

# The **WITNESS**

DECEMBER 26, 1957

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*“Oh Come All Ye Faithful”*

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**Article by Thomas V. Barrett**

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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: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; 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  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH  
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4 p.m. Evensong. Special Music.

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Days at 8 a.m.; Thursdays at 12:10  
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*The Church is open daily for prayer.*

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316 East 88th Street  
NEW YORK CITY

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday); 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

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5th Ave. & 53rd Street  
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Rev. Frederick M. Morris, D.D.,  
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8:15, Thurs. 11, HD 12:10; Noonday  
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*Noted for boy choir; great reredos  
and windows.*

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Student and Artists Center  
The Rt. Rev. Norman Nash, 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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Sunday: 9 and 11 a.m., 7:30 p.m.  
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Services of Spiritual Healing, Thurs.,  
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Sundays: 8, 9:20 and 11.  
Holy Days 11; Fri. 7.

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SAN ANTONIO, TEXAS  
Rev. James Joseph, Rector  
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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

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CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a.m.  
Wednesday and Holy Days 12:10 p.m.

ST. JOHN'S CATHEDRAL  
DENVER, COLORADO  
Very Rev. William Lea, 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.

ST. MICHAEL AND ALL ANGELS  
20th and St. Paul  
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service-  
Wednesday, 7:45 p.m.

TRINITY CHURCH  
MIAMI, FLA.

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

TRINITY CHURCH  
Broad and Third Streets  
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Associate  
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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  
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Sundays: 7:30, 9:15, 11 a.m. and 7:30  
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Holy Days, 10:30 a.m.

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Sundays: 8, 9:30, 11 a.m., High  
School, 4 p.m.; Canterbury Club,  
7 p.m.

ST. JOHN'S CHURCH  
Lafayette Square  
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The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

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

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*Story of the Week*

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## Council To Ask General Convention To Approve \$30-Million Campaign

★ The National Council, meeting at Seabury House, got a report from a special committee that the national Church will need three million dollars a year for the next ten years to meet its capital needs. The money is needed, the report stated, to help Church expansion through loans and grants at home and overseas.

The \$30-million program will be presented at the General Convention in Miami next October, when bishops and deputies will be asked to approve such a fund over and above the regular triennial budget. The plan is to raise the money through a voluntary program under which each diocese would decide its own fund raising methods.

Also presented to the Council in preliminary form was a proposal for a new picture magazine to take the place of *Forth*. John W. Reinhardt, director of the promotion department, said that "there is a growing feeling that it is time for a new magazine of real significance for all Episcopalians." The proposed magazine, he stated, would not replace the present independent magazines. Details of the new magazine will be presented at the next meeting of the Council, February 11-13.

The Council approved a gift of \$5,000 towards the ecumenical exhibit at the Protestant pavilion at the 1958 Brussels world fair. This gift

is the first from a major denomination to the \$100,000 fund being sought by the American conference of the World Council of Churches. The pavilion will cost \$235,000 and will be used as an ecumenical center following the fair, as previously reported in these pages.

### Miami Convention

Looking ahead to the Miami General Convention, an eastern bishop in a recent speech, outlined the matters he thinks will be of the most importance to come before it. Finance he placed at the head of the list, with at least a 25% increase in the regular budget of the Council being likely, as well as approval of the special \$30-million capital fund.

### Tells of Needs

Presiding Bishop Henry K. Sherrill, speaking recently in Oklahoma City, outlined the opportunities before the Church if sufficient funds can be raised. He called the Church to a sense of vocation, stating that only as the great majority of Church people support the National Church program can there be any real accomplishment. We need an over-all plan to meet new opportunities, and this calls for sharing parish resources which might otherwise be used for "refinement" of local facilities. Describing the tremendous opportunities be-

fore us, he said, "Actually, we are only playing at our tasks."

As examples, he cited the difficulty the Episcopal Church had in raising \$2,000,000 for its eleven seminaries, while many small colleges raise that much for a new science building. The Church's \$7,000,000 budget, when reduced to diocesan quotas and then to parish and mission quotas, becomes infinitesimal to the 2,000,000 communicants.

Bishop Sherrill pointed out that Americans think in big terms, with several universities currently raising more than \$100,000,000 each, but that in the Church we suddenly think in small terms. And he stated that there are resources we will never tap until not just a few people, but two million people, have a sense of our common task.

An example of what can be done is the \$1,000,000 China fund, which could not be used after the Communists occupied China, and which has been used as a revolving loan fund in this country to build 150 churches.

The Presiding Bishop concluded by offering the hope that as a Church we will provide the facilities to strike in strategic places at the right time with power. A new responsibility has been given us in our generation, he said, and only as we begin to think in great terms will we measure up to the challenge. He repeated his favorite statement that "too many people have great convictions about small things," and what we need is more people who

"have great convictions about great things."

The election of a Presiding Bishop to succeed Bishop Sherrill will be one of the most important actions. Nominations are made by a committee composed of one bishop and one deputy from each of the eight provinces. They are required to nominate three bishops for the office, but the choice is not limited to their recommendations. The eastern bishop stated that the general opinion is that the next Presiding Bishop should be a man who could serve at least six years before compulsory retirement, preferably nine but no more than twelve.

It has also been proposed that the number of deputies from each diocese be on the basis of proportional representation, according to the number of communicants in the diocese. At present there are four clerical and four lay deputies from each diocese. If this proposal is approved the number in each order would be from 3 to 6 and would reduce the total number.

Limited recognition of the Church of South India will be recommended in a report by the commission on ecumenical relations. The third province has unanimously approved this recommendation, whereas the fifth province passed a resolution calling for further study of the Church of South India and urged that action be postponed until 1977. The American Church Union also strongly opposes recognition at the Miami convention and is sponsoring a series of meetings across the country setting forth its views.

Whether retired bishops will be allowed to vote will again come up. The Honolulu convention approved but since it is a change in the Church's constitution it will have to be acted upon favorably at Miami to become effective.

The proposal will also be made to change the canons to give bishops more power, especially in filling parish vacancies. The Standard, organ of the Evangelical Societies, has stated that "this will be the fight about 'democracy' versus

'the divine rights of bishops'. It also is the fight as to whether our Church ceases to be what it has been since 1785 when it was first formed, namely a Church where clergy and laymen have constitutional rights and responsibilities."

## Greater Interest in United Nations Urged by Youth of Church

★ "Americans have a definite lack of knowledge about the United Nations" according to twenty-five teenage Episcopalians who met in New York for the first youth seminar on world affairs, sponsored by the division of Christian Citizenship.

In preparation for the seminar, the young people were asked to conduct sidewalk interviews on the UN with ten fellow-citizens in communities throughout the United States. Those polled ranged from prep school students and teachers to housewives, unskilled laborers, clergymen and psychiatrists.

"In general, people seem to feel that the ideals behind the UN are good, but that it isn't fulfilling them fully", the teenagers reported, and recommended that the UN intensify its program of education through the schools and mass media. "We ourselves must inform fellow Church and community members about the UN, and the Christian Church must be in the vanguard of those supporting world peace and peaceful coexistence through it", they declared.

The seminar, made possible by a grant from the Woman's Auxiliary, was held at the Carnegie international center. It began with an all-day visit to the nearby United Nations, where the group saw the General Assembly at work. In the

evening, they met at the community house of St. Bartholomew's Church to hear about the Church's efforts on the international scene, including its refugee relief and resettlement, missionary, and ecumenical aspects. Panel members included Mrs. Stephen K. Mahon, executive secretary of the GFS, who is the Church's official observer to the UN; the Rev. Almon R. Pepper, director of the department of social relations; the Rev. C. L. Pickens of the overseas department and Judy Speyer, worker for Protestant students at Hunter College.

