DUPLICATE

JANUARY 10, 1957 The WITNESS



NEW JERSEY ORDAINS RECORD NUMBER

Left to right, front row: The Rev. Messrs. Carter, Salmon, Scholl, Preller, Tucker and Wandall. Back row: The Rev. Canon Rodgers, the Rev. Messrs. Barrett, Stowe, Kirk, Bishop Banyard, MacLeod, Hayman and Hybel.

SO YOU'RE CALLING A RECTOR!

5841-5-10

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF SI. JOHN THE DIVINE 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holv Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Even e.g. 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Com-munion, 12. Wednesdays: Healing Serv-ice, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street 8 and 9:30 a.m. Holy Communion, 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music. Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City Rev. James A. Paul, D.D., Rector Sundays: Holv Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

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MOUNT SAINT ALBAN The Rt. Rev. Angus Dun, Bishop The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holv Communion; 11, ser. (generally with MP, Lit or pro-cession) (1, S. HC); 4, Ev. Week-davs: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S 13 Vick Park B ROCHESTER, N. Y. The Rev. George L. Cadigan, Rector The Rev. Frederick P. Taft. Assistant The Rev. Edward W. Milis, Assistant Sunday: 8, 9:20 and 11. Holy Days: 11; Fri. 7.

ST. JAMES' 117 N. Lafavette South Bend. Ind.

The Rev. Robert F. Royster, Rector Sunday: 8, 9:15, 11, Tues.: Holy Com munion, 8:15, Thursday, Holy Com-munion, 9:30, Friday, Holy Com-munion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE 23 Avenue George V Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail Student and Artists Center The Rt. Rev. Stephen Keeler, Bishop The Very Rev. Sturgis Lee Riddle, Dean "A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing Sunday: 9 and 11 a.m., 7:30 p.m. Weckdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m. Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL CHARST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.
Sundav: 8 and 10:10 a.m., Holv Communion: 9:30, Church School; 11
a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdavs: Holv Communion, Mon. 12
noon: Tues., Fri. and Sat., 8: Wed., 11: Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL SAN ANTONIO, TEXAS Gravson and Willow Sts. Rev. James Joseph, Rector 7:30 Holy Eu.; 9:00 Par. Com.; Sarvice

Ved. and Holv Davs, 10 a.m. Holv Eu. 5130 Holv Eu.; 9:00 Par. Com.; 11:00 Service. Ved. and Holv Davs, 10 a.m. Holv Eu. Saturdav - Sacrament of Forgive-ness 11:30 to 1 p.m.

SERVICES In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS. Rev. Gardiner M. Day, Rector Rev. Frederic B. Kellogg, Chaplain Sunday Services: 8, 9, 10 and 11 a.m. Weekdays: Wednesday, 8 and 11 a.m. Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL Denver, Colorado Verv Rev. Paul Roberts, Dean Rev. Harry Watts, Canon Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals. Weekdays: Holy Communion, Wednes-day, 7:15; Thursday, 10:30. Holy Days: Holy Communion, 10:30.

CHRIST CHURCH INDIANAPOLIS, IND. Monument Circle, Downtown w. John P. Craine, D.D., Rector Rev. Messrs. F. P. Williams, E. L. Conner Rev.

E. L. Conner Sun: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11. Weekdaws: H.C. daily 8, ex. Wed and Fri. 7; H.D. 12:05. Noonday Provers 12:05. Office hours daily by appointment.

TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector Sunday Services 8, 9:30 and 11 a.m.

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CHURCH OF THE INCARNATION 3966 McKinley Avenue Dallas 4, Texas

DALLAS 4, TEXAS The Rev. Edward E. Tate, Rector The Rev. Donald C. Smith, Associate The Rev. J. W. W. Mahan, Assistant The Rev. J. M. Washington, Assistant Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI The Rev. A. Francis Sant, Rector The Rev. Alfred Mattes, Minister of Education The Rev. Dorald Stauffer, Asst. and College Chaplain Sundaws 9, 9:30, 11, a, m., High

Sundavs: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean Canon Mitchell Haddad; The Rev. J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri, Sat., H.C. 12:05: Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05. 12:05.

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The WITNESS FOR CHRIST AND HIS CHURCH

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JANUARY 10, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week =

Bishop Reeves Risks Life Bishop Richard Ambrose killer

* Bishop Richard Ambrose killed but several persons were Reeves of Johannesburg risked Topolice bullets to play the peacemaker's role when shooting Emarred the resumption of a Emagistrate's inquiry into Streason charges against 152 persons.

The defendants, who include Permission white Methodist minister



Bishop Reeves

Defies Buncos Bend two Negro Anglican Celergymen, are accused of binked with groups op-S being linked with groups op-posing South Africa's apar-

theid laws. The shooting started when police tried to disperse a crowd of several hundred Non-Europeans gathered outside the drill hall of the local military headquarters where the hearing was being held.

Apparently irked because their orders were not obeyed fast enough, the police drew batons and pistols and charged the crowd. When the Negroes began throwing stones, the police opened fire. No one was

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wounded, including European onlookers.

During the melee, Bishop Reeves moved calmly and quietly between the police and Africans, urging the latter to disperse before any further harm should befall them. He was a conspicuous figure in his black and purple garb as he assured the angry Africans of his fullest sympathy both for them and their fellow Africans cn trial.

The bishop's unruffled demeanor did much to calm the excited crowd. In the midst of dodging batons and bullets, he was overhead remarking to a friend he encountered: "Isn't this dreadful? Oh, thank you for your Christmas card."

Bishop Reeves minced no words when he tackled Col. Piet Grobler, deputy commissioner of police, to complain of the shooting. The colonel had been in charge at the scene and angrily ordered his men to "stop that shooting." Afterwards he lined up the officers to check on the ammunition used. Twenty men admitted shooting, but not without orders.

The shooting came after J. C. Van Niererk, the public prosecutor, had told Magistrate Frederick Wessels that the case against the defendants arose out of "certain associations which are known as the national liberation move-

ment." He read several documents, including resolutions to put down Fascism and to destroy "Tottering palaces of imperialism."

The clergy defendants are the Rev. Douglas Chadwick Thompson, well-known Methodist leader, and the Revs. James Calata and R. W. S. Gawe, the latter a former regional chairman of the African National Congress.

Mr. Thompson was allowed bail, but forbidden to preach in his church without previcusly submitting copies of his sermons for police approval.

Bishop Reeves announced that a people's defense fund he had started was expected to ensure that all the accused would be released on bail.

Bishop Reeves also attended the opening of the preliminary magistrate's inquiry.

He was nearly mobbed by enthusiastic, grateful Africans as he left the hall where the inquiry opened. Accompanied by two clergymen, he eluded the crowd by going through the cathedral grounds and thence to the offices of the Anglican diocese. Twenty-five European reporters and radio commentators were on hand to cover the proceedings, in addition to local newsmen. Outside the hall, some 5,000 Negroes kept up a steady chant of "Nkosi Sikeleli Afrika" (God Bless Africa).

Chief defense counsel is Gerald Gardiner, Q. C., of London, England, who was briefed on behalf of several overseas legal and other associations, including Christian Action, of which he is a member. Christian Action is an interdenominatio-al organization of clergymen and laymen that seeks to inject religious principles into national and international life.

Contributions to the defense fund, marked Africa Fund, and sent to The Witness, Tunkhannock, Pa., will reach Bishop Reeves through Canon John Collins, head of Christian Action.

