

# The **WITNESS**

NOVEMBER 1, 1956

10¢



**ST. LUKE'S, BARTLESVILLE, OKLAHOMA**

A small church that seats 280 people is considered one of the outstanding examples of ecclesiastical architecture in the Southwest

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**IN A REVOLUTIONARY WORLD**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.

Weekdays: Morning Prayer 8:30; Holy  
Communion 7:30 (and 10 Wed.);  
Evensong, 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 Ser-  
vice, 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: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

#### WASHINGTON CATHEDRAL

MOUNT SAINT ALBAN

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

Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or pro-  
cession) (1, S. HC); 4, Ev. Week-  
days: 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. Mills, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

#### ST. JAMES'

117 N. Lafayette  
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

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
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.  
Weekdays: 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

Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11  
a.m., Morning Prayer; 8 p.m., Eve-  
ning Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed.,  
11; Thurs., 9; Wed., Noonday Ser-  
vice, 12:15.

#### ST. PAUL'S MEMORIAL

SAN ANTONIO, TEXAS  
Grayson and Willow Sts.

Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
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

Very 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  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
Sun.: H.C. 8, 12:15, 11, 1st S. Family  
9:30; M. P. and Ser., 11.  
Weekdays: H.C. daily 8, ex. Wed and  
Fri. 7; H.D. 12:05. Noonday  
Prayers 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.

#### TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Travers, Associate  
Rev. Richard C. Wyatt, Assistant  
Sun. 8 HC: 11 MP; 1st Sun. HC; Fri.  
12 N. HC: Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

#### CHURCH OF THE INCARNATION

3966 McKinley Avenue  
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. 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. J. Francis Sant, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
College Chaplain  
Sundays: 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.

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

## Story of the Week

### National Council Hears Report On Church Of South India

★ In an informal report on the Church of South India, delivered to members of the National Council, at the fall meeting held at Seabury House, the Rev. John V. Butler, rector of Trinity Church, Princeton, N. J., called the bishops of the South India Church, formed in 1947 by a union of Anglican, Congregational, Dutch Reformed, Presbyterian and Methodist Churches, the "real center of strength within the Church."

Butler declared the South India liturgy "one of the best in the world today in every respect — done beautifully, simply, and with rare reverence," and paid tribute to the rôle played by lay evangelists, catechists and Gospel workers in a Church whose presbyters must serve fifteen to thirty-five village congregations.

Referring to several dioceses of the Church of South India in which Christians comprise some thirty-five per cent of the population and in which the literacy and education level is the highest in the country, he stated that "Communism (in these dioceses) is strongest among Christians." In these dioceses, he said, Christians returning to their native villages after receiving an education find themselves frustrated by resistance to change and turn to Communism, finding nothing in it incompatible with Christian

witness. He stated that the long-term failure of the Christian Church in these dioceses to furnish any social witness had made these people "sitting ducks" for Communism.

A formal report on the delegation's study of the Church of South India will be submitted to the joint commission on ecumenical relations in January, to aid it in determining whether it should recommend recognition of the Church of South India by the Episcopal Church.

#### Home Department

The Rev. Philip T. Zabriskie, executive secretary of college work, stated in his first report to the Council that the Church's mission within the academic world is two-fold, and consists in sharing the general evangelistic and pastoral mission which the Church bears to all people and in helping a college or university "be what it ought to be." College work is "the work of the community of Christian people . . . it is part of the mission of the Church," Zabriskie said. The rôle of the college work division in placing men and women in college work posts and the question of sabbatical leaves for those who have been in the field for a number of years without interruption were cited by Mr. Zabriskie as being of special interest to the division at the present time.

Reporting on the armed forces division, the Rev. Robert J. Plumb, executive secretary, stressed the importance of having a representative number of regular career chaplains in the armed forces, and voiced his hopes that newly-passed legislation, giving greater stability to military career officers, would augment the number of career chaplains. He stated that twenty-five Episcopal chaplains were now needed; ten for the army, three for the navy, and twelve for the air force.

#### Grant to Liberia

Bishop Donegan of New York, chairman of the overseas department, reported that \$200,000 of the Church School missionary offering of more



BISHOP DONEGAN

*Announced Grant to Liberia*



than \$400,000 had been allocated to Liberia.

The Liberian government is adding \$25,000 for projects of vital importance that have a sense of urgency and can be supported by funds now in hand. The schedule of projects is supported by the unit of research and field study survey of the missionary district of Liberia made in 1955.

### Social Relations

The Council approved the plan of the department's division of Christian citizenship to develop a traffic safety educational program on a Church-wide basis, designed to make people of the Church aware of their moral responsibility to help reduce traffic accidents. The program will seek to reach youth as well as adults.

Bishop Scaife of Western New York and chairman of the department, announced the inauguration of a new program for the joint production of program materials by the Woman's Auxiliary, the adult division of the department of Christian education, the committee on laymen's work, and the department of Social Relations. He announced that a series of one-session programs has begun, dealing with human relations and that the second program, now in preparation, is on social drinking.

Bishop Scaife announced that in anticipation of the opening of the St. Lawrence seaway in 1957, which will bring an increased need for Church ministry to seamen in the major Great Lakes ports, members of the department of social relations have conferred with representatives of the Canadian Church and the Church of England's mission to seamen on developments and on cooperative programs in these ports.

### Department of Promotion

Reporting on Mission at Mid-Century, a series of thirteen half-hour missionary films prepared by the Council and released to radio and television stations last May, the Rev. Dana F. Kennedy, executive secretary of the radio and television division, announced that ninety television stations throughout the country are carrying the series and that an estimated minimum of 1,000,000 people will view the films.

John W. Reinhardt, executive secretary of the department, reported that the Church School missionary offering for 1956 is expected to exceed \$400,000 and praised the cooperation of every diocese and missionary district during the first year in which receipts were not a part of diocesan and district quotas.

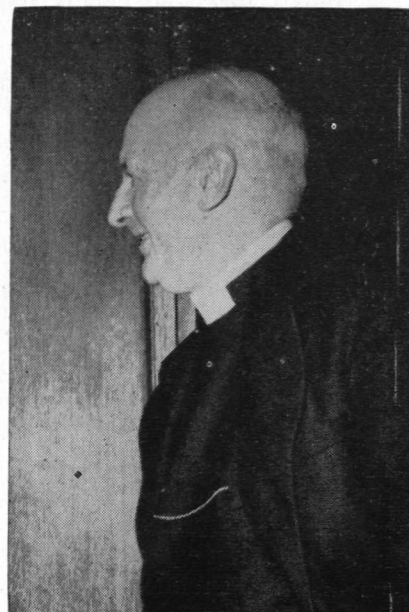
### Christian Education

Reporting on the sale and distribution of the Seabury Series curriculum materials, the Rev. C. William Sydnor, Jr., executive secretary of the curriculum development division, said that some 1,906 Episcopal Sunday schools used the series during 1955-56. This number represents thirty-nine per cent of the total number of such schools having an enrollment above twenty-five, below which it is difficult or impossible to use any graded materials.