The next morning the group heard the Rev. Carleton J. Sweetser, associate director of the committee on laymen's work, who set forth "four practical questions in determining Christian response toward the UN" They were:

Are the aims and activities of this corporate endeavour of man in keeping with the will of God for his children?

Can it be used as an instrument for at least partially implementing God's will in the world of human affairs?

Is there a better immediate Christian alternative to the UN?

Is there a Christian imperative in this or any other area of human relations?

"The UN is not per se a Christian organization", he told

the teenagers, "but we can't limit all of God's interest, activity and help to the Episcopal Church or to the Christian community".

The balance of the morning included talks on the work of specialized UN agencies; among the speakers were Dr. Michael Henry Knox Irwin of London, England, UN medical officer and Mr. A. M. Ashraf, chief of the UN's non-governmental organizations section. Miss Elmina Lucke, educator and former worker in the UN technical assistance program was panel chairman.

In the afternoon the group heard the Rev. M. Moran Weston, former executive secretary of the division of Christian citizenship and now rector of St. Philip's, New York.

Weston, who had originated the idea of an Episcopal youth seminar on world affairs, spoke on "Christian citizenship". He declared that "the Church is in politics whether it likes it or not", since it is a social institution, a moulder of public opinion, and its teaching is "heavily concerned with political, social and economic issues".

The question that is more difficult to answer, he said, is "to what extent should the Church be involved in politics?" Pointing out that he spoke only for the Episcopal Church, he stated that "the extent of the Church's involvement is determined by the prevailing opinion of responsible people in the Church" as expressed by the General Convention, and diocesan conventions.

Weston declared that "We as Christians must be led to work on every level for three needs basic to the human personality: the freedom to make choices; the concept of justice; and the right freely to associate and participate in a common life and to share in developing a common life in which the common

welfare, rather than special interests, is the uniting goal."

Where these needs are not met, he said, "there will always be tension, hostility and social conflict." He concluded by stating that "We Christians can contribute to the world an understanding of these basic principles on which human life can alone be organized and exist in the world."

On Sunday morning, the group attended a service of Holy Communion at St. Augustine's Chapel on the lower east side, whose clergy and staff have been actively engaged in work with underprivileged teenagers. They then returned for a wrap-up session at the Carnegie center with the Rev. and Mrs. Richard L. Harbour of the youth division and Mrs. Muriel S. Webb, assistant director of the department of social relations.

Five participants apiece were chosen to attend the seminars as representatives of the Jr. Brotherhood of St. Andrew, Episcopal Preparatory Schools, the Church's Youth Division, the GFS, and diocesan departments of social relations.

#### **ALABAMA TO HAVE SURVEY**

★ Clergy of Alabama held a one-day conference in Birmingham to prepare for a forthcoming survey of the diocese. It was led by the Rev. Joseph Moore, director of the National Council's research unit.

The diocese has been divided into six areas for purposes of the study which is now in the map-making phase.

#### **HISTORIC CHURCH HAS ELECTION**

★ St. Luke's, Smithfield, Va., which was dedicated as a national shrine in May, has elected Joseph W. Luter president of its restoration corporation. It is the oldest church

building in the country, having been built in 1632. Restoration has been completed so the committee is now seeking an endowment to provide perpetual care.

#### **MASSACHUSETTS HAS SURVEY**

★ The diocese of Massachusetts launches a survey on January 10th when the Rev. Joseph Moore, director of research of the National Council, meets with the clergy in Boston. The study, divided into three phases, will extend through May.

#### **BAKERFIELD CHURCH TO BUILD**

★ St. Paul's, Bakerfield, California, is building a parish house and making additions to the church. The Rev. Frederick A. Schilling, rector of the parish and author of Now Hear This, his Witness series on the Gospels, is returning to the Church Divinity School of the Pacific once a week for lectures. His column has therefore been suspended temporarily but will be resumed later.

#### **BISHOP JOHN PETER RESTORED**

★ Bishop John Peter, who was forced to resign last year as the head of the Trans-Tiscian district of the Hungarian Reformed Church, was reinstated by the assembly of that Church, meeting in Debrecen, December 19-20.

Bishop Peter has been serving as a Hungarian delegate to the UN Assembly but returned to Budapest on December 10th.

#### **SHERRILL TO VISIT SAN JOAQUIN**

★ Presiding Bishop Henry K. Sherrill is the headliner at the convocation of the district of San Joaquin, meeting in Stockton, California, January 26-28.

# Koinonia Farm Member Beaten And Director Arrested

★ A Negro member of Koinonia Farm, interracial Christian community near Americus, Ga., was beaten up and charged with a traffic offense.

The Rev. Clarence Jordan, director of Koinonia, was arrested and charged with having improper plates on the farm's station wagon. He was released after showing police that he had correct plates for the vehicle.

The clergyman said the Negro, Conrad Browne, was attacked by a white man after he took the station wagon to the railway express office to ship the first of hundreds of Christmas orders for shelled pecans. He was taken to a doctor's office for treatment.

Mr. Jordan said that upon learning of the incident he went to the express office to complete the unloading. While there, the minister said, he was arrested and charged with driving a vehicle that had improper plates. The station wagon had New Jersey plates but Mr. Jordan said he displayed Georgia plates for it to the police.

The clergyman said that when police learned that he had not actually driven the wagon they ordered the arrest of Mr. Browne despite a doctor's plea that the Negro needed treatment for his injuries.

Mr. Browne was put in jail and bond set at \$500 but police refused a cash bond offered by the minister and demanded a real estate bond. They declined, however, to accept a pledge of the Koinonia property, Mr. Jordan said, saying it was corporate property. Mr. Browne remained in jail for two days until a Sumter County property owner could be found to sign

his bond.

Mr. Jordan said white residents of the county "with the support of the police" seemed determined to find a means of ending the farm's mail order pecan business and driving members of the community out of the area.

About half the community have moved to a farm in New Jersey. Prohibited by Zoning laws there from operating a pecan processing business on the farm, the community has rented a building in the town of Neshanic Station from which the mail order business is being conducted.

Last September Koinonia quit raising farm products for sale because of a local community boycott and is devoting itself exclusively to the pecan business.

## NEW CAROLS ARE PRESENTED

★ A medley of new Christmas carols were sung on a national hook-up from Detroit on December 21. More than a quarter of a century ago, the late Bates G. Burt, then rector of All Saints, Pontiac, Michigan, began composing carols, printing them on cards for friends. They liked the carols so Mr. Burt composed a new one each year. In 1942 when his son, Alfred, graduated with a degree in music, he composed the music and his father the lyrics.

On the death of Rev. Mr. Burt in 1948, Alfred decided to carry on the family tradition and asked an old family friend and former organist at his father's church, Miss Wihla Hutson, to write the lyrics.

Before Alfred died of cancer at the age of 33 in 1954, 14 carols had been written. They

were heard by Columbia Record executives who asked for the rights to record the carols.

The first record came out the year of Alfred's death, on a 10-inch LP. Fred Waring heard the music and was so impressed he secured the rights to publish the sheet music.

Later, Miss Hutson and Alfred's sister, Mrs. William C. Norvell, wife of the rector of Christ Church, Cranbrook, collaborated on a pageant, based on the life of the Burt family Christmas. Fred Waring's press was so impressed with the idea, this year they published the pageant titled "This Is Christmas."