Dead Sea Scrolls Discovery Requires Bible Revision

★ Discovery of the Dead Sea scrolls will make necessary extensive revision of all editions of the Old Testament, Dr. J. Philip Hyatt, president of the Biblical Literature Society, declared. Hyatt, who is acting



Dean Johnson Heads Biblical Society

dean of the Vanderbilt University Divinity School, made this prediction in an address to the society's meeting in New York.

"Previously it has been difficult for scholars to study Judaism before 70 A. D.," he said. "Now we have available materials which are clearly pre-70 A. D."

He also said information on Christian backgrounds revealed in the scrolls will make Four it possible "to place more books of the New Testament, and thus more of the basic Christian ideas, upon Palestinian soil rather than upon the soil of Diaspora (Dispersion) Judaism."

He said the manuscripts showed that Jews in Palestine about the time of Christ had been to a greater extent than previously thought "seriously influenced by non-Hebraic sources, either Iranian or Hellenistic or both."

Existence of communities of Essenes, as described in the Dead Sea scrolls, he continued, makes it "more probable that Jesus consciously sought to organize a community of his disciples and followers."

Hyatt said "there should be no question now as to the genuineness of" the scrolls found in the Qumran caves in the Judean desert in 1947.

"The question of the general date of the . . . Dead Sea manuscripts," he said, "should no longer be a matter for serious debate. They date from some time in the second century B. C. to approximately 70 A. D. for Qumran . . . and down to 135 A. D. for Murabbaat."

More than 40 papers covering significant research and study in both the Old and New Testaments were presented at the meeting.

Dean Sherman E. Johnson,

Church Divinity School of the Pacific, Berkeley, Calif., was elected 1957 president.

Young Lecturer

The Old Testament city of Gibeon, unearthed in Jordan this past summer by American archaeologists, came in dramatic fashion to the attention of worshippers at the family service of St. Alban's, Albany, California, on a recent Sunday.

David Johnson, thirteenyear-old son of Dean and Mrs. Johnson, who had accompanied his parents on the expedition, addressed the congregation. He answered questions put to him by the rector, the Rev. John Blacklidge.

During the summer David lived with his parents in Jerusalem. "A number of times I rode with them in a jeep to the site of the 'dig,' " he said. This was located at the Arab village of el-Jib, eight miles north of Jerusalem. David witnessed the archaeologists and the native workmen toiling in the sun. "When it got too hot," he said, "I could go into the tunnel and cool off."

This tunnel, 170 feet in length, was mostly cut through solid rock and was built to give protected access to a spring so that the residents of Gibeon could always have a water supply safe from capture, even if besieged by enemies.

Other major finds were the large pool, inside the wall, probably used for storage and holding possibly 200,000 gallons of water, and the jar handles. "These jar handles," said David, "with the name 'Gibeon' scratched into them in ancient Hebrew script, served to identify the place as the Gibeon of Bible times."

"Such discoveries as these," said David, "show us that the Bible is true."

At the dig David met and talked with Arab children. "Yes, they speak English," he said.

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During the time that he spent in Jerusalem David wandered freely about his section of the city. "Nobody bothered me; I could take pictures whenever I wanted to and I could talk with the people, most of whom spoke English."

When asked by the rector of St. Alban's: "Were you near

any of the fighting?" he replied: "Well, we could hear shooting going on." The expedition left Jordan for the United States before the recent large-scale outbreak of hostilities there.

Asked: "Do you think that you might become an archaeologist?" the junior-highschool pupil replied: "I think that I might become an architect."

Experiments In Urban Areas Made Possible By Grant

★ The Episcopal Church has by received a grant of \$182,500 to further its work for urban industrial areas.

In announcing the grant from the Lilly Endowment of Indianapolis, the Presiding Bishop said the money would be used to set up programs of cooperation and study between seminaries and urban industrial parishes.

Various clergymen, and the Church itself at General Convention last year, voiced concern for the lack of sufficient ministry to industrial workers. One b i s h o p, for example, warned that too many of the denomination's d o w n t o w n churches "are trying to live the placid English rural parish life of the Eighteen-nineties" in our bustling present-day American life."

In recognition of such criticism the Church two years ago set up sixteen parishes and missions as centers to develop programs of ministry to industrial areas. The effort is to make each church minister to its neighborhood and include in its congregation a crosssection of that neighborhood.

Under the new grant, a fiveyear program will be started next fall under which a professor in each of the seminaries will receive quarterly reports

from all the urban centers. He will share these reports with students and forward comments and criticisms to the division of urban industrial Church work.

Thus there will be a simultaneous, integrated attack on both theological and parish levels upon the problem. Theological students will be better equipped to cope with these areas, which some churchmen feel are a "missionary frontier" that the Church has not sufficiently explored.

The bulk of the new grant will be divided among the seminaries to develop their urban industrial programs as they see fit. In addition, three or four more churches will be developed as program centers for urban industrial church work. Money from the Lilly grant will not be used for this.

The Lilly Endowment was established in 1937 by a group of philanthropists as an independent corporation to promote and support religious, educational or charitable programs.

PROBATION OFFICER ORDAINED A PRIEST

 \star A probation officer was ordained an Episcopal priest, at St. John's, along with two businessmen and a teacher

who became deacons. Bishop Donald H. V. Hallock of the Milwaukee diocese officiated.

The Rev. W. F. Renzel was a motorcycle cop and deputy sheriff of Milwaukee county for five years before he became a probation officer in the district and municipal court probation department. He has been a probation officer for 26 years.

He was attending Christmas services in St. John's 12 years ago when an elderly priest faltered while administering communion to 300 parishioners. He remarked to his wife on leaving the church that the priest was overworked. "Maybe there is something I can do to help," he said.

He began his studies under the canon which provides that men over 32 who are trained and experienced in a profession may qualify for the diaconate. He was ordained a deacon in 1954 and became an assistant at St. John's.

He will continue as assistant and as a probation officer until he is called for full-time service in the Church. He hopes to become an institutional chaplain.

DETROIT RECTOR TAKES NEW POST

★ The Rev. John T. Walker, rector of St. Mary's, Detroit, has accepted a position as teacher at St. Paul's School, Concord, N. H, commencing in September.

He graduated from Virginia Seminary in 1954, the first Negro to do so in the 124 years of the school. His present parish is interracial with 80 percent of its members white.

NAMED PROFESSOR AT NASHOTAH

★ The Rev. John K. Mount Jr., formerly rector of Severn Parish, Maryland, is now assistant professor of pastoral theology at Nashotah House.

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Hungarian Reformed Church Is Reorganized

★ The council of the general synod of the Hungarian Reformed Church voted at a closed session to re-establish the former Cis-Tiscian Church district in Northern Hungary. This will increase the Reformed bishoprics to five.

The council ordered elections held to fill the office of bishop and to choose Church officials. It expressed the wish that the new district take steps to reopen the Reformed College at Sarospatak closed by a former Communist regime.

Meanwhile, the council ordered the presidency of the Danubian District to investigate the circumstances of Albert Bereczky's resignation as bishop of the district following the anti-Soviet uprising last October, to determine whether it was legal or not.

The Church leaders took this action when a letter was read from Bishop Bereczky, who is in a hospital recovering from a serious illness, complaining that he had been forced to resign by an extraordinary assembly of 160 clergy representatives late in October. The same group had forced the resignation of Bishop John Peter of the Trans Tiscian district. Bishop Peter has insisted that his resignation will be final only when accepted by the Church district. Both bishops had been branded by the assembly as puppets of the former Communist regimes. The assembly also had restored Dr. Ladislaus Ravasz to his post as Bishop of the Danubian District and ministerial president of the Church. He had resigned these posts under Communist pressure in 1948.