Mr. Sydnor said that dollar sales as of September 30, 1956, were forty per cent greater than those as of September 30, 1955, but that the minimum number of parishes being served as of October 1, 1956, was fourteen per cent below last year's entire total. He said, however, that at least ten per cent of the total orders for this year are expected to be received after October 1, and that reports have not yet

been received from diocesan offices of education which have bought Seabury Series materials for resale to parishes.

Bishop Gray of Connecticut, chairman of the department of education, presented a resolution for the department which asked the Council to review the department's salaries in view of the "continuing pressure of inflation"



BISHOP SHERRILL

*Approves Review of Salaries*

and the difficulty of securing personnel who will accept a downward scaling of income. The resolution stated that some injustice had resulted when stipends for women were less than those for men and asked that the criterion in a salary review be "the work to be performed and not whether it was done by a man or a woman."

The Presiding Bishop, commenting upon the resolution, stated that the Council would have to consider the salary question for all departments and divisions. He said that while he wished "we could raise the salary scale," the Church would have less income



during the second year of the triennium than it had during the first year, and that the budget must be balanced in February, by canonical action.

The resolution was referred to the finance committee, which will consider the matter and present a report at a subsequent Council meeting.

#### Finance

A second overpayment on the Builders for Christ Fund, amounting to \$85,000, was allocated for Church building at home and overseas, the home department receiving an appropriation of \$35,000 and the overseas department an appropriation of \$50,000.

#### Woman's Auxiliary

The Executive Board of the Auxiliary appropriated a total

of \$37,227 to the home field from the United Thank Offering. The largest single grant was \$20,000 to purchase property for a church at the University of Nebraska, Lincoln, Neb.

To the overseas field, the board appropriated grants from the United Thank Offering totalling \$38,950. The largest single grant was \$19,500 for additional rebuilding at the Julia C. Emery Hall for Girls in Bromley, Liberia. The Hall was also voted an appropriation of \$6,500 for furnishings. Included in overseas grants was the St. Sergius' Orthodox Theological Institute in Paris, which received \$150 for kitchen equipment.

est in America today."

Among the questions asked in the survey were: Is the resurgence of religious interest a real spiritual awakening? What is its cause? Is it leading to the betterment of individual lives? What effect is it having on the nation's life, on America's influence abroad?

Twenty laymen and 15 clergymen replied. Virtually all warned against complacency. Most believed the current boom is no real spiritual revival—at least not yet. Some were skeptical that it would develop this way.

Opinions varied as to the cause of the resurgence of religious interest. Among those given were "the inner loneliness of modern man;" fear of the H-bomb; fear of the rise of Soviet Russian power; disgust and disillusion with materialism and gadget worship; the effect of two world wars; discussion of life on other planets; hunger for absolute meanings in life; the search for personal peace of mind and peace with justice in the world.

The majority of those who replied felt the direction the current interest in religion would take was squarely up to the churches and synagogues. If these took the lead, they said, there might be in the offing a true spiritual awakening that would bring about higher social morality and even reform of social evils.

Some felt that the movement, if strong enough, might lead the world into ways of peace and justice.

Laymen who participated in the survey included Vice-President Richard Nixon; Sen. Estes Kefauver; former President Harry Truman; Hollywood producer Cecil B. DeMille; Look publisher Gardner Cowles; labor leader George Meany; Sen. Herbert H. Lehman; Mrs. Eleanor Roose-

## Presidential Candidates View Revival As Encouraging

★ A warning against too much optimism over America's current "boom" in religion was sounded by most religious and civic leaders who replied to a National Council of Churches questionnaire.

Thirty-five leaders in government, religion, labor, industry, education and the arts responded to Council queries on the meaning of the surge of religious interest evident since world war two. Among them were President Eisenhower and Adlai Stevenson.

Laymen were generally more hopeful about the meaning of the revival than were clergymen.

President Eisenhower said that "a growing concern for religion gives hope that our concern for the welfare, the freedom and the dignity of our fellowmen in America and around the world is also growing."

Commenting on increased church memberships, record-

breaking Sunday and Sabbath school enrollments and increased giving to religious causes, the President said: "It is heartening to see so many Americans supporting the faith which lies at the bedrock of our society."

Mr. Stevenson saw rising U.S. church memberships as being proof that "amid the tragic world events of recent history, anti-religious philosophies have lost much of their appeal."

"This interest in religion provides . . . a great opportunity for this to become an age of faith," Mr. Stevenson said. "But," he cautioned, "the test of a religious revival lies in what it produces in uprightness of personal life and justice in society. The struggle to make the religion of our lips into the religion of our heart is never-ending, and we must continue that struggle in the midst of this great and encouraging outpouring of religious inter-

velt; Gov. Averell Harriman of New York; Gov. Arthur B. Langlie of Washington; Presidential assistants Sherman Adams and Harold E. Stassen; President Nathan M. Pusey of Harvard University; President Grayson L. Kirk of Columbia University; Sen. Paul H. Douglas of Illinois; and Gov. Goodwin Knight of California.

Among leading clergymen queried were evangelist Billy Graham; Norman Vincent Peale; Dr. Eugene Carson Blake, National Council president; Presiding Bishop Henry Knox Sherrill; Methodist Bishop William C. Martin, former National Council president; J. W. Behnken, president, Lutheran Church-Missouri Synod; Liston Pope, dean of Yale Divinity School; Methodist Bishop G. Bromley Oxnam; and Earle B. Pleasant, national director, religion in American life.

## OPPORTUNITY TO SERVE INDIANS

★ The important role the Episcopal Church must play in the relocation of American Indians was stressed at the synod of the northwest province, meeting at Davenport. It was emphasized that a large number of Indians are Episcopalians.

The government program to relocate the Indians from reservations to communities where they can earn a living was outlined during the sessions.

Dr. Ben Reifel, Aberdeen, S. D., area director of Indian affairs, told the synod that other Churches also can aid in making the relocation program a success.

"Churches with civic clubs and other groups may be helpful in assisting with housing, school adjustment for children and procuring jobs," he said.

Reifel reported that the re-

settlement program has become necessary because of the seriousness of the economic and social situation involving the American Indian.

"Mechanization of agriculture has resulted in more land being required to support a family," he said. "Industrial jobs also are scarce in areas where large communities of Indians are located."

