall, with Bishop Minnis of Colorado conducting the service. Other participants were the hospital's chaplain, the Rev. Robert L. Evans; Allan Phipps, chairman of the board of managers; and artist Mario Cooper.



The Song of St. Mary

As Recorded by St. Luke

My soule doth magnifie the lorde.
And my spirite hath reioyced in God my sauioure.
For he hath regarded the lowlinessse of hys handemaiden.
For beholde, from henceforth all generacions shal cal me blessed.
For he that is mightye hath magnified me : and holy is his name.
And his mercie is on thē that feare him throughoute all generacions.

He hath shewed strength with his arme, he hath scatered the proude in the imaginacion of their hartes.

He hath put down the mightie from their seate : and hath exalted the humble and meeke.

He hath filled the hungrye with good thynges : and the riche he hath sente away emptye.

He remembring his mercie, hath holpen his seruaunt Israēl : as he promised to oure fathers, Abraham and his seede, for euer .

The Magnificat, or Song of the Virgin Mary, from St. Luke's Gospel (Ch. 1, vv. 46-55) is here given exactly as it appears in the first English Prayer Book (1549), which is substantially the form in which it is still found in The Book of Common Prayer. This differs somewhat from its form in the King James Version of the Bible.

The Living Church

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Sunday next before Advent
November 23, 1958

SOCIAL RELATIONS

How to "Speak in Christian"

Most parishes in the Episcopal Church do not have an organized Christian social relations program, and some that have tried to start one have failed to keep it going for longer than a year or two.

Promise of a new approach to the problems of Christian social relations at the parish level came from an exploratory conference on "The Social Ministry of the Parish," held at Seabury House, Greenwich, Conn., November 2-5. The conference issued no formal findings and its members generally agreed that few, if any, answers were found in the discussions. Rather, it was felt that the right questions were being asked — perhaps for the first time.

The meeting was sponsored by National Council's Department of Christian Social Relations. Serving as chairman of the conference, and reporting on it for THE LIVING CHURCH, was the Rev. Arthur Walmsley, executive secretary of the Christian Citizenship Division.

by the Rev. ARTHUR WALMSLEY

Growing out of increasing pressure upon the Department to assist dioceses with parish programs in the social relations field, the conference drew leaders from a variety of areas of Church life. The 33 persons attending consisted of parish clergy and laymen, diocesan Christian education and CSR personnel, seminary faculty members, persons in specialized projects such as the Detroit Industrial Mission, and the ministry to government employees carried on at the Church of the Epiphany in Washington, as well as staff from the Adult and Leadership Training Divisions of the Department of Christian Education.

The conference found that it had to probe deeply into basic questions of the nature of the Church, the functions of the ministry of both laity and clergy, and the sense in which a "social ministry" can be distinguished as a part of the purpose for which the whole Church exists, the bringing of Christ's saving power to a lost world.

Much of the Church's social action is regarded as irrelevant, if not ludicrous, by the community, and by a large number of the Church's own people. A major



On life's periphery, the parish church.*

reason for this, it was suggested, is the unrelatedness of social pronouncements to the daily life of our people, or more accurately to the way in which contemporary Americans regard the world in which they live. The organizational Church is the center of activity and thought only for its professional personnel. The life of lay men and women in terms both of time and preoccupation centers on the four areas of family, work, leisure, and community. Sociologically, the activities of a parish church are secondary and peripheral to the average man's life. While it may be true that genuine conversion and commitment make possible an active participation in Church life, the conference felt that most parochial activity tended to center attention away from the concerns of community and job, and to foster an "evangelistic greed," or preoccupation with the perpetuation of the Church as an institution.

Tribute was paid to the revolution which has taken place in the Church regarding its educational task. In the post-war period, the Church has recovered a sense of the relationship of Christian faith to family life and the nurture of children within home and parish. The quality of personal relationships within the parish's corporate life has been subjected to a searching self-examination. But decisions in daily work and community life seldom are scrutinized out of a similar perspective. The relationship of

Continued on page 26

EPISCOPATE

Bishops in the News

Bishops have been making news throughout the Church — taking on new jobs, retiring from old ones, and celebrating anniversaries. One is recovering from pneumonia.

Birthday Party

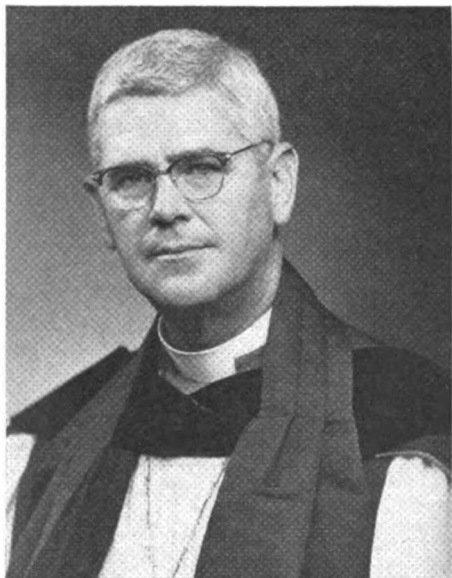
A party in honor of Bishop Sherrill's 68th birthday, given by National Council officers at Seabury House on November 6, was enlivened by the arrival of a group of volunteer firemen in a fire engine complete with siren and flashing red lights.

The firemen gave to Bishop Sherrill a fire fighter's helmet and a fire extinguisher, with the remark that the extinguisher might prove helpful "whenever the Bishop has a little trouble with those fellows down below."

Presiding Bishops

Bishop Sherrill's retirement was to take effect on November 15, making the Rt. Rev. Arthur Lichtenberger the Presiding Bishop as of that date, although his official installation will not take place until later. He will continue as Bishop of Missouri until May of 1959. He plans to

*The church visible in background (Trinity, New York) happens to be one that has penetrated deeply into the lives of its people with a ministry that takes into account physical and social as well as spiritual needs.



Bishop Blanchard

First job: to visit 80 parishes and missions.

arrive in New York on December 8 in time for the National Council meeting.

Southern Ohio Consecration

The Very Rev. Roger W. Blanchard was consecrated coadjutor of Southern Ohio in Christ Church, Cincinnati, on November 11. This was the first consecration in Southern Ohio in almost 30 years. [Bishop Hobson, the diocesan, was consecrated at Christ Church in 1930. He will retire in May, 1959, and will then be succeeded by Bishop Blanchard.]

Bishop Blanchard, who is 49, is the former dean of St. John's Cathedral, Jacksonville, Fla., where he went to serve in 1955, after six years as executive secretary of the national Division of College Work.

A nationally known football player while at Boston University, Bishop Blanchard received the B.A. there in 1932 and was graduated from Episcopal Theological School in 1936. He is married and has three children.

More than 1,000 persons crowded new Christ Church for the consecration service which was carried to a vast television audience. Bishop Sherrill was the consecrator with Bishop Hobson and Bishop West of Florida as co-consecrators. Bishop Dun of Washington preached.

The new bishop will begin at once an intensive visitation of the diocese's 80 parishes and missions and will have major administrative responsibility in the diocesan program and its relation to the province and general Church. His jurisdiction will include direction of candidates, postulants, and applicants for Holy Orders, and administration of confirmation as requested.

Suffragan's Duties

Bishop Gray of Connecticut has announced the duties which he has assigned to his suffragan, the Rt. Rev. John Esquirol. Bishop Esquirol is to share in parish visitations, confirmations, ordinations, etc.,

and to act for Bishop Gray, representing the diocese, on special occasions. He will be vice chairman of the department of missions and will have oversight of the general secretary for missions. He will act as chairman of the departments of Christian social relations, youth and laymen's work, and promotion, will be chairman of the diocesan Armed Forces division and will represent the diocese in civil defense matters.

Recognition in Maryland

A service of recognition was held November 2, in the Cathedral of the Incarnation, Baltimore, Md., for the change in status of the Rt. Rev. Harry Lee Doll. Suffragan of the diocese since May, 1955, Bishop Doll was elected bishop coadjutor last February.

The birthday and anniversary of the consecration of Bishop Powell of Maryland were commemorated on October 26 at the Cathedral. A birthday thank offering of \$1,757.82, to be used for theological education, was presented to the bishop, along with a scroll listing the names of 512 donors.

Tennessee Anniversary

Bishop Barth of Tennessee was honored September 21 on the 10th anniversary of his consecration. He was presented by diocesan clergy with a miniature crozier, in symbol of a solid silver crozier that was to arrive from England. Bishop Barth became coadjutor of Tennessee in 1948 and diocesan five years later on the retirement of Bishop Dandridge.

Three Anniversaries

Central New York marked All Saints' Day with the celebration of three anniversaries: the 90th of the diocese; the 20th of the consecration of Bishop Peabody; and the 10th of the consecration of the suffragan, Bishop Higley.

The observance began with a festival celebration of the Holy Communion in St. Paul's Church, Syracuse, with the clergy of the diocese and representatives of other communions in vested procession. Bishop Stark of the neighboring diocese of Rochester preached.

Illness

Bishop Washburn, retired, of Newark was stricken with pneumonia while visiting General Theological Seminary on November 3. He entered Roosevelt Hospital, New York, that day and returned home on the 11th. His recovery is reported "good."

White House Conference

Bishop Lichtenberger has been named to the Planning Committee for the 1960 White House Conference on Children and Youth. The Committee will meet in Washington in December to arrange a program for the conference, which will bring an estimated 3,000 leaders of civic, educational, professional, and religious organizations to Washington, D. C.

New Council Officer

The president of Voorhees School and Junior College, Denmark, S. C., has taken a year's leave of absence for work with National Council.

Dr. John F. Potts, whose institution is one of six affiliated with the American Church Institute for Negroes, began work November 1 as assistant secretary in the National Council's Division of Domestic Missions and Church Expansion.

He will also serve as assistant director of the American Church Institute for Negroes, which is closely integrated with the Council's Division, and since 1906 has sought to "promote the cause of education of Negroes in the Southern States."

West Coast Bound

The Church and Group Life Laboratories Programs' executive secretary, the Rev. John Brooks Midworth, is to become rector of St. Francis Church, San Francisco, Calif., November 30. The Laboratories, sponsored by National Council's Department of Christian Education, were inaugurated in 1953, and Fr. Midworth has been the executive secretary since 1956. They are sessions which offer clergy and professional Church workers training in human relations.

EEF Elections

The Rev. Kenneth H. Anthony, rector of the Church of the Holy Trinity, West Chester, Pa., was re-elected president of Episcopal Evangelical Fellowship at the annual meeting. Other officers elected:

Vice presidents, Philip Adams, of San Francisco, member of the Standing Committee of the diocese of California; the Rev. D. Maxwell Dowell, D.D., rector, Christ Church, Shaker Heights, Cleveland, Ohio; and the Rev. Henry H. Rightor, Jr., D.D., rector, St. Thomas' Church, Dowings Mills, Md. The Rev. Edward E. Tate, rector, Church of the Incarnation, Dallas, Texas, was elected secretary, and the Rev. Warren E. Mace, assistant rector, Church of the Epiphany, Washington, D. C., was elected treasurer.

Social Work Scholarship

A \$4,000 scholarship check has been given to a staff aide of the Family Counseling Service by the Youth Consultation Service of the diocese of New Jersey.

Mrs. Virginia Revere, the recipient, will attend the graduate school of social work at Bryn Mawr College for the next two years. She will also spend some time training at the Family Counseling Service, which is the Camden (N. J.) branch of the diocesan agency.

The \$4,000 was contributed jointly by the Family Service Association of America, and the Camden Family Counseling Agency.

Victory on a Dumping Ground

by the Rev. DONALD L. CAMPBELL.

When the church bells ring out at 10 a.m. on Thanksgiving Day, November 27, to mark the beginning of Pittsburgh's bicentennial year, Episcopalians will join Christians from all Communion to make this a year to be remembered.

Two famous Churchmen — the 20th and the 21st Presiding Bishops — are slated to be guests during the year.

The diocese of Pittsburgh, in addition to cooperating with a general committee, will mark several important dates itself during the next 12 months. The Church Home, a residence for elderly women, will celebrate its centennial while the Laymen's Missionary League (the diocesan lay reader organization) will observe its 70th anniversary.

The annual Diocesan Corporate Communion for Men and Boys and for Women and Girls will have added significance because of the 200th anniversary of the founding of the city. Each year the simultaneous event have been growing and 1959 is expected to be a record year for the two services.

Episcopalians will have charge of Vespers at the Point on Sunday, June 14. Each Communion represented in Pittsburgh will take charge of one of these Sunday services. "The Point" is the site of the city's first fortifications at the junction of the Allegheny and Monongahela Rivers. This history-rich section is now a state park.

While the city is celebrating its 200th anniversary, the diocese of Pittsburgh could well celebrate its 93d birthday. The diocese was created by a division of the diocese of Pennsylvania in 1865.

The rapid growth of cities and towns in Western Pennsylvania, coupled with a travel problem for the Bishop of Pennsylvania, led to the creation of the new western diocese.

Under the episcopates of John B. Kerfoot, the first bishop of Pittsburgh, and Cortlandt Whitehead, his successor, the infant diocese grew strong and large — so large that another division was needed. As a result, counties in Northwestern Pennsylvania were divided from Pittsburgh in 1910 to constitute what is now the diocese of Erie.

Alexander Mann succeeded Bishop Whitehead, and the present diocesan, Bishop Pardue, succeeded Bishop Mann in 1944. The only suffragan bishop in the history of the Pittsburgh diocese, William S. Thomas, Jr., was consecrated in 1953.

The Pittsburgh area has a rich Church heritage. Services were held in the district long before the creation of the present diocese. Church of England services were held shortly after the middle of the 18th century. One of the first churches established was St. Luke's at Woodville. This

church was built in 1774 after the congregation had been meeting several years without a church building. Another early church was St. Thomas, commonly called Old West Church, which was established in 1777. Both these churches are now "shrines" for Pittsburgh Episcopalians and annual pilgrimages are made to them.

Trinity Cathedral, downtown, is the city's oldest Episcopal Church congregation.

Under the vigorous leadership of Bishop Pardue, the modern diocese of Pittsburgh has made startling strides. A major problem in this industrial area was the great number of missions and the dearth of strong, thriving parish churches. There was an aggressive hostility toward the missions and the feeling that they were a "nuisance." The few strong parishes felt they were being "bled" to support the missions.

Bishop Pardue attacked this problem with characteristic energy. With patience, faith, and the help of dedicated clergy and lay people from every corner of the diocese, the missions began to put their fabric into shape and to assume some of their own financial obligations. The campaign to save what the bishop terms "the wonderful group of industrial missions the like of which does not exist elsewhere in the Church," was on.

Today, 15 years later, the bishop considers the battle two-thirds over. Many of the missions are now self-supporting parishes and more are likely to join those ranks in the next few years. The diocese has upped its giving to the national Church by 565% and has increased its giving for diocesan missionary work 250%. Eleven new churches have been established during that time with the current rate being one new mission a year.

