

The WITNESS

JANUARY 2, 1958

10¢



“The angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt.”

The Resurgence of Education

SERVICES

In Leading Churches

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The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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In Leading Churches

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Holy Days: Holy Communion, 10:30.

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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.

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Story of the Week

Principal Religious Events of Year Show Advances in Some Areas

By Winfred E. Garrison,
Professor of Philosophy and Religion,
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Texas. Written for Religious
News Service.

The principal religious events of 1957—at least in the Protestant area—can be grouped under evangelism, union movements, ecumenical conferences and actions and attitudes in relation to racial segregation and integration.

The fact that church membership has had about its customary rate of increase (three per cent in this year's reports as compared with 2.8 last year), and that this is, as usual, a good deal more than the estimated 1.7 per cent increase in the population, may be viewed with a degree of gratification that is limited by knowledge that the margin of probable inaccuracy in the statistics is greater than the reported increase. In spite of all this, it still seems quite certain that the churches are growing. How fast, nobody knows.

Billy Graham

Undoubtedly the most conspicuous and highly-publicized religious event of the year was the Billy Graham evangelistic campaign in New York. During a great part of the summer the huge auditorium of Madison Square Garden was practically filled at every service. Since the Gospels carefully record the number of those who ate of the

loaves and fishes, it may be deemed that there is a justifying precedent for the managers of the New York campaign in reporting that the total attendance at the meetings was 1,941,200, and that the number of "decisions for Christ" was 56,526.

A rally at Yankee Stadium brought a larger crowd than a World Series game because it filled the playing field as well as the stands and bleachers. Estimates ranged from 75,000 to 200,000 for the jam that stopped traffic in Times Square while Mr. Graham spoke there.

Stimulated perhaps by the events in New York, the National Council of Churches has enlisted the services of some of the best Christian thinkers to study, and to guide the Churches in studying, the "essential nature and task" of evangelism, with a view to developing an acceptable and defensible theological foundation for it before turning to the secondary question of "methods." During 1957 the United Church of Canada quietly conducted a national evangelistic mission which, late in the year, developed into a serious study of the Christian approach to the questions of family, community and economic life and international affairs.

Education

Paralleling the spectacular evangelistic efforts and many

smaller ones that received only local publicity, the work of Christian education made steady progress. A meeting of 1,600 religious educators was held at Cincinnati under the auspices of the National Council's division of Christian education. There are now 6,000 employed directors of religious education in local churches—a profession scarcely known 20 or 25 years ago. It has been estimated that 1,000 churches are now looking for qualified persons to fill such positions.

Race Relations

As it was said a year ago, so it can be said now with more emphasis and with fresh illustrations, the churches are leading their communities in the development of liberal attitudes and policies in regard to race relations. Of southern ministers, some have been heroic in facing adverse local sentiment and even violence, many have been courageous but moderately cautious, very few have been vehement supporters of the continuance of racial segregation on the old lines.

The expressions of Church conferences and conventions, in which laymen also are represented, have similarly leaned strongly to the liberal side. It cannot be doubted that the phrase, "All men are created equal," has in general more meaning for Christians than for citizens who do not see in it any religious significance.

The general assembly of the Presbyterian Church (Southern) approved the Supreme Court decision outlawing segregation. The Richmond, Va.,

ministerial association condemned the rigid stand of their state's authorities against integrated schools. A large undenominational conference of southern religious leaders meeting at Nashville urged all Christians to let their Christian principles find application in specific attitudes and policies in relation to this vexed problem.

A large number of Atlanta ministers issued a joint statement of the same general import. A sociological study of the sentiments of ministers in two border cities—Baltimore and Washington, D.C.—found “far more liberal racial attitudes” than had been expected. The Texas council of churches fought the ten segregation bills that were before the legislature and were influential in defeating eight of them. Oklahoma City's council of churches elected a Negro as its president. When Koinonia farm and church—an interracial community Christian enterprise in Georgia—was attacked with fire, dynamite and rifle shots, neighboring councils of white churches and the Georgia council of churches protested.

Some items of news from the north also deserve mention. The Presbyterian U.S.A. general assembly declared for “a non-segregated church in a non-segregated society.” An all-white church in the Rochester, N. Y., presbytery chose a Negro minister. Members of a Negro Episcopal church in Syracuse which had to be closed accepted an invitation to join a neighboring white church. In Chicago the First Presbyterian church and the Normal Park Baptist both have white and Negro co-pastors, beginning in the autumn of this year. In Minneapolis the great Hennepin Avenue Methodist Church absorbed the membership of a Negro congregation whose building was swept away by a new highway development.