He explained that under the relocation program families will be moved to cities where there are job opportunities and housing facilities.

Miss Ella Deloria, principal of St. Elizabeth's school, Wakpala, S. D., discussed the need for understanding Indian culture.

## SOCIETY EXPLORES NEW FIELDS

★ The executive board of the Church Society for College Work held the first mid-western meeting in recent history, and heard the first progress reports on the Church Society's new look in experimental work.

Welcomed by Bishop Burrill of Chicago and under the chairmanship of Dean John Coburn, the board heard first-hand reports from three men to whom it has made grants. The Rev. Fred Alling, who is receiving a \$4,000 grant has joined the staff of Bishop Anderson House in Chicago's vast new medical center. His job is to make contact with medical students there that the Church has never before had the manpower to reach.

Mr. Denis Baly outlined the work he has recently begun to try to make real the Christian faith to graduate students in selected colleges and universities in Ohio. The Church Society is supporting this experimental work with a \$2500 annual grant and it is being conducted as a joint venture with the dioceses of

Ohio and Southern Ohio.

Funds have also been made available to start work with graduate law students in New York City and Mr. William Stringfellow is currently giving part of his time to this.

Further funds have been reserved for work with graduate students at the University of California and in Boston's cluster of medical schools. These latter two pioneering ventures await only the settlement of relations with local institutions and selection of proper personnel.

The Rev. John Shufelt recounted his plans for a thorough-going analysis of how best to reach the commuter students who attend Wayne State University in Detroit. The Church Society for College Work has made a \$4,000 grant to support the investigation of this question to which the Church has not yet found an answer.

Besides Canon Shufelt's research into the lives of the undergraduate commuter students, the Society is also underwriting a parallel analysis of the situation in regard to faculty members at a commuter college in Newark.

Besides the Church Society's imaginative investigation into the unexplored fields of graduate work and commuter students, it is also offering scholarships to support the study of those who have agreed to go on to the teaching of religion at the university faculty level—a need of great urgency to which the Church has never given adequate support.

The first recipient of a Church Society scholarship, the Rev. John Booty is now in his second year at Princeton. Now studying at Cambridge University in England is the Rev. Robert Evans, and at Harvard, the Rev. William Ralston.

# Indian Summer

MR. TOYNBEE has somewhere in his great work a description of the autumn foliage in the valley of the Connecticut or the Hudson; with the observation that the gayer the colors, the more surely we can tell that Indian summer is near its end, that one afternoon the wind will turn cold, the leaves will fall, and winter will be at hand. All the great poets—Homer, Vergil, Dante, and Milton—compare the inhabitants of the land of the dead to the leaves of autumn: most recently James Joyce, in a passage that only needs to be read aloud:

Countlessness of livestories have nether-fallen by this plage, flick as flowflakes, litters from aloft, like a waast wizzard all of whirlworlds. Now are all tombed to the mound, isges to isges, erde from erde.

Toynbee of course, though, applies the image to civilizations; their last vital energy goes into a frenetic effort of creativity and prosperity; and then the snow falls.

"Indian summer" has a further connotation for Americans: in these afternoons of windless haze, as pumpkins and corn ripen and the red creeps down from the hills, almost everybody feels that the old inhabitants of the land are still around, and that it would be easy to find an arrowhead. Hart Crane, almost alone of Americans, was able to hear the warcry behind the Pullman whistle:

Under the Ozarks, domed by Iron Mountain,  
The old gods of the rain lie wrapped in pools. . .

Where are they now? We killed them; or preserved them in reservations, for the convenience of tourists and anthropologists, all the time unilaterally amending the treaties. Read that dreadful mixture of erudition and pride, Cotton Mather's "Magnalia Christi Americana": where he piously thanks Almighty God for sending a smallpox epidemic among the Indians, some years before 1620, so that the first colonists could consolidate their holdings undisturbed. Those forefathers of ours, fanatical readers of the book of Joshua, identified themselves with the invading Israelites, escaped by a miracle from the Egyptain bondage of King and Bishop; and could see in the red men only the inhabitants

of Canaan, whose reason for existence was to be exterminated by the God-fearing possessors of the flintlock.

The red man was not as cunning nor as tenacious of life as imagination makes him; but you kill what you think you kill, and we Puritans have come to think of the Indian, with longing and hatred, as representing the rude natural strength of primordial man. There is that scar in our history which makes us feel sometimes alien in the fields we have won, if driving by we should catch a glimpse of the burial-mounds of the Mohawk. The yellowing stalks of maize, and most of all the fields of tobacco, should frighten us, because they still suggest that the customs of the old inhabitants are stronger than ours, and may yet take their revenge.

We are tempted sometimes to think of the red man with the strength and innocence of an Adam, and that is surely illusory; but we know in our own guts that strength and innocence have left us, and that is very real. Wherever one looks it seems to be the same story. The "strained, time-ridden faces, distracted from distraction by distraction" that Mr. Eliot saw in the subway; the articles we keep reading in places like *Fortune*, "How executive can keep from cracking up"; the college boys, obscurely resentful of required courses, obscurely anxious not to fail in the required social success: wherever you stick a pin in the American fabric, it tears, just a little, and you see underneath the abyss—"The glacier knocks in the closet" sings Mr. Auden.

But the fabric of America itself was never gayer nor more charming. Decent efforts are being made to tidy up our back yard, to open ourselves to the world as a sort of one-man international exposition, to advertise the benefits of democracy and modified free enterprise. Never have so many people had their own lawnmower and vegetable garden. It is not phony, but it is undeserved; and we are not dead convinced that people are happy with it.

We have not much practical to suggest, not this week anyway; except to whisper in your ear, as you drive out this Sunday to look at the foliage; "Remember the snow!"

If the leaves are really falling, it will not do to try and scotch-tape them onto the branches.



"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter shall not cease".

There are advantages to snow: things may die, but they will not rot nor smell; and what-

ever lives must necessarily be warm and strong. No act of Congress, no Governor's proclamation, no committee's resolution can create that warmth and strength; we shall find it in our hearts or not at all.

## Missions In A Revolutionary World

By Gardiner M. Day

*Rector of Christ Church, Cambridge, Massachusetts*

DURING the period of modern history—roughly from the year 1492, when Columbus discovered America, to the present century—the world has seen one of the families of mankind, namely, the white European, gradually conquer and gain virtual control of almost the whole world. First North America was taken from the Indians. Then followed South and Central America, Asia, and finally Africa. Up until 1800 Africa was controlled and owned largely by Africans. By 1890, a million square miles of Africa were under the control of foreigners. By 1915 all of Africa, excepting Abyssinia and Liberia, were in foreign control.