The council met under the

chairmanship of B is hop Elemer Gyorgy of the Trans-Danubian district. It issued a statement hailing the assurance given by the state office for Church affairs that the government of Janos Kadar would stand by provisions of the Hungarian constitution guaranteeing freedom of religion.

In this connection, however, the Council pointed out that some of the requirements of the agreement made between the Church and the government in 1948 had not been met by the state authorities and must now be fulfilled.

A later report from Budapest stated that Bishop Peter, who was a delegate to the Assembly of the World Council of Churches in Evanston, had been named president of the Cultural Relations Institute by the government.

The report also said that the state office for Church affairs has been abolished by the government, the new agency apparently taking over its functions.

WEST AFRICAN CHURCHES GET AUTONOMY

★ Anglican churches in West Africa have been granted autonomy by the Church of England and will now constitute a full provincial synod with three Houses; bishops, clergy and laity.

The Province was inaugurated here in 1951, with the consent of the Archbishop of Canterbury. At that time the diocesan bishops of five West African dioceses, holding mission from the See of Canterbury, united in the province of West Africa.

The Archbishop said then that he would retain certain powers over the province until it became a full provincial synod. "Thereafter," he said, "the province will be entirely responsible for its future ordering."

SOCIAL SECURITY DEADLINE

 \star April 15, 1957 is the deadline for clergy who wish social security coverage. Most of those desiring coverage signed up when they filed their income tax last year. There is still this last chance. Those who do not elect coverage will not be eligible after this date, the only exception being newly-ordained ministers who have two years following their ordination in which to ask for coverage.

DOSSAL DEDICATED AT EPIPHANY

★ A dossal was dedicated last Sunday by the Rev. Hugh McCandless at the Epiphany, New York. It is a memorial to Grace Lindley, for many years the head of the national Auxiliary, and her sister, Alice Lindley.

CHARLES SMITH NAMED ACTING DEAN

★ Prof. Charles W. F. Smith of the faculty of Episcopal Theological School, Cambridge, has been named acting dean. He joined the faculty in 1951. He had previously been rector of St. Andrew's, Wellesley, Mass.

LONG ISLAND HAS NEW DEAN

★ The Rev. Harold F. Lemoine, formerly rector of St. Joseph's, Queens Village, N. Y., is the new dean of the Cathedral of the Incarnation, Garden City, N. Y.

BISHOP LEWIS GUEST OF HONOLULU

★ Bishop William Lewis of Nevada is to be the headliner at the convocation of Honolulu, February 8-14.

EDITORIALS

Porgy and Bess

TESUS did not say that we should do good to our neighbor; but that we should love him. It is hard to tell whether the great judgement-scene of Matthew 25.31-46 is really Jesus' own words or not: but if it is, we may be sure that he does not mean the bare act of feeding the hungry or visiting the sick; but the act as a revelation of a state of heart. Without that state of heart charity is if anything an insult; it may heal a physical hurt but creates a deeper moral one.

Jerome, the translator of the Bible into Latin, has the official status of saint; but it is universally recognized that he was an illtempered saint. He had a great love of pagan Latin literature, but also felt guilty about that love; so that once he had a dream, in which Christ accused him, "Are you a Ciceronian or a Christian?" We still possess manuscripts written before Jerome's time with anonymous translations of the Gospels into Latin; and we can see why literary men like Jerome and Augustine felt ashamed of the crude unpolished Latin of those sacred books. Jerome also knew enough Greek to recognize that the Gospels were written originally in thoroughly unclassical style. Jerome's own revision of earlier translations is felt by many the moderns to be a great stylistic achievement; but it is probable that in Jerome's own mind all his life there was an uneasy consciousness that his religion fell short of his standards of culture.

Now this is a very unfortunate feeling to have towards the Gospel. For if the Gospels really were inept literary works, we do not see how it could possibly be maintained that the religion which they represent is true. In fact, Chronicles and II Peter (to consider only religious books in our Bibles) are ineptly written, false history, and bad religion. To the extent that you are ashamed of the Gospels, you do not really believe in them; and you can only cover up that lack of belief by spurious antiintellectualism or by hypocrisy.

The trouble was in fact that Jerome was not enough of a classicist, although the fault is that of his age as a whole. A deeper under-

showed him that Cicero was a remarkably persuasive dealer in second-hand images and philosophical ideas. And the original sources from which Cicero ultimately drew, Greek tragedy and Plato's earlier dialogues, themselves were transformations of a strictly folk art of the harvest song and the stage mime respectively. Aeschylus and Plato took those popular dramatic forms and infused into them the deepest religious insights of Hellas; their work was so enduring just because it was so firmly rooted in the soil of Attica.

standing of the ancient world would have

And then a deeper understanding of the Gospels would recognize in them-particularly in Mark's-the same dramatic folk-pattern of victory springing from defeat as in the Oresteia or the Phaedo; and the religious insight digs far beneath even that of Hellas. Only the language of the Gospels is not classical, but a universalised and gramatically broken-down Business Greek. Yet a prophet even of Jerome's time might have seen a morethan-Hellenic promise in that very proletarian origin. For that uncultivated street-idiom has in translation become the cornerstone of at least three great literatures-medieval Latin, German, and English; and its themes have supported at least two supreme poets, Dante and Shakespeare.

We are forced in spite of ourselves to inject a political note: for when we speak of the "proletarian origin" of the Gospels, we are inevitably accused of making Christianity speak with a Marxist voice. But this accusation in fact only illustrates the bankruptcy of contemporary Christian thought; because it proves that only Marxism provides an adequate vocabulary today to express a fundamental Christian truth. You cannot say that Christianity had a "democratic origin": the Sadducees or the Herods or the Procurators or the Prestorian Prefects back at Rome who apthe Procurators did not conduct pointed referenda to see if the Galileans wanted to be taxed.

Marx, that strange German spider sitting in the reading-room of the British Museum,

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e said ntirel uture only making trips up to Manchester to see the Industrial Revolution at first hand, was the only modern mind to see with sufficient intellect and passion that the interests of the rich do not usually coincide with those of the poor, but that the future is with the poor. He did not invent those insights; St. Luke sets them out quite clearly in the Magnificat: and if no wiser man than Marx has arisen to correct his faults (which are many and great—much more so the faults of those who call themselves his successors!) and to reform his vocabulary, that is our fault, not Marx's.

America's Galilee

 $W^{ ext{E}}$ VENTURED once to suggest in these columns that the most natural prediction to be made from a reading of the Bible would be that the future of American Christianity lay, if anywhere, with the Negro. The future is not so determined that you could make this prediction absolutely, for a number of things might spoil it: the Negro might fail in his vocation, so that American Christianity would have no future; or the white race might repent. But if one had to make a prediction, this would be the most reasonable one to make. America, let us face it, in most moods is very like Israel, very conscious of being a people chosen to ride the crest of the wave of progress. Well we all know what happened to the capital of Israel in 70 AD. The part of Israel from which new life appeared was the poorest, least cultured, most downtrodden-and the part where "miscegenation" had been going on longest, ever since the Babylonian deportation and resettlement of 586 B.C. America's Galilee stretches somewhere between Alabama and Clinton, Tennessee.

It will then not do at all to extend the Negro a helping hand: the South has Jesus' word for it—we must become nigger-lovers. This will often, as we have noted before, mean "love" in the usual physical sense of the word; and more than that, it must at all times and places mean "love" in Jesus' sense of the word. Simply because the Negro, through no merit of his own, happens to be the person in whom the Christ is most likely to be manifested, the person who needs our love most, and through whom our love of neighbor is most likely to become love of God.