Whereas Pittsburgh once was considered the "dumping ground" for clergy in our Communion, its reputation has changed. The introduction of a positive program in industrial communities has attracted a vigorous group of clergy. SPIM, the Society for the Promotion of the Industrial Mission, has given the clergy needed unity and at the same time, has produced studies of industrial areas that are invaluable to a Church that seems unable to attract the working man.

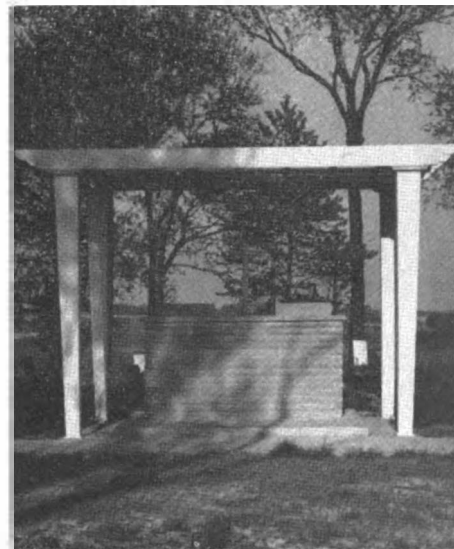
Material improvements carried on concurrently during the past 15 years include

erection of a \$2 million wing at St. Margaret's Hospital; rebuilding of the Church Home for Women; and the addition of a diocesan camp which provides summer facilities for some 1,200 youngsters each year.

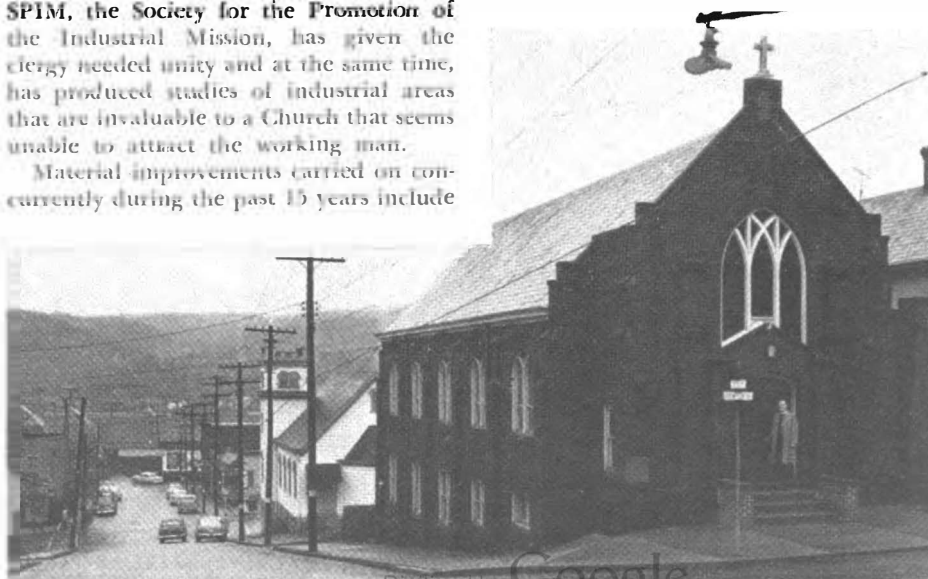
St. Barnabas Brotherhood, an order of laymen, is located in the diocese and recently erected a striking new building near Gibsonia, Pa.

Regarding the future, Bishop Pardue says he plans to continue the program that is now in force. "In addition, we will continue to try to teach people to pray and to live together," he added.

The 81 parishes and missions in the diocese know what lies before them. They also know of the heartening progress that has been made. To the people here in industrial Pittsburgh, the Prayer Book words, "All Sorts and Conditions of Men" are not academic — they are descriptive of us.



Heritage maintained, hostility overcome. Above: Memorial altar at site of Old West Church. Below: Rev. R. W. Turner, SPIM chairman, at door of his church, St. John's, Donora, an industrial mission.



BRIEFS

WRITE-INS AND WRATH: During bitter election campaign in Arkansas, Churchman Dr. Dale Alford was accused of attacking incumbent Congressman Brooks Hays, president of the Southern Baptist Convention, for representing his denomination at a National (Negro) Baptist Convention and because the Southern Baptists voted to obey Supreme Court decisions on desegregation. Dr. Alford, a write-in candidate, won the election, despite an election-morning advertisement which said, "It would have been wrong for Brooks Hays to blast Dale Alford for having taken part in an INTEGRATED convention of his denomination [General Convention at Miami Beach, at which he served as a deputy]. He was a delegate at the integrated convention. Now he is attacking Brooks Hays for doing much the same thing he himself did."

Dr. Alford was the only dissenter when the Little Rock school board resigned November 12 and dismissed Superintendent Virgil T. Blossom. The board said it acted to give the voters the right to decide whether "we have public schools in Little Rock or not."

JUSTIFICATION BY PAMPHLET? Many Christians were "stunned" by the pamphlet *Alcohol, Alcoholism and Social Drinking*, says Methodist Bishop John Wesley Lord of Boston, writing in *Zion Herald*, Methodist monthly. He said that "placing the stamp of approval on social drinking has done irreparable damage to

the cause of closer relationship among our various communions. . . . We stand aghast. . . ." Pamphlet has been widely misunderstood to have amounted to a pronouncement by General Convention. Actually it was prepared by the Commission on Alcoholism (separate from its official report) in coöperation with a number of distinguished Churchpeople, for distribution for study, and was not formally presented for Convention approval.

BLUEPRINT FOR DEFENSE: Fall-out shelter plans should be distributed to architectural commissions of all Churches, so that shelters might be built into new churches, it was suggested at a two-day civil defense conference for members of the religious press. It was pointed out that 84% of all churches are in non-target areas. Conference was held in Battle Creek, Mich., at operational headquarters of the Office of Civil Defense and Mobilization.

S.O.S.: Through the Presiding Bishop's Fund for World Relief, Churchpeople have given nearly \$15,000 so far this year for Share-Our-Surplus program of Church World Service. Total was reported by the Rev. Alexander Jurisson, assistant secretary of Episcopal Church's Committee on World Relief and Church Coöperation, on the eve of CWS announcement that 1959 goal, for all participating Churches, would be \$929,790. A November 23 service at Washington Cathedral will be one of many across the nation emphasizing an appeal for S.O.S. funds during Thanksgiving week.

SEMINARIES

Movie Maker

Scripts, cameras, and lighting equipment were inserted into Virginia Theological Seminary's scholarly routine, last spring.

The seminary has produced an 18-minute color movie, entitled *In Such a Time*, purpose of which is to visually present the school to countless people for whom it has "only been a name."

The 16 millimeter color motion picture is available to all Episcopal churches on a free will offering basis. A 75-frame filmstrip with recorded sound will be available to groups not equipped for motion picture projection.

Nashotah Dean

The Rev. Walter C. Klein, S.T.D., Ph.D., assistant dean and professor of Old Testament languages and literature at Seabury-Western, has accepted election as dean of Nashotah House. He will take office July 1, 1959, when the Very Rev. Edward S. White retires.

Dr. Klein has served parishes in the East, was chairman of graduate studies at Philadelphia Divinity School, and was a Navy chaplain for three years. From 1946 to 1950 (when he went to Seabury-Western) he was American representative on the staff of the Bishop in Jerusalem, including two years as canon of the cathedral. He is married and has two children.

Special feature on GTS: p. 12.



Seabury Press, Greenwich, Conn., has moved its offices to a new location, one block from its former quarters on Havemeyer Place. The Press now occupies the lower floor of a large building near the center of the Greenwich business district. With extensive renovations, the new quarters have become a series of compact offices, fluorescent lighted and air conditioned, and decorated in a simple, modern style. At the left is shown the Order editor, William S. Hovey, and his staff of clerks and billers who occupy a section of the general business area. Below is Seabury Press's switchboard operator and receptionist, Miss Mary Helmer, who greets visitors in the new reception area.



AFRICA

Scandal of Division

by the Rev. DEWI MORGAN

Proposals for a Province of East Africa and the need to end Church dis-unity in the area were referred to by the bishop of Mombasa, the Rt. Rev. L. J. Beecher, in a sermon at All Saints' Cathedral, Nairobi, before the opening of the 9th Mombasa Diocesan Synod.

He said that a Province, if they sought one, would be a free association of dioceses, each with its own constitution and constitutional powers, each with its own contribution to make to the larger life of the whole Church of the Province, but each with its own responsible freedom.

The bishop said it was the scandal of division in their Church which was a "stumbling block and cause of offence" to the world in which it was set; it was a scandal that in East Africa, the Anglican Communion was so sharply divided. He invited the synod to allow six of its members to join him in conversations to bring this unhappy state of affairs to an end.

The bishop added: "I know there are some who are unhappy lest the formation of an ecclesiastical province should fetter the present form of worship in, for example, our own diocese.

"No such thing could happen. No provincial organization can ever take away our affirmation of belief in Holy Scripture, in the Book of Common Prayer, in the Ordinal, and in the historic Creeds and the Thirty-Nine Articles, nor can it fetter the freedom of individual conscience within that overall pattern."

This scandal of division went beyond their own ranks as Anglicans: the challenge of which Lambeth reminded them was that they should seek conversations with other Churches.

The governor of Kenya, Sir Evelyn Baring, said the Kenya Church faced a challenge of reconciliation after the recent internal disorders. Faith was needed by those who controlled the country, whether directly or indirectly, to be able to forgive and to understand when necessary, otherwise the administration could not flourish.

Sir Evelyn, speaking about reconciliation, said that this was one of the most important subjects covered by the Lambeth Conference, and it was of particular interest "in this far from homogeneous country of ours — a country which has just passed through a period of fierce conflict."

The Archdeacon of Nairobi, the Ven. N. Langford-Smith, later proposed that delegates be appointed to an inter-diocesan consultation to consider proposals for the formation of an Anglican Ecclesiastical Province in East Africa.

This would comprise the dioceses in Tanganyika and Kenya.

GERMANY

International Ingathering

It was virtually an international ingathering, when Chaplain (Lt. Col.) Emmett G. Jones, U.S.A., presented 31 candidates for confirmation and two for reception from the Roman Catholic Church one Sunday in Vogelweh Army Chapel, Kaiserslautern, Germany. The group represented Germany, Canada, England, and the U.S. and included officers, enlisted men, and their dependents. They were confirmed by the Rt. Rev. Otto Steinwachs, Weih-Bischof (suffragan) of the Old Catholic Church in Germany, which is in communion with the Episcopal Church.

Since he arrived in Germany in 1956, Chaplain Jones has been serving 10 widely scattered Army and Air Force bases. He travels an average of 650 miles each month in order to bring regularly sched-

uled Holy Communion services to the various communities; and untold additional miles for sick calls, visitations, confirmation classes, baptisms, and marriages.

In the past 26 months he has celebrated 509 Holy Communion services (348 on Sundays and 161 on weekdays), with a total attendance of 13,834. In addition, he has administered 359 baptisms, 35 marriages, and presented 220 candidates for Confirmation.

Chaplain Jones maintains a mailing list of about 600 communicant families, to whom he sends a monthly pastoral message including a schedule of the Holy Communion services, edifying notes on the Holy days, and devotional reading material appropriate to the season. He also edits and publishes twice each year a pamphlet titled "Holy Communion Services in Europe" which lists Anglican Communion Services throughout Europe, and the names and addresses of all the Episcopal chaplains stationed in Europe, for the convenience of those traveling or on leave of absence in strange communities.

Hard-working, hard-preaching Chaplain Jones has a way of making his congregations feel that they are no longer forgotten Churchmen. Although many Church-people overseas receive ministry-by-mail from home parishes in the U.S., there are times and places in Germany and other overseas areas where it is difficult if not impossible for American military and civilian personnel to receive the Sacraments regularly.

[Deputies to General Convention expressed concern about the inadequacy of ministrations to those in military service and their families and asked the Armed Forces Division of the National Council to look into the matter. The Budget for 1959 as adopted by Convention includes provision for a roving missionary in Europe. National Council reports that there are now seven military chaplains and two civilian clergy in Germany.]



Chaplain Jones, Bishop Steinwachs, and confirmation class: No longer forgotten.



The vocations of men called to serve the Church are tested by GTS as they have been for 140 years.

Oasis

Day and night the traffic rushes through New York's Chelsea, along Ninth Avenue, before the red-brick east front of the General Theological Seminary. To the south lie the ancient, crooked streets of Greenwich Village, to the north the teeming, nondescript blocks of the once-notorious Hell's Kitchen area, and to the west the Hudson River, great transportation artery.

Here in old Chelsea stands the Church's largest, oldest, and only official seminary, with its tranquil, ivied buildings a contrast to the self-centered busyness of the life outside.

This seminary, general to the whole Church, has never been a place of escape from the world. In the daily services of the seminary's Chapel of the Good Shep-

herd, in the life of classroom, library, and conference, in informal gatherings, and in ministering to the outside community and metropolitan area, men called to the service of the Church are trained and their vocations tested as they have been by GTS for 140 years.

More than 200 men, of many social, economic, and racial backgrounds, from Anglican dioceses all over the nation and world, come together in this place each year. And not Anglicans only. Here come also Protestants, Orthodox, Old Catholics, Polish National Catholics, Armenians and others from the East.

Here, on the land once part of the apple orchard of the seminary's early benefactor, Clement Clarke Moore, and in familiar, well-worn buildings (no longer fully adequate) — here, in this quiet spot in megalopolis, the work of God goes forward.

In cut above: a professor, the Rev. Wood B. Carper, and student, David Shippen, senior, who is president of the Missionary Society.

All seminaries have glories and struggles.

These and ensuing pages tell the story of one, and the special reasons it has, as the Church's "official" seminary, for conducting a national campaign to raise \$3,500,000, of which \$1,560,000 is pledged to date.

The General Theological Seminary has come up against the hard fact which faces every live institution from time to time, namely, that its physical plant is seriously outgrown in some respects.

The West Building, now used for faculty homes, is a last reminder of earlier years and simpler needs. It stems from 1836, and with its former companion, the East Building, once fairly well met the seminary's needs. The early buildings came from gifts by a few friends and from diocesan contributions. The budget of the seminary's first two years came from various dioceses, South Carolina contributing \$4,560, or three-fourths of the amount raised.

In the last two decades of the last century and the first of this came an expan-

sion of the physical plant. Eugene Augustus Hoffman, third dean, put much of his own money into it and enlisted the support of others to a degree that made possible the erection of 18 buildings in 20 years. The seminary acquired a physical personality which stamps it to this day, even with such later additions as Seabury Hall in 1931 and the Clement Clarke Moore Building in 1956.