Unity

Two notable unions of denominations were consummated in 1957. The union of the Presbyterian Church, U.S.A., and the United Presbyterian Church was approved. On June 25, at Cleveland, Ohio, a uniting synod effected and impressively dramatized the merging of the Congregational Christian Churches and the Evangelical and Reformed Church to form the United Church of Christ.

This new body of more than 2,000,000 members regards itself as the nucleus for a still larger united Church and holds the door open for other denominations which may wish to enter. The Disciples of Christ at their October convention—hereafter to be called the “International Convention of Christian Churches (Disciples of Christ)”—voiced a receptive attitude toward any overtures that might come from this new united Church.

The American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church and the United Evangelical Lutheran Church will merge in 1960. Four national student organizations of as many denominations have a pending merger designed to reduce the sectarianism of religion on the college campus.

Overseas

The plan for a United Church of North India has been completed and now awaits action by the seven Protestant bodies which have been parties to the project. These include Anglican, Baptist, Methodist, Disciples of Christ and Brethren. Like the basis for the Church of South India, it recognizes the validity of the present ministries of the participating Churches and also accepts the “historic episcopate” as the basis for future ordinations. The reports of official con-

versations which have been going on for three years between the Church of England and the Church of Scotland are now being submitted to intensive study by the parties concerned and will doubtless be considered by the Lambeth Conference of 1958. Intercommunion rather than union is the immediate objective.

World Council

Most notable among the general conferences of the year were the meetings of the World Council's central committee and some of its commissions at New Haven, Conn., in July, and the North American faith and order conference at Oberlin, Ohio in September. The theme of the latter, “The Nature Of The Unity We Seek,” was intensively studied by many regional groups during the summer.

Roman Encyclicals

During the year Pope Pius XII issued three encyclical letters dealing with missions, materialism, radio, films and tv.

Probably the most significant of these was “Miranda Prorsus” (Remarkable Inventions) dated Sept. 8, in which he instructed bishops all over the world to set up committees on films, radio and tv in their respective countries.

Shortly after the encyclical the American hierarchy took steps to widen the work of the National Catholic welfare conference's Episcopal committee on motion pictures to include the moral evaluation of radio and tv. The committee controls the national legion of decency organized 24 years ago to issue moral ratings of films shown in the U.S. The bishops set up a committee to study ways and means of also evaluating radio and tv programs.

In an April encyclical, the 81-year-old Pontiff stressed the urgent need for more priests and qualified laymen in the mission field, especially in

Africa. In July the Pope addressed an encyclical to the hierarchy in France warning against the "terrible temptation" of materialism and calling upon the faithful everywhere for a "collective effort for the Christian renewal of society."

The year's largest international gathering of Catholics took place in Rome in October at the second world congress of the lay apostolate. More than 2,000 delegates from about 90 countries attended the meeting, five years in preparation and the most important and representative gathering of its kind in modern times.

Most of the delegates were received by the Pope in St. Peter's Basilica. He told them that the laity's special responsibility is to bring the spirit of Christianity into all spheres of human life—family, social, economic and political.

In October, the Pontiff took his longest journey outside the Vatican since he was elevated to the papacy when he went to Santa Maria di Galeria to inaugurate new transmitters for the Vatican radio. The new station covers a 1,037-acre site, an area nearly 10 times larger than that of Vatican City. Considered the world's most powerful broadcasting center, the station broadcasts around the clock in some 28 languages.

Eastern Churches

Churches in countries behind the Iron Curtain were still struggling to carry on their work in the face of Communist restrictions and anti-religious propaganda. In Hungary, after a brief period of freedom following the anti-Soviet abortive revolt, the Communist regime gradually, and with increasing determination, refastened its grip on the Churches.

In China new and more drastic measures against the Catholic Church were forecast with the formation of a govern-

ment-sponsored patriotic Association of Chinese Catholics.

Probably the Catholic Church in Poland is the strongest of that in any other Communist-ruled country. The Polish hierarchy was said to be "satisfied" over the progress the Church has made under the Gomulka regime. This was reported by Auxiliary Bishop Karol Pekala of Tarnow on his visit to America. He was the first member of the Polish hierarchy to visit this country since 1946. He said that during the year the situation of the Church in Poland has shown a definite improvement.

Judaism

A notable event in world Judaism was the decision to form a world council of conservative synagogues. Aim of the council will be to stimulate religious life and advance the Torah (Jewish religious law) in all parts of the world. The convention also approved a pilgrimage to Israel in 1958 to break ground for a seminary center in Jerusalem for American students studying in schools and universities in that country.