But likewise it will not do to hold this as an abstract dogma; it will in fact be a false dogma unless it turns out upon closer examination that the Negro reflects more accurately than other people the essential lineaments of humanity.

This has been a very long prelude to a piece of musical criticism, a task for which above all others we feel ourselves markedly incompetent; we have only a shadowy idea of the difference between sharps and flats; nevertheless we hear what we hear, and hope that the musically literate will be able to correct or extend our impressions.

Singing at Work

THE Elizabethans and Tudors in general sang, but not the Puritans (your editor naturally included); you might as well have gone around Plymouth colony kissing your wife in public as singing. Anglo-Saxon America was not wholly peopled by Puritans, and authentic English ballads have been preserved in the Alleghenies, the Ozarks, and the Great Plains; but by and large New England has laid her prosy finger on the continent's lips. But even prose suffers where there is no music. American Puritanism has been able on occasion to see its own terrible pride, the tragedy which always comes from that pride, and even sometimes a hint of redemption; but it has never been able to embody that understanding in a classic form or a lucid language.

We take three great Puritan books almost at random—"The Scarlet Letter", "Moby-Dick", and Mr. Faulkner's "Intruder in the Dust". They speak the truth, and very near the whole truth, but they do not sing it; their outline is blurred, and their style is, in very different ways, tortured, laborious, and perverse.

In contrast, the Negro has always sung at his work, of which we may say he has been given an awful lot to do. What did he sing about? We read a review of a scholarly study, we forget where, which showed that "home" in the ante-bellum spirituals very often had the connotation of "Canada" or "Africa"; that "salvation" meant "escape"-perhaps even the sweet chariot was the underground railway! We had never thought of this, but on reflection it is as obvious as that Isaiah 40 refers on the surface to the Jewish exiles' longing to be freed from the yoke of Babylon. But nobody doubts that the prophet intends the idea of physical release to be the symbol of every other sort of release; and so equally with the Negro.

And so the Negro is the one person in America who has had no reason for false pride;

whose speech has been musical; and whose music has spoken quite plainly the words of Everyman's heart, if everyman would only let his heart be free to speak. In consequence the speech and music of the Negro has conquered America: just as it is fashionable even for the Southern aristocrat's daughter to let the sun turn her skin to something approaching the Our most musical of dialects, Negro's color. the Southern, beyond any contradiction has gotten that way by unconscious absorption of African rhythms. The spiritual is America's only real contribution to religious music; and the great New Orleans tradition of jazz and the blues, where first Negro and white musicians came together, dominates popular music completely.

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More than that, it dominates the only fully serious American musician who has ever really spoken to this record-listener's ear, Gershwin. And in what is, so far as we know, Gershwin's great work, "Porgy and Bess", all these strands of the Negro influence are fused together. For the libretto is based on the life of real fishermen in Charleston, South Carolina; the arias and duets are adaptations of Negro lovesongs, blues, spirituals, working-songs etc; and Gershwin's basic idiom is a highly sophisticated version of the syncopated style which itself, by a much more roundabout route, comes from the Negro also.

And whether we like it or not, for all the world "Porgy and Bess" is the one American opera, as its recent triumphal tour of Europe and Russia made plain; and in fact we do not know of any work with such pronounced proletarian roots which matches it either in classic form or dramatic force. That Porgy is a cripple lets him stand for a whole race who cannot go where they want, like the paralytic of the Gospels; at the same time it forces all the action to revolve around him, like the immobility of Prometheus. And in the finale, when Bess finally seems to have left him for good, the economical device of the goat pulling Porgy's cart offstage has the effect of a triumph; for Porgy is now not so much looking for Bess as for the Heavenly Promised Land.

Stephen Foster one feels today is condescending; "Green Pastures" is infinitely condescending: but for lots of us Gershwin's melodies are the name for the thing. What motivates the plot are the important things, birth, love, death, and picnics: and in thousands of American homes "Summertime" is

the real lullaby, and "Bess you is my woman Biblical echoes are now" the real lovesong. persistent and genuine: the splendid fun of "It Aint Necessarily So" (with its perceptive treatment of the bulrush-story as a birththe unconscious reminiscences of image); "summertime an wintertime an mornintime an evenintime"; and the frightening intensity of the requiem, "Jesus is walking on de water".

Deeply Rooted

LL this is not merely to say that the Negro A is a nice guy after all who is worth our To take a single example, we cultivation. know nowhere else in the contemporary world where the fact of miracle is so taken for granted, and the wonder and terror of it allowed so to emerge as in "Jesus is walkin on de water". There is something hot-house and calculated about modern Catholic miracles; one feels that they were designed by a skilful bishop for the edification of the people: but after the shipwreck the chorus of inhabitants of Catfish Row simply see Jesus and tell you about it.

We don't believe that miracles like that happen, and have to get at the meaning of the story via symbolism and myth and so forth, which is OK and necessary: but unless we know some unreflective people who accept it directly, we have no way to see miracle as the Apostles saw it. And so in general: the most valuable exegesis of the Gospels we can read is the lives of people who live as nearly as possible in the same circumstances as the Apostles.

"Porgy" then in many respects is as satisfactory art as America has produced: it is highly sophisticated, but only because it is deeply rooted in Negro culture. But the art cf a nation is the mirror in which, if anywhere, it will see itself.

It is not merely the case then that to know the worst that is in us we must look at ourselves through the Negro's eyes: in a very real way we will only see the best that is in us in him, or not at all.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS - Tunkhannock, Pa.

Nine

THE WITNESS - JANUARY 10, 1957

SO YOU'RE CALLING A RECTOR!

 $B^{\rm ECAUSE}$ you will soon be welcoming a new rector I want to talk with you about the responsibility the Church has to her clergy. You are the Church, God's family, and you have a responsibility to your ministers, particularly to your new pastor.

Your first responsibility is to know that he is a human being. This knowledge comes hard for some people. David MacLennan, until recently professor of homiletics at Yale Divinity School, writes, "By a kind of perverse compliment many people expect the minister to have the sermonic skill of a Fosdick, the oratorical power of a Churchill, the personal charm of a movie hero, the psychological insight of a Weatherhead, the organizing and administrative ability of an Eisenhower, the wisdom of Socrates, and the patience of Job! In addition he may be required to be the oiler of creaking ecclesiastical machinery, the office boy for an official board, and the dispenser of sweetness and harmony to members of rival groups of devoted church women."

I do not know your rector-elect, but I wager he will not be all these things. Before he comes you had better make up your minds that while you will be welcoming a person with unusual ability, he is nonetheless a human being who will sometimes falter and stumble. I suppose that a natural reaction to the recent article in Life magazine on "Why Ministers Crack Up," was expressed by one man who said, "If ministers crack-up it is a sure sign that their faith is weak or their gospel impotent."

This is nonsensical. It suggests that clergy are different from other people. If I were to tell you that because I am a priest, because I wear a round collar I am different from and better than you, you would angrily protest. But if you say it, does it make it right? I want to go on record in defense of the right of clergy to have breakdowns if they want to. Actually Life's article did not impress me very much. I am confident that clergy are not collapsing faster than men in the professions. This is a tough life for all of us and generally speaking a man who is going to crack up will do it wherever he is, whether in the ministry By Robert N. Back Rector of St. Peter's, Clenside, Pa.

or in law. But what does impress me is that people do not think clergy have a right to crack-up, that somehow they are different.