Now the student body has grown and the modern trend toward earlier marriage has brought a need for a different kind of housing. The faculty has grown. Most of all, the library has grown, in keeping with its reputation for size and quality. New methods of using and organizing libraries have come on the scene.

By 1957, the trustees and faculty knew that the decision could no longer be postponed. If the seminary was to continue to grow in size and in service to its students and through them to the Church, it must build afresh. The trustees decided to plan a new building and launch a public campaign on a national scale. The goal was ultimately set at \$3,500,000 and for the first time the General Seminary has appealed publicly for a capital sum from

its constituency — the whole Episcopal Church.

The architectural firm of O'Connor and Kilham, of New York City, has made plans for a new building to care for most of the pressing needs. Construction, it is hoped, will begin in 1959. First and foremost, it will provide an efficient, roomy, and safe home for the seminary's library. Space will provide for expansion of the current 122,000 volumes to 300,000. A rare book room and special stack will house the great treasures of the library in air-conditioned safety and accessibility. There will be seating space for 150, including 31 private individual study cubicles. Every modern convenience of arrangement and equipment will put one of the Church's great storehouses of religious

thought and knowledge fully at the disposal of students and researchers.

In the same new building, which will replace the entire present main front of GTS on Ninth Avenue, will be a dormitory section for 20 graduate students, and three faculty apartments. On the ground floor will be new administrative offices for the dean, treasurer, registrar, and other seminary officials, as well as a faculty-board of Trustees meeting room. Recreation quarters and a bookstore will be in the basement.

Connected to this main building will be a new deanery to provide suitable modern quarters for the dean and his family. This will replace a high-ceilinged, rambling structure built for an era of domestic servants. The new deanery will include facilities for holding official functions.

In addition to planning this major new construction, the seminary has moved to provide adequate housing for married students. Although about 45% of the postulants in the Church are now married, GTS has been obliged to discourage many married applicants because no housing has been available, either on or

off the close. In May of 1957, however, the trustees authorized the purchase of a neighboring apartment house which will provide apartments for 47 married students. Funds for this purchase were borrowed from endowment and must be repaid. The sum of \$300,000 has, therefore, been included in the campaign goal, to cover the cost of purchase and renovation.

Campaign Leaders

Distinguished Churchmen have been enlisted to lead the \$3,500,000 campaign:

The Most Rev. Henry Knox Sherrill consented to serve as honorary chairman, in the conviction that an undertaking of great importance to the whole Church was involved.

The Rev. Canon Theodore O. Wedel, who has served three times as president of the House of Deputies of General Convention, was named honorary vice chairman. Canon Wedel is on the staff of the Washington Cathedral and is warden of the College of Preachers.

A second honorary vice chairman is Mrs. William H. Hannah, Presiding Officer of the Triennial Meeting of the Church's women.

A businessman and a devoted Churchman is National Campaign Chairman [p. 21].

Heading the Special Gifts Committee is Adrian Massie, chairman of the board of the New York Trust Company, a trustee of Columbia University, and an overseer of Sweet Briar College. He is a member of Christ Church in Rye, N. Y., and a vestryman of Trinity Church, New York City.

Lay and clerical co-chairmen have been enlisted in each diocese and province. The lay leaders in the eight provinces are Byron Miller, of Greenwich, Conn.; J. Taylor Foster, of New York City; Lewis N. Lukens, Jr., of Philadelphia; the Hon. William A. Shands, of Gainesville, Fla.; Franklin B. Miles of Elkhart, Ind.; John H. Myers of St. Paul, Minn.; Jack Ammann, of San Antonio, Texas; and William H. Siegmund of Los Angeles.

Hundreds of other workers, both lay and clerical, are serving in the national organization. Sixty-four of the bishops of the Church have demonstrated their support in a statement issued early in the campaign [see p. 21].

Boost from Major Gifts

The Building Fund was given a lift early in the campaign by a layman's anonymous gift of \$500,000. In making the gift, he wrote to the dean to say that "every Churchman has a clearly defined duty to give what he has of time, talents, or treasure. Now is the time to act. Our money . . . can change our eternal future. God offers to us the opportunity to use what we have to help the cause of that truth which shall make men free."

Next came a gift of \$200,000, also anonymous. Sums of \$100,000 have been received from Trinity Parish, in New York City, and from the James Foundation of New York. Mr. and Mrs. Paul Moore, Sr., of Convent, N. J., have given \$65,000, while the Watson Foundation, of New York City, made a grant of \$50,000. The Arthur Vining Davis Foundation, of Pittsburgh, and the Episcopal Church Foundation have each granted \$25,000.

Substantial amounts of between \$5,000

in Megalopolis



Photo courtesy of New-York Historical Society, (from 1841 lithograph)



O'Connor and Kilham, architects

In 1817, a bold experiment; in 1958, a hard fact.*

and \$25,000 have been contributed by 17 individuals and organizations, including the George F. Baker Trust, of New York, the Farish Fund, of Houston, Texas, and the Chichester du Pont Foundation, of Wilmington, Del.

This table shows what special gifts and grants are needed to ensure the success of the campaign.

Number of Gifts	Size of Gifts	Cumulative Total
1	\$1,000,000	\$1,000,000
1	500,000	1,500,000
2	250,000	2,000,000
2	100,000	2,200,000
4	50,000	2,400,000
25	25,000	3,025,000

Gifts Received to Date in Above Amounts

1	\$500,000
1	200,000
2	100,000
2	50,000
2	25,000

Sources of Financial Support

One of the prime problems of the administrators of the seminary is finding enough income to meet costs. In 1957-1958 the General Seminary's operating expenditures were \$525,000.

Students pay only a small part of this through tuition, board, and room charges, totaling \$750 a year. Income from this source last year amounted to 18% of the total. Tuition charges were increased by \$100 last year, but they now stand at only \$250 a year. The effort to hold them low is made so that the opportunity for a theological education is not restricted to students who can afford high tuition.

Largest single source of income is from the seminary's endowment. These funds, stocks, bonds, real estate, etc., last year yielded \$260,000, or about 50% of GTS's total income. An additional 17% came from gifts made by individuals, foundations, and organizations within and without the Church. Miscellaneous sources supplied 2%.

The balance of the operating costs were met by the offerings taken up in some 670 parishes throughout the Church on Theological Education Sunday in which every member of the Church may

participate. These gifts thus covered a very important 14% of the seminary's needs. In 1958 and 1959 all income from this source beyond the first \$65,000 will go into the Building Fund for the new library and other units.

Women Aid GTS

Important support for the seminary comes from the General Division of Women's Work of the National Council. Last February 10, the National Executive Board of the Woman's Auxiliary, as it was then still called, voted to give \$10,000 to the GTS Building Fund. At the same time, the Executive Board voted a resolution expressing "its wholehearted interest in the present campaign of the General Theological Seminary and its fervent hope that the women of the Church will support the campaign with their prayers and gifts."

A large number of gifts have been received from individual women, but in addition more than a score of local Woman's Auxiliaries and other women's groups, including diocesan organizations, have also made contributions.

100 Years of Service

New York was still a small town on the end of Manhattan Island when young Clement Clarke Moore deeded a part of his family estate, "Chelsea," to be the site of the newly founded General Theological Seminary. To many it seemed a bold experiment when the General Convention of 1817 established a seminary to be under its "superintendence and control" and to have "the united support of the whole Church," for this was the first effort of the Church to provide a system of training for its candidates for the ministry.

Despite grave financial difficulties, the venture proved a success, and the two massive, square stone buildings on the outskirts of New York were soon a familiar landmark and a symbol of permanence. Since there was no precedent for seminary life in the whole Anglican Com-

munion at this time, the idea of corporate life and worship developed slowly, and by modern standards the curriculum was narrowly academic.

But from the beginning, Chelsea Square gave focus to the life and thought of an active, growing Church. Here, in the 1830's and 40's, the Oxford Movement had its center in America, and its rediscovery of the doctrine of the Church aroused missionary enthusiasm among students for Church expansion in the West. Inspired by Bishop Jackson Kemper, one of the seminary's most loyal supporters, a succession of graduates went out to establish missions and dioceses on the moving frontier — James Lloyd Breck, William Ingraham Kip, Thomas Vail, Benjamin Morris, Daniel Sylvester Tuttle, Ozi Whitaker, and Ethelbert Talbot. Much of the work of establishing the Episcopal Church west of the Mississippi was accomplished by these men.

Until the appointment in 1879 of Eugene Augustus Hoffman as third dean, the development of the General Seminary was threatened by the Church's failure to give adequate financial support. But by generous use of his own family fortune and his ability to interest wealthy laymen, Dean Hoffman raised endowment for professorships, laid the foundation of a great theological library, and revolutionized the physical setting of seminary life. By the turn of the century he had provided the seminary with an impressive unit of buildings equal to those of most American colleges of that day.

The work of Dean Hoffman opened the way for academic advance. During the long deanship of Hughell Fosbroke, standards of training were steadily raised, and scholarship flourished. A faculty of international distinction enabled the General Seminary to make a leading contribution to the intellectual life of the Anglican Communion, and included such names as Dean Fosbroke, Burton Scott Easton, and Cuthbert Simpson in the biblical field; Francis J. Hall, Leonard Hodgson, and Marshall Stewart in theology; and Frank Gavin in Church history. The seminary was one of the first American institutions to adopt the tutorial system,

*Left: GTS in 1841. East Building, (left of lithograph) is no longer standing: West Building (right), built in 1836 is used as faculty residence. Right: Proposed new building for library, offices, graduate students, etc.

Continued on page 18

A Treasure of the Church

By Dr. Niels H. Sonne*

Librarian

The library of the General Theological Seminary is the principal library of the Episcopal Church in America. It ranks high among all theological libraries in America, regardless of affiliation, and in some respects equals, if it does not surpass, libraries serving much larger faculties and student bodies. On its shelves stand over 122,000 books and each year there are added about 2,500 titles in many different languages and from all corners of the Christian world. These books cover all the theological disciplines: theology, apologetics, dogmatics, Old Testament, New Testament, ecclesiastical history, liturgics, and ethics. In each academic year the seminary's 200 students make over 20,000 loans from this collection — the strongest testimony to the effectiveness and importance of the library.

The library's place as the chief library of the Episcopal Church is attested by its rich collection in the field of American Church history and American Church affairs. The manuscript records of many important Church events are included in the collection of bishops' papers and autographs. These start with papers of the Church's first bishop, Samuel Seabury, and include documents of over four hundred members of the American episcopate. The most important of the seminary's documents in this field is the consecration certificate of Samuel Seabury, signed by three bishops of the Scottish Episcopal Church in 1784, and witnessing to the event which initiated the independent American episcopate.

For 140 years, successive librarians have gathered for the library's shelves all printed official and private publications which dealt significantly with American Church matters. The library has the largest extant collection of diocesan journals, with complete files of most of the older dioceses and not a few rare American imprints of the late 18th century. It owns long files of many magazines which have figured importantly in shaping the American Church's thought and action. The library makes a policy of buying all histories of the Church and its dioceses, and its collection of the histories of parishes is extensive. Its section of American Prayer Books includes hundreds of printings, and good examples of all editions containing important developments, including the standard edition of 1892 on full vellum and a copy of the standard edition of 1928 in perfect state. There are also three editions of the rare Confederate Prayer Book. The collection of writings by and about Episcopal Church bishops and clergymen is enormous. The General Seminary library is thus the most important concentration of information about the American Episcopal Church in being.

The library is also rich in material on the general history of Christianity. Its emphasis, however, is upon the Church of England, especially in the period begin-

ning with the reign of Henry VIII. All books which throw light upon the Reformation of the Church and its development under all the varied circumstances of English history are acquired. The seminary is particularly proud of its collection of English books from the 16th and 17th centuries. Three titles from this group will illustrate the lively character of some of this literature: Daniel Featley's *The Romish Fisher Caught and Held* (1624); Archbishop Richard Bancroft's *Survey of the Pretended Holy Discipline* (1593); and Bishop Montagu's *A Gagg for the New Gospell? No A New Gagg for an Old Goose* (1624). So active has been the library's program of developing this important field that two lengthy new book lists on early English theology have been issued in recent years, one containing over 700 titles from the library of Prof. William Jones Seabury, issued in 1952, and the other listing 676 titles acquired in the academic year 1957-58. In recent years, the librarian has been able to procure, by dint of much searching and with the aid of generous gifts, rare editions of the English Prayer Book from the reigns of Edward VI, Elizabeth I, James I and Charles II. These great editions serve to illustrate the dramatic history of the English Prayer Book through the centuries. Through this steady development of its resources in English theology and associated literature, the General Theological Seminary library seeks to provide the American Church with a full, clear, and detailed picture of the historic Anglican faith.

Before 1820, when the library had its beginnings, its first great benefactor, John Pintard, Esq., established the precedent of giving rare books of great historic significance. His first great gift was the Paris Polyglot Bible, printed in seven languages and published from 1629-1645. Later, with the utmost pride and satisfaction, he presented a set of the Complutensian Polyglot Bible of 1513-1517, famed for its wonderful Pentateuch pages, with the Latin Vulgate text in the center column, the Hebrew and Greek texts on either side, and the Chaldean or Aramaic, with Latin paraphrase below. In the middle of the 19th century, another friend and former student, John Morgan, gave to the library a magnificent Hebrew manuscript of the Old Testament, with the early date for such manuscripts of 1269. This impressive document is ornamented with grotesques formed by writing the commentary in such a way as to compose figures. The library became a great depository of fine editions of the Bible dur-

ing the deanship of Eugene Augustus Hoffman (1879-1902).

Dean Hoffman, with the liberal aid of Cornelius Vanderbilt, bought intact the famous collection of over 550 editions of the Latin Bible brought together by the English bibliographer, Walter A. Copinger. He later acquired examples of all the important early editions of the scriptures in English. Greatest of his benefactions in books, however, was the Gutenberg Bible, the first large book to be printed, completed before August 1456. This is the most important individual book which a library can own and brings the greatest distinction to the seminary. It is one of only six perfect copies owned in the United States.

The books of the seminary library are available for reference use in the library. They may also be used through the nationally effective inter-library loan system. The librarian and his staff are ready to help in problems which fall within the special scope of the collection.

*Shown in cut.



Described as the principal library in the Episcopal Church it also ranks high among all theological libraries



Picture, top left, shows General Theological Seminary students and faculty walking in the Close, between classes. At the right, a seminary student works with a group of children in the Chelsea Square neighborhood, which is part of his regular field work at GTS.



The words "field work" have become a technical term in these late years to describe what has always gone on in connection with theological education, namely, the Church work which students have always done outside the seminary walls, both during term-time and in summer vacations. In the not-so-long-ago, summer field work was the responsibility of the bishops, who provided their candidates with missionary activity of one kind or another. Term-time field work was Sunday or weekday occupation with group activity, teaching and/or playing with youngsters or adults in some parish or mission, usually for pay. There was not yet effort on the part of the seminary staff to see that such outside work was related to the inside work of prayer and study or to the inside workings of the individual student's mind and heart. In other words, it was an unselfconscious meeting of needs of students to be useful, and to make money, and of parishes and Church institutions to get reasonably cheap and partially trained helpers.