Columbia Records, also released their new recording of the Alfred Burt carols on a new record.

Because of their Episcopal background and because the carols are so truly lovely—new yet traditional—it is said there may be a possibility of forming a new contemporary tradition within the Episcopal Church.

## RACE RELATIONS DECLARATION

★ Thirty-one ministers of Columbus, Georgia, including Episcopal Church rectors, issued a declaration of race relations principles last week, which they declared were of "basic importance to our thought and conduct."

As Americans and as Christians we have an obligation to obey the law.

The public school system must not be destroyed.

Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.

Communication between responsible leaders of the races must be maintained.

Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.

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# EDITORIALS

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## On Not Realizing Our Potentialities

THE plain intention of the Church is to define the meaning of Christmas in John's words: "And the Word was made flesh and dwelt among us". What possible meaning can we attach to these words? Originally they were meant to strike home to Hellenes or Hellenized Jews who presumed that there was a second Principle living with God, his Word or his Wisdom, which so to speak defined his character. John says both that this Principle is identical with God, and that once it took human form. But for us who do not share this presumption, the explanation as it stands is more remote and difficult than the thing to be explained. It is not so much that we deny or doubt; it is that the words themselves do not convey any readily intelligible meaning to us.

John is perhaps here working on the sort of idea which you find in Paul's letter to the Philippians, 2.5ff the familiar Palm Sunday epistle, "Let that mind be in you which was in Christ Jesus, who, though being in the form of God, did not reckon equality with God a thing to be grasped; but emptied himself . . ." Here at any rate we are on the more familiar ground of mythology. The Word of John is seen as a second God, existing with God from the beginning, but who voluntarily puts aside his divine status for a time, and takes the human form of a servant—his service taking the form of an obedient death. And on account of this obedience he is raised to an even higher position (if possible) than he had before, where he is worshipped as "Lord" by the whole creation, visible and invisible.

Here at least the daring and poetry of the idea strikes home to us: and we are willing to overlook the inconsistency of the symbolism with the other layers of imagery in the New Testament—the absence of the Spirit of God here, the divergences from the theology of the Virgin Birth story, the difficulty of fitting in the traditional accounts of the Resurrection and Ascension, the absence of the Second Coming and the winding-up of history; above all perhaps, the obvious mythology in assuming a tem-

porary interruption in the life of the unchanging God.

Dr. Bultmann, we have noted before in these columns, bids us "de-mythologize": to see through the symbolism of Paul's temporary world-view to the permanent truth underneath. This may be harder than it sounds. No doubt the German nurses of the Black Forest believed in the fairy world in a sense that we do not, and there is an important symbolic meaning in "Cinderella"; but how can you de-mythologize a fairytale without taking away the fairytale?

Of course we are at an advantage in the New Testament in that Paul and John were under the impression they were saying something about history. And Dr. Bultmann seems further to bid us translate the mythology by putting in our own language what Paul and John are preaching to their contemporaries. And this preaching, according to him, seems to revolve pretty exclusively around the relations between man and God as seen in the light of the single event of the Crucifixion of Jesus. This is not surprising: for Dr. Bultmann has carried to an extreme the historical scepticism which finds it almost impossible to say anything about the life of Jesus except the Crucifixion.

We however are far from sharing that scepticism. There is no doubt that Paul and John were under the impression that they were offering the best interpretation they knew of the meaning of the life of Jesus; and it is their interpretation which has hardened into the core of the Church's Creeds. We then obviously have the duty of taking seriously the interpretation of those two profound and well-informed thinkers, while making allowances for the strong symbolic and mythological elements in their thought. But we are not bound by their interpretations: we were not baptized into the name of Paul. We are entitled and obliged to read the life of Jesus for ourselves, using Paul and John were we can.

### Character of God

**D**ID we know, or should we have known, anything about God before we read the life of Jesus? The usual theory is that we did, or

should have. The Greeks, we are told, had come through to the other side of polytheism to a belief in one God, or a wish to believe in him; and the Church simply filled in that wish to believe with a concrete account of the character and actions of God. That this was a wise policy on the part of the Church we are very sure. We ourselves are much more inclined to believe in the Apollo of the temple at Olympia with his unclouded brow, than we are in the shadowy universal Zeus of the Stoic philosopher Cleanthes. Of course the Church had to take the Greeks as it found them. But it has to take us as it finds us too, and we are not certain that our admiration even for Apollo is a very good basis for theology.

There is no doubt likewise that Jesus initially got his idea of God from Judaism. But it was a very special sort of Judaism; and even so Jesus has to transform radically practically every notion of his hand-picked followers. The one passage of the Old Testament which he seems to have been able to take exactly as it stood was the prophecy of the Suffering Servant in Isaiah 53. And it is only here and there in Judaism before or after Jesus that you will find any real identification with that prophecy. The modern state of Israel, if it can be called any sort of Judaism at all, represents a throwback to the ideas of God held by Deborah and Joshua. This should not be surprising, nor taken as any reflection on the Jewish nation. Little more perhaps in the history of the Christian Church—least of all certainly in the dealings of Christians with Judaism !!!—do we find any resemblance to the Suffering Servant or the life of Jesus. And this of course is just to say, what we were really supposed to have known all along, that most men at most times have been able to hide the real nature of God from themselves with fairly complete success.

If we are to take John's Prologue seriously, we have to hold that in Jesus' life—the real life of the historical Galilean rabbi in the "flesh", not what John's gospel has transformed that life into!—some Principle is embodied which defines the real meaning of our Universe. "The Word was made Flesh": the divine Principle has entered a man's life in History—the real history of the historian, not a legendary or ecclesiastical history. But we find it very hard from John's Gospel to decide what John really thinks that Principle is, unless simply "Christ himself", which does not seem to carry us much forwarder. But Paul's myth in Philippians does define the content of the principle: the humility, obedience,

and self-emptying of the pre-existent Christ. We know nothing of the pre-existent Christ, but we recognize that these are qualities of the historical Jesus. If then we strip Paul of his symbolism, he is saying something clear and important: the character of the historical Jesus tells us something new about the character of God.

#### Definition of Grace

THERE is a famous passage in Thucydides (VI. 104) where the Athenians are represented as saying to the men of Melos (whose city they will shortly besiege and put to the sword for resisting their imperialism): "Of the gods we believe, and of men we know, that by a necessary law of their nature they rule wherever they can." Simone Weil, commenting on this passage in her letters to Fr. Perrin, notes the honesty and self-knowledge of the Greeks in calling naked force by its right name; the Hebrews and Romans, she continues, maintained the pretence that their conquests were willed by the gods or were for the ultimate best interests of the conquered parties. Only the Greeks recognized the real nature of this world, and of the gods of this world: it is a place where, by a law as inexorable as Gravity, force is exercised wherever it exists.

Thucydides himself points out that reliance on naked force leads to overconfidence and destruction; in this case, the annihilation of the Athenian expedition to Syracuse. And Miss Weil suggests that in the frank recognition of the law of force, of Gravity, there comes the first hints of a new realm, the realm of Grace; where the more power a man or god holds, the less power he exercises. And the definition of Grace is then of course the helplessness of the Christ on the Cross.