Clergy are human beings. They are involved in the same life-struggle with the rest of mankind. Some wag has said that life is like a football game where the men are on the field fighting and the clergy are up in the stands explaining the plays to the women. This is a revival of the ancient calumny that there are three sexes: male, female, and clergy.

The only time many people will admit that the clergy are human is when it is to their advantage. When the ministry speaks out in a clear, strong voice on some issue, and the people squirm in guilt and discomfort, they try to wriggle out by saying, "why should we listen to them; they are only human like the rest of us." But let the clergy make mistakes and listen to the same people say, "ministers shouldn't act like us; they're supposed to be different."

It is very important that you know your clergy to be human. It will save you from disillusionment. Your clergy will not satisfy the demands in every particular you make on them. Some clergy are excellent administrators, some skillful preachers, some helpful pastors. The ministry covers a vast area and no one man is thoroughly competent in every segment of it. Do not expect him to be.

Furthermore, your rector will sometimes be wrong. Why is it that people get angry with their rector and do not come to church? It is because they are not mature enough to recognize their rector is a human being, that he sometimes will say the wrong word and do the wrong thing. Because they expect their rector to be perfect they cannot forgive him.

Recently on a funeral my driver was telling me of a clergyman who had soundly berated him for being late. He said "I was sorry to be late and I apologized, but a man of God should not have gotten angry about it." When I suggested that as he made a mistake of being late, and the clergyman made a mistake by getting angry, they should forgive each other. But my driver would have none of it. Men of God are not supposed to get angry. It is all

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right for the rest of mankind to have shortcomings, but not the clergy. Somehow they are different.

I suppose that people expect their clergy to be perfect because they project onto them their own desire for perfection. This is immaturity. Only as we see ourselves as needy sinners can we accept other people just as they are—even our clergy.

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Need For Forgiveness

DERHAPS a second responsibility the Church has to her clergy is to forgive them for the things they do and for the things Ethey do not do. A rector's work is never afinished. No matter how hard he works he E can never go to bed at night with the feeling he has done everything that day he set out to **2** do. He is always under pressure, and by pecessity he must constantly disappoint people. For example, in order to write this sermon I Bhad to shut myself away in my study. I told my secretary to shift phone calls to me only $\frac{1}{2}$ if she thought they were really important. In this way I was able to snatch a couple of hours each day for four days. I begged off three o parish meetings and I was short and abrupt to at least six people who phoned me in my study. During the time I was writing this sermon I Sfigure that I disappointed at least a dozen 2 people. These people can either hold it against me or they can see the problems I am up against and forgive me. Fortunately I have a parish which is understanding and forgiving so I am not concerned. But this goes on week after week in every rector's life. He has to ď when he sets out to do one thing he necessarily neglects something else. You have a responmake choices. He cannot do everything, and sibility to recognize this problem which your S rector faces, and you have a responsibility to E forgive him cons particular need. The Christian forgive him constantly for failing to meet your

The Christian life is one of continual forgiveness. We have to forgive each other for being human, for being sinful, for being wrong. The only person who dares be unforgiving is the person who never sins, who is never wrong, who is perfect. Someone has said that people should never criticize their rector unless they first pray for him. And somehow when we pray for a person we do not have the heart to criticize him. Perhaps God reminds us that we ourselves are always in need of forgiveness.

There was once a woman who was angry

with me for something I had said. She stopped coming to church. When I approached her and suggested that she was quite right for being angry, that I had said something I should not have said, that I wished she would pray for me that I would not make the same mistake again she was guite disarmed. She had expected me to defend my wrong action, to stand on some nebulous priestly pedestal, but when she saw me as I really am, a human being, sinful, in the need of the grace of God and the forgiveness of my fellows, she began to pray for me and returned to church. All of us in the Church, clergy and laity alike, need to understand with consummate thoroughness that we are always failing and disappointing each other, that it is easy to get angry, even publicans and pagans do this, but the love of God constrains us to forgive.

Need For Respect

THE third responsibility you have to your rector is to respect him, respect him because of his office, respect him for the Church's sake. I am always moved by the thought that my ministry has its roots in the ages, that I do not stand alone in time, preaching my own ideas, witnessing to some little morsel of truth I have discovered. I am part of the succession of apostles, my ministry has a history and a future. My ministry did not begin with my birth nor will it end with my death. I am part of the very ministry of Christ which is timeless. Your rector was made Christ's minister, to share the fellowship of the apostles, to participate in his life. The should be treated with respect ministrv because it is ordained of Christ. The ministry comes from the Church. It is given life and authority by the Church. Oftentimes clergy feel like politicians, always up for public censure and criticism. Some parish people think themselves ordained to the ministry of fault finding.

I heard of a parish looking for a priest with a flair for preaching. We want a great preacher, they said, but give us a servant of God, a priest of the Church with some natural endowment, and we by our prayers and love will make him a great preacher. Here is deep understanding. Preachers are made by their people. It is no accident that the great preachers of America are generally in great parishes. It is perhaps difficult to say which comes first, the preacher or the parish, but when they are observed they are observed together. Pastors are made by the wisdom and love of a people.

A quarrelsome, unhappy people will probably never have the kind of pastor they want and need. The ministry is the Church, it is made by the Church in every sense. The duty of the people is to hold up the arms of their clergy, support them, trust them, believe in them. A minister who is trusted, who knows he is trusted, does the very best kind of job he can, and God is able to have his way with such a man. When I hear people criticize their clergy, I do not doubt so much that what they say is true, I just wonder how the clergy can be any different with the kind of people they have to put up with. The people make their pastors, and if the pastor is a shoddy workman more often than not it is because his people have not loved out the best in him.

Need For Security

DEOPLE should respect and trust their ministers. They should have sufficient faith in them to let them live their own lives in the sight of God and not try to determine what their ministers should say or how their ministers should live. One of the reasons clerical salaries are so low is that people try to decide for the clergy how they shall make their sacrifice. Most parishes could easily pay their clergy good salaries, commensurate with their position in the community, in recognition of the long years of study behind them, if they really wanted to. But people say the clergy should not make more money than the members of their congregation, or they say that it is not fitting for ministers to make as much as other professional men. Why not? Parish people might be startled to discover that their clergy have consciences, that if they pay them more than they need they may actually give it to the poor or even have their wives put it on the offering plates on Sunday.

The complaint of the clergy is not that they are underpaid but that their people think they should be underpaid. The sacred ministry is of the Church and in a very profound sense the way we esteem our ministers is the reflection of the way we esteem Christ and his Church.

And, finally, the members of Christ's Church should be a source of strength to their clergy. Ministers of God should feel safe and secure in the Church and in their own parishes, secure enough to dare to speak and act the truth, secure enough to dare to make mistakes. A few critics in every parish are good tonic for any minister. They keep him on his toes, keep him from going to sleep. But a parish of critics, as Philips Brooks has said, is deadly. A parish should be strong and steady, a solid rock upon which the clergy may stand. The clergy have battles to fight beyond the bounds of the parish and unless they have a parish behind them they may not have the courage to do the things which have to be done and say the things which have to be said.

A great Scottish preacher, James Black, tells delightfully of how he changed the manner of his sermon preparation and delivery. He had been trained to write and read a manuscript but decided that for his own development he would learn to preach with only notes. He writes of the first few times he preached without a manuscript, "I left out a dozen things I should have said. I chased elusive adjectives about like hunted hares. I started sentences and left them hanging in air like drifting parachutes. I said things for which I sweated afterwards on a sleepless Sunday night as I recalled the follies of the day."

But then he says, like a great Te Deum, "through it all, as a rock for my slipping feet, was the sublime tolerance of my great congregation."