The United Synagogue, a federation of conservative congregations, also adopted unanimously a set of standards for synagogue practice. The code is the first of its kind ever formulated by a national organization of synagogues.

Attention was focused on the religious upswing in this country by leading speakers at the annual general assembly of the synagogue council of America in New York last March. The council represents Orthodox, Conservative and Reform rabbinical and congregational bodies in the U.S.

Consensus of the speakers was that although there is a substantial increase in synagogue rolls, "Jews have not become religious to the extent we had hoped."

A prediction that in the next ten years Reform Judaism would become the dominant religious force among Jews in the Western Hemisphere was made in October by Maurice N. Eisendrath of New York. The president of the union of American Hebrew congregations addressed some 600 rabbinical and lay delegates attending a four-day Reform religious leadership mobilization conference.

In November at Memphis, Tenn., Jews dedicated the largest Orthodox synagogue in the U.S. Constructed on a 13-acre plot, the Baron Hirsch Synagogue of Memphis has 2,000 permanent seats and provisions for an additional 1,000. The center, costing \$1,600,000, took nearly seven years to build.

Where We Live

Excellent work by volunteer firemen from five communities saved the building. Mechanical failures added to the difficulties in combating the stubborn blaze. The Tunkhannock truck was rendered virtually unserviceable when difficult was experienced in pumping water. It was learned the following day that the seal in the pump was broken. As the Montrose truck drove down the hill, the brakes apparently failed to hold and the heavy vehicle roared along Main Street past the scene of the fire. As it did so, it passed over the hose line laid by the Springville firemen and cut it in half.

—Tunkhannock Republican 11/19

"One Week in January"

That's what it says in the masthead on page two and that one week is next week. So there won't be any Witness dated January 9th. Reason? None in particular, except that we are taking off, at this writing for parts unknown. D. V. we'll be back in time to get you a paper dated January 16.

Study of Clergy Salaries

Reveal Gross Inequalities

The figures listed here are taken from a diocesan journal issued in 1957. The area represented is mainly urban in essence, although it does have a number of suburban missions. It is not necessarily accurate to conclude that the mission churches provide the lower salaries. In a number of situations the mission churches provide higher stipends than established city churches.

The administrative heads of the area, with approval of the clergy and lay representatives, have set forth a suggested minimum scale for clergy stipends, but this scale is not enforced, as evidenced by the actual stipends listed.

The area of study would be generally regarded as an urban area that represents an above average economy. Much of the area is industrial. If we group the various clergy into income classifications the following statistics are presented.

Total number of clergy — 131

Receiving:	Number:
\$ 15,000	1
12,000	1
6,500 to 9,500	12
5,300 to 6,400	6
5,000 to 5,200	12
\$ 4,600 to 4,900	7
4,000 to 4,500	24
3,600 to 3,900	16
3,000 to 3,500	48
Under 3,000	4

With an annual stipend of \$5,200 representing \$100 a week in family income, the above figures indicate that more than 100 of 131 clergy do not receive as much as \$100 a week in total salary income.

To produce a mathematical "average" of these statistics

would be of no value. Of what concern is it to know that the "average" is higher or lower? An average is composed of the highest and the lowest figures. In this study let us concern our thinking with reality, not statistical averages, that mean nothing.

Another significant conclusion concerning the above figures is that more than half of the clergy receive less than \$3,900. As for other conclusions about the above figures, they can speak for themselves.

The Bible states that "a workman is worthy of his hire". If clergy support is considered it seems apparent that some men are of greater worth. It was found that actual financial need was not a determining factor in regard to clergy support. Some of the highest incomes were received by clergy without family obligations, and some of the lowest stipends were received by clergy with much family need. Inquiring committees may well consider this point in their deliberations.

Do the various income levels truly indicate variance in ministerial abilities? Are the best preachers, administrators, pastors in the highest income situations? Conclusions are difficult in this regard. The whole problem of clergy placement is involved. That many clergy are truly guided by the Holy Spirit to accept certain calls is assumed. However, many have been given a helping hand by friends with influence. The influence of the area officers can be of value. Most of us would feel obligated to state that the size or location of a church is not truly indicative of a clergyman's worth. The ways

of God are not the ways of men. While we may be of equal value in the eyes of God, this is not so in the eyes of men. How often have we heard the old refrain, "We need the best men in the rural areas, we need the best men in difficult urban areas." If our best men are men with family obligations, how are they to resist opportunities offered which enable them to adequately provide for their own?