Today, for better or worse, the approach to field work is very self-conscious. The emphasis on learning-by-doing, the realization of the all too common gap between theological disciplines and the realities of average Church life, the desire to make the three years of seminary life as fruitful as possible in the training of ministers have all combined to make the seminaries more responsible for the student's use of his spare time. Directors of field work are to be found in most seminaries, and in some of the better-heeled institutions there are whole departments. The usual situation in Episcopal Church seminaries, since being well-heeled is not characteristic of them, is that the director of field work is usually some already busy professor, generally the professor of pastoral theology. He tries to steer students into jobs where real learning may take

place, and away from jobs which have been proved to be more effective in stifling vocations than in allowing them to mature.

At the General Theological Seminary this responsibility is handled coöperatively by the Professor of Pastoral Theology, the Assistant Professor of Pastoral Theology, and the Chaplain. Students are not required to do outside work, and in some cases are urged to let it alone. As stated in the catalogue, "Students may engage in practical church work during their period of residence in the Seminary after consultation with the Professor of Pastoral Theology, with the understanding that such work shall not interfere with their responsibilities to the Seminary in its total academic and devotional life." Actually almost all students at most times of their seminary careers participate in some form of field work.

During the year some 70 different places receive service from and give some kind of training to our students. These in-

Seminarians

They learn by working in our
in parishes and
and in slums as near as

By the Rev. Wood
Eugene August
of Pastoral Theology





clude 61 parishes where the students either teach Sunday school or weekday released time classes, help with services, or work with youth groups. Four students this year are in charge of missions in New York and New Jersey. Others are working at orphanages, hospitals, and metropolitan colleges. The "hot spots" of Manhattan and Jersey City slums such as St. Christopher's Chapel, St. Augustine's Chapel on Henry Street (*Light the Dark Streets*), Grace Church (Van Vorst) in Jersey City, all have General seminarians at work.

But one does not have to look for a slum if one goes to General. One only needs to walk outside that oasis called Chelsea Square. In any direction there are slum conditions in spite of efforts by the city and the Chelsea neighborhood to preserve what is worth preserving and to build again where things have gone to pot. Serving this once prosperous middle class area is St. Peter's Church, a stone's throw from the seminary. There the Rev.

Edward Chandler, an alumnus, does the same kind of thing that is done by the Henry Street and Van Vorst clergy, except that he has more seminarians to help him. Years ago the Missionary Society of the seminary decided to devote approximately half of its income (now \$10,000 a year) to support its own "Mission to Chelsea." This centers at St. Peter's, now a multi-racial parish, which is enabled to continue its work and witness by diocesan and seminary aid, the seminary providing both money and man power.

"The seminary requires of each student such use of the summer vacations as will lead to the acquisition of practical experience of value to the future priest." To meet this requirement there are many well organized and supervised programs available, in fact almost too many. One could spend many profitable summers in any of them. The seminary coöperates with the bishops in guiding the students into that particular training situation deemed best for that particular student. The excellent Town and Country Parish Training Program sponsored by the National Council, the clinical training programs of the Council for Clinical Pastoral Training and the Institute of Pastoral Care, the National Council's Overseas Training Program, the Winant Volunteers (for those who can afford passage to England), summer camps of all kinds, diocesan and otherwise, offer a wide variety of opportunities to fulfill this requirement. Most students spend at least one summer in an organized and supervised program. Some who have extraordinary financial responsibilities are allowed to engage in secular work.

It has always been utter nonsense to describe a seminary as an "ivory tower," but since that particular canard still goes around, even among people who should know better, perhaps the fact of field work in all of the seminaries, now seriously considered as a part of theological education, will do something to dispel the delusion. The center of the theological education will always be the chapel and the classroom. But neither will be unrelated to the contemporary world.

Learn By Doing

at hospitals, and colleges;
released time classes;
in the order of Chelsea Square.

Robert C. Carper, Jr., D.D.
Dean and Professor
Director of Field Work



At left, another seminarian working with children in the Chelsea neighborhood. Below, a class at GTS listens to Dr. Robert C. Dentan, Professor of Old Testament, expound the Old Testament. (Dr. Dentan is known to LIVING CHURCH readers for his former column, "Searching the Scriptures.")



and since 1926 has engaged a full time staff of young clergy to give individual attention to students, while pursuing their own graduate studies. A system of elective seminar courses was introduced to supplement lectures, and the teaching of pastoral care was effectively combined with supervised work in the metropolitan parishes.

Under the vigorous leadership of Lawrence Rose, who became sixth dean in 1947, student enrollment at the seminary has reached a new high, drawing men from over 60 dioceses and from every part of the country. Adequate provision has been made for the housing of married students, and a new apartment house built for faculty families.

Fosbroke — Easton — Stewart

Memorial funds have been established in honor of Drs. Fosbroke, Easton and Stewart.

The Very Rev. Hughell E. W. Fosbroke, D.D., LL.D., was dean of the seminary for 30 years, from 1917 to 1947. When he died on October 18, 1957, thoughts immediately turned to the possibility of providing a suitable memorial to honor his long service to the Church as dean of GTS as well as his years of teaching at Nashotah House and at the Episcopal Theological Seminary, Cambridge, Mass. His scholarly and spiritual influence was great throughout the Church.

Burton Scott Easton, who died in 1950, served as Professor of New Testament and as Librarian, from 1919 to 1948. Widely-known as an authority on the New Testament, and a prolific writer, he also contributed in a major way to the modern development of the GTS library, through extensive acquisitions and fundamental re-cataloguing.

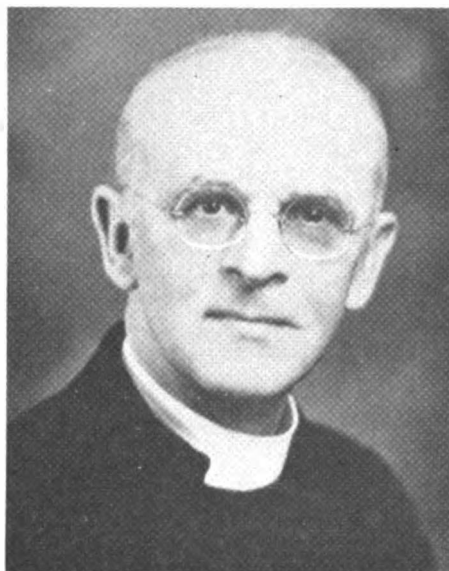
The death of Marshall Bowyer Stewart in 1956 closed a life which had included 22 fruitful years as Professor of Dogmatic Theol-

ogy, from 1929 to 1951. He previously taught at the old Western Theological Seminary and at Nashotah House, and at the time of his death was Acting Professor of Theology at the University of the South.

When an anonymous gift of \$200,000 was made in August, the donor asked that substantial portions of his gift be used to establish within the Building Fund special Memorial Funds to Dean Fosbroke, Dr. Easton, and Dr. Stewart. If these funds can reach a total of \$40,000 to \$50,000 each, important sections of the new building can be named as memorials.

Graduate Studies

The recent development of the program of graduate studies in the Graduate Department of the General Theological Seminary was one of the subjects covered in the official report of the dean and trustees to General Convention at Miami Beach. The report said:



Dr. Easton
He helped modern development of library.

"The Episcopal Church has made very slight provision in the past in its own institutions for advanced study and research in theology. The Church owes a great debt to the large interdenominational seminaries in university areas and to the English universities, to which young scholars have repaired as, in colonial times, our ordinands went to England for ordination. There has long been an obvious need for a graduate center in which clergy of the Episcopal Church might develop more intensively the resources of their own tradition, and in areas of peculiar strength in that tradition make a distinctive contribution to Christian scholarship in this country. The hope that the General Theological Seminary might render in this way an important service to the Church led in 1954 to the appointment of a Director of Graduate Studies to coördinate and supervise what had been highly personal and rather uneven direction of a very modest program. Today graduate students make up a quarter of the seminary's total enrollment, and their contribution to the intellectual life of the



Blackstone

Dr. Fosbroke
His scholarly and spiritual influence was great.

community has proved stimulating to the faculty and highly profitable in its effects on undergraduate life and studies.

"In the last 10 years the degree of master of sacred theology has been earned by 35 men, and of doctor of theology by six. It seems worth while to record the fact that 16 of these men in 1957-58 held positions on faculties of seminaries other than the General. There were enrolled in that year eight candidates for the doctorate, 32 for the master's degree, and 12 in post-graduate study for the S.T.B. All applicants to the program for the advanced degrees are required, before admission, to pass comprehensive qualifying examinations. There is happily no great preponderance of graduates of this seminary in the program, and students are encouraged to avail themselves of the resources of other seminaries and the universities of the area in their work.

"The steady increase in the number of inquiries and applications is evidence that the graduate department is meeting a genuine need in the life of the Church. One of the elements in the projected new building is an attractive dormitory section for the increasing membership in this department, and it is intended that some of the units in the newly acquired apartment building be normally available to married clergy whose calling may be to scholarly pursuits."

Missionary Society

The Church's mission to bring Christ to all who do not know Him is a theme running through all life and teaching at the General Seminary; but it finds a special focus in the program of the Missionary Society made up of all students and faculty members.

Dating from 1831, the Missionary Society has always been one of the major centers of activity in Chelsea Square. The "missionary banquet" is traditionally the first community event of the fall term, when the entering class is made acquainted with the aims and program of a society in which they became members at registration. During this term also, the



Dr. Stewart
His 22 years at GTS were fruitful.

new men participate in a regular academic course on "The Christian Missionary Enterprise," where they study the theology and history of missions, and have opportunity to discuss the progress of overseas work with bishops and other missionaries fresh from the field.

Throughout the year, monthly meetings of the Society bring to the seminary leaders in the missionary movement, as well as speakers qualified to interpret the Church's mission to all the specialized areas of modern society. The "Group for Overseas Vocations" acts as a nucleus among students for stimulating regular discussion and study of the missionary calling. Each Tuesday the seminary community joins in noonday intercessions for a particular missionary district of the Church, and at the corporate Communion on Wednesday morning, the Holy Eucharist is offered in the same intention.

One tangible indication of the concern for missions at GTS is seen in the yearly budget of more than \$10,000 which the Society undertakes to raise. About one-half this amount is pledged by faculty and students. Of the remainder, part is made up by the profits of the Seminary Bookstore operated by the Society, and the rest by the proceeds of the annual play, a long established student undertaking. Last year a finished production of Gilbert and Sullivan's *The Pirates of Penzance* drew capacity crowds, and the current play, Thornton Wilder's *The Skin of Our Teeth*, is now in noisy rehearsal.

For its overseas project, the Society has developed a natural interest in giving support to seminaries of the younger Churches in Latin America and the Far East. Last year a major portion of its budget went to the theological seminary in Porto Alegre, Brazil, and in former years special gifts have enabled the seminaries in the Philippines, Japan, and Haiti to undertake urgently needed projects which fell outside the appropriation from the national Church.

For home missions, seminarians at GTS need only look to the crowded streets of the Chelsea district now heavily populated with Puerto Rican immigrants. The "Mission to Chelsea" has been the other main object of support for over a decade, and the Society devotes manpower and funds to the energetic program carried on in nearby St. Peter's Church.

Over a century ago, Bishop Jackson Kemper made his stirring missionary challenge to the student body at the General Seminary, calling for "self-denying men, men willing to go and endure every species of hardship for the sake of Christ and His Church." In every generation since, GTS graduates have responded to the missionary call at home and abroad.

Alumni

Like the alumni of every major Episcopal seminary, men trained at GTS are to be found in every area and activity of



GTS alumni are at work in every area and activity of the Church.*

the Church. In parishes and missions, at home and abroad, in administrative positions and in schools, these men are serving in the many ways for which their theological training has prepared them.

There are about 1800 living alumni of the General Seminary, of whom approximately 1200 are graduates, while the rest had some part of their training at GTS. A few are laymen, never having been ordained, but the overwhelming majority are ordained priests of the Church.

The types of ministers being supplied to the Church by the seminary are illustrated by a few alumni of recent years. There is the man developing a brand new parish in a new working-class suburb of one of our great industrial cities; the man carrying the Gospel to the Eskimos in Alaska; the man laboring in the run-down slum parish; the man ministering to the Indians at a mission in the Southwest; the man building up the Church in a new Southern community; the two men working with a foreign speaking population in the poorest sections of New York; the man who is going to Brazil at his own request to start from scratch in a remote spot; the man pioneering in his chaplaincy to a state university; the man ministering to ranchers in the West; the man who is showing the Way to Mexicans in Texas;

and the man fighting to hold together his tiny parish of southern hill-folk.

There are also the men teaching in quiet academic classrooms in nine of the Church's 11 accredited seminaries; the man working against familiar deadlines to edit a Church paper; the men carrying on long-established chaplaincies in ivy-league colleges; the men administering populous dioceses in the East and thinly-settled missionary districts in the West; the men shouldering the peculiar burdens of the wealthy socialite churches in cities and suburbs. These serve and struggle with problems of a more conventional sort.

Fifty-five of the living bishops of the Church received all or part of their theological training at the General Seminary. Some 30 alumni are teaching in Anglican seminaries in the United States, Canada, Japan, the Philippines, and elsewhere. "Teaching the future teachers" is one of the most important services which the seminary performs.

The seminary's alumni are giving extraordinary support to the Building Fund campaign. They are serving as leaders and workers, and they themselves are pledging financial support.

*The Rev. Willis R. Henton, GTS graduate, administers Communion at Besao, Philippines.

THEOLOGICAL EDUCATION: *WHAT and WHY?*



By living with his fellows, the seminarian learns what it means to be a Christian in daily life.*

By the Rev. W. Norman Pittenger, S.T.D.

Charles Lewis Gompf Professor of Christian Apologetics

If the average layman of the Episcopal Church were asked to describe the training of his rector, the odds are that he would be unable to do so — beyond saying that the rector was a college or university graduate who had attended such and such a theological seminary. And if the same layman were asked to give a defense of theological education, the best he could do would, very likely, be to say that he supposed a parson must be taught the “tricks of the trade.” It is probably because so much is taken for granted in these matters by the average layman, that the absolute centrality of theological education and the absolute necessity of theological seminaries are not understood — and hence adequate support is not given them.

The best way to get at the “what” of theological education is to notice that the words themselves have a specific meaning. “Theological” signifies “the ordered

knowledge of God”; “education” means “training” or “nurture.” Thus theological education means training or nurture in the ordered knowledge of God. The seminaries of our Church are concerned to provide for the future clergy an introduction to, and a deep sharing in, that which God has revealed of Himself. They are concerned with giving their students an awareness of God, of his purpose for the world, of the significance which God gives to human life, of man’s nature and destiny under God within the life of the Body of Christ which is the Church.