When a rector can say of his people that they are a rock for his slipping feet, he has paid the highest compliment a shepherd can ever pay the members of Christ's flock. Will your new rector say this of you?

O God pour thy spirit upon thy Church. Give to us deeper consecration, more steadfast purpose, and increase of faith and of courage. Help us to be thy faithful servants and disciples; through Jesus Christ our Lord. Amen.

> A sermon preached at St. Paul's Church, Chestnut Hill, Philadelphia.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 1st Sunday after Epiphany St. Luke 2:41-52

"I must be about my Father's business."

The Epiphany Gospels unfold a succession of scenes which reveal Jesus' inner growth toward that maturity of character which people recognize as the reality of their hopes and ideals. This episode of the boy Jesus in the temple illustrates the basic trait which described his years of childhood, adolescence and early manhood. Already at the age of twelve he had a sense of direction and purpose, and this made possibe his increasing "in wisdom and stature, and in favour with God and man" (v.52).

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This was not the first time Jesus had been His parents had had the in the temple. custom of making an annual pilgrimage to Jerusalem. The age of twelve is mentioned because that was the time when a boy was made a Son of the Law (Bar Mizvith) and became an adult member of the congregation. So, this particular journey was made presumably in connection with this confirmation of Jesus. It was a turning point in his young life. He had had the help not only of parental concern for him, as they show it on this occasion, but also of the vitally important pattern of religious practices, for example the annual pilgrimage. His confirmation could therefore be both the culmination of this early upbringing and the foundation for the future development into God's unique minister.

The key words in the passage are those of Jesus addressed to his parents, and the his subsequent evangelist's summary of growth. The former vary in translation from "my Father's house" to "my Father's business". The Greek literally says, "in the things of my Father". The prepositional phrase, "in the things", is idiomatically referred to a father's house, but also to his affairs. So, we can't really separate the two. The context refers to the Father's things, i. e. the theological topics under discussion. The parents in their emotional excitement were not sure of his meaning, and, quite naturally, gave it no thought at the time.

The boy's reply does reveal his frame of mind. He is serious, has a sense of religious obligation, a consciousness of self with reference to God's purpose. The boy is not the man by any means. He went home and lived obedient to his parents.

Then he grew. In this wholesome parental environment he could grow in the four essential ways: mental ("wisdom"), bodily ("stature"), religiously ("in favour with God"), morally-ethically ("and man"). The "increased", means Greek verb rendered, literally, "to advance by cutting a way through

brushwood" and, thus, "to make progress". That is certainly illustrative especially of the strenuous growth of the adolescent.

The vitally important message here is that in the boy's consciousness lay the seed of his adult mind and mission. The boy is father of the man. The conscious doing of God's will which characterized his public life required first this childish sense of being devoted to God as a child to his father. This committment is naturally still in seed form. The content of "the things of my Father" are not yet comprehended, though he does astonish the men with his questions and answers. The evangelist who reconstructs the scene makes no effort to reproduce the discussion. We can't either. The later effort of, for example, the spurious Gospel of Thomas is an illustration of the repulsive distortion the boy Jesus had to suffer at the hands of those who wanted to make a little god out of him.

St. Luke's account thus has two values: the historical disclosure of Jesus' child mind, and the prescription of the essentials of any growth to manhood.

The spotlight is on the boy Jesus, a boy who truly grew, a boy with whom we can feel kinship, also a boy from whom to take an example. Of course, the parents are part of him. They made a substantial and essential contribution in home and church life. The lesson for the nurture and education of children is plain. Here appear in concise form the psychological and religious principles of human growth: parental devotion, consistent traditions, learned teachers, a elementary sense of direction, obedience to parents, a religious instinct.

Perhaps of especially timely significance is the reminder that a twelve year old child is capable, far beyond current notions, of an intelligent interest in basic religious matters.

I remember, I remember, The fir trees dark and high; I used to think their slender tops Were close against the sky; It was a childish ignorance, But now 'tis little joy To know I'm farther off from Heaven Than when I was a boy.

-Thomas Hood, "I Remember".

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE Deanery was meeting, and once again the speaker had failed to appear.

"We seem to be very unlucky in our speakers," said the rural dean, John Bayliss. "I think we had better do what we did last month and discuss the editorial in the Witness."

"What's it about?" asked Tompkins.

"It's called 'Christianity and Christmas' and it makes some statements that must be startling to many readers."

"What are they?"

"It begins by stating that 'Christmas, when you come right down to it, does not have much to do with Christianity.' "

"Then whatever does it have to do with?" Buffers wanted to know. "Buddhism, Shintoism, Commercialism, what?"

"Hold on, Buffers," said Bayliss. "It says that its date was borrowed from 'the worship of the Persian soldier-God Mithras, the star from Babylonian mythology and the tree from the Teutonic worship of a vegetation-God."

"Dear me!" exclaimed Gilbert.

The Dean continued.

"It says that 'the event it commemorates is thought by most Protestant scholars, including your editor, to be a mythological construction; and the second figure of the myth' (that must be the Virgin Mary) 'bears a suspicious resemblance to the ancient mother goddess Isis.' "

"Does the editorial mean that the gospel story is all hooey?" asked Buffers.

"I don't think it would go as far that but, yes. I guess that's what it means."

"Surely not," objected Emerson. "The editor might doubt the Gospel account of the birth of Christ but I am sure he would find in it great spiritual value. As for the origin of the date we may question December 25th but absolute accuracy to the day is of little importance. The stories of the birth, as we have them in Matthew and Luke, must have been believed by the writers of the gospels and accepted in their circles and by the Church generally."

"They didn't think they were writing myths, Fourteen

I'm sure," said Thompson. "Speaking for myself, I don't like the editor's suggestions. The Mary of the Gospels is not at all like the heathen Goddess Isis. Our liking for Christmas trees owes much more to the plentifulness of fir and spruce than to a Gervegetation-God. A Christian might man hesitate to accept the Nativity stories as literally true and yet believe that in Christ God had revealed himself to man."

"What do you think, Gilbert?" asked the Dean.

"I think the editorial is too sweeping in its statements. I find the gospel story much more convincing than the writer does. I doubt if he knows parish life very well. He does not realize what great days Christmas and Easter are. We get our largest attendances then, our largest offerings, our most numerous com-More people take part. munions. Indeed. Christmas and Easter, commemorating the birth and resurrection of Christ, are the people's days. And the children take a joyous part. Christianity has much to do with Christmas and our congregations know it. And so does the world."

"They are joyous days," agreed the Dean. "But what about this argument that Hallowe'en is the one time when we believe in a 'sort of life after death?' "

"It just isn't so," said Buffers. "Every communion speaks of the life of perfect service; the burial service is a constant witness to our sure and certain hope. Many hymns sing of the 'life that shall endless be.' My people believe in the life to come. At Hallowe'en their minds are more on childish pranks than on ghosts or 'dead people who are walking around outside.' "

Everyone smiled.

"What is the point of the editorial?" asked Emerson.

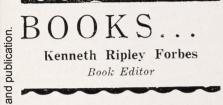
"It doesn't exactly say. The argument is hard to follow. It seems to argue that the pagan world, 'turning from its dying Gods to Jesus, saw in him a summing-up of its holiest ideas, and immortalised them in this way.""

"I don't think that something better emerged from the pagan world," said Gilbert. "Something emerged in the pagan world, but that something was the power of the Spirit in the hearts of the believers. But I thoroughly agree with the writer that all effort is wasted unless there is first a thorough purification of

the will. It makes me think of the old article that says, 'Works before justification are vain.' "

"But the purification of the will is impossible without grace," declared Buffers.