Is there a solution to the problem? One major Church in another country has established an equalized method of clergy support. All of the clergy, regardless of size of church or location, receive the same annual stipend, with allowances for each child. There are difficulties involved in such a method, and we do not advocate it. However, we could ask ourselves if our method of clergy support, with a few receiving much, and many receiving too little, is really Christian in nature? In fact, our method includes the necessity of the many who receive inadequate income being required on an assessment basis of local church receipts to provide from church funds for the greatly higher support of the leaders, which is out of proportion to the income of the clergy as a whole. Few clergy receive incomes so far superior to the general economic level of the people of the church in which they serve.

The Churches have national and regional committees working on the problem. Some areas have made decided progress in this regard. It is well to have represented some of the clergy who are personally interested in efforts toward solution. This is not essentially a "lay" problem. It involves laymen, clergy, and administrative officers of the Churches, working together in attempts to establish a "Christian" method of clergy support.

The Resurgence of Education

By Wilford O. Cross

Professor at University of the South

A TELEVISION broadcast called Wide Wide World on the afternoon of Sunday, December 8th asked a number of high school students what they thought of science and scientists. The answers revealed a shocking mental state. These interviews compared rather well with appearances on Huntley's Outlook some weeks before of high school students from Little Rock who asserted that they believed in segregation because of a transaction between God and Noah's sons whereby the Negro is forever accursed. These interviews were shocking because they revealed starkly the symptoms of a generation of sub-humanoids.

This frightful impression is reenforced when one turns to the advertisements of moving picture establishments which nowadays cater mostly to teenagers. These entertainers sell shockers and horrors: teenage werewolves, irregular mothers, dope, perversion, juvenile crime, sex, Presleyism, and the determined-to-be-lost-generationism of existentialisue deans. A glance at a teenage magazine called Seventeen will reveal a moronic obsession with clothes, lip-stick, figure-moulding, and everything superficial that can be sold by panderers to vanity and "charm". The music of teen-agers is an abysmal barbarism and their conversation, carried on by the hour over telephones, mere simian chatter. It is very rare that one can discover a teenager who can talk to an adult like a human being.

This is not a damning of the younger generation but rather of ourselves. The impresario on Wide Wide World stated the problem by comparing the sense of wonder, the avid curiosity of a six year old child with the stunted intellectual apathy of the high school students who were interviewed. He demanded to know what had happened between six and sixteen, what had been lost. He showed concretely that curiosity, intellectual grasp, and a sense of wonder is still possible in high school students by taking us via the eye and ear of television into the Scientific High School in the Bronx, New York. He reiterated the critical question, "what has happened in the average high school if at least one high school can stimulate and arouse the concern and interest of its students in vital education?" The question should be framed by asking, "What have we done to our children?"

OBVIOUSLY the first answer is to be found in our own intense interest in the possession of personal gadgets, and the social prestige that is built upon conspicuous and chrome-plated consumption. Gadgets are civilizing instruments. The canoe and the bow, the wheel and the pickaxe, were ladders by which man climbed out of primitivism. But gadgets are tools of living not the ends for which life is lived. The seductions of advertizing, the cult of suburbia, the temptations of superficiality, have made tile bathrooms, mobile hunks of steel and chrome, and button-pushing wonders the goals of work and the marks of success.

The teenage journal Seventeen is but a symptom of the thousands of costly pages of advertizing in adult publications that promise joy by means of the ownership of glittering mechanisms of magic that will banish work and care. It takes money to buy these things and therefore the making of money, in the easiest and quickest way, becomes the vision that lures youth. And everyone knows that "egg-heads"—scientists, professors, teachers, and all that—simply don't make cadillac and platinum money. This was the most constant refrain in the juvenile "confessions" of Wide Wide World.

We have not infected our youngsters with a sense of vocation, of dedication, of a purpose and aim above the passive ones of conspicuous consumption. We have made their goals that of the cabbage, a nutritive, drawing-in, absorbative entelechy, or, at best, perhaps, that of the squirrel that collects and hoards, rather than the vision of the end of man which is to create and to build. If they are sub-humanoid it is because we are also. If their present aim in life is to have a more costly sweater than Mary Jones perhaps it is because our aim in life is to have a more costly automobile than Jonathan Jones.

Educational Philosophy

IT IS curious that it took a Russian moon to illuminate the inadequacies of our educational system. Those inadequacies have been apparent for so long, and even now, the real root of educational deprivation is not clearly discerned, so that a flimsy faith is hopefully born that if we can produce ten thousand trained scientists a year it is believed by some that the country can be saved from international disaster. The hurt

is deeper than a lack of scientists and the need is greater than saving ourselves as a national power. Just as the root of Juvenile delinquency lies in the unqualified secularism of parents, so the plinth of juvenile intellectual apathy lies in a lack of dedication to truth and reality in the heart of the educational system itself.