With the dawn of the present century, a completely new era began when the peoples of the world—largely, though not entirely, the colored peoples of the world—began to revolt against this control by the West, by European and American white people. I dare say that this century in which we live may go down in history as the century of revolution. For beginning in 1910 in China, there was revolution in one country after another—Russia, Turkey, India, the Philippines, and so on—one can continue to name countries around the world in which there has been change by revolution even until the present day, when we have witnessed revolts in Morocco, Algeria and other parts of Africa.

We have heard a great deal in recent months about the Mau Mau, the rather strange name of an extraordinary phenomenon in Africa. Dr. George W. Shepherd, Jr., a missionary who has recently returned from Africa, diagnoses this situation in this way:

"In Kenya the Mau Mau is a revolt of a discontented and frustrated African peasantry against a long standing system of white supremacy. The fact that the Mau Mau has resorted to brutal tribal rituals and killed many

more fellow Africans than white must not be allowed to hide the fact that the white man has created an intolerable system in Kenya. The best land has been appropriated for about 30,000 white settlers and the 5,000,000 African peasants have been pushed into inadequate reserves in which they can either starve or revolt."

Dr. Shacklock, another missionary, surveying the world picture says:

"The changes in governments in the last fifty years are greater than in all human history before, to say nothing of the advances of science and material progress in that time. If we represent man's long existence on the earth by a day of twenty-four hours, there has been more change in the last five or ten seconds than in all history before."

### That They Might Have Life

DURING these centuries of exploration and expansion, along side of the adventurer and the conqueror has gone the missionary. Sometimes the missionary followed but very frequently the missionary went ahead, not looking for a fortune, but impelled by Jesus' great commission to go into the world and preach the gospel to every creature. The missionary went in order to help people in every nation to enjoy the fullest life, following in the footsteps of his Master who said, "I am come that they might have life, and that they might have it more abundantly." The story of missionary advance into every corner of the globe in the last couple of hundred years is a thrilling story and one of which I think every Christian ought to be proud.

We think of Adoniram Judson, who in 1812 was the first American missionary to make the long voyage to India only to find the East India Company would not allow him to remain in the country. Undaunted he sailed from

India to Burma and worked for seven years there amid illness, privation, imprisonment and all manner of difficulties to make his first convert. Yet before he died, he had formed a Christian fellowship on which all future Christian work in Burma would be based.

We remember Bishop Schereschewsky of our own Church who completed a translation of the scriptures into Chinese after he had suffered a stroke which left him with only the use of one arm. With one finger he pegged out each letter on the typewriter, completing the work just a week before he died.

We recall Bishop John Coleridge Patteson, one of the early pioneer missionaries in the Melanesian Islands. After laboring for twenty-one years in those Islands, he was murdered by one of the savage tribes. Years later on the spot where he was killed, a cross was erected by the descendants of those who had murdered him on which was written, "In Memory of John Coleridge Patteson, whose life was taken by men for whom he would gladly have given it."

I am told that the graves of missionaries fairly dot the coast of Africa, because in the early days the life span of a missionary in Africa was only three to five years because of ravages of tropical disease, enervating heat, hostile savages and the witch doctors who controlled the tribal life in most of Africa. The blood of these missionary martyrs has indeed been the seed of the Church. The Christian groups established by them became the foundation of all later missionary work.

### Unique Tribute

A RATHER unique and interesting tribute was inadvertently paid to missionaries recently. After a United Nations representative had explained to the natives in an African village the program of the United Nations' team for the village, the head man of the village came up to him and said, "I am ready to be baptized at once." The United Nations representative had to explain to him he did not have that authority. The villagers had never heard of a group interested in their welfare who were not Christian missionaries and hence ready to baptize them!

As the missionaries in China helped to unbind the feet of the women of China, so missionaries everywhere have helped to un-

bind the minds and spirits of people who have been shackled by ignorance and superstition in order that they might have life and have it more abundantly. Despite the fact that true to his dedication to Jesus Christ the missionary gave himself unselfishly for the people among whom he was working, in the eyes of the native peoples, he was associated with a colonizing, controlling, foreign imperialism, the dislike and hatred of which increased not only with education but as the natives themselves gained a knowledge of the gospel of a Christ who said, "Ye shall know the truth, and the truth shall make you free."

Unfortunately missionaries have frequently aided and abetted the exploitation and racism of the other white settlers, at least to the extent that they did not protest, and sometimes benefited from the labors of the exploiters. On the other hand, it is only fair to say that the missionary was facing a terrific dilemma. Take for example, India. If the missionary went into India in the early days, he could only do so with the permission of the East India Company. If he went in, he knew that he had to be careful not to criticize the agency that allowed him to go in, or he would be expelled. Hence he faced the question: Should he carry the gospel of Christ to these people in the face of the fact that he had to do it under a paternalistic system, or should he refuse to go? The missionaries decided to compromise and to go, and I dare say that if we had been in their shoes, we should have made a similar decision.

### Today's Revolution

HOW does this world-wide revolt manifest itself? Chiefly in a series of demands. First a demand for food. The difference between the East and the West in our world can be symbolized by the conventional greeting. The greeting which we use of course is, "How do you do?" The greeting which is used in China is "Have you eaten well?" The big question in the East is not what do we eat, but when do we eat. When the half of the world which is undernourished learns that the other half of the world has more than it can consume, human nature being what it is, a revolt is inevitable.

This revolution manifests itself in the demands for healing. When half the world learns of the miracles of modern medicine, who

can blame them for liquidating the witch doctor and demanding that they too be given hospitals?

It shows itself in a demand for education and especially that scientific and technological education which will help to alleviate the burdens of life as the various technological gadgets have lightened the burden for us in the Western world. The Chinese word for mile is "li". Unlike our mile, it is not a standard length. It is sometimes a longer and sometimes a shorter distance. The reason for that is that it was created by people who measured territory over which they carried heavy burdens. If they carried the burden uphill, the li was longer. If they carried the burden downhill, the li was shorter. I dare say if we had been Chinese peasants, we would have had a flexible mile also and demanded more payment for carrying the burden uphill than downhill, even though the actual distance was the same.

I am told that in the East at the present time, there is a rising and rapidly increasing demand for tin gasoline cans because the women in the East have learned that to carry gallons of water in tin cans is much easier than to carry them in the old-fashioned earthenware jars. In his recent book, "Christianity and the Asian Revolution," Rajah B. Manikam, who is one of the great Indian leaders in the Church in India, characterized the revolt of the people of Asia in this way. He tells of a not untypical "factory village" in India where there are twenty huts with 150 or more people living in them with only one tap of water for the whole group of people, while within half a mile the mill owner's house contains modern plumbing and all the advantages that go with it. This type of situation he contends is a major reason for the extensive discontent and revolt in Asia.