Without this training the clergyman would be badly equipped or not equipped at all — and in consequence, the people committed to his care would be victims of his personal convictions, his private prejudices, his particular hobbies, rather than recipients of the rich heritage of the

*GTS students at luncheon in the Refectory.

Christian tradition. This is why it is essential that every minister in the Church have the most thorough education in the great realities of the Church’s existence: the Church’s very self must be reflected in and made available through his personality, while at the same time he must minister always as the Church’s instrument to bring that life in Christ home to his people.

The General Theological Seminary seeks to meet this task through its three major divisions of study: historical, theological, and practical.

In the historical division, the future clergyman becomes acquainted with the preparation in Israel for the coming of Christ (Old Testament); he gets to know the impact of Christ on the lives of men during the days of His flesh and after His Resurrection (New Testament); he learns about the results of Christ’s coming in succeeding centuries of the Church’s life (Church History). Thus he is prepared to enter with understanding upon the interpretation of the Christian facts by the great writers of the past as they sought to describe who our Lord is and what He does (History of Christian Thought).

The student is helped to enter into the historical faith of the Church as it has expressed itself theologically (Dogmatic Theology); while at the same time he must think through these great affirmations and attempt to relate them to the lives of men and women today (Apologetics). He must know the Christian moral tradition, its principles and its practice, and its application to contemporary life (Christian Ethics and Moral Theology). He must understand the worship of the Church, so that he may reverently conduct its services but help his people appreciate the meaning of the liturgy (Liturgy).

Finally, he must know how to minister to the flock (Pastoral Theology) and how to preach the gospel (Homiletics). And he must know about the Church’s outreach to the non-Christian areas of the world and the needs which it meets there (Missions).

But these three divisions do not exhaust theological education. For the seminary is not only a school of learning; it is also a community of Christian worship and life. Hence in the chapel, as well as in his private quarters, the future priest learn the significance of Christian devotion, public and private. By living with his fellows he learns what it means to be a Christian in daily life — what it is to be “a man in Christ.”

This tells us, in effect, *why* seminaries exist, the *why* of theological education. It is nothing other than the training of men in the things of God as these are known in the Church of Christ, to the end that these men may minister in Christ’s name, and by His power, to the world today. That is why the seminaries ask the support of all Churchpeople in the doing of their work.

Statements of Support for GTS Campaign

September 25, 1958

All of the seminaries of our Church are important—each in its own contribution and location—but the General Theological Seminary legally and historically has an especial relationship to the whole Church.

The General Seminary is the only seminary with a definite responsibility to the General Convention. The trustees, of which the Presiding Bishop ex-officio is a member, are chosen by the Convention, and the seminary reports to the Convention through the dean and through committees appointed in each House for this purpose.

The General Seminary, like all institutions, official or otherwise, has had its ups and downs. But I am sincerely happy to write that the seminary under the leadership of Dean Rose and a competent, and in certain areas a distinguished, faculty, is making a splendid contribution to the life of our Church. Of course the most evident task of a seminary is to train the future leadership of the Church. This the seminary is continuing to do with marked success, as anyone who takes the trouble to do so can readily determine by examining the roll of alumni and the positions they hold. An important aspect of seminary life is the contribution made by the faculty to scholarship and to the total life of the Church. The teaching staff of the seminary through study, books, articles, and addresses is making a real impact upon the thought of the Church.

In addition, valuable service is rendered in relation to the General Convention, St. Augustine's, Canterbury, the Faith and Order Commission, the work of the National Council and the Seabury Press.

As Presiding Bishop, I have no hesitation in stating that the General Theological Seminary deserves well of the Church, with the interest and generous support of us all.

(Most Rev.) HENRY K. SHERRILL
Presiding Bishop

November 7, 1958

The General Seminary, as its name implies, belongs to us all. Through General Convention it is related to every diocese and congregation. The welfare of the General Seminary, therefore, is of immediate concern to each of us; its program of development will strengthen our whole Church. This effort calls for our full-hearted support.

(Rt. Rev.) ARTHUR LICHTENBERGER
Bishop of Missouri
Presiding Bishop-Elect

During my work life, my family and I have moved from community to community and in the process have been communicants of more than a few different parishes. As a communicant, and in a few instances as a vestryman, I have been tremendously impressed by the degree to which a successful parish depends on the caliber of the rector and his staff. Perhaps this is not as it should be, but in our Church, that's the way it is. During the past five years, I have been a part of church building campaigns in two different parishes. Putting two and two together,



Kempton Dunn,* Campaign Chairman.

er, I came up with the very sobering query: What good are the buildings without qualified clergy? The answer is obvious: it is of tremendous importance—it is vital—that all of our seminaries be strengthened.

KEMPTON DUNN,
National Campaign Chairman,
GTS Building Fund

As bishops of the Church who intimately know the General Theological Seminary, we are deeply convinced of its imperative value. The General Seminary is training generation after generation of young men in spiritual and intellectual leadership, through a devoted and scholarly faculty, a magnificent library, an extraordinary tutorial system of instruction, and a thorough graduate program.

We need this seminary and the service it is providing to theological education in our Church. It was established by the whole Church, it serves the whole Church, and it deserves the support of the whole Church.

We join in invoking God's blessing upon the General Theological Seminary, and in asking generous financial support for its present campaign.

Signed by:

Bishops Armstrong, Suffragan of Pennsylvania, Banyard of New Jersey, Barry of Albany, Bayne of Olympia, Bentley (retired of Alaska), vice president of National Council, Binsted, retired of the Philippines, Boynton, Suffragan of New York, Brady of Fond du Lac, Burrill of Chicago, Campbell, retired, of Liberia, Campbell of West Virginia, Dagwell of Oregon, DeWolfe of Long Island, Donegan of New York, Essex, retired, of Quincy, Fenner of Kansas, Foote of Idaho, Gesner of South Dakota, Gilbert, retired, of New York, Gray of Connecticut, Gribbin, retired, of Western North Carolina, Hart of Pennsylvania, Harte, Suffragan of Dallas, Heistand of Harrisburg, Higley, Suffragan, of Central New York, Hines of Texas, Honaman, Suffragan of Harrisburg, Jones of West Texas, Kellogg of Minnesota, Kirchoffer of Indianapolis, Lewis of Salina, Lewis of Nevada, Lichtenberger of Missouri, Littell, retired, of Honolulu, Mallett of Northern Indiana, Mason of Dallas, Miller of

*Mr. Dunn is President of the American Brake Shoe Co., New York City, member of the Yale Alumni Council, trustee of the Kent School, and a communicant of St. Mark's Church, New Canaan, Conn.

Easton, Moulton, retired, of Utah, Nichols, retired, of Salina, Oldham, retired, of Albany, Pardue, of Pittsburgh, Porter, retired, of Sacramento, Powell of Maryland, Quarterman of Northwest Texas, Richards of Central America, Scaife of Western New York, Sherman, Suffragan of Long Island, Shires, retired Suffragan of California, Smith of Iowa, Street, Suffragan, of Chicago, Swift of Puerto Rico, Thomas, retired, of South Carolina, Henry St. George Tucker, retired Presiding Bishop, Voegeli of Haiti, Walters of San Joaquin, Warnecke of Bethlehem, Washburn, retired, of Newark, Welles of West Missouri.

And from other Anglican Churches: the Most Rev. Walter Foster Barfoot, Primate of All Canada, the Rt. Rev. Spence Burton, Bishop of Nassau (Bahamas), the Rt. Rev. Frank R. Barry, Bishop of Southwell (England), the Rt. Rev. Richard A. Reeves, Bishop of Johannesburg (South Africa), the Rt. Rev. Kenneth Riches, Bishop of Lincoln (England), the Rt. Rev. Kenneth A. Viall, Assistant Bishop of Tokyo (Japan).

All of us are concerned with "home" Church affairs—our own parishes especially, and diocesan responsibilities.

But our Church's central concerns may often be neglected. We don't see them, hence don't automatically realize our connection with them.

The General Theological Seminary represents such a case. This institution is centrally important to our Church. It was created by our whole Church, and it serves our whole Church with notable distinction.

Since it belongs to all, the seminary has no "home" audience to turn to in a time of special need. Now is such a time. For the only time in its 140 years, General Seminary must campaign nationally for capital funds.

In this literally once-in-a-lifetime undertaking, the General Seminary should not be penalized by unconcern. *We are all concerned.* This seminary does not "belong" to anybody other than ourselves: the laymen of our whole Church, wherever we may happen to be.

The General Theological Seminary, furthermore, is one of the substantial assets of our Church. Both in the scope, and the high quality of its services, it commands admiration and deserves our praise. . . .

We believe that Episcopal lay leaders everywhere should recognize the stake of our whole Church in this campaign, and should endorse and help it in every way they can.

Signed by:

H. M. Addinsell, former Treasurer, The National Council
W. W. Crocker, Chairman of the Board, Crocker-Anglo National Bank, San Francisco
Kempton Dunn, President, American Brake Shoe Company, New York
G. Keith Funston, President, New York Stock Exchange
H. E. Humphreys, Jr., Chairman of the Board, United States Rubber Co., New York
R. Keith Kane, member of the firm of Cadwalader, Wickersham & Taft, lawyers, New York
Adrian M. Massie, Chairman of the Board, New York Trust Company
A. S. Mike Monroney, United States Senator from Oklahoma
Richard K. Paynter, Jr., Executive Vice President, New York Life Insurance Company

This City Block

By John P. Miner

Class of 1959

Toward the end of September students move into the living halls at GTS. Nearly everyone has to unpack a few cases of books, the beginnings of those small theological libraries to be found in every rector's study.

Up and down the length of the close one hears the unmistakable accents of men from every section of our country.

The first day of classes is an impressive one, and it sets the pattern for the year's corporate life. More than 200 students and faculty members are in the chapel by 7:00 a.m. for Morning Prayer, and then a sung Eucharist.

The next event of the day takes place at the other focal point for our corporate life. In the great, barrel-vaulted refectory, its walls lined with portraits of former deans and professors, the students enjoy three meals and plentiful conversation every day.

By 9:00, juniors, middlers, and seniors meet in lecture rooms. For the next two hours required lecture courses are generally given.

At noon, a brief service of intercessions is held in the chapel.

After lunch there is the usual visit to the bookstore run by the students, the profits from which are applied to the budget of the Missionary Society.

Smaller classes and seminars take place during the afternoons.

At 5:45 hymn melodies chime from the bell tower, and 15 minutes later the chapel is filled with the faculty, students, and visitors there for Evensong.

It is not long before corporate worship and private prayers become for us a more important part of each day.

The chaplain and members of the faculty customarily give a series of talks on the spiritual life for new students.

The recently installed organ has enriched the sung services. Since the whole student body comprises the choir, the relatively small number of visitors and students' wives find it easy to sing along.

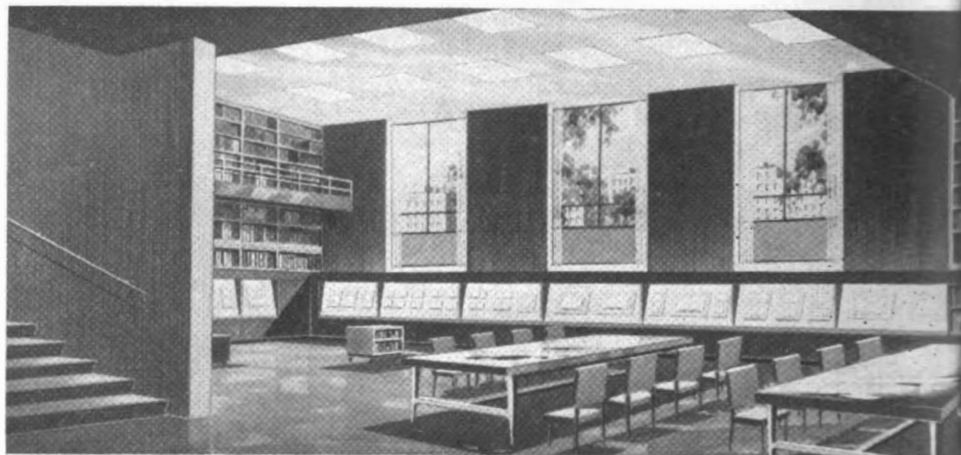
Usually, post-dinner activity involves reading and study. Theater, ballet, and opera draw some away from Chelsea Square. Other small groups go to a neighborhood high school for swimming, or to the seminary's gymnasium for basketball. Student talent frequently produces a cacophonous blend of music for those on the walk between Common Room and chapel; it is a rare evening when one hears only the organ.

A day at GTS ends, and it is one that has brought new and stimulating experiences to students, and one which seems to promise them a future of accomplishment and fulfillment.

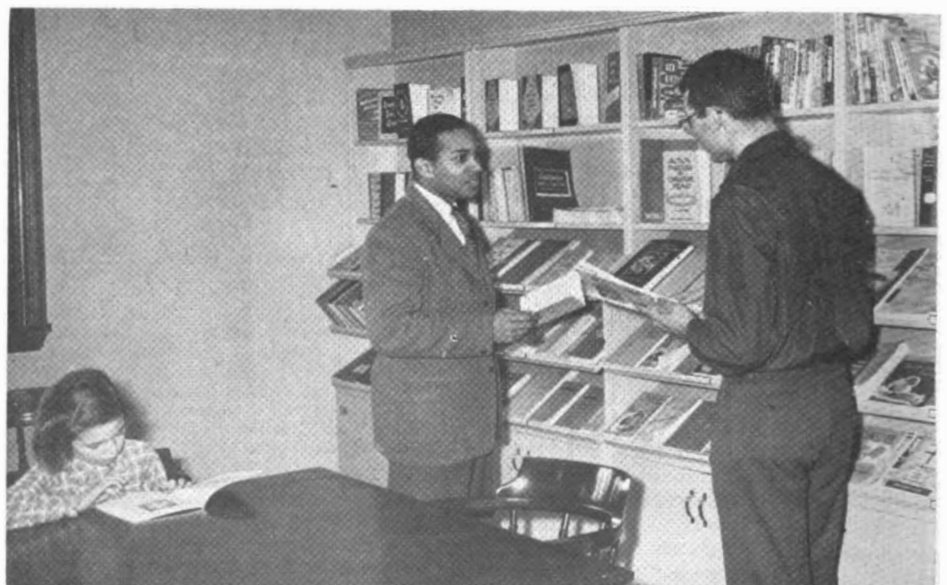


Left: Students take a look at New York skyline from GTS tower. Above: Dr. Dora Chaplin, assistant professor of pastoral theology at the seminary.

Below: Architects' drawing of the rare book room to be part of the new library.



O'Connor and Kilham, architects



Students and visitor check religious education material display at seminary.