Curiosity and wonder, dedication to a life of search, the lure of discovery of illuminating truth, are not born in us. The germ is caught. It is an infection from which one can hardly ever recover. And it is caught from those who have it.

For twenty years now the emphasis in the training of teachers for both grade school and high school has been upon the techniques of teaching. Qualifications for certificates have constantly raised the academic requirements in the technical fields of education. Teacher's colleges create isolated institutes within universities for concentration upon problems of education psychology, measurement and administration, and within these islands the emphasis is heavily placed upon the skills of presentation while content, though certainly not ignored, becomes a secondary issue.

The net result of all this is to create subtly a mood that comes perilously close to sophism, and is in some individuals quite frankly sophist. Sophism is a disregard of truth and an emphasis upon techniques of persuasion. A teacher who has not really been trained in physics or biology or English or history cannot impart these interests no matter how skillful he may be in the class-room skills of presentation. There is a mysterious identification with one's subject that is the fruit of reflection and soak, and the result of a kind of interest in it that can only be called love. I knew a high school teacher of biology who did not accept the Darwinian theory. No doubt she had a certificate that entitled her to teach biology. There are too many teachers who are responsible for subjects that have no meaning for them.

Lack of stimulating identification with the subject matter taught is complicated by the fact that school rooms are overcrowded and that promising minds are stunted by the lack of any real challenge of their capacity because standards are adjusted to the pace of the dull. It is also complicated by the fact that children go to school unweaned in discipline from homes where authority has broken down so that a teacher's energy is exhausted by constant problems of discipline. The atmosphere of acceptance and rejection

psychologism, both at home and in school, unshared by the pillars of order, organization and discipline, makes a chaos of a school room as well of the psychic nature of children brought up in this sort of anarchy. A child has a right to know what school, society and home expect of him in the way of conduct, manners and respect. He is not a noble savage whose inner goodness will develop of his own accord; he is a savage who must be initiated out of his barbarism into the human ways of civilized society.

This is, in great measure, what education is for. Lopsided theories of progressive education, on the other hand, strive to create a warm, feminized accepting atmosphere in which discipline and correction are at a minimum. This is, in a sense, to put a child back into the protective atmosphere of the womb and to keep him embryonic and immature. It is true that a child learns best when he is interested, when he is curious, when he can follow his own bent, but there are many things he needs to know that children are rarely interested in at first. Among these are the tools of mathematics and language and here we must decide for him what he must know and what standard of growth in skill we must expect. The three R's ought not to be taught with the hickory stick; but they should not be options which a child elects.

There needs then to be some basic thinking about the policies, philosophies, principles and techniques of education, and a realization that much of what we have been doing is ineffective and wasteful. The crux of reform must lie in the education and preparation of teachers and in the improvement of their professional status and prestige. Beyond all other considerations is the principle of the primacy of content over technique. This means attention to the roast beef that is served as nourishment rather than to the plate, the knife and fork of education.

The Church and Education

FINALLY one may ask what the Church contributes to the mood in which the educational enterprise is conducted in our culture. This is a difficult question because there are so many kinds of Churches and some of them clearly have a policy of educational obstruction and are fearful of any truth that might threaten a precarious dogmatism based upon proof-texts torn from the Bible. These Churches, fortunately, are a minority in influence if not in numbers.

Nevertheless, even in those Churches that are willing to look with some favor upon scientific and historic truth, one finds very little that

stimulates youth in wonder or curiosity. One would think that belief in God would actively arouse a desire to realize his glory in the heavens and in the earth. Faith in God ought to lead to curiosity about one of the ways we can know about him, the study of his creation in all its manifold complexities of splendor.

In an incarnational and sacramental Church like our own one would expect that the knowledge of grace would enhance the fascination of the nature through which it finds expression. Amid the fads of the current resurgence of religion this does not seem to be true. God seems to be treated as another sort of gadget to add to the comfort and the security of men. Faith in him does not seem to be cosmic in its implications, but merely a psychologism. God is not the lord of the cosmos, the creator of stars and of light, who is enthroned upon the wings of atom but is reduced to a sleeping pill for anxiety, a soporific for the insecurities of an atomic age.

Current ventures in apologetics for religion, save for a few voices, do not give the impression that there is any real concern for truth. One cannot read Hooker, or Jeremy Taylor, Butler, Gore or Temple without being impressed by their

passion for truth. This is our Anglican tradition, and how ignobly we have fashioned ourselves as its sons.