This revolt shows itself in the demand for natural resources. The awakening Asian and African asks: Why should we not have the benefit of our natural resources in the land which God has given to us? The reason for this demand was made graphic to the World Council of Churches Assembly at Evanston in 1954 by Peter Dagadu, the chairman of the Christian Council of the Gold Coast when he said this:

"The economic and industrial approach to life in Africa by the Westerner provides the ground on which Communism is sure to thrive if it comes to Africa. African laborers are employed under appalling conditions, such as no longer exist in any part of the Western World. They dig the gold, the manganese and other materials for the benefit of the Western capitalists, with scarcely any African capital going into it. They experience poverty not only from the exploitation of their resources, but also from low wages and from color bars and wage discrimination in industry and trade."

Then he concluded this portion of his address by saying:

"As Christians, we know that Communism is evil, but such practices . . . water the soil for the seeds of Communism to germinate."

Finally this revolt shows itself in the demand for self-government, a demand which Americans made and fought for successfully in 1776.

### **The Revolt Must Be Faced**

IT IS obvious that there is no way of stopping this revolt which has arisen since half the world has learned how the other half lives. More important still is the fact that this revolution cannot be postponed or perhaps even delayed, but is going forward with greater and greater rapidity, and the present danger, which is testified to by the missionaries in Asia and Africa, is that we in the West will not face it realistically.

James H. Robinson, minister of the Church of the Master in Harlem, who last year completed a trip around the world visiting mission stations, informs us that the missionaries who were forced out of China by the Communists with whom he talked in many areas of Africa were astonishingly unanimous in their discouragement saying to him, "We see the same forces shaping up in Africa that we saw arising in Asia back in the late twenties and early thirties, but our governments and Church leaders at home take us about as seriously now as they did then."

It is important not simply for the official boards of the Church to have to face this situation, but for the members of our churches to be informed about it. For everything that happens on the mission field affects us here



at home, and far more things that happen here affect the mission fields than is generally realized.

We must face three questions:

Can we convince the people of the world that we sympathize with and will support them in their struggle for self-government and freedom? Too often, our government policy has not been determined by a special regard for the principles of human freedom and equality, but rather by strategic considerations and expediency. Just think how an African feels when he finds that our government has been backing the colonial policy of France in Algeria and Morocco. Fortunately, there were signs at the time of Prime Minister Pineau's visit to Washington that our government's policy is being modified. How sensitive the Asian is was made unmistakably clear by the outcry in India in protest against the statement of Secretary Dulles that Goa was a colony of Portugal and the fear that we would support Portugal in her desire to retain control of that province.

The second question is: Can we convince the people of the world that we believe that colored people should have the same rights as white people? This will be answered not so much by what the missionaries do on foreign fields, but rather by what we do here at home. James H. Robinson wrote recently in the *Christian Century*; "The greatest liability to the spread of the gospel in Africa is racial discrimination and segregation, whether in Africa, Europe or the United States. . . . In the mind of the African, racialism is identified with white people, and white people are identified with Christianity. Communists and Muslims and many of the National leaders (in Africa) undercut the influence of African Christian leaders by charging that they perpetuate white racial patterns."

Thirdly: Can we convince the peoples of the world that Christ and his Church will be a reconciling and harmonizing influence in their countries, rather than the cause of division and strife?

This same Peter Dagadu of the Gold Coast, in speaking to the World Council meeting in 1954 said on this point:

"Africans get the impression of division where they need examples of unity and cooperation . . . Despite the great helpful meas-

ures of cooperation amongst the larger missionary societies . . . anyone who has seen four different denominational church buildings standing in a row in a small village, or noted the rapid increase in the number of sects in West Africa, or even felt something of the drain on energies and resources required to keep the cooperative machinery working must bear in his heart something of the cost of the disunity of Western Christianity. Africa is paying a high price for it."

The history of the Church shows that it is almost always true that the Churches on the mission field and the so called "younger" or indigenous Churches, are much more eager and ready to unite than are the Churches at home, and that efforts to achieve Church unity on the mission field have frequently been prevented by the influence of the home churches.

Therefore, it is important for the people of our Churches in this country to have some knowledge of the situation on the mission field, in order that we may use our influence to support movements toward a united witness for Christ, rather than thwart and obstruct such efforts.

### Our Influence for Good or Ill

AT THE present time when thousands of people from Asia and Africa come every year to this country for study and for purposes of business and recreation, it is important for us to realize what a tremendous effect some trivial incident or single remark may have. A few examples may help us to realize how great our influence for good or evil may be.

I will tell of an incident which occurred some thirty years ago. I had a very good friend who was a graduate student from China. He came to the United States with 150 Chinese students. They landed in a west coast city where they were given a sight-seeing trip and a dinner by the Chamber of Commerce. But one of that Chinese group went to get his hair cut. When he sat in the barber's chair, the barber turned and called him a "dirty Chink" and refused to cut his hair. My friend said that one incident which went around by the grapevine to the whole 150 Chinese had more influence upon their thinking about the United States than the fine entertainment of the Chamber of Commerce. He said to me, "I'm a graduate student and somewhat older than most of the others, but most of these

students have come thinking of America as a Christian country."

While I believe this incident would not be likely to be repeated today, nevertheless, only last year when a team of five members of the World Council of Churches Assembly in Evanston were sent on a speaking tour across the country, in a city (not in the south) a member of the group from India was refused service in a restaurant. He was so indignant and hurt that the four other members of the team had all they could do to keep him from taking the next plane home.

I was told recently of an Indian student who was invited to a home in this country for Thanksgiving dinner. The Indian student reported that his host spent a good deal of time telling him how little he thought of Mr. Nehru and of his policy and why he thought India ought to side with the West, etc.—an opinion held by many American citizens. We may appreciate how the Indian felt, however, if we imagine ourselves as guests in a home in India in which our host tells us how little he thinks of President Eisenhower and the policy of our government.

I shall close with a happy incident that occurred a couple of years ago. A friend asked us to entertain a Japanese professor who was travelling in this country. As it happened, he was a Buddhist, although his wife and children were Episcopalians. While here Prof. T went out to see Lexington and Concord. He was standing on the sidewalk looking at a map when a man came along and said, "Can I help you?", and then furnished Prof. T with the directions he needed. Later that afternoon, Prof. T was again looking at a map on a street corner when the same gentleman came along, and seeing him said, "Can't I take you somewhere?" He not only took him to the place he wanted to see, but afterward took him home for dinner. The Concord gentleman became so interested in Prof. T. that he took him the next Sunday on a sight-seeing trip to Plymouth.