We came to the same conclusion from Paul and John. But still we, along with the rest of our race, find stories easier than conclusions. We are entitled then to prefer the first chapters of Matthew and Luke to the first chapter of John. But we are obliged to take them seriously. And the serious point of Luke, we take it, is that "there was no room for them in the inn". The serious point of Matthew likewise seems to be the myrrh: the Magi already provide the King with those "precious ointments" which will be requisite at his death. The princes of this world do not go out of their way to make room for the representative of the divine non-violence; and his forcible removal is prepared for and predicted.

It is not that the birth-stories predict what Jesus will later be like: seeing what Jesus was like, Matthew and Luke wrote down stories about what his birth must have been, to be in keeping with what happened later. And the stories have gotten it right. We can then keep Christmas with a clear conscience! In fact we must take pains not to write off the legends as poetry: they are making an important point about the world Jesus came into, a point which was not, as Thucydides says in another place, meant to be a temporary entertainment, but a possession for ever. We are not to take it for granted, without very good evidence, that the representative of non-violence, of the non-use of power, would fare any better if he came into our world. Thucydides was under the impression that the Melians of this world would continue to be clobbered until the moon fell; and Luke records the dismaying doubt, "When the Son of Man comes, will he find faith

on the earth?" Both historians practised medicine on the side; and the prescription they both seem to suggest is a lively mistrust of the excellence of our own motives and judgement.

It seems silly after all these centuries to suggest now that Christian folk should refrain from throwing their weight around; but irrelevant, at least at Christmas, to suggest anything else. Do not be deceived by all the opponents of a "secular Christmas" into thinking that all you have to do is to believe in wonderful manifestations of divine power which will bring about peace and freedom from anxiety. A quite different thing—the usual burden in fact—is laid upon us: of believing that the power which broods behind the stars voluntarily refrains from wielding that power which we ascribe to it; and that its example, obviously possible, obviously unpopular, is being commended to us.

## The Sadness of Christmas

By Thomas V. Barrett

*Rector of R. E. Lee Memorial  
Church, Lexington, Va.*

I DON'T believe I ever heard a sermon preached on this subject, but someone must have done it sometime. For there is a sadness about Christmas, sure and unavoidable. It lies like a stone in the bottom of the heart of all mature people; beneath the surface merriment and joy. It has several sources.

There is the sadness that comes from poverty. How many thousands of people there are who are in sadness because they cannot do for their children and their loved ones the things they would like to do at Christmas time. To these thousands, even millions, Santa Claus is not the rotund and profligate genie of the prosperous world, but a character who has shrivelled through the years into a mean and stingy gnome.

This sadness, fortunately, does not stop with the poor, but stains the happiness of all of us. For we all bear in part the knowledge of this fact, and the joy of Christmas is diminished by the awareness that all over the earth, people of good will and desire cannot give to their children even a doll, or a toy automobile; people who believe they cannot even go to church to offer prayers to the Christ child because they do not have the proper clothes. There is no value or good in this sadness, except in so far as it keeps

alive in those who are prosperous the desire for justice, and opens up the springs of their compassion and their wholesome charity. At least in this season of the year people make some effort to be generous, and to take away the sadness of those who exist in poverty.

### Transient Earth

THERE is also a sadness that arises because of the transient nature of the earth itself, and all things of the earth. It is not only that in every family at Christmas there is some loved one who is absent from the circle of friendship; someone bound to us with indissoluble ties, without whom Christmas will never be quite the same. It is also that in the very moment of our awareness of beauty and gladness, we know this gladness and beauty exist intensely but for a moment and then pass into oblivion. The moment never returns. No two Christmases are ever alike. And to every sensitive person there must be a stabbing realization, come the afternoon of Christmas Day, that the fruit of all our preparation, the exquisite moment of Christmas whether it be in church or home, has gone by. The poinsettia has begun to wither, the tree has begun to shed its needles, they fall softly tinkling among the ornaments with a far away sigh, and

the excitement and the wonder have faded. And we know that never again will the little blue glass bird high on the fir tree, on that particular fir tree, shine so gloriously in the light of that particular lamp.

There will be, we hope, another year, and another tree, and another glory. But this year, and this tree and this glory have departed. No day in the long year, or no part of a day carries as much sadness in its breast as Christmas night, when the transiency of earth, of all things good and bright and mortal and beautiful is so keenly felt, judged as it is against the almost everlasting moment of tenderness around the daybreak tree, or the almost eternal moment of splendor which a Christian sometimes knows at the daybreak Communion.

### Lost Innocence

**T**HERE is another sadness, however, no less real though less frequently admitted. It is the sadness that arises from the innocence we have lost.

On this most pure and innocent day of Christmas the largest stone of sadness in the heart is felt by those who truly believe in the Event the day heralds, for in them is the guilt which only the most ignorant or the most callous cannot know. It is a curious guilt, a kind of splattered, unfocussed guilt obscurely realized. We know how great is our desire to come to this holy manger on this holy day with a pure heart; and how impossible it is for us to kneel in innocence before the supremely Innocent.

There may be no particular, special sin we have committed which rises to plague us at this moment. The year may have been a relatively righteous one, so far as we can reckon. We may have felt we could hang out a banner for good behaviour during 1957, having kept our tempers, lusts, greeds and gluttonies under control. But when Christmas comes we know we have no banner to hang out. The innocence is lost. We cannot come unto this Manger like little children, cooing with a pure wonder at the soap-bubble colors of an ornament on a Christmas tree. Our voices sing the carols; but they are care-worn, trouble-worn, sin-worn voices, rough, passionate and knowing. The slight voice of a five-year old chanting "Away In A Manger" not quite on key, is a far superior offering to the Lord than our offering, "so hallowed and so gracious is the time".

It is in fact not any one thing which plagues us in this season. It is simply a clearer understanding of the difference between man and God;

a clearer knowledge of Innocence and not-innocence. It is indeed a knowledge of our human nature that comes to us at Christmas. So that though our days have been filled with good deeds, and though our year has been uneventful in spectacular sin, we cannot feel the purity and innocence this day deserves. And on this day, by the remembrance of this Innocence, our slightest angers, prides, and distempers are puffed and darkened in our sight.

This is in a way the greatest sadness that we bear. For this sadness infects the other sources of our grief. This lack of innocence makes poverty more unbearable to us, and the poverty of others more un-necessary, so that we say: "How much I should have done I haven't done." This non-innocence, this mature, cynical, proud man-arrogance increases other sadnesses, and makes us more resentful that the beauty and the glory of this earth should pass away.

### Only Desire Needed

**T**HERE is no real cure for this is there? We cannot wipe out the past, declare undone the cruel and thoughtless acts which through the years have drenched and adulterated our innocence. We cannot call back the harsh words to the half-innocent child, or the crass and vulgar language we have used to shut beauty and holiness from our lives. We cannot crawl back into childhood before the wondering thought was hurt by cynicism, or the blossom of trust uprooted by proud doubt. What's done is done. And as we try to tip-toe up to this Manger year after year, with some pretentious innocence and wonder, the grave shadows of our past stand in back of us, austere and solemn.

Some of this sadness, no doubt, remains as long as we are on the earth; there is no complete cure. The garden of Eden is closed forever.

But there is one thing we can do. We can offer this sadness at the cradle of Christ. It is true we have no proper gift to offer, for that purity of heart which would be best we cannot give. But we can give the heart with all its shadows, sadnesses, non-innocence. And when we make this offering joy comes back to us to conquer sadness, restoring not innocence but hope.

This gift of God at Bethlehem was made was given that we might understand that innocence is not required for admission to the Manger, and to his kingdom of love. Only desire is needed. This gift of God was made that we, being mortal

and frail and filled with a gigantic sadness, might know we are restored being unworthy; and given life, though we be not innocent.