"And surely the purification of the will is the first, albeit a great, step towards sanctification," added Tompkins. "But that is not



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By Means of Death. By Hughell E. W. Fosbroke. Seabury Press. \$1.75.

Of the various extra-liturgical services of recent origin, the *Three Hours Service* for Good Friday has a unique and almost unanimous approval and is very widely used in parishes of all sorts of churchmanship. As one result, there have been published many little books of meditations on the Seven Last Words from the Cross. The latest of them is this little volume of Dean Fosbroke which is thought provoking and should be useful to the clergy who are to preach the Three Hours this coming Lent.

It's value, however, is not confined to them, but is equally useful for clergy and laity alike who are seeking guidance and inspiration in the spiritual life.

The foreword by the Presiding Bishop is an affectionate tribute to Dean Fosbroke as his former teacher and to the thoughts which he has expressed in this book. It is odd that this is the first book which the author, who is a scholar of note, has ever published. Perhaps the clue to this fact is the last words of Bishop Sherrill in his foreword: "We know that this is more than a book; it is the Faith by which he lives".

Church and Parish. By Charles Smyth. Seabury Press. \$5.00

Smyth. Seabury Press. \$5.00 This book is the text of the Bishop Paddock Lectures for 1953-4, delivered at the General Theological Seminary. It is a study of various common Church and parish problems in the light of the long history of St. Margaret's Church, Westminster, London, of which ancient church Canon Smyth is the present rector.

What this volume really amounts to is a varied and entertaining account of the long history of St. Margaret's parish, with vivid descrip-

THE WITNESS - JANUARY 10, 1957

tions of some of the well-known personalities connected in one way or another with that history. It doesn't throw much light on contemporary American Church and parish problems. Canon Smyth's chapter on New Wine and Old Bottles pictures strife between Puritans and Catholics in the days of Archbishop Laud, the heated controversies in the early days of Methodism and the later battles between the high and Lows. The best of this chapter is its Appendix which contains excerpts from Whitefield's diary. The Church and Liberalism gives en'ightening and interesting vignettes of Hensley Henson and Canon Farrar, two of the author's distinguished predecessors in the rectorship of St. Margaret's.

Perhaps the strongest impression this book will make on American readers is a realization of how very different the history, the problems and the leading personalities of our mother Church are from her young American daughter,—which is, of course, all to the good.

A Hundred Years in His House. By Marguerite Aspinwall. Privately printed

This little book which commemorates the centennial of Holy Trinity Church in Philadelphia is an attractive piece of book-making and its contents an interesting narrative of a hundred years' life of one of America's famous parish churches. Probably that portion of the story dealing with the seven years' rectorship of Phillips Brooks will be found to be of the most general interest outside Holy Trinity parish. Excerpts from Dr. Brooks' letters and diaries are of live interest to all who venerate the memory of that great preacher.

Holy Trinity Church, through the years, lost four of her rectors to the episcopate,—her first rector, Alexander H. Vinton, to Western Massachusetts, via St. Mark's Church, New York City; Phillips Brooks to Massachusetts, via Trinity Church, Boston: Thomas A. Iaggar to Southern Ohio and William M. McVikar to Rhode Island. Her longest rectorship of the century

the work of a day, and it is certainly not brought about without the mighty intercession and working of the Holy Spirit."

"Well," said the Dean. "Our time is up. But what do you think, Rusty? You've been unusually silent."

"I think," I told him, "that there is much of Christ in Christmas."

> was held by Floyd W. Tomkins Sr. who labored fruitfully for thirtythree years.

> Copies of this book may be secured from the Reverend Harry S. Longley, Church of the Holy Trinity, Philadelphia, Pennsylvania.

> Bible Atlas. By Emil G. Kraeling Rand McNally. \$8.95

Here is an information packed, up to the minute atlas of the Holy Land. The book contains 40 pages of full color maps; 50 black and white maps; and about 200 photographs obtained from all over the world. The atlas was produced as a guide to interpret names, places, and events contained in Holy Scripture, and serves as an excellent



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and authentic reference for laymen, clergymen, and students.

The volume is of convenient size for handling. The text follows the text of the Bible and clearly shows the geographical divisions and changes in the ancient world from the days of the Patriarchs to Paul. The author, Dr. Kraeling, specializes in Oriental and Semitic languages which enables him to read original manuscripts in Aramaic, Hebrew and Greek as well as cunieform and hieroglyphic inscriptions in their original form.

The new Bible Atlas reflects the importance of the latest manuscript discoveries.

George H. MacMurray

Understanding and Counseling the Alcoholic. By Howard J. Clinebell Jr. Abingdon Press. \$3.75

The United States, according to available information, has by far the highest rate of alcoholism in the world. It is estimated that there are four and one half million alcoholics in this country. One is not an alcoholic in isolation. Others are involved and implicated. So, the Circle of Tragedy affects some 20 million people! Some one has jokingly remarked that wherever you find four Episcopalians, you will usually find a *fifth*. There is probably not one parish in the Episcopal Church, which does not have at least one alcoholic, or a problem drinker on it's rolls.

Here, is an excellent volume which deals with this vast and most critical problem. It ought to be read by every parish priest and by any person confronted or concerned with this ghastly problem. The book is divided into three parts. A brief outline of it's contents will indicate it's comprehensivness. Part one Understanding The Problem of Alcoholism considers what makes an alcoholic and the causes of alcoholism. Part two, Some Religious Approaches to Alcoholism, considers (among other things), the Emmanuel Movement, Alcoholics Anonymous, and the Psy-An on y mo u s, and the Psy-chodynamics of a Religious Ap-proach to Alcoholism. Part Three, is entitled The

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Sixteen

Ministers Approach to Alcoholism, and includes chapters on the ethical problem in alcoholism, some prin-ciples for counseling, helping the family of the alcoholic, and the prevention of alcoholism. The material in the book is excellently presented, thoroughly documented, and is the result of extensive study on the part of the author, including the Yale summer school of alcoholic studies.

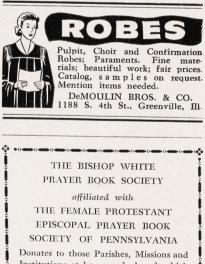
The National Council of the Episcopal Church recently issued a pamphlet entitled, *Alcoholism—you* too, can help. The book!et ad-vised: "You don't have to be an expert to help a person who has alcoholism. But you do need accurate information, understanding, and the right attitude".

Dr. Clinebell's book will give you the accurate information you need, help you understand the alcoholic, and guide you to help those who are the victims of this disease, which is five times more prevalent than cancer.

-George H. MacMurray

This Ministry and Service. By Frank D. Gifford. Morehouse-Gorham. \$3.00

We do not recall having read any book on pastoral theology and parish administration that is as practical and as full of sound common-sense as is this. Taking up the many facets of the clergyman's task



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beginning with the various church services of worship he takes up such functions as pastoral calling, parish finances, the church school, music

etc. The author has succeeded in the understanding, as few do, the various needs of our Church with its diversities of churchmanship. We would consider it especially valuable for those beginning their ministry but old-timers may well profit from it and climb out of the well-known rut. Written, too, with admirable clarity.

-Joseph H. Titus

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* Under the leadership of Estelle Carver, consultant on Bible and personal religion for the diocese of Western Massachusetts, a series of four teaching missions on the Bible as an aid to spiritual growth will be held at Lasell House, Whitinsville, Mass. the conference center of the diocese. The dates are January 15-19, May 13-17, July 15-19, and August 19-23, 1957.