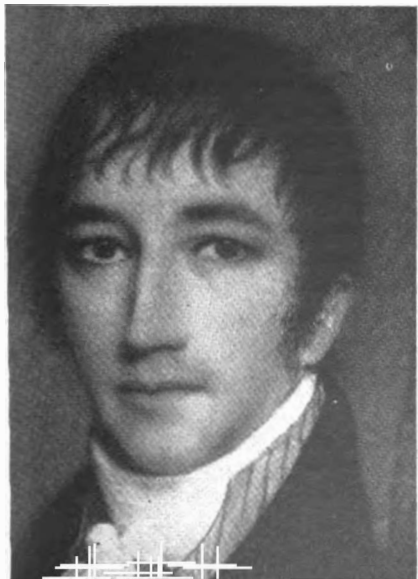
Evensong at GTS: Into eternity, fragments of time.

After 25 Years

By the Rev. Theodore P. Ferris*
Rector, Trinity Church, Boston



Above: Present dean, the Very Rev. Lawrence Rose. Below: Clement Clarke Moore, best known as author of *'Twas the Night Before Christmas*, gave GTS the land it stands on.



Before the dinner, at the General Theological Seminary for the 25th reunion of my class, most of us went to Evensong in the chapel. My thoughts went swiftly back to the eight years that I lived and worked in the seminary, four years as a student and four years as a fellow and tutor. I remembered how day after day, morning and evening, seven o'clock in the morning and six o'clock in the evening, I had gone to the chapel for worship. We were not required to go but we were expected to go, and most of us always went if we were in the close.

I remembered how the services sometimes seemed to be pure routine, absolutely nothing happened, and I was bored. And then how, at other times, they would be almost pure rapture, something said or done that would pick up the little threads of my life, interpret them and give them meaning, or some great opening made by a word or a sound.

I couldn't help thinking of the people that I knew, people who have been major influences in my life. Dean Fosbroke, who died last October (1957), was one of those men who opened great doors for me as he did for hundreds of students. He opened the Old Testament in a way that is unforgettable. But he did things infinitely greater. He introduced us to a religion which included all of life. He could be as terrible as the God of Sinai on some occasions and, on others, as tender as the God and Father of our Lord Jesus Christ.

And there was Dr. Easton, who aroused my interest in the New Testament, and who lectured about it in such a way as to increase the majesty of Christ in our eyes. There was my tutor, Charles Feilding, who was, I think, the best teacher that I have ever had, Harvard notwithstanding. He helped me work out for myself what the documents of the New Testament had to say, and stimulated an interest in the New Testament which has grown through the years. And there was one close friend who introduced me to T. S. Eliot,

and all the modern poets. I had studied English at Harvard and had read, and thought I knew, quite a little about these things, but I had never really known what poetry was all about until I met him.

When the service began at the 25th reunion, I was carried out of these nostalgic thoughts. The service was exactly the same as it was 50 years ago, or even 100 years. The chapel was the same, with some minor changes in the lighting and things like that. The procession was the same.

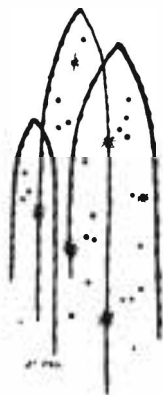
The Order of Evening Prayer was the same as it was 25 years ago; in fact, it was about the same as it was in 1549. The Psalms were sung to the same Gregorian chants that were used over 1,000 years ago. The Psalms, themselves, were the same Psalms that the Jews sang in the Temple when they praised God over 2,000 years ago. The prayers were the same prayers that have been said by people in our Anglican tradition through the centuries.

Can you feel what I felt as I saw my changing world and life set against the background of the unchanging worship of the Church? I remembered as I sat there the words of the hymn that I have sung hundreds of times "Change and decay in all around I see; O Thou who changest not, abide with me."

I had been taught as a child something about the changelessness of God; and on a much more sophisticated level, I had been taught in the seminary about the transcendent God who gathers up into eternity the fragments of time until time shall be no more. I had been taught that the passing years, which seem to consume the little lives of people like us, are presided over by a deity who consummates the lives of little people like us. I had been taught that by the Church and by the fathers of the Church, and I had believed it. But in that service, I felt it.

*From a sermon preached June 1, 1958.

Watch Out!



The next great breakthrough of the Gospel upon the life of the Episcopal Church in this country will, in our opinion, be the breakthrough of Christian social relations. Not many years hence, we expect parishes to be getting as excited and upset about Christian social relations as they have been in recent years over the rebirth of Christian education.

The first, faint signs of this new development are discerned in the report of a Conference on the Social Ministry of the Parish conducted under the auspices of National Council's Department of Christian Social Relations at Seabury House, Greenwich, Conn. (see page 7).

The fundamental principle upon which this parochial revolution will be based is the principle that the Gospel of Christ is a Gospel for the whole of man. It is not just a new way of saying your prayers, but a new way of working, of playing, of living family and community life. The Good News is not just about the ultimate destiny of our souls, but about our bodies and minds, our psychic needs and social relationships, about business and government and sports and war.

Teaching Distorted Form

Where Christianity is not being presented in these full-bodied terms, it is not being presented right. And if the parish church itself conceives of its function in narrowly spiritual and evangelistic terms, it is teaching a distorted form of Christianity.

A second principle which we believe to be fundamental to this subject is that every parish is, always and inevitably, engaged in social relations. It is a social institution, living in a social setting from which it could not escape if it tried. If its witness as a social institution is confined to the building up of its own numerical and financial strength, the preservation and development of its own property, it is giving the world a very strange witness indeed to its crucified Lord.

The first task of the parish is not to get into social relations. It is already in social relations up to its neck. Rather, its first task is to Christianize its existing social relations. Beginning at this point, the parish can then ask itself where it ought to be involved in areas which at present it does not touch.

One of the conference members at Seabury House remarked, "Instead of being 'in the world but not of it,' the typical parish church today is 'of the world, but not in it.'"

Many things have happened to clear the ground

for a new approach to Christian social relations at the parish level. In the first place, the old, doctrinaire approach of "saving the world by resolutions" has virtually disappeared from the scene. The vast social changes that have taken place in recent years have swept away the relevance of the old platforms for social change that used to be thought of under the name of "social action" and "social gospel." Those involved in Christian social relations are able, as they have not been before to approach the subject of social action in terms of what God may be saying to the individual parish and the individual layman about His will for that particular time and place, instead of in terms of a preconceived program.

In the second place, many pioneering movements are working together to outline the basic concepts and strategy of a new approach to the role of the Church in society. The liturgical movement, with its emphasis on the relationship between the altar and the world; the "house-church" movement associated with the work of the Rev. Ernest Southcott in England; Roman Catholic and Protestant as well as Anglican movements to evangelize the working classes in Europe; the "daily work" movements, developed interdenominationally in many countries — these are only a few of the movements which have reaffirmed the wholeness of the Gospel for the whole of man.

More Than a Little Club

It is very definitely felt, also, that the work of the Department of Christian Education through parish life conferences and other means has laid the foundations for a new drive and direction in parish life, aimed at making the parish something more than a little club of like-minded individuals seeking suitable matrimonial partners for their children.

We would not go so far as to say that the National Council's Department of Christian Social Relations has aggressive designs upon the life of your parish. But we can say that it is stimulating other people to nourish such designs. Watch out!

A Cup of Cold Water

The parish church, as it ought to be, is a body of men and women engaged in an unremitting program to bring Good News to life where it is lived — in work, family, leisure, and community. The priest works within this body corporate as the guide, teacher, consoler, helper, and chief offerer of the parish family, calling it together to make its self-offering to God in union with Christ. But all the members of the family, from first to last, are ministers of Christ, proclaiming His salvation wherever they work and play and live. They will do their ministry not necessarily with pious phrases but with a cup of cold water, a shoe-shine brush, a bulldozer, or a computing machine — wielding these sacraments of community in the name and spirit of Christ the carpenter.

God is always at work in the world. Wherever two or three are at work in His name, there is where the ministry of Christ is, and there is where salvation is proclaimed.

This is the work of Christian social relations, as it should be carried on in every parish.

For Plenty, Thanks

Along a thousand roadsides, stands are piled high with apples, pumpkins, and other fruits. In the supermarkets of every city are tons of canned foods and acres of refrigerated counters full of choice meats and poultry. In America, in the fall of 1958, we see a phenomenon rare in the world's history — and rare in the world's present — of a nation so blessed by God that hunger has been almost banished from its borders.

The memory of men and nations is sometimes very short. We Americans often forget how recently our forefathers (whether they were New England Pilgrims, Polish peasants, Chinese coolies, or African tribesmen) knew hunger well and thanked their God when that hunger was, even temporarily, relieved.

Next Thursday, by presidential proclamation, by national tradition, and by the Book of Common Prayer, we are called to offer thanks to God for his great gifts. We are called to acknowledge that once again He has answered the prayers we offered at Rogation-tide for His blessing upon our land and crops. Let us offer our humble thanks in public worship and in a free-handed sharing of our surplus with the hungry.

General Theological Seminary

Back in 1817, when General Convention decided to set up a committee to establish a "General Theological Seminary," it is said that none of the three bishops on the committee was very much in favor of the project. Until the Revolution, most of the colleges of the country had maintained theological professors on their regular faculty, and indeed the desire to enter the ministry was one of the principal reasons for going to college.

But even after the Revolution, when the colleges had become more secularized, some of the bishops thought that theological seminaries should be diocesan institutions, and others thought that theological education should be added by private tutoring to a general collegiate education.

Thus it was not without pain and struggle that the General Theological Seminary came into being as a witness to the kind of theological education now represented by most of the recognized seminaries of the Church today: a fully organized educational institution, nationwide in its purview, helping to set standards of theological learning for the entire Church, and providing indeed a seminary — a seed bed — for the propagation of ideas and movements and acquaintanceships across diocesan and sectional lines.

Today, although 11 seminaries are recognized as standing on the same status as approved institutions of theological education, General Seminary retains its unique relationship to General Convention, as the one seminary whose trustees are elected by the Church's official governing body. However, in its long and distinguished service to the Church, GTS

has carried on its work without appeal for funds from the General Convention or the National Council.

GTS has given to the Church a host of fine parish priests, a number of distinguished bishops, and some of the Church's more noted scholars. It has shared with the other seminaries of the Church in the heavy and continuing task of preparing men spiritually and intellectually for the ministry, and it has done so with distinction.

General is now engaged in a campaign to raise \$3,500,000 for much-needed buildings. This cause has enlisted the enthusiastic support of a great number of Churchmen, and we commend it to our readers.

In saying what we have said above, we are drawing no comparison between General and the other seminaries of the Church. Each seminary has its own distinctive character and its own fields of special distinction. Each is greatly needed by the Church and deserving of the support of Churchmen.

This seems a good occasion to explain THE LIVING CHURCH's policy in regard to special issues such as this one.

From time to time this magazine enters into an agreement with some Church-related organization (in this case GTS) to prepare an enlarged special issue of the magazine. To make this possible, the organization concerned is asked to bear some of the increase of cost that such an enlarged issue represents. The staff of the organization and the staff of the magazine work together in the preparation of the material to be published.

We believe that the readers' welfare and interest are served by the policy we follow in handling all special issues. Here are the key points of that policy:

1. The organization discussed in the special issue must be doing a significant and useful job for the Church.
2. The material published must be accurate, fair, and interesting, so that the reader of THE LIVING CHURCH is given pages that are rewarding reading.
3. The payment from the organization to the magazine is limited to a reasonable estimate of the extra cost involved in putting out the special issue.
4. Since the staff of the magazine is responsible for what is published in these pages, the final decision on the publication or non-publication of material rests with that staff. This does not exclude the publication of controversial material signed by individual authors, any more than the general policy of the magazine excludes controversial material on other subjects.

We believe that special issues in the past have proved informative, useful and interesting to our readers. We hope that all such special issues of the future will be so. That being true, we welcome inquiries from Church-serving organizations, dioceses, and parishes, which would like to work with us in the presentation of a fair and well-rounded picture of their work and needs.

In the meantime, we are happy to have this opportunity to present to LIVING CHURCH readers, in much greater detail than we could otherwise provide, the story of a theological institution which, in a unique sense, belongs to every member of the Episcopal Church.

The Parish Priest

But what about the parish priest! Isn't he supposed to be an expert in all these things? Why expect the poor layman to do so much?" I knew that such a letter would come, and sure enough it did. We have been writing about Evangelism and the importance of the Lay Apostolate — meaning by that, the recognition that every layman is to be a witness, that he has a mission, and that the clergy cannot do the work of evangelism alone.

My friend who wrote the letter I have quoted above deserves an answer. What is the function of the parish priest? Obviously we cannot say all that should be said in so short a space, but perhaps we can try to state a basic principle.

I would say, first of all, that the parish priest must be a man of prayer. No matter how good a speaker he may be, no matter how adept at "parish administration," and no matter how clever at what is called "group dynamics," his life will fall apart unless it is nourished by a disciplined life of prayer. Mr. Harry Blamires has recently written that what the people most essentially need of their parish priest is that "when he comes into their presence, into their home, he should unmistakably bring God with him. There are a hundred other fellows . . . who can call and

bring with them shop talk from the works or the office. There are a hundred others who can bring their political, economic, and social chatter and enthusiasms. . . . But there are few, very few, perhaps none, of whom one can say that, when they call, they bring God always with them." One has got to be able to say that of the parish priest. It is what is primarily and inescapably wanted of him. He can be so bursting with leadership that he is leading every club and society that exists for miles around. But if he doesn't bring God into his people's homes from the moment when his shadow falls across the doormat, then he is not providing what his parishioners most need of him.

But if our parson is to have the quality of spiritual life which is suggested by Mr. Blamires, he must have the time to spend in prayer — he must be relieved of many of the administrative details of the parish. Perhaps he himself must learn to delegate these secondary things to faithful laymen. And the truth is that laymen are usually most anxious to help. Many of them ask the parson to put them to work. Too often we haven't the imagination to know how to meet such a request, so we just make them ushers. How much better if we could learn to use their special skills in business, promotion, administration, and the like — and at the same time provide opportunities for laymen to be ushers and acolytes, and if necessary, the Wise Men in the Christmas pageant. (More about this later on.)

SOCIAL RELATIONS

Continued from page 7

those within the Fellowship has been brought into focus. But their relationship and that of the parish to the world is obscure.

Christian people, and their parish churches, are caught in unsettling cultural changes. Population movement, new work patterns, and the increasing employment of married women, the "affluence" of our society, the growth of managerial control of business, were discussed as samples of the changes taking place. In such a situation, the individual Christian seldom sees his decisions in a Christian context, seldom, as one member of the conference put the matter, "speaks in Christian." Christian faith is perceived as irrelevant or else as putting unrealistic, moralistic demands on the layman. He finds it hard to consider the relationship of Christian ethics and work except in idealistic terms. The conference concluded that one of the Church's major educational tasks is that of helping Christian men and women to see more clearly the nature of God's demands on them as individuals and as members of society, and to make clear

the relevance of prayer, sacrament, and the corporate life of the Church as supporting them in their decisions where they live and work. In our present parish life, it is frequently difficult to perceive clearly the relation of altar and world. Formal parish activity often seems more a reflection of cultural mores than the behavior of a colony of heaven.