So hallowed and so gracious is the time that gladness comes into the heart and flows over the

stones of guilt and grief, washing and smoothing their rough surfaces; and we not-innocent, no-pure enter into the Stable with praise upon our lips: "Glory to God in the Highest, and on earth Peace to men of Good-Will."

## The Peace of Christmas

By Horace W. B. Donegan  
*The Bishop of New York*

THE Christmas message and promise of peace and goodwill may sound empty and unreal in this world of ours—a world torn apart by the pride and suspicion, the self-assertiveness and ill will which lead to war. But the message is no more unreal tonight than it was on the first Christmas Eve. Consider the world in which that scene was set!

Herod was the local ruler, one of the cruelest, most crafty, cynical men in history. And he in turn was the servant of a military dictatorship so powerful, so efficient, that it was able to suppress every last vestige of freedom under the guise of maintaining peace—the famous Roman peace. An ancient Hebrew prophet would have scorned this title saying that it was but crying "peace, peace; where there is no peace!"

The prophet was right. There could be no peace in an armistice maintained by force. The angels were right; peace is for men of goodwill and it is for them alone.

The peace of God never meant what the world means by peace. The peace the world talks about is merely the absence of military hostilities, merely the absence of disorder, the absence of active oppression.

This is not peace as the Bible understands it. The peace of the Old and New Testaments of which the angels sang is the peace of God which passeth understanding—which goes beyond human reason; a peace which keeps the heart and the mind in the knowledge of God and of his Son Jesus Christ our Lord. The world does not understand such terms and it never did.

The world asks often pathetically, why it is that after twenty centuries of Christianity we have not been able to abolish war and inhuman cruelty; why our efforts to bring about a world of settled and secure peace have failed so lamentably.

### The Way to Peace

SUCH questions are often asked by good people who still think of Christianity as though

it were an outside power interested in forcing men to be good. But Christianity is not a method for control over men; it is a life and a love expressing itself in men—men of goodwill. This is the only way to peace. It is the only remedy for the troubles of our own time.

Only goodwill that will go into action on a global scale can break down the barriers of race and class and nation. Good will is the divine way for peace—the peace for which mankind longs. It is the way our Lord took, the way of love, of forgiveness, of humility and patience. The failure is not God's but ours!

God's goodwill for us men was so great that he sent his only begotten Son into the world, not to condemn it but that through his Son the world might be saved.

To know the Son of God in his humility is to know his peace. This life started in an animal-shed and it seemed to end on a splintery cross, but in that humility you and I know the peace which is the triumph of the love of God.

It is important for you and me to remember that the message of the angels was not given to the great and mighty, to rulers and statesmen, but rather to "certain poor shepherds in fields where they lay", shepherds who had to go right back to their tedious loving jobs of caring for their sheep.

And we have no right to expect anything different. It is certainly to be desired that the rulers and statesmen of the world should be Christians and good ones but under no circumstances could they alone bring about a peaceful world.

The world will be at peace to the extent that you and I as ordinary citizens are at peace. And you and I can only be at peace if we are in the words of the angels "men of goodwill". Peace begins in the human will, your will and mine. And it is from that beginning and from that beginning alone that it can reach out into our world.

If we welcome into our hearts the Saviour

whose birth the angels hailed, he will banish the spirit of hate and revenge, of jealousy and greed. He will fill our poor human hearts with that spirit of mercy, of love and truth which is the only way by which the will becomes good. Every good and every perfect gift is from above.

"Blessed are the Peacemakers" said our Lord, "for they shall be called the children of God".

### Peacemakers

YOU and I as Christians are supposed to be peacemakers, reconcilers. This is the task our Lord set us. But if we follow through to the end of the Beatitudes we discover that being peacemakers can be a costly business.

Being a peacemaker so often means that one must be prepared to share the anguish, the pain, the trials and tribulations of others. We are called on to minister to our brethren but we cannot start to do this unless we are deeply sensitive to the eternal worth and value of every child of God for whom Christ died.

Many books have been written and millions of

words have been preached on the character of Christian service but none has equalled the simple words of our Lord himself on the care we owe the brethren. Wherever there is a hungry man Christ himself hungers; where there is a naked man or an imprisoned one or a sick one Christ himself is in need. In ministering to our brethren even to the least of them we minister to him.

It is useful for us to remember that there was not room enough for God Incarnate to be born in the habitations of men. Jesus was not born in the inn. He was born in a cattle shed.

Wherever there is a family in need, it may not necessarily be financial need; it may not even be another family's need, it may be your own. There, the need is of Christ, and the goodwill to meet that need, is his gift, through you. This is the Christmas gift for which the world is always waiting.

He whose birth we celebrate is called the Prince of Peace. Let us all pray for his peace in our hearts and in our world.

## Light, Life and Love

By Anson Phelps Stokes, Jr.

*The Bishop of Massachusetts*

WE KNOW very little for certain about the author of the Fourth Gospel. Traditionally he was regarded as the apostle John, brother of James and son of Zebedee, a young man at the time of Jesus' ministry, and known as the disciple "whom Jesus loved." According to tradition, John lived to an old age, composing the Fourth Gospel and the three Epistles bearing his name.

We cannot be sure whether the Evangelist actually was the apostle John, and there are several indications that he may not have been. But from his writings we can tell much about the Evangelist, for he was one of the greatest Christians who ever lived. His Gospel, though it chronicled the events of Jesus' life, was different from the other Gospels in that its chief emphasis lay on the meaning and significance of Christ's life.

To the Fourth Evangelist, Christ was "the light of the world." Ephesus, where the Gospel may well have been written, was the center of much philosophical learning; and Jewish and Greek thinkers alike represented God as light, in opposition to darkness. His light was regarded as divine, as opposed to the darkness of the world.

It was pure and open to scrutiny, in contrast to all that was unworthy and impure. It was the absolutely real, in contrast to the imaginary and reflected vision of mortals.

To the Evangelist, it was significant that this divine light shone in the world. God does not keep light to himself. He enters into the dark places of our ordinary existence: "The light shines in the darkness and the darkness has not overcome it." We can only fully understand Christmas and the meaning of Christ's life when we see it against the background of the darkness of the world. We can walk in the light of God seen in Jesus. It shows us the path wherein our feet should tread. The divine light works quietly. In the Fourth Gospel, Jesus says that he is not come to condemn the world but "every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed." Light purifies the dark corners of our world and of our life. If we are to keep the Christmas spirit, we must do so by remembering that Christ is the light of the world and that, through him, we can be guided in the manifold decisions that lie before us.

THE Evangelist was a man to whom Christianity was more than merely the knowledge of God. It was a way of life, for "life" is another word that recurs constantly throughout the Gospel, being almost synonymous with light. He has our Lord say, "I am come that they might have life, and have it abundantly." He writes the Gospel "... that, believing, you may have life in his name." In one of the Epistles, he says, "He that hath the Son hath life." Indeed his account of the healing of the man born blind was regarded as a sign of Christ's coming to open the eyes of the world.

The Evangelist was a man whose life was centered in Christ. Few of us have Jesus at the center of our lives. We live by worldly standards and then try to improve our lives by bringing Christ in. But for a real Christian, Christ is at the center. This is a new life. Jesus, in the Fourth Gospel, tells Nicodemus that he must be born again. It is a life that is different from the ordinary human life. It is eternal life—nothing can destroy it. And for this Evangelist, eternal life does not begin at death; it begins now, whenever Christ is at the center of our being. It is nurtured by closeness to Jesus.