In announcing these missions, Bishop Lawrence has pointed out that there is a great demand for Bible study, with people everywhere wishing to know more about the Bible as the word of God. These missions will be open to Christians of all denominations, clergy and laity, men and women.

Miss Carver, the leader of these missions, is living at Lasell House. She is widely known throughout the country for missions of this kind. She has taught in the Hopkins School, New Haven, Conn., for many years, and is the author of the book "Newness of Life."

Further information about the missions may be obtained from Lasell House, Whitinsville, Mass.

DELAWARE DIRECTOR OF EDUCATION

★ The Rev. Brewster Beach, formerly vicar of the Church of the Nativity in Manor Park, Delaware, was installed on December 30 as canon preceptor of the Cathedral Church of St. John in Wilmington. Canon Beach was installed by Bishop Mosley. Canon Beach is diocesan director of education and succeeds the Rev. Charles R. Leech now executive secretary of education of the diocese of Chicago. The Very Rev. Lloyd E. Gressle is dean of the Cathedral. There are two other canons on the staff, the Rev. Glen B. Walter,

Rev. Joseph H. Earp, honorary canon.

MAYBERRY GOES **TO WASHINGTON**

★ The Rev. Donald W. Mayberry, rector of Trinity, Wilbecomes mington, Delaware, John's, rector of St. the Lafayette Square, Washington, about March 1st. The church is next door to the White House and President Eisenhower, though a Presbyterian, often attends services there.

MENGERS CELEBRATES ANNIVERSARY

★ The Rev. C. Randolph Mengers, rector of St. Columrecently Washington, ba's. celebrated the 25th anniversary of his ordination. Dean Trotter of Virginia Seminary

canon residentiary, and the was the preacher at a special service.

BISHOP GESNER GIVEN MONEY FOR WORK

★ Bishop Gesner of South Dakota was handed a check for \$1,000 by the people of West Texas, following speaking engagements in the diocese. He stressed the work with Indians and stated that of the 35,000 in the area, about 5,000 are communicants of the Episcopal Church.

DELAWARE PARISH HAS **MEN'S PROGRAM**

★ Calvary Church, Hillcrest, Delaware is pushing a program for men of the parish with six dinner meetings. The Rev. John M. Mulligan, rector of All Angels, New York, was the headliner at the first meeting and the Rev. John E. Large, rector of the Heavenly Rest, New York, will speak at the dinner in February.

PENSIONS for Lay Workers-**Benefits for Widows & Orphans**

Pensions and survivors' bene- * fits have today become quite as important a part of the terms of employment as salary itself. The business world has already felt this new trend. It is becoming the increasing concern of vestries and other organizations of the Church employing paid lay workers.

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Bishops Join In Condemnation Of Egypt Race Policy

★ Four Episcopal bishops and two deans were among the 34 Protestant clergy to urge the U.S. to call upon the U.N. condemn Egypt's "new to racist policy" and her "persecution of Jews." They were Bishop Lichtenberger of Missouri. Bishop Hobson of Southern Ohio, Bishop Bayne of Olympia, Bishop Donegan of New York, Dean Sayre of Washington and Dean Pike of New York.

The request, in the form of an open letter to President Eisenhower, urged the U.S. to exert "as much pressure for this action" as it had in seeking compliance with the U. N. resolution against Soviet deportation of Hungarians.

It described present anti-Jewish activities in Egypt as "clearly imitative of the Hitler pattern and the present Communist pattern in Hungary," and warned that unless these activities ceased the world would again be plunged into war

Denominational heads who signed the statement were Frederick Eliot, president of the American Unitarian Association; Riley B. Montgomery, president of the Disciples of Christ; and William Taliaferro Thompson, moderator of the Presbyterian ern).

"In cancelling citizenship, in ordering deportation of citizens, or stateless persons



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and nationals of other lands, in taking away property, in confiscating bank accounts, in the establishment of concentration camps, and in holding men and women as hostages," the statement said, "we find an awful and terrible imitation and refinement of the Hitler program and practices which ultimately plunged the world into war. Unless the United States opposes firmly and immediately the reappearance of racism in Egypt, in whatever guise, this pernicious evil will endanger the spiritual foundations of morality and freedom in all the world."

The clergymen urged President Eisenhower, as a leader of the "highest prestige and influence," to "appeal to the public opinion of mankind, to the conscience of Christendom, and to all who believe in human brotherhood to save not only those who are persecuted today, but to save civilization from the violation of

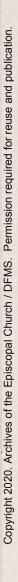
those human ideals of freedom which are the symbol and hope of mankind."

The group further declared that what is happening to Jews in Egypt today "can neither be excused nor explained by the military conflict between the governments of these two nations. Nor should one's view of this evil be affected by whatever view one may hold as to the Arab-Israeli conflict in the Middle East."

CHURCH RECEIVES BEQUEST

★ Emmanuel Church, Winchester, Kentucky, received a \$50,000 bequest by the will of Mrs. Susan Bush, communicant who died in October. The parish is also to share the residual estate of \$600,000 with the local hospital.





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S. C. COMMONS Layman of Miami, Florida

It was surely inspiring to read that forthright statement on unity by the venerable Arthur Judson Brown (Dec. 13). For a man of one hundred years to have such fire and conviction surely must put the rest of us young men (I am only 79) to shame.

He is dead right: "Man sp'it the Church. Shall man now sit down and say it is up to God to put the pieces together again?"

MRS. HOWARD BROOKS Churchwoman of Detroit

Your editor is writing very challenging stuff --- rather strong meat I am afraid for most Episcopalians. Just the same the articles Treason of Intellectuals (Dec. 6) and the one that followed Come Back Mr. Thoreau would be more effective if read from all our pulpits that the required reading of the Bishops Pastoral.

N. C. JAMES

Layman of New York City

The Dec. 20 number has just arrived and you are to be congratulated on an excellent Christmas I liked particularly the issue. article by Dean Sayre of Washington.

There is enclosed four gift subscriptions and I will be very glad to have the books you offer as a I want particularly to premium. have Cushioned Pews by Bishop

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Johnson whom I knew way back when he was rector in Minneapolis.

LUTHER D. WHITE

Layman of Waterford, Conn.

We have just celebrated the hirthday of the Prince of Peace. What does this mean in these times cf wars and rumors of wars? War talk fills the air-and the newspapers. Can we not learn that "those who take up the sword shall perish by the sword?" The ways of peace are the only ways of happiness for the individual or the nation.

Those nations which have different ideas and principles than ours are nevertheless entitled to follow them unless they attack us. Our only fighting must be in self-defense. Thus we shall be following in the fcotsteps of the Prince of Peace.

MRS. LEWIS J. HART Churchwoman of Bethlehem, Conn.

Please send me extra copies of Dec. 13 issue. Come Back Mr. Thereau is too good and too true not to share it.

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- 1857 The Divinity School of the Protestant Episcopal Church in Philadelphia 4205 Spruce St., PHILADELPHIA 3, PA.
- 1858 Seabury-Western Theological Seminary 600 Haven Street, EVANSTON, ILL.
- 1867 Episcopal Theological School 99 Brattle St., CAMBRIDGE 38, MASS.
- 1878 The School of Theology of the University of the South SEWANEE, TENN.
- 1893 The Church Divinity School of the Pacific 2451 Ridge Road, BERKELEY 9, CALIF.
- 1951 Episcopal Theological School of the Southwest 606 Rathervue Place, AUSTIN, TEXAS

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