At the end of their visit he said to Prof. T, "Meeting you and getting to know you has meant a great deal to me because I have always thought of Japanese as a squint-eyed, deceitful people who could not be trusted. Since I have come to know you, however, I realize that Japanese people are human beings

just like the rest of us." Since he had undertaken to come to the United States because of his conviction that if Americans and Japanese could get to know each other better, it would prevent war in the future between the two countries, Prof. T came back smiling from ear to ear as he felt that his week here had been really worth while. Would that all personal relationships between members of different races and nations might create this kind of understanding.

Thus every Christian is called today to exert his influence upon the policies on the foreign field of his Church and his government, and also to bear witness to the love of Christ in his relations with men of all races.

## Talking It Over

By W. B. Spofford Sr.

WE HAVE had numbers devoted to about everything—youth, old people, books, various Church organizations, schools, parishes. Never have we had one on that most interesting of subjects, Money. Sometime maybe we will, asking various experts to breakdown figures on adding machines and give you the results.

What brings it up is an examination of the pretty and interesting report sent out by the National Council on the Builders for Christ campaign.

It is true, I guess, that you can prove about anything you care to with an adding machine. Yet that report does seem to reveal a number of facts which might well concern the Church.

Seven eastern dioceses, with a quarter of the total number of baptized persons in the Episcopal Church in the United States, contributed nearly one-third of the total amount raised by the campaign.

Add ten more eastern dioceses, with Virginia the farthest south and Pittsburgh the farthest west, and the east gave over half of the total of \$4,319,366 raised.

Put in Michigan, Chicago and the two dioceses in Ohio and the total raised by these twenty-one dioceses was \$2,778,592 of the grand total.

Leaving out the missionary districts, from whom we expect less than we probably should,

and the remaining fifty-six dioceses gave a total of \$1,404,486 which was \$218,415 less than the amount given by the dioceses of Connecticut, Long Island, Massachusetts, Newark, Delaware, New York and Pennsylvania—the seven eastern dioceses mentioned above.

Communicant strength, per capital wealth and other facts about the dioceses, surely would have to be considered to present a fair picture. But we have all read of the multi-millionaires of the southwest, trying to out-do each other with fabulous shin-digs. Maybe none of these Texas and Oklahoma oil barons are Episcopalians.

Anyhow the five dioceses down there, with a total of about 100,000 baptized persons, gave a total of \$145,984—not counting the pennies.

The Seminary of the Southwest in Austin, Texas, got \$406,932—proving perhaps that it is more blessed to receive than to give.

Perhaps some Churchman who is an expert in finance will say in print, what I have heard several of them say off-the-record, that there is not much equity in the way the national work of the Church is financed at present.

## Religion and the Mind

By Clinton Jeremiah Kew

### Suffering: Constructive or Neurotic?

A READER writes: "Why is it that I put up with the drinking of my husband day after day, week after week and year after year? He promises to stop and I believe him. However, he always starts drinking again and the next week I believe him all over again. Could there be something wrong with me to have put up with his drinking for the past eighteen years?"

Recently there was an article published by a doctor who stated that men of medicine were now beginning to believe what the psychologists have been saying for some time; namely, that many people put up with certain hardships because they have a deep-seated problem upon which the troubles appear to feed. The article went on to describe that in several cases where the wives complained of the drinking of their husbands, the women became upset and in some cases were sick as

soon as the husbands were treated and became well. Evidently many people get married and suffer because of a deep-seated need to suffer. This need is so great that even though the person's mate receives help and is cured, thus answering the conscious needs, the unconscious rebels and the person often becomes upset.

As one observes and studies people who worship, one is struck by the fact that there are those people who believe that religion, and particularly Christianity, must be a religion of sacrifice, suffering and pain. One need only read the newspaper to see how many sects seem to promulgate this sort of thing. There was a time in the history of the Church where the mortifying of the body for the glorification of the spirit seemed to be quite paramount. William James in his "Varieties of Religious Experience," which was published many years ago, has several very excellent pages upon the analysis of this type of Christianity. These people are obsessed with Christ, not filled with him. In the experiences of many such individuals, their belief takes the form of obsession rather than love. It seems that a person can always find in Christianity a scripture, a verse, or a story which will, in many cases, feed the deep-seated neurosis or problem.

However, if one will take an objective, scholarly appraisal of the Gospel one finds that this type of Christianity would be repudiated by our Lord were he here today, for this is not Christianity. It seems nonsensical that a religious belief based on the divine Fatherhood of God could or would condone and encourage self-inflicted suffering. The ability to suffer is placed in the human personality as a mechanism of growth, not of self-destruction. Real suffering—the loss of loved ones, the pain of the unknown, the search for love—serves the purpose of personal evaluation and rebirth. We are never quite the same after grief and our need for faith and God's presence is more acute. We can strip away the unnecessary elements of our feelings—and earnestly seek God's help—which will be given. From this type of suffering arises the strength that seeks truth in God.

Life itself is sufficiently compounded of both joy and suffering to give texture to our lives without our personally seeking and inflicting it. Such dependence on such suffering



drains the heart and mind of vigor and growth, depletes the healthy instincts, and can destroy the individuality of the person.

The central concept of Christianity is growth—the growth of love and of forgiveness. We are ever forgiven our senseless suffering, if we will let ourselves be so forgiven.

## When You're In Trouble

By Philip H. Steinmetz  
*Rector of the Ashfield Parishes*

WHEN you are in trouble, you are glad to have someone who knows what needs to be done and who is willing to do it, a friend at court. It is even better when this person is a relative or close friend deeply involved in your life.

This is our situation in heaven. We have a friend at court to whom we are bound by ties of love who knows all the inner workings of the court and who makes our case his, as indeed it is, since we have given our lives into his control and spend them in his service.

In fact, he does more. He has already paid the fine and served the term in prison and is willing to have that act applied to our credit.

This is the picture of our situation painted by St. John in the statement: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins."

At first it does not seem very fair to us. It seems as if we should take our own medicine. But when we think more deeply, we realize that we cannot ever get enough punishment to balance our account. It is only something given beyond anything we deserve that can save us from hopeless debt.

Naturally we balk at admitting that we are in need of this rescue and try to work into the position of creditor rather than debtor. Our whole point of view as a race and nation is that of the granter rather than the asker of favors. That is why many people really reject Christianity in their hearts tho professing it in public.

But as we live with ourselves and have more and more experience of the depth of our own self will and pride, we should realize with increasing clarity that this statement of St. John speaks to our condition and thank God for the rescue he is offering us in Christ.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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PARSONS visit the sick and the shut-ins and the infirm and they are very good to do it and to do it so faithfully. And very often they are a great comfort. I could write a great deal in their praise merely because of this service but they do not give it that they might be praised. They give it as a natural part of their ministry.