It is not the main business of the Church to stimulate curiosity in children about the nature of the world, but a Church that prattles in its creed of the doctrine of creation is a failure if it does not teach its children that the discovery of truth about the creation is one of the noblest ways in which God is worshipped.

The Swing to Content

THE fad now in education will be a swing to content. Russia has frightened us, and in fear and torment we will demand knowledge and technical skills, and sweat out scientists, engineers and technicians. This fear is an unworthy motive and a genuine culture cannot grow in this hotbed. It may be, however, a beginning, a first rocket blast, that will carry the educational enterprise out of the bog of psychologism and educational technology into the stratosphere of a genuine thirst for truth.

In that enterprise it is to be hoped that religion will not be altogether a hinderance.

The Scrolls and the Historical Jesus

By W. H. C. Frend

Fellow of Gonville College, Cambridge

DESPITE the political alarms and excursions of the past year, the work of deciphering, collating and editing the thousands of fragments of the Scrolls has been going on unceasingly in Jerusalem. Near Q'mran itself new finds continue to be made. In the spring of 1955 further discoveries were made in four more caves, and last year there have been rumors of complete texts of Leviticus and Psalms from yet another (Cave XI).

Meantime, in Manchester University at the College of Technology, specialists have at last been able to open one of the copper scrolls to find that it contained an inventory of treasure. But amid the din of controversies and excitement of new discoveries, scholars have been able to work out a few preliminary results and some of the problems that aroused controversy in the earlier stages appear to have been settled.

All writers now tend to present roughly the same picture of the monastic community, in all

probability of Essenes, who dwelt round Q'mran from the 2nd century B.C. to approximately A.D. 70. The Sect knew itself primarily as the "Covenant" (berith) and specifically as the "New Covenant" (berith hadashah). It looked upon itself as the Holy Remnant of Israel repeating through its members' way of life the experiences of their forefathers under Moses. It hoped for a new affirmation of God's Covenant and it looked for the deliverance of God's Law from the realm of Darkness by which it was beset.

The Law was regarded as the Light in its struggle with Darkness. The Sect believed that its leaders would continue the tradition and succession of the Prophets as the correct expounders of the Law until a New Teacher or Prophet arose and ushered in the Golden Age of Israel. In this age the Messiahs of Aaron and Israel would be installed and the earth filled with the knowledge of the Lord as the waters cover the sea. To judge from the Thanksgiving Psalms the Sect's leaders were men of intense devotional spirit.

Indeed, one recent commentator sees the Psalms as the work of a single religious genius.

Religious Climate

THE community was flourishing as late as A.D. 68, and therefore provides evidence for the religious climate in Palestine at the time of John the Baptist's and our Lord's ministries and of the first generation of the early Church. The extent of the Sect's influence on the primitive Church will remain a burning question for years to come. At this stage, however, it seems that no anticipation of specifically Christian doctrines, such as the Incarnation, have been found, and it appears unlikely that any basic article of the Christian faith will require revision as the result of the Scrolls.

Even at this comparatively early stage important studies on the subject are being produced. Of these, the most valuable for the person who is interested in the Scrolls but who does not claim to be a specialist, is Professor Millar Burrows' "The Dead Sea Scrolls."

The author, who is editor of the Scrolls for publication by the American School of Oriental Research is a careful scholar who presents a thorough analysis of the opinions expressed on many of the problems raised by the discoveries. His discussion of the date of the manuscripts is masterly and probably definitive.

In view of the great importance of setting the composition of the texts within a firm chronological framework, one does not grudge that half the book is devoted in one way or another to this task alone. There are, however, fascinating opening chapters on the original finds, and a full discussion of the origin, history and organisation of the Sect. A section of the book deals with the contribution of the Scrolls to Biblical criticism, palaeography and grammar, and then to the study of Judaism and Christianity.

Continuous Study

THERE is a final, very valuable section containing translations of those writings of the Sect where enough has been provided of the text to allow a continuous rendering. These include the Commentary on Habbakuk, the Manual of Discipline and the Thanksgiving Psalms.

Even so, this is inevitably a provisional report. So far, the documents from one of the caves only have been published, D. Barthelemy and J. T. Milik, "Discoveries in the Judaean Desert, Qumran, Cave 1," Oxford.

The many thousands of fragments from Cave

IV, to say nothing of more recent finds, will have to be published before final assessments can be made. Indeed, Millar Burrows still writes of the "Book of Lamech," whereas this Scroll has turned out to be a commentary in Aramaic on the Book of Genesis.