Against this background, the conference concluded, the major emphases of parish social relations must be:

(1) To provide opportunities for lay people to consider together the implications of Christian faith for specific problems of work, community, leisure time, and family.

(2) To provide information and evaluation from a Christian perspective about the nature of the economic and sociological facts of our society, so as to enable people better to understand it and themselves.

(3) To give help in understanding the ministry as a vocation of all Christian people to offer themselves to God wherever they are.

(4) To focus lay activity away from the institutional parish program to a witness to our Lord in job and community.

In its last morning, the conference made practical suggestions about how the Christian education and CSR departments of

the diocese and national Church might implement these ideas, asked for closer cooperation in planning, and urged a fresh look at the kind of training given to clergy and lay leaders in the function of their respective ministries.

Love Talks

Ten talks on love by C. S. Lewis, originally announced as the spring offering of the Episcopal Radio Hour, led to some lively discussion among those responsible for the program when they listened to tape-recorded previews. The noted English author had pulled no punches in discussing sex and explaining its place in the Christian view of love.

The combination of a high intellectual level and startling frankness seemed to demand a specific type of audience, rather than a place in the format of this well established segment of the Protestant Hour Network.

A new series will be substituted on the Episcopal Hour, featuring the new Presiding Bishop and Bishop Bayne. The C. S. Lewis talks will be channeled into college and urban communities for a more sophisticated audience.

Standard of Reference

ATLAS OF THE EARLY CHRISTIAN WORLD. By **F. van der Meer** and **Christine Mohrmann**. Translated and Edited by **Mary R. Hedelund**, M.A. (Oxon.), and **H. H. Rowley**, M.A., B.Litt., D.D., LL.D., F.B.A., Professor of Hebrew Language and Literature, University of Manchester. Thomas Nelson. Pp. 215. \$15.

Some further description seems desirable in this column of F. van der Meer and Christine Mohrmann's *Atlas of the Early Christian World*, recommended so highly in last week's issue by the Rev. Frederick C. Grant, Professor of New Testament at Union Theological Seminary, New York, N. Y. [See the round-up article, "Great Books of 1958," by the present reviewer].

The book (which measures 14" x 10½" x 1") consists of maps, pictures, and text accompanying the pictures. It covers the first six centuries of our era.

The maps are not merely geographical, but are designed to give historical information in relation to its setting in geography. Here, for example (no. 2), is a map showing the distribution of Christianity by A.D. 300; here (nos. 13, 14) is a double map showing early Christian monuments 300-600, from which it is possible (by a code of symbols) to tell which cities possessed a basilica, a monastery, a necropolis, a famous inscription, etc.; and here (no. 42) is a large map which lists early Christian writers (A.D. 100-700) under the city with which each is connected, giving the date and showing whether the writer wrote in Greek, Latin, or Syriac.

The pictures (halftones) are of various sizes, shapes, and descriptions scattered throughout the bulk of the book. They show historic monuments of one sort or another in which the student of early Christian history is likely to be interested — famous churches, statues of well-known individuals, art work, mosaics, and the like.

The text, far more extensive than mere cut-lines, is clearly related to the illustrations by bold-face numbers. E.g., plates 443-50 show various types of altar, which, the accompanying text tells us, "is always and everywhere in the form of a table"; while, specifically, plate 445 is thus described in the text:

445. COVERED ALTAR with *velum*, common in the Greek East; 6th century miniature from the Vienna Genesis, Fol. 4r. The sacrifice of Melchizedek: bread and wine.

This description will, I think, give the reader some idea of the sort of informa-

tion provided in a 1958 magnum opus which will surely become a standard work of reference in the field of Christian origins.

FRANCIS C. LIGHTBOURN

JESUS CHRIST AND MYTHOLOGY. By **Rudolf Bultmann**. Scribners. Pp. 96. \$1.95.

Regardless of the extent to which one agrees or disagrees with him, Rudolf Bultmann is one of the top-ranking New Testament scholars in the world today. But he is not altogether easy to understand.

In *Jesus Christ and Mythology*, which consists of lectures delivered in America in 1951, Bultmann — who, by the way, is at the present time guest lecturer at Syracuse University, Syracuse, N. Y. — explains again what is involved in "demythologizing," why in his opinion it is necessary, and answers some of the objections that have been advanced against it.

As one who has read a good deal of Bultmann this past year, including his two-volume *Theology of the New Testament*, I believe that *Jesus Christ and Mythology* does explain its author's essential position with far greater clarity than is found in his other works, valuable as these are for the sweep of their scope and their penetrating insights in the realm of detail. Indeed, there are many passages of positive content in this small volume that will repay careful reflection — e.g.:

"These mythological conceptions of heaven and hell are no longer acceptable for modern men since for scientific thinking to speak of 'above' and 'below' in the universe has lost all meaning, but the idea of the transcendence of God and of evil is still significant" (p. 20).

In order to agree with Bultmann or to disagree with him, one must first of all understand him; in that process *Jesus Christ and Mythology* will fill a real need, serving for many as an introduction to Bultmann's thought.

FRANCIS C. LIGHTBOURN

In Brief

GO WITH GOD. By **Jim Bishop**. McGraw-Hill. Pp. xx, 410. \$5. Described on the jacket as "A Treasury of the Great Prayers of all time and all faiths, plus a poignant personal narrative of prayer by the author of *The Day Christ Died*." Compiler is a Roman Catholic, but selection contains material from just about every possible source. Book of Common Prayer is well represented, and a fine prayer included by the Very Rev. W. R. Matthews, Dean of St. Paul's Cathedral, London [see box on this page]. The thumbnail historical and biographical sketches at the head of each prayer could have been more carefully checked: for example, the litany on pp. 191f was not "composed

by John Wesley," but is simply that of the English Prayer Book, slightly edited for Wesleyan use.

WE BELIEVE IN PRAYER. A Compilation of Personal Statements by American and World Leaders About the Value and Efficacy of Prayer. By **Lawrence M. Brings**. T. S. Denison. Pp. 616. \$5. Adequately described by subtitle. Contains statements by Sherman Adams, Faith Baldwin, Lee H. Bristol, Jr., Dr. Frank N. D. Buchman, President Eisenhower, Dale Evans, Dr. John Heuss, Bishop Pike of California, Lily Pons, and a host of others. Shortest entry, perhaps, is that of architect Frank Lloyd Wright, who says: "To believe in prayer is only to believe in the deepest wish of a human heart — and of course I believe in that."

Prayer for Light

O God, Who clothest Thyself with light as with a garment, and makest the outgoings of the morning and evening to praise Thee, mercifully grant that, as by Thy created light we perceive the wonders of Thy universe, so by the uncreated light of Thy Spirit we may discern the adorable majesty of Thy Being, and that our hearts and minds being illuminated by His Presence, we may walk in Thy paths without stumbling, until at last all shadows flee away and in Thy Perfect Light we see light, Who with the Son and the Holy Spirit art God for everlasting. *Amen.*

W. R. MATTHEWS*

*See review, on this page, of Jim Bishop, *Go With God.*

Books Received

- HEAVEN IN THE CHRISTIAN TRADITION.** By Ulrich Simon. Harpers. Pp. xiii, 310. \$6.
- REFLECTIONS ON THE PSALMS.** By C. S. Lewis. Harcourt, Brace. Pp. 161. \$3.50.
- CHRISTIANS AND THE STATE.** By John C. Bennett. Scribners. Pp. xvii, 302. \$4.50.
- THE COMPARATIVE STUDY OF RELIGIONS.** By Joachim Wach. Edited with an Introduction by Joseph M. Kitagawa. Columbia University Press. Pp. xlviii, 241. \$4.50.
- THE LIFE OF ST. JOHN OF THE CROSS.** By Crisógono de Jesús, O.C.D. Translated by Kathleen Pond. Harpers. Pp. xvi, 400. \$6.
- HUMAN RIGHTS AND WORLD ORDER.** The Struggle for Human Rights in the United Nations. By Moses Moskowitz. Oceana Publications. Pp. xii, 239. \$3.95.
- THE GOSPEL IN DISPUTE.** The Relation of Christian Faith to Other Missionary Religions. By Edmund Pettit. Doubleday. Pp. 230. \$3.95.



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sorts and conditions

THIS department has been taking a vacation while its author was preoccupied with the activities of General Convention. "Sorts and Conditions" doesn't mix very well with Church politics.

PERHAPS that was the meaning of a dream I had one night in Miami Beach, toward the beginning of Convention — or, at least, a sidelight on its meaning. The dream was this:

OUR WHOLE *Verwandschaft* was gathered together one evening on one of those family social occasions. The women were busying themselves with preparing dinner, and the men were sitting around waiting to be called. Somebody got the brilliant idea that my son, Michael, should pretend to run away, instead of coming to dinner when called.

MICHAEL was not enthusiastic about this idea, and neither was I, but it seemed like such a good idea to all the rest of the menfolk that we agreed to go along with the gag.

SO OFF he started, edging down toward the street in the dusk. Unfortunately, not only did the womenfolk see him go, but they saw that I could see him, too. I had no choice but to chase after him and pretend to try to bring him back. So I shouted his name, and took off in his direction.

HE WAS already out of sight by the time I arrived in the street. Following my instinct about where he might go, I trotted on in the gathering darkness, shouting his name. Down the road, across fields, I went, not knowing, and not particularly caring, whether he was near or far. I was missing my dinner, too, and vastly irritated by the whole dreary pretense. Perhaps we could get together and have a conference, if we did run into each other in the dusk, and decide whether to give up the game, or at least how to aim it toward a conclusion.

I RAN ON, shouting after him, and came at last to a little creek in a meadow. If he was anywhere near, he was abiding by the original plan and resolutely refusing to answer under any and all circumstances. I tried to jump across the creek, stumbled, and fell, soaking myself in mud and water. Suddenly, I realized with horror that a little poisonous snake was at my elbow, and that in my sprawled-out position there was nothing I could do to protect myself. He sank his fangs into my arm.

THERE were no new or different shouts for me to shout. If Mike, following the conventions of our dreary imposture, had stuck by the rule of non-communication, he would continue to refuse to answer. No other help was anywhere to be found.

AND THAT was the point at which I woke up.

SUCH A DREAM has to have a moral — an anti-social sort of moral, perhaps, having to do with the snarls we get into when we compromise our own ideas of reasonable, friendly, loving behavior to fit the expectations of our associates. People can be more brainless in groups than anywhere else.

I SAID at the beginning that all this might have something to do with Church politics. We are always and everywhere being invited to offend against charity, to take up a posture of opposition and hostility toward those we love, just because it is "the thing to do" at the time. We become the servants of generalizations, and never more so than in Church groups.

THE GROUP is, of course, a part of the basic realities of life. A boy and his father are a group, and part of the wider family group. The trouble comes in when group pressures invite us to play false with truth and love in deference to some shallow or surface issue.

MORE LIKELY the dream was a dramatization of the fact that Mike is growing up. This requires his father to be in league with those who drive him toward independence, and also to be in league with those who try to keep him within the family circle.

THE MORE rewarding goal would be to be in league with Mike himself, or at least to see to it that my own communications with him always mean what they say. Then, at least, I would not be in the position of shouting "come," when I mean "go," and having no word for "come" when that is what I mean.

YET this nightmare of half-hearted flight and half-hearted pursuit has the qualities of a description of existence; the question remains after the answer is given. Let us be as real as we can, as truthful as we can, not only with our children but in all our personal relationships; not forgetting that pretense and deception and purely ritual opposition are part of the daily conventions of life in this world.

PETER DAY

PEOPLE and places

Appointments Accepted

The Rev. Dale W. Blackwell, formerly curate at the Church of the Transfiguration, New York, is now part-time assistant at the Church of the Incarnation, New York. He is in training at the American Foundation of Religion and Psychiatry, New York, and may be addressed at 3 W. Twenty-Ninth St., New York 1.

The Rev. Robert Burton, formerly rector of St. Peter's Church, Albany, Ore., is now college chaplain at Oregon State College, Corvallis, Ore. Address: 659 Adams St.

The Rev. A. Nelson Daunt, formerly rector of the Church of Prince George, Winyah, Georgetown, S. C., and All Saints', Waccamaw, is now rector of St. Paul's Church, Albany, Ga. Address: 1111 Palmyra Rd.

The Rev. Frank D. Duran, formerly rector of St. John's Church, Kansas City, Mo., is now missioner for Salina, with special care for St. Augustine's Church, Meade, Kan.

The Rev. Dr. Edward H. Eckel, who retired on November 1 as rector of Trinity Church, Tulsa, Okla., will be in charge of St. James' Church, Wagoner, Okla., through the winter.

The Rev. R. Robert Ismay, who formerly served St. Alban's Church, Silver Creek, N. Y., and its field, is now associate rector of the Church of Our Saviour, Sixteenth and Irving Sts. N. E., Washington 18, D. C. Residence: 3708 Livingston St., N. W., Washington 15.

The Rev. Henry W. Roth, who formerly served Holy Trinity Church, Janesville, Wis., is now serving the Church of St. John in the Wilderness, Elkhorn, Wis. Address: 11 S. Church St.

The Rev. John Slee, who formerly served at Fort Sill, Okla., as a chaplain in the Army, will on

November 27 become vicar of St. Alban's Church, Cushing, Okla.

The Rev. Joel C. Treadwell, formerly vicar of St. James' Church, McGregor, Texas, as well as director of a preaching station at Gatesville and part-time chaplain for the Texas State Training School for Boys, Gatesville, is now vicar of St. Thomas', Hereford, Texas, and All Saints', Canyon.

Armed Forces

Chaplain (1st Lieut.) Neunert F. Lang, formerly addressed at HQ 817th Troop Carrier Wing, APO 253, New York, may now be addressed at HQ 817th ABGRU, Box 33, APO 253, New York.

Changes of Address

The Rev. Dr. Walter P. Crossman, vicar of St. Francis' Church, Fair Oaks, Calif., formerly addressed in Sacramento, may now be addressed at Box 148, Fair Oaks.

The Rev. Richard J. Lee, who recently retired as rector of St. Luke's Church, Lincolnton, N. C., may now be addressed at 26 Marianna Dr., Lambeth, Ontario, Canada.

The Rev. Edmond T. P. Mullen, of the diocese of Long Island, formerly addressed at 29 S. Clinton Ave., Bay Shore, N. Y., may now be addressed at Southward-Ho Country Club, Bay Shore, N. Y.