So, instead of praise, I give a warning. There can so easily spring up within us a feeling that our prayers should be gratefully heard and our words taken to heart. Perhaps they should, but we ought not to expect it or to ask payment in conscious recognition. It can so easily happen that we do. It is hard to do a good deed and not feel that those for whom we did it should be properly grateful. We wouldn't put it in these words, of course, but we could ask ourselves if we do not pray more fervently for the grateful.

We could remind ourselves too that the sick on whom we call cannot always capture the mood of devotion at the moment when we are ready to ask it of them. And not only that! We could ask ourselves if we ever do anything to help the sick to live creatively. Do we give them a chance to express themselves or do we force them to meet us on our terms?

There was nothing professional about Jesus and I have often thought that our ministry is most effective when there is nothing professional about it.

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## SEABURY-WESTERN MATRICULATION

★ Seabury - Western Seminary, Evanston, Illinois, matriculated twenty-five new students at a service on October 25th. Bishop Barry of Albany was the preacher.

Honorary doctorates were conferred on Bishop Barry, Canon David E. Gibson, for many years the priest-in-charge of the Cathedral Shelter, Chicago, and Dean Alden Drew Kelley, who resigned as head of the Seminary to become assistant head of the Anglican College at Canterbury, England.

## OREGON WORKSHOP ON ALCOHOL

★ Church and state agencies joined forces in sponsoring a workshop on a new alcohol education manual being used in the public schools of Oregon. The meeting was held in a Portland hotel on October 20th with Mrs. W. W.

Gabriel of Grace Church, Portland, as chairman.

The new teaching manual, "Alcohol Education in Oregon public schools" issued by the state department of education and the Oregon Alcohol education committee was introduced to educators, clergymen, parents, and all persons interested in the subject in any way.

The manual contains factual information on various phases of alcohol education and considers the subject of alcohol and its relation to health, safety, business and industry, and also covers the field of available therapy.

It is designed to give young boys and girls the latest scientific discoveries in this field, free from emotional bias, presented in an objective manner.

Churchmen participating in the workshop were Bishop Carman, Dr. Dean K. Brooks, St. Paul's, Salem, member of the joint commission of the

national Church on Alcoholism, and also chairman of the diocesan committee on alcoholism, Mrs. W. W. Gabriel, secretary of the governor's committee on alcohol education, as well as secretary of the diocesan committee on alcoholism, and Dr. W. Kenneth Ferrier, St. Barnabas', Portland, associate professor of education, general extension division state system of higher education.

## BISHOP DAGWELL MOVES OFFICE

★ Bishop Dagwell of Oregon has moved to Eugene from Portland and will have sole jurisdiction of parishes and missions in eight countries in the area.

He is also retaining sole jurisdiction of the dispensations of divorced persons who wish to remarry during the life-time of the divorced spouse.

# Seminary Enrollment Again Breaks Record

With a total enrollment in excess of 1200 for the second year, the seminaries of the Episcopal Church report 44 more men than ever before engaged in studies in preparation for the Church's ministry.

Their training, their devotion, their manner of life in response to God's call, are of supreme import to all Church people everywhere. Prayer is asked for them and for the institutions responsible for their education in the things of God.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

## BISHOP'S DAY AT HOSPITAL

★ White caps gleamed as the sun streaming through the windows of the St. Luke's Hospital chapel in San Francisco, as eighty student nurses knelt at the Holy Communion service celebrated by Bishop Block on October 18th.

The ceremony opened the Bishop's Day visit, held each year on the feast day of the hospital's patron saint.

A 31-voice choir of student nurses sang from the balcony of the hospital chapel for the service attended by students, nurses, patients, and members of women's and men's boards of St. Luke's.

Bishop Shires, Suffragan; and the Rev. Frederick L. Lattimore, hospital chaplain, assisted in the service.

## CHURCHMAN MAKES SERMON AWARDS

★ Twenty-seven clergymen representing twelve denominations won honors in the 1956 freedom-of-conscience sermon contest, sponsored by The Churchman. The winning sermon was preached on Palm Sunday by the Rev. George R. Edwards, pastor of the Black-nall Memorial Presbyterian Church, Durham, N. C., on the topic, "Triumphal (?) Entry."

The winning minister preaching on this basic Protestant concept draws a parallel between modern man's Christian beliefs and un-Christian behavior. He asserts there is "the need in our day for a free conscience before the riotous clamor of the crowd." The sermon, published in the November 1 issue

of The Churchman, cites several threats arrayed against conscience and liberty in our time and protests against the militarization of men's minds.

The second award went to the Rev. John M. Morris of the Unitarian Church, Quincy, Ill., whose sermon protests the unconstitutionality of the California loyalty oaths for churches. The real issue, he makes clear, is the right of citizens to freedom of moral judgement.

The third award went to the Rev. Dr. Harry W. Campbell, minister of the First Methodist Church of McAllen, Texas, whose topic, "Uneasy Freedom," attacks the pressures put upon Americans to conform with ideas arbitrarily dubbed socially, patriotically or politically "correct."

## BISHOP KENNEDY THE SPEAKER

★ Bishop Kennedy of Honolulu had a busy four days, October 29-November 1, when he spoke on overseas work before a number of groups in the diocese of Milwaukee.

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### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & 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. (at Scammel)  
Rev. C. Kilmer Myers, v  
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

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## TO ELECT BISHOP FOR IDAHO

★ The election of a bishop for Idaho to succeed Bishop Rhea who is retiring, will be one of the important matters to come before the House of Bishops, meeting November 12-16 at Pocono Manor, Pa.

According to the official agenda, another important matter will be consideration of the formation of a new missionary district for Central America, with the election of a bishop if the new district is approved. (The question is raised as to whether the bishops have the authority to create a new missionary district independently of the House of Deputies of General Convention—Editor's note).

Other matters to be discussed will be the marriage canons; the service of confirmation; perpetual deacons.

Also Bishop Penick of North Carolina will lead a discussion, behind closed doors, on integration.

## INTERSEMINARY CONFERENCE

★ The fall conference of the Kentucky-Tennessee region of the interseminary movement was held October 18-20 in Lexington, Ky., under the auspices of the Episcopal Theological Seminary in Kentucky. Included among the regional members of the movement are the school of theology at Sewanee, which sent four delegates, and the seminaries of many non-Episcopal denominations, as well as that of Vanderbilt University. The theme for the conference was "Now is the

Time," the subject being the Church's role in integration. The principal speaker was Murray Branch, of Morehouse College in Atlanta, whose brilliant and well-delivered talks inspired everyone and contributed more than anything else to what was a very successful conference by any standards.