Nor is there any mention of the fragment of the commentary on the Book of Nahum which appears to refer to the Seleucid ruler Demetrius Eucerus (floruit circa 85 B.C.) by name and contains the phrase "from the days of Antiochus until the time when the ruler of the Kittians arose," a very useful chronological indication which strengthens considerably the view that the mysterious "Kittians" of the Habbakuk Commentary are the Romans.

It must be admitted too, that much is left tantalisingly indefinite in the author's discussion of the importance of the Scrolls for the study of Judaism and Christianity. How much the reader would have given for the same detailed discussion of the evidence which has been accorded to the literary and chronological problems.

No such inhibitions obscure J. M. Allegro's Pelican book "The Dead Sea Scrolls." The author writes from first-hand experience in the Scrollery in Jerusalem. He has the zest and enthusiasm of real scholarship. The reader is swept along from one end of the book to the other. The description of the work of deciphering and editing the fragments by an international and interconfessional team of scholars is very good indeed, and so too, are the illustrations of the excavations in progress and the various types of script found on the Scrolls.

Pinch of Salt

BUT the author's interpretation of his documents must be taken with a pinch of salt. Is it really true, for instance, that "there is nothing formally incompatible in the messianic expectations of the Q'mran Sect and the Christian Messiah"? Surely our Lord's mission was one of love and redemption of mankind even if Israel was to be the chosen instrument? He was far from the priestly and warlike clamours of the Sect. And, did he not regard himself as "Son of Man," a phrase not yet found in the Q'mran documents?

Of similar outlook, though in a lower key, is A. Powell Davies' "The Meaning of the Dead Sea Scrolls." Mr. Davies, accepting Schweitzer's view of Christ, believes that the New Covenanters and Christians amalgamated into the Judaic-Christian Church. This is a stimulating little

work, with some interesting remarks about possible Essene origins for the Didache and even The Shepherd of Hermas, but some may think that its conclusions go beyond existing evidence.

At the opposite pole, Fr. Geoffrey Graystone, "The Dead Sea Scrolls and the Originality of Christ," contends that "at most, the indirect influence of the Q'mran writings concerns the vocabulary, the 'periphery' of the New Testament."

This somewhat defensive conclusion is, however, arrived at only by appearing to ignore much recent work on the New Testament, including the evidence amassed by scholars for the many purely Jewish elements in primitive Christian organization and liturgy. Roman Catholics would be well advised to turn to the excellent articles by Perede de Vaux and Pere Braun in the recent numbers of the *Revue Biblique* for an assessment of their Church's contribution to the study of the Scrolls.

If the reader has not yet had his fill, there are two other works he should look at. An excellent translation with notes, of everything in the Scrolls so far published which makes connected sense, has been done by Professor Theodor H. Gaster of Columbia University and Dropsie College. "The Dead Sea Scriptures in English Translation," The brief and cogent remarks on the beliefs of the Sect and the problem of its relation to the primitive Church could hardly be bettered.

The second work is a collection of studies by Dr. Hugh J. Schonfield, "Secrets of the Dead Sea Scrolls". While this is mainly a book written for Old Testament specialists, its application of material drawn from other Jewish sources, including literature, legend and tradition to detailed problems raised by the Scrolls is interesting to everybody. Particularly useful is Dr. Schonfield's use of this data to trace the evolution of the Messianic idea.

Where does this formidable array of literature take us? On what for Christians remains the central question, whether the Q'mran Sect represents a forerunner of Christianity, one must suspend judgment.

Spiritual Idiom

AS GASTER points out, the Scrolls portray for us in vivid but authentic colors the environment whose spiritual idiom John the Baptist and Jesus spoke, whose concepts they developed and transmuted and whose religious ideas served largely as the seedbed of the New Testament. "Preparing in the desert a highway for the Mes-

sianic Age," was a function of the Sect as it was of John the Baptist. They also mirror a form of religious organization many elements of which were adopted by the primitive Church.

To this one might add that the imagery and perhaps too, the narrative sections of the Fourth Gospel may become more intelligible through close comparison with the Scroll material. The same may be said for the understanding of such early Christian works as the Epistle of Barnabas and the Didache.

But even so, this still remains raw material untouched by the Christian spirit. Jesus remains unique. But the gap of nearly 2,000 years which threatened to separate him from the thought of our own generation is now closing. Perhaps through this new evidence we stand nearer to him today than has been possible for any other generation since Apostolic times. The historical Jesus is no longer an unapproachable figure.

Perhaps too, we may see the final justification for that careful, reverent, yet rigorous approach to Biblical questions which has characterized our own Church.

Our religion remains founded on history, and it has been through the patient application of historical and scientific method and criticism that this deeper understanding has been achieved in our own time.