St. John must have been one who could speak out of his own experience, when he puts on the lips of Jesus the words, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." He was

a churchman, for toward the end of the first century, when he probably wrote, the Church's life had already taken shape in the sacraments, and no doubt the Evangelist was speaking of his own experience of the nurturing of the Christian life when he records Jesus as having said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we are to preserve the spirit of Christmas, Christ must be at the center of life.

Finally, the Evangelist constantly describes the relation of God to man, and of man to God, in terms of love. In the Epistle, he says, "God is love," and in the Gospel, he says that God "so loved the world that he gave" his Son for us. In response to his love, we must love him. St. John must have been one who showed love in very practical ways. It meant obedience to Christ; it meant sacrifice: "Greater love hath no man than this, that a man lay down his life for his friends." As the union between Jesus and his Father was expressed in Jesus' loving obedience to God, so, too, the union between Jesus and his followers lies in our loving obedience to him. If we would know God, we must love our fellow men because of the way God loves us.

Christmas will continue as a living reality in our lives if we look upon Christ as light, and as life, and if we show forth love in all human relations, in response to the love shown us at Christmas time.

## Christmas with a Phony Touch

By Jennings Perry

YOU know the print, Currier and Ives I think, of the people arriving in the sledge at the farm house for Christmas. I want one. Not the print but the Christmas. And this is a yen that overpowers me every year about this time.

This year it began on Dec. 2 at a stoplight. The chimes in the tower of the red brick church on the corner were dinging out one of the old carols and I thought, "So that's what time it is." A few streets further on, the same theme was howling out of tinny loudspeakers at every intersection, with frequent interruptions for a strident charge like this: "Oh, what fun it is to shop at Wampole's bargain store. Hurry! Hurry! Hurree!"

And I thought: It should be made against the law to bark this music in the streets before Dec. 20, at the earliest.

I haven't an adult male friend who doesn't ad-

mit to a yearning to spend Christmas on a desert island.

The story behind the print, I suppose, that the people in the sledge who look so happy really are sick with embarrassment for not having brought something handsome for cousin Abner and cousin Sally who may turn up for the holidays, too, with gifts for everyone. Still, you do not see that. The artist has not put it in. The scene seems pastoral, the joy genuine—as we like to believe it was in the days before Christmas became an economic barometer to be checked anxiously each day by the Federal Reserve Board's reports on department store sales.

CHRISTMAS began poorly by this modern measure. Up to Dec. 4 (two days after I was put on notice by the caroling commercials), sales throughout the nation were running five

per cent under the same week last year. The alarming news made page one daily after that, running right under the spy-scare stories. There was a little panic. The Santa Clauses in the bright windows were warned to get results—or watch out for their jobs. The people just did not seem to have the old Christmas spirit—according to the cash register readings at Wampole's bargain store.

A man in Chicago who ought to know said "Buyer resistance to high prices is responsible." A press association, fingering the "Christmas pulse" in Atlanta, Cleveland, Philadelphia, Boston, New York, St. Louis, Kansas City and San Francisco, and finding business off two to eight per cent, suggested that "Kris Kringle is running lame this year." However, everything is all right again. At this writing, a "spurt" of buying has been discerned "as the climax of Christmas Eve approaches." Some of our very conservative economists expect Christmas to be "a success" after all . . . .

**I**T PROBABLY is too late now to resurrect the kind of Christmas from under this fascinating pile of sales statistics, to extricate the other symbolism from the twining dollar marks. We have been sold the new kind, the new custom has been stamped upon our habits and bound around us with the cords of our own vanity. Our children have been "educated" to it by the color spreads, the radio bedtime spielers, the lavish parades in the streets. We have turned over Christmas to the department stores.

Christmas is now undoubtedly a great business. A million jobs depend on it. (This year we seem to think the whole fate of our economy depends on it.) But I am afraid for it—as this changeling; I miss something that is in the old print, that was serene. I don't think the Federal Reserve Board would know a "successful" Christmas if it saw it, and though this year in fact the "buyer resistance to high prices" may have been overcome, I sense that our psychological susceptibility to Christmas carols that begin before Thanksgiving is over is wearing dangerously thin.

## Rumbles to Redemption

By Corwin C. Roach  
Dean of Bexley Hall

**R**UMBLE is a word which has taken on a special meaning. It is used to describe the outbreak of violence between the racial groups of

teen agers in New York City. Rumbles have even made the Broadway stage. West Side Story a popular musical is based on the rivalry between two gangs, the Sharks and the Jets. Yet there is nothing new about a rumble except its name. It has a long if not always happy and honorable history under the older designations of gang fights, feuds or vendettas. The rumble goes back to the Bible itself in the tribal warfare described there between native Canaanite and immigrant Hebrew. It is expressed in terms of redeemer and redemption. The Sword Song of Lamech in Genesis 4 might have been incorporated into West Side Story for it answers to the same emotions and desires, it is directed to the same admiring, feminine audience.

Whether in ancient Israel or modern Harlem, the leader of the tribe or the gang occupied an important place. He was responsible for the safety of all his followers. An affront to any member of the group had to be avenged. The terms used in the Bible is goel which can be translated redeemer. Where Israel differed from all these groups is in the person whom she looked to ultimately for help and protection. It was God himself. He had redeemed the nation from Egypt, he had ransomed them from Babylon. He would intervene once more against the hated power of Rome.

In the original Hebrew idea of redemption there were the same crudities as in its modern American counterpart, the rumble. Israel looked for vengeance upon her enemies, longed for the day when the tables would be turned upon her oppressors. As early as the prophet Amos, however, strange modifications were taking place in the old idea. The long expected day would be for judgment rather than deliverance. With the New Testament the emphasis turned to redemption not from physical and material dangers but from the spiritual perils of sin. But most startling of all is the way of redemption, not by force of arms, but by the voluntary sacrifice of the Son of God. And this redemption is not for a favored few but is offered to all mankind. So far have we travelled from rumbles (under whatever forms ranging all the way from gang fights to world wars) to redemption.

For this is the theme of the Christmas Collect, "Grant that as we joyfully receive him for our Redeemer so we may with sure confidence behold him when he shall come to be our judge."

## QUAKERS ISSUE NEW PRONOUNCEMENT

★ The American Friends Service Committee has issued another statement urging the United States to abandon the "race for military superiority." Their six-point program:

Cancel our nuclear weapons tests, because they are hurting us now and warping the bodies of our grandchildren.

Start disarmament, by steps we can take, because there will be no real peace without world disarmament and no disarmament unless some nation starts.

Share our resources more fully, because helping people help themselves is a genuine answer to Communism, and because it is wrong to keep so much when two-thirds of the world is sick and hungry.

Consider the problems of men more important than the promotion of alliances, because a solution in Algeria is more important than NATO, and settling refugees in the Middle East more important than sending arms.

Strengthen the United Nations as an inclusive and responsible agency for peace, because nations in conflict need a common meeting ground.

Seek ways to bring men together across iron and bamboo curtains, because everyone would gain from commercial, scientific, cultural and religious contacts.

## PRESIDENT GOES TO CATHEDRAL

★ President Eisenhower attended church on December 15th at the American Cathedral, accompanied by Amory Houghton, ambassador to France. Seating near the President was John Diefenbacher, Canadian Prime Minister and other high officials in Paris to attend the NATO conference.

Dean Sturgis Riddle prayed that the nations represented at the conference would lay aside

petty rivalries and any "boastful pride that goeth before the fall."