The Conference was also a great ecumenical experience for all those who attended. The spring conference, to be held at Scarritt College in Nashville, will deal with the subject of the reunion of Christians.

## CHURCH DOCTRINES DISCUSSED

★ A group of Episcopal laymen met in Richmond, Va., to discuss scientific findings relating to the Creation, the Church and the Virgin Birth.

They were told by president Edward McCrady of the University of the South that science is "the one agent that in the last three centuries has been showing that virgin birth is possible."

## OKINAWA MISSIONARY IN NEBRASKA

★ The Rev. Norman Godfrey, recently returned missionary to Okinawa, is speaking at eight regional meetings this month in Nebraska. A number of diocesan clergy are sharing the programs with him.

## BISHOP WATSON THE HEADLINER

★ Bishop Richard S. Watson of Utah, and bishop-coadjutor-elect of Sacramento, was the headliner at the annual council of the diocese of Milwaukee, meeting October 12-13.

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## KIRKENTAG HELD IN POUGHKEEPSIE

★ The first American Kirkentag, based on the post-war Evangelical laymen's congresses in Germany, was held at Christ Episcopal church, Poughkeepsie, N. Y.

The eight-day event considered the relationship of the Christian faith to ordinary life.

Evening addresses were delivered by these guest speakers: Bishop Suffragan David E. Richards of Albany on Christianity and the family; Dean James A. Pike of the Cathedral of St. John the Divine, New York City, on Christianity and the religious revival; Dean John B. Coburn of Trinity Cathedral, Newark, N. J. on Christianity and Business; J. V. L. Casserley, professor of dogmatics at the General Theological Seminary, New York City, on Christianity and World Order; John Ellis Large, rector of the Church of the Heavenly Rest, New York City on Christianity and Health.

Each of the Christ Church parish organizations sponsored an evening service during the week.

## SHATTUCK COVERS WIDE FIELD

★ Boys attending Shattuck School, Faribault, Minn., this year represent sixteen

Churches denominations. Episcopal boys represent 112 parishes in 37 dioceses.

## MRS. MAHON ACCREDITED TO UNITED NATIONS

★ Mrs. Stephen K. Mahon, executive secretary of the Girls Friendly Society, has been accredited as the official Church representative in the UN's section for non-governmental organizations.

She will provide information to the Churches on principal developments at the UN; represent the Churches at the non-governmental organizations briefings and conferences; make known the position of the Churches on relevant issues; arrange for visits of groups and individuals.

## BISHOP REBUKES STUDENTS

★ Bishop Reeves of Johannesburg, sharply rebuked 50 booing, jeering students who tried to break up an anti-segregation meeting in the great hall of the University of the Witwatersrand at which he was a speaker.

Some 800 other students

attended the meeting as part of a protest against threats of the South African government to introduce its segregation policies at the university. Earlier in the day, it was reported that about 1,000 students boycotted classes for an hour to protest the proposals.

"This disgraceful behavior shows what happens when people cease to think," Bishop Reeves said. "When I was called to mediate in the Liverpool dock strike, I never saw such disgraceful behavior, even from the dockers."

In his address, he pointed out that for centuries it had been taken for granted that the doors of "any real university" were open to students of any race, of any political leanings, and of any creed.

The bishop added that it would impoverish the university and be a loss to white as well as to non-European students if academic contact between the races were broken down.

Witnesses said many of the disruptive group appeared to be from the university's school of engineering. They shouted down two student speakers and shrieked and cat-called when Ellen Hellman of the South Africa institute of race relations sought to speak.

They gave the bishop a better hearing but still shouted interjections and whistled occasionally.

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# BOOKS...

**Kenneth Ripley Forbes**  
Book Editor

*The Call of the Minaret* by Kenneth Cragg. Oxford. \$6.50

This beautiful, sympathetic, yet positive and critical assessment of modern Islam and its relations with Christianity and the West is by an expert, Professor Cragg of Hartford. He takes the muezzin's call to prayer, issued five times a day from the top of the minaret in Moslem lands, and shows how Christianity — i.e. the Gospel — is the answer and fulfilment of Moslem needs.

The good things in Mohammedanism are noted as well as the limitations, and also the handicaps which Christians, alas, have always presented to Muslims, from the very beginning of Islam—such as the theological and political quarrels of sects. One result of this latter situation has been the grotesque misunderstanding of our Lord. If for no other reason, simply to correct the misdrawn picture, Christian missions should stay at work in Moslem areas. There is probably only one greater challenge to Christianity today—perhaps two: Communism, on one hand, and western commercialism and mercantilism on the other.

At least the Islamic problem comes third, in world issues, especially after the crises which Israel and Suez have stirred. Dr. Cragg's book is not only fascinating but immensely important.

—F. C. GRANT

*My Life for My Sheep* by Alfred Duggan; Coward - McCann. \$5.00

With such novels as *The Little Emperors* and *Conscience of the King*, Alfred Duggan has established himself as the preeminent author of historical novels plying his trade today. In this biography, he uses all of his vital imagination

in a portrait of Archbishop Thomas a Becket and with great clarity highlights the Church-State conflict of 12th century England.

Mr. Duggan has considerable knowledge of, and feel for, the intricacies of feudal lineage and guides the reader to the main points with humor and ease. This is no easy task, as you will find if you read any one of a dozen other books of the times, and is a testimony to Mr. Duggan's craftsmanship.

—W. B. SPOFFORD, JR.

*The Communist Trials And The American Tradition* by John Somerville. Cameron Associates. \$3.50

Among all the literary output of the past ten years, this book may be truly said to be unique because its author is uniquely competent to write it. He had made himself, long before this book was written, an authority on the philosophy of Soviet Russia and on the classics of Marxism on which this philosophy is based. He spent two years in Russia on a fellowship granted him by Columbia University in intimate conferences with top Soviet philosophers and others in the top echelons of Soviet leadership. Reading and speaking Russian fluently, he was able to do without the dubious assistance of interpreters.

This book is primarily a detailed account of Dr. Somerville's experiences as a non-Communist expert witness in three Smith Act trials where the chief evidence produced

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was books rather than persons. There is a large amount of verbatim questions-and-answers taken from court records which will be rather dull reading for the average person, but which furnishes valuable evidence for the conclusions the author comes to when he evaluates the quality of the legislation on which all the modern Communist trials are based and interprets American tradition beginning with the Declaration of Independence and continuing with the Bill of Rights.

Dr. Somerville's book is of very great value and deserves a wide reading. The average reader can readily skip the sections consisting of quoted court records and concentrate on the introductory and concluding chapters if he wishes. He will get the vital substance of the argument. And he may, with profit, follow up by reading the author's earlier book, "*Soviet Philosophy*".

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