The Rev. Dr. DuBose Murphy, who recently resigned as rector of Christ Church, Tuscaloosa, Ala., and retired from the active ministry because of total and permanent disability, is a patient in the U.S. Veterans Hospital, 700 S. Nineteenth St., Birmingham, Ala. The address given in the issue of November 2, 3123½ Ct. U, Ensley, Birmingham, is that of his son.

The Rev. Sidney B. Parker, of Trinity Church, Montclair, N. J., formerly addressed in East Orange, may now be addressed at 43 Gates Ave.,

Ordinations

Priests

Fond du Lac — By Bishop Brady: The Rev. Robert Angus Smith, on October 4; assistant, St. Paul's, Plymouth, Wis., and St. Boniface's, Chilton. The Rev. Raymond Atlee, on October 18; assistant, St. Andrew's, Baltimore, Md.

Depositions

Richard G. Becker, presbyter, was deposed on October 23 by Bishop DeWolfe of Long Island, acting in accordance with the provisions of Canon 64, Section 3-b, with the advice and consent of the standing committee of the diocese; renunciation of orders.

Benjamin George Collins, presbyter, was deposed on October 23 by Bishop DeWolfe of Long Island, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the advice and consent of the standing committee of the diocese; renunciation of orders.

Seminaries

The Rev. Richard Rhys Williams, rector of St. Mary and St. Jude's Church, Northeast Harbor, Maine, will on January 1 become assistant professor of Old Testament and instructor in Hebrew at Nashotah House. Fr. Williams recently completed the requirements for the degree of doctor of theology at GTS.

Births

The Rev. Harry B. Whitley and Mrs. Whitley, of St. James' Parish, Farmington, Conn., an-

ACU CYCLE OF PRAYER

November

23. Church of the Resurrection, New York City.
24. Church of the Resurrection, New York City.
25. Church of the Holy Comforter, Kenilworth, Ill.
26. Church of the Good Shepherd, East Chicago, Ind.
27. Church of the Holy Comforter, Poughkeepsie, N. Y.
28. St. Paul's, Suamico, Wis.
29. St. Peter's, Ripon, Wis.

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nounced the birth of Robert Ellsworth, their sixth child and third son, on October 30.

Laymen

Mr. John C. Cosby, who has been active in the diocese of Upper South Carolina as an editor, leader of laymen's work, and Church school teacher, is now director of the conference center of the diocese of Rhode Island.

Dr. Percy Hodgson, senior warden of Christ Church, Lonsdale, R. I., has been appointed chairman of the Episcopal Charities Board of the diocese of Rhode Island. In the same diocese, Mr. Charles Morton has been appointed chairman of the department of Church and community relations.

Marriages

Miss Margery Lu Parkes, assistant director of the Episcopal Education Center at St. Louis, Mo., was married on October 11 to the Rev. J. Norman Hall, associate secretary of the Leadership Training Division of the National Council's Department of Christian Education.

Miss Marcia Claire Roos, daughter of Col. and Mrs. Frank T. W. Roos, Wayzata, Minn., was married on October 24 to the Rev. Richard Keene Smith, rector of St. Andrew's Church, South St. Paul. After a trip to South America the couple will be at home at 3040 Holmes Ave., Minneapolis.

Other Changes

The Rev. J. Fred Hamblin, Sr., who had planned to retire as rector of St. John's Church, Newark, N. J., on November 1, will retire on April 1, 1959.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

November

- 23. Tuam, Killala and Achonry Ireland
- 24. Uganda, E. Africa: (East Buganda and Busoga); (Toro-Bunyoro); (Ruanda-Urundi); (West Buganda); (Ankole-Kigezi)
- 25. Upper Nile, E. Africa
- 26. Upper S. Carolina, U.S.A.
- 27. Utah, U.S.A.
- 28. Vermont, U.S.A.
- 29. Open

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Benjamin Walter Bonell, retired priest of the diocese of Colorado, died in Denison, Texas, on November 4.

Dr. Bonell was born in Eau Claire, Wis., in 1867. Priested in 1895, he began his ministry in Wisconsin, but devoted most of his life to churches in Colorado, in Manitou, Greeley, Windsor, and Denver. He was dean and founder of St. John's College, Greeley, from 1919 until 1941. In 1957 he retired and went to live in Galveston, Texas, with his daughter, the wife of the Rev. Lionel T. DeForest, rector of Grace Church, Galveston.

Dr. Bonell was a deputy to General Convention four times, and was the author of several religious pageants, stories, and poems.

Surviving besides Mrs. DeForest are another daughter, Mrs. Edwin Boney, and a brother, Roy Bonell. Among five surviving grandchildren are the Rev. William Edwin Boney, Jr., rector of St. Stephen's Church, Wahiawa, Oahu, Hawaii, and Mrs. D. A. Suthers, wife of the rector of St. Katherine's Church, Williamston, Mich. There are 10 great-grandchildren. Dr. Bonell's wife, the former Agnes Battelle Bailey, died in 1938.

Isaac Cate Lycett, Sr., first executive secretary of the Overseas Mission Society, died in Miami Beach, Fla., October 16, while attending General Convention.

Mr. Lycett was born in Baltimore, Md., in 1899, and was educated at Haverford College, and the Massachusetts Institute of Technology. For many years he was treasurer at St. Mark's Church, Pikesville, Md., and was a member of the Apportionment Committee of the diocese of Maryland. In 1955 he retired as president of Lycett, Inc., a Church supply house, because of illness, and was appointed field secretary of the Overseas Mission Society. Later he was appointed executive secretary. Mr. Lycett was president of the Haverford Society of Maryland, and treasurer and board member of the Pikesville Memorial Library Association.

Mr. Lycett is survived by his wife, the former Caroline Limerick; his father, Ethan Allen Lycett; one sister; and his children, Isaac Cate, Jr., Horace, and Mrs. Lloyd Felton.

The Rev. Christopher Stanley Long, retired chaplain of the mental hygiene department of the Agnews State Hos-

pital, Agnews, Calif., died at his home in Victorville, Calif., October 24.

Born in Clifton, England, in 1896, he was priested in 1920. Chaplain Long served parishes in Hawaii, Colorado, Florida, Virginia, and California. From 1922 until 1926 he was dean of St. Luke's Cathedral, Orlando, Fla., and for a number of years served as chaplain in the United States Navy. During World War I he was a lieutenant with the London Rifle Brigade. He was chaplain of the DeWitt Street Hospital, Auburn, Calif., from 1952 until 1953, when he became chaplain of the Agnews State Hospital, until his retirement in 1957.

He was a member of the standing committee of the diocese of South Florida from 1922 until 1925, a deputy to General Convention in 1924, and the author of several books, including *Revolution in Religion, You, and How to Find Yourself*.

Surviving besides his wife, the former Ellen Gwendoline Erskine, are a son, John Long, and a daughter who is a movie actress and uses the professional name of Audrey Long.

The Rev. Elliot Ford Talmadge, retired priest of the diocese of Ohio, died in Roanoke, Va., October 12.

Mr. Talmadge was born in Toledo, Ohio, in 1868, and was ordained to the priesthood in 1919. He served as rector of Trinity Parish, Toledo, from 1922 until 1927, and was locum tenens of St. Mark's parish, Toledo, from 1931 until 1934, when he retired. Since that time he had been rector emeritus of St. Mark's, and also of Trinity Parish.

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Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS'

West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN

Rev. Greg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

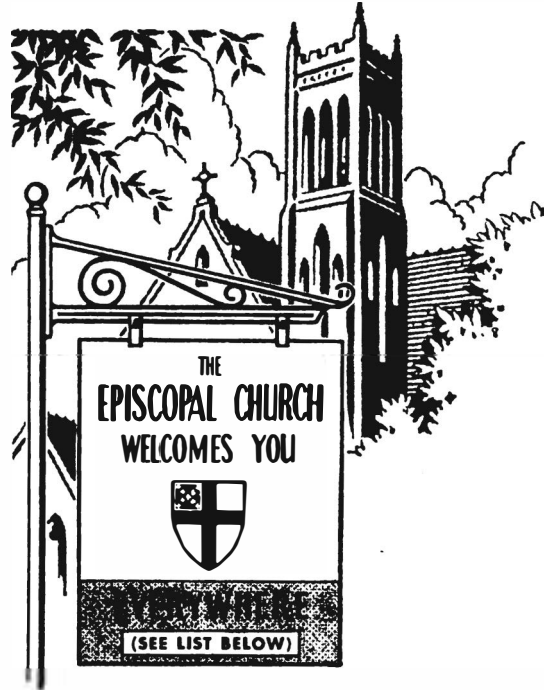
5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays



NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wandt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

MUSKOGEE, OKLA.

6th & Court St.
GRACE
Rev. J. L. B. Williams, r
Sun 8, 10; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

CENTRAL AMERICA

SAN JOSE, COSTA RICA

GOOD SHEPHERD Rev. John B. Kelley
1 Blok. So. & 1/2 Blok. E. of Gran Hotel — Tel.
5902 or 7291
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;
Wed HC 9

MANAGUA, NICARAGUA

ALL SAINTS' Rev. Richard Johns
Kilometro 7 1/2 Carretera Sur — Tel. 82-30
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

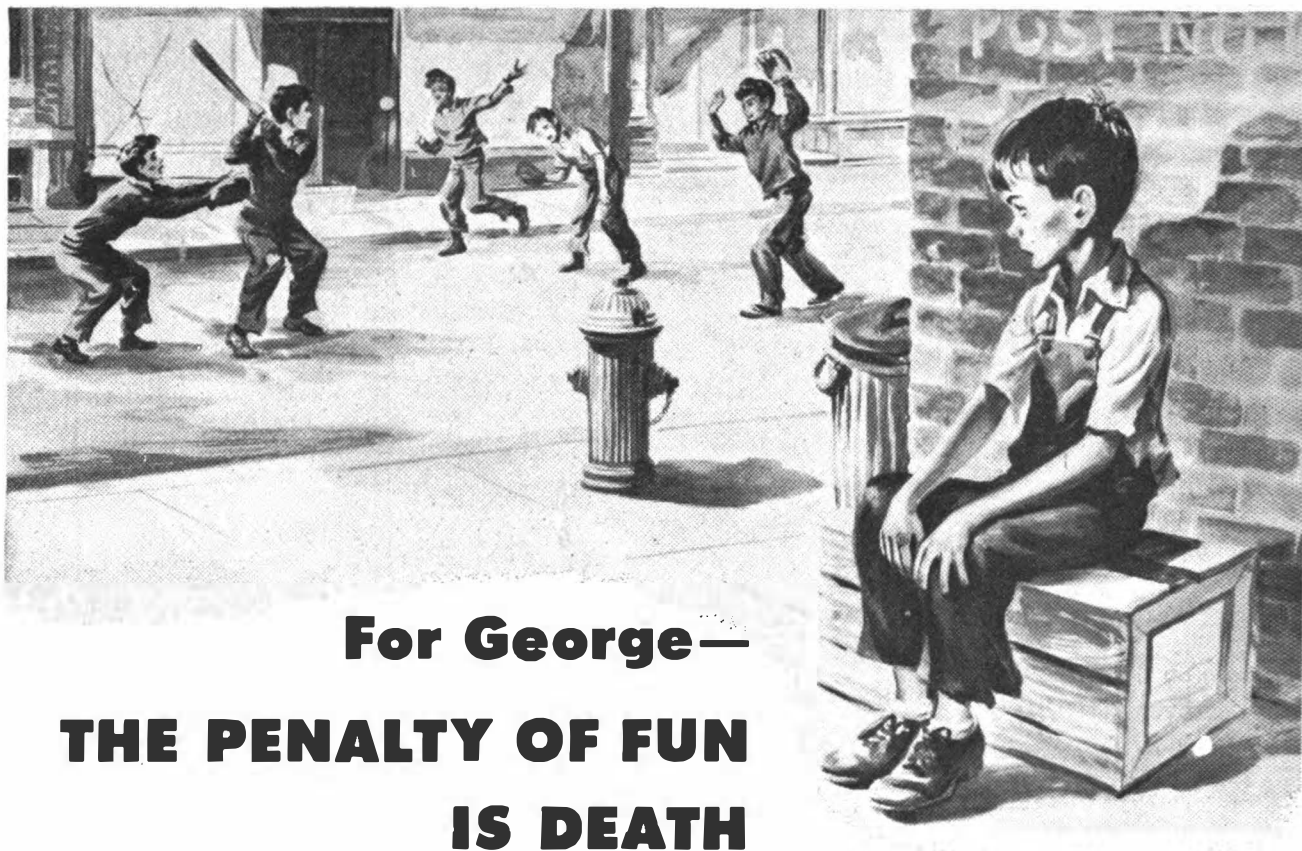
SAN SALVADOR, EL SALVADOR

ST. JOHN Rev. Jonas E. White
4a. Calle Poniente No. 7, Flor Blanca
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhofer
3-17 Seventh Avenue, Zona 9 — Tel. 9795
Sun HC 8:30 (1, 2, 3, S), HC 9:30 (1S), MP 9:30,
(2, 3, 4, 5, S); Ch S 9:30

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; r, rector; r-em, rector-emeritus; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.



For George— THE PENALTY OF FUN IS DEATH

George has a damaged heart, the clinic doctor explained. George must never run again. He must not get excited. He must not tire himself.

This is a terrible handicap for any child, but for George it is especially difficult. George lives in a filthy tenement hemmed in by garbage-strewn streets. He rarely has enough to eat.

- \$15.00** provides for one handicapped child
- \$25.00** provides for one severely handicapped child requiring special care
- \$ 5.00** feeds two children for a weekend

CHRISTIAN HERALD CHILDREN'S HOME
BUSINESS OFFICE: 27 EAST 39th STREET, ROOM 561
NEW YORK 16, N. Y.

Yes, I want to help some poor afflicted child go to Mont Lawn this fall or winter. I enclose my gift of

\$.....

(NOTE: Christian Herald Children's Home is a completely non-profit organization. Your contribution is deductible on your income tax return.)

NAME.....

ADDRESS.....

CITY.....ZONE...STATE.....

George is left alone most of the day because both his parents must work to make ends meet. There is no money for special care. But if George is to have a happy, useful life he must have help. And his best chance is at Mont Lawn, the hilltop haven for poor handicapped children.

George can come to Mont Lawn this fall or winter. There a trained staff will show him things to do with his hands and his mind. He will discover a new world of crisp, clean sheets, plenty of good food, and love. George will be part of a group of handicapped children—some crippled, or palsied, others blind or shackled by heart disease. Together the children will learn games and handcrafts. They will gather around a roaring log fire to hear stories of faith and inspiration. They will attend church together to kindle the faith they so desperately need. When George returns home, he will have new outlets to replace the active play he is forbidden . . . and a new vision for the years ahead.

George needs Mont Lawn and Mont Lawn wants George. You can help give him this life-saving chance. Your contribution to Mont Lawn now will help keep the doors open this fall and winter. Please open your heart to handicapped children from the slums. Any amount you send—large or small—will help.