In his sermon he voiced gratitude "for the recovery and the coming to Paris" of the President.

## CONNECTICUT ELECTION

★ Connecticut will elect a suffragan bishop on January 10 at a special convention to be held in Hartford.

## SAMUEL CAVERT HONORED

★ The Rev. Samuel McCrea Cavert was honored at a luncheon of friends of the World Council of Churches in New York on December 10th. Episcopalian Charles P. Taft of Cincinnati presided and paid tribute to the forty years of

service Cavert has given to the ecumenical movement. He is retiring this week as head of the American branch of the Council.

## BISHOP HATCH INSTALLATION

★ Bishop Robert M. Hatch, former suffragan of Connecticut, will be installed as diocesan of Western Massachusetts on January 18th at Christ Church Cathedral, Springfield.

## NAT KING COLE PACKS HALL

★ Nat King Cole packed the largest indoor auditorium in Los Angeles at the concert he gave as a benefit for youth camps of the Episcopal Church. Net amounted to over \$15,000.

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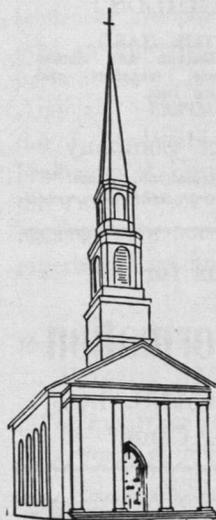
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# PEOPLE

## Clergy Changes:

SAMUEL McCAIN, former missionary in Honolulu, is now rector of the Epiphany, Newport, N. H.

RANDALL C. GIDDINGS, formerly rector of St. John's, Franklin, Pa., is now rector of Christ Church, Redding, Conn.

LOWELL R. McDOWELL, formerly vicar of the Church of the Holy Communion, Gardena, Cal., is now director of education in the diocese of Los Angeles.

FREDERICK C. HAMMOND, formerly rector of St. Andrew's, San Bruno, Cal., is now rector of St. John's, San Bernardino, Cal.

CHARLES A. PARMITER Jr., formerly rector of St. Timothy's, Apple Valley, Cal., is now rector of All Saints, Riverside, Cal.

JAMES WIDDIFIELD has resigned as rector of St. Paul's Memorial, Detroit, to retire from the active ministry.

ARCH W. SIDDESS has resigned as rector of the Good Shepherd, Venice, Cal. to devote his time to spiritual healing.

## Ordinations:

JAMES C. LERRET was ordained priest by Bishop Lichtenberger on Dec. 15 at Christ Church, Cape Girardeau, Mo., where he is rector. Also ordained priests this month by Bishop Lichtenberger: HARRY E. MAURER, vicar of Trinity, Kirksville; GEORGE McCOWAN, vicar at Aftton and DeSoto; ROBERT E. BLACK, vicar of St. Matthew's, Warson Woods; DAVID GRAY, ass't at St. Michael and St. George. St. Louis; ROBERT E. MORISSEAU, assistant at St. Peter's, Ladue; JOHN F. PUTNEY, vicar of St. Andrew's, Normandy.

WILLIAM P. ROWLAND was ordained deacon by Bishop Lichtenberger on Dec. 21 at Christ Church Cathedral, St. Louis, and is now vicar of Trinity, St. James, Mo. Ordained deacon at the same service was JAMES SCHNIEPP, now ass't at St. Paul's, Overland, Mo.

DONALD L. TERRY was ordained priest by Bishop Kennedy on Dec. 7 at St. John's, Waiakoa, where he is vicar.

## Deaths:

AIFRED C. BUSSINGHAM, 64, died Nov. 10 while conducting a service at his former parish, St. Mark's, Solvang, Cal.

## ARCHBISHOP WOODS ENTHRONED

★ Archbishop Frank Woods was enthroned as the Anglican Archbishop of Melbourne at St. Paul's Cathedral on December 18th. In his sermon he warned that the West is losing its moral leadership in the world.

He said that in the eyes of the seething millions of India, the East and Africa, Christianity is not a harbinger of peace and goodwill but synonymous with a civilization which has resorted to war twice in 50 years — "war more devastating and terrible than any before in history."

The new archbishop, formerly Bishop of Middleton, England,

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and chaplain to Queen Elizabeth II, said that not only does the East no longer look to the West for leadership but it has labeled the Christian faith as a western importation which it will resist.

He said the peoples of the East regard Europe as a Christian continent where "unspeakable atrocities, far outstripping in enormity and cruelty the fabulous atrocities of ancient Rome or of modern savages, have been committed."

"These have been committed", the Archbishop said, "by a nation which might well have claimed to be intellectually the most advanced in the world. No wonder that the East no longer looks to the West for leadership."

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# THE NEW BOOKS

Kenneth Ripley Forbes  
Book Editor

*Multitudes in the Valley: Church and Crisis in the Middle East* by Denis Baly. Seabury Press. \$5.00

The author of this book is fully competent to write authoritatively on the Middle East and to explain with clarity the nature of the present day crisis centering there. He has spent nearly twenty years working and teaching both Jews and Arabs in Jerusalem, Haifa and 'Amman. He speaks both Arabic and Hebrew. What he tells us of the historic background and present beliefs and attitudes of the Jewish and Arab peoples is impressive and enlightening. It shows even the casual reader how inevitable the mutual hatred and distrust of the two races is now.

Mix these facts thoroughly with the seething economic conditions of today, —especially oil—and it becomes clear why the Middle East is the chief menace to world peace. One could wish that the leading diplomats, both of East and West, would read, mark, learn and inwardly digest all that the author sets forth so eloquently. As an historian, dealing with facts in his own particular field, the author is competent and convincing. When, however, he writes as a theologian, as he does in the latter part of the book, his theories and conclusions carry less weight and seem much less pertinent. The book as a whole is, nevertheless, worth careful reading.

*Faith and Ethics; the theology of H. Richard Niebuhr.* Edited by Paul Ramsey. Harpers. \$5.00

This is a valuable book, because of the high quality of its varied contents and because it is a well deserved tribute to Richard Niebuhr, professor of theology and Christian ethics in Yale Divinity School.

Dean Liston Pope says of Dr. Niebuhr, "He has profoundly affected and altered the theological thought of his time" and it is in order to make this thought more widely known to theologians and students of theology

that, in this book, nine commentators, "all scholars in their own right, have assembled a well-rounded book which, as it evaluates a great teacher and creative thinker", is itself an illuminating study of present day theology.

The resulting volume is a challenging treatise for competent students of theology. For the rest of us, it is important to know that an outstanding quality of Dr. Niebuhr's thinking is his invariable binding together Christian faith and personal and social morality.

*The Philosophy of Clement of Alexandria* by E. F. Osborn. Cambridge Press. \$5.50

This volume, in the new Texts and Studies series, is a capital introduction to the study of Clement, the great Hellenist of Alexandria who prepared the way for Origen and the beginnings of Christian systematic theology. The sources of Clement's thought are carefully studied, his own views are analyzed in detail, and the later consequences are pointed out. There is even an appendix dealing with a comparison of Clement and Thomas Aquinas. The revival of interest today in Hellenistic philosophy and the beginnings of Christian theology assure this magnificent little book a wide reading, even outside the circle of the experts and graduate students.

—F.C. Grant

*Reality and Prayer* by John B. Magee. Harpers. \$3.50

For inquiring persons, seeking light in a world of murkiness and clamor, and fed up with the spate of tranquillizing books and drugs, this volume can be a revelation. The

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author examines the spiritual activity of prayer as a fact needing to be related to the discoveries of physical and psychological science as well as to the faith and practice of religion. He begins his examination by interpreting in popular language the revolutionary changes in the concepts of modern physics and psychology which have resulted in a radically changed attitude of science to the fact of prayer. He then proceeds to describe and interpret the different types of prayer,—adoration, confession, intercession and petition. Case histories, including healing through prayer, serve to illuminate the discussion. The concluding sections of the book deal with the fact of mysticism, a thorny subject which he handles with the keen understanding of one who has studied his sources well and who practices what he preaches.

This is a remarkable book and should be read by every Christian who longs to be a fruitful and practicing Christian. One can agree heartily with Leslie Weatherhead who writes in his foreword: "No reader should delude himself by supposing that this is merely another of the thousand books on prayer. This book is different. It leads into new depths of thought. It marshals evidence from new areas. Its insights again and again are startling in their originality."

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# BACKFIRE

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James M. Stoney

*Retired Bishop of New Mexico*

Your issue of Dec. 5 contained two disturbing letters. They are both written in a dogmatic manner that is not particularly helpful in this time of Christian retreat and partisan destructiveness. Mr. R. K. O'Connor invites all who disagree with him to leave the Church and go somewhere else. Mr. Herbert Mainwaring is not so impolite but his tone isn't much better. Both are upset over the fact that Apostolic Succession, as they interpret it, and Catholicity, as they conceive it to be, are not the slogans under which regular Protestant Episcopalians care to march.

The loss of ground by the Church, recently, (I refer to the Church as defined in the Prayer Book) is tragic. That's especially true now when the principles of Christianity form the sole hope of civilization if not of humanity itself. This loss is due to our unhappy divisions and the failure of our evangelistic efforts. Rather than redeeming the world, Christian groups are sniping at each other instead of uniting in a common cause.

Its just too bad that Mr. O'Connor suggests that I find another Church affiliation. I really must refuse the invitation. I am no Johnny-come-lately to the Church and I like it. I have been in holy orders for nearly forty-five years, my father was a clergyman before me, as his was before him. I do not intend to go anywhere. The Church has given me every order in her power, and seems to be content to have me stick around.

The cause of our ineffectiveness as a vital religious power is that we are more interested in our personal views than we are in what the Master said. For instance, Apostolic Succession can never reach the status of dogma. It has neither Scriptural basis nor historical backing.

We Christians have to get rid of a

lot of accumulated prejudices and mutual antagonisms if we are to save a world which is inspired by fear, hate and jealousy. We lay more stress on what people have said that Jesus taught than we do on what Jesus actually said himself. (Yes, Mr. Mainwaring. I know about Lightfoot, Gore and the unnamed host of other able Anglicans of whom you write). It isn't that people do not like Apostolic Succession, but that we do not intend to make it our battle cry.

Jesus said a few things that so many forget: the only Creed directly approved by Jesus was the Creed of St. Peter, "Thou art the Christ, the son of the Living God"; Jesus gave a single rule for Christian living, "Love God and love your neighbor"; there is but one objective for the Church, too, "Go into all the world and preach the Gospel". That is Christianity as Jesus gave it, but it is exactly what many do not understand, and do not want to understand, because we are conscious of having failed in this and it makes us uncomfortable. We prefer the well grooved channels of ritual and dogma. We are too busy following conventions and beliefs that the Master did not think of.

When we, Protestant and Catholic alike, are willing to put aside our sectarian partisanship, we will restore power to the Church. In the meantime, Jesus weeps.

Archibald Craig

*Layman of Oxford Pa.*

I. F. Stone writes about war as though its cause were unknown. The cause is unknown only to those who do not wish to know. For a hundred years, socialists have been explaining both the cause and the cure. The trouble comes from ignoring the economic teaching of Jesus. Paul stole the show.

For some hundred thousand years, while men were still food gatherers, there was no war. There was not enough property to be worth fighting about.

Then food production began, and with it the production of other wealth.

Control of land and other property produced government and a police force. The art of organized killing was learned. Those expert at killing learned that robbing and enslaving the producers of wealth was an easier way of life than working.

Conquerors divided the land among themselves, so the ability to get money without work became private property. Jesus called it mammon, the rival of God. But Christians feel privileged to be rich if they can, so the teaching of Jesus is left out of the Apostles' Creed.

When the socialists got control of Russia, their own aristocrats and the surrounding nations, the U.S. included, attacked, for fear that the new idea would endanger the power of mammon all over the world. So Russia, like the Jews rebuilding Jerusalem, have had to develop socialism with one hand and prepare to fight with the other. Russia is the enemy, not of America, but of mammon. Wherever there is a chance to get something for nothing, there is a prospect of war. Oil in the middle east is the present bone of contention, but land ownership in the permanent cause of war.

John H. Wilson

*Staff, Episcopal Hospital,  
Philadelphia*

It is not my custom to comment by letter upon the articles I read in Church periodicals. However, the editorial *Practically All That We Know About God* moves me to write to you. I imagine that in writing the article the editor was attempting to be thought provoking, and certainly, if that was his aim, he succeeded. While I cannot agree with every remark in the article, I rejoice that it was written, for it is seldom that one finds such honesty in Church periodicals. And indeed I, for one, found more comfort in the article than in the many exhortations to believe which one

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hears from the pulpit. The problem is a real one, and one which touches the many souls who are outside the Church and those who are in the Church but who feel themselves unable to proclaim their orthodoxy and to exhibit their piety before men. Undoubtedly there is a certain pride in those who presume to question the traditional words and phrases which have been handed down. Yet the pride is not done away with by the adoption of some easy formulas, which, in origin, images, are made into idols. In any case, the fact that God is not sustained by the smoke of our sacrifices, be they Masses or good works or correct language, means that in our doubts and fumbblings we are yet justified by God. This I take to be part of your meaning.

Let me go on to dispute a remark which you made. You write, "we do not believe really that God from time to time arranges for especially important events to happen on this planet as part of an overall Plan."

It seems to me that this is an essential part of Christianity. My point is that the light which lightens every man is more visible in some men and events than in others. To put it another way, we call God, using an analogy, a personal God, and by this we mean that he deals with us in a fashion analogous to the manner of other persons. Thus certain events or persons have been, and still are being, chosen by him to show himself to men and to address or deal with them. While God is, it seems, present at all times and all places, yet upon certain occasions does he not make himself known in such a fashion that men are surprised or impressed as they are not at other times?

I am not defending miracles or maintaining that God "breaks through" suspending the natural order of things. However, I submit that God does choose certain persons or events in and by which to reveal himself. In saying this, I realize that I am speaking analogically. I hold,

however, that the analogy has some validity and does not refer merely to our own apprehension of God's presence.

Since I am writing a letter, let me go on and make a few remarks about *The Witness*. It strikes me as a shabby affair, with a format which is exceedingly uninteresting. I do not suggest that the periodical take *the Living Church* as its ideal. I would suggest, however, that the Roman Catholic *Commonweal* offers a pattern to be imitated. In appearance it is more attractive, and its appearance testifies to a content which is more substantial than that of *The Witness*. Perhaps the editors of *The Witness* do not wish to imitate *Commonweal*, perhaps they have a different concept for their magazine. I suggest *Commonweal* as a pattern only because the Episcopal Church has need of a popular magazine which is intelligent and intellectually respectable and *The Witness* seems to be the only periodical which might become such.

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Henry K. Sherrill,  
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