Sputnik's Questions

By Stewart Meacham

Of American Friends Service Committee

UNIVAC, the electronic brain, and Sputnik, the man-made satellite, come from opposite sides of the Iron Curtain, but they have much in common. Both represent great technological achievement. Both are portents of change in human society.

Univac promises the automation age, when factories, offices, and transportation systems, staffed only by a few skilled technicians, will operate by push button. Sputnik promises the outer space age, when space platforms, trips to the moon, journeys to Mars, and no one knows what else, will be commonplace. Univac answers the most difficult questions at lightening speed. Sputnik asks the most difficult questions at 18,000 miles per hour.

Some of Sputnik's more obvious questions reflect our own frustration. Why did Russia "beat

us to the punch"? Was it because of rivalry among the armed forces? Is this the price we must pay for belittling and harassing scientists as eggheads and subversives? Is more money needed for research and experimentation? How much political hay will the Democrats make at the expense of the Republicans, and vice versa?

Other questions are less obvious, but possibly more important. We are told that we must be prepared for economic sacrifice and belt-tightening if we are to catch up. If this is true, who will sacrifice what? Will airplane, rocket, and munitions makers sacrifice some of their cost-plus profit margins? Will the steel industry, the automobile manufacturers, the appliance companies, and the food processors sacrifice their skyrocketing prices? Will the oil companies sacrifice their special tax concessions? Will the loan companies and the banks sacrifice their recent rate increases on mortgages?

Who Pays The Bill

OR is the sacrificing all to come from the working people, some of whom already are being forced to sacrifice jobs and savings until new defense appropriations are made, or rockets replace aircraft on the assembly lines, and they are rescued from the ranks of the unemployed? Or is the sacrificing to be done by the people with fixed incomes whose small salaries and pensions shrink as prices spiral upward?

What about diplomacy and our friends overseas? Will winning the race to the moon solve Asia's economic problems? Will it feed Pakistan's landless villagers? Will it build hydroelectric dams in India? Will it bring self government to the people of Kenya or the Belgian Congo? Will it end the terror in Algeria? Will it solve the question of Middle East oil? Will it set the slaves of Saudi Arabia free, bring free trade unions to Spain, protect freedom of press in Formosa, or provide security from the police to the legislators of South Korea? Just who will be remembered and who forgotten as we race Russia into outer space?

During the days of our supposed pre-eminence in weapons, we felt that our "position of strength" made diplomacy unimportant. We became masters of "brinkmanship" which is another word for bluff and bluster with a loaded gun. Today, in the period of our supposed deficiency in weapons (it would take us all of three hours to wipe out every city in Russia!) our "position of weakness" makes diplomacy impos-

sible. We must play it tough until we can catch up.

At this rate when does diplomacy become possible? One day we are so strong we don't have to bargain. The next day we are so weak we cannot afford to. Where does this process lead?

And what about that troublesome word "morals"? What kind of morality is it where right and wrong are decided by the fastest rockets and the biggest warheads? If this is morality, what is immorality?

There are Sputnik's questions. But Sputnik, a man-made thing, can do no more than pose them, fling them far out into space and fly on. The answers must come from man himself, reached in terms of faith in God and belief in humanity and justice which alone can provide the freedom and security for which the people of the world are hungry today.

Don Large

Well Staged But Not The Real Thing

THE dear old lady's eyes were sparkling, as she asked the breathless question, "Have you seen the Nativity stage show at the Radio City Music Hall? Why, I do declare it's almost as good as a Church Service! In fact," she added, thinking it over, "it's better than a lot of Church Services I've sat through . . ."

This is the sort of stuff, my friends, of which clergy crack-ups are fashioned. You pour your heart out, trying to communicate the basic truth that the Church is not a social or inspirational or ethical club composed of like-minded individuals—but, rather, is literally the sacramental Body of Christ in history. And then a sweet-faced dowager comes along and blithely pulls the ecclesiastical rug out from under you. And as you painfully pick yourself up, you find yourself wondering how many other fine folk she's a spokesman for.

This good girl's heresy stems from the fascinating notion that Church-going is purely a matter of private preference; that a service which isn't "inspirational" isn't valid; and that you might do better sitting at home listening to Dr. Sockman on the radio—or taking in the Music Hall's Christmas show. Now, no one

exceeds me in approval of Dr. Sockman—or of Dean Pike or Bishop Sheen, for that matter. But these three gentlemen would be the first to insist that their programs are no substitute for a man's joining with his brethren in an act of corporate worship before the ultimate Giver of all good gifts.

Which is why I always cringe inwardly when a loyal husband says, "Of course, my wife never attends church, but she's memorized every story in the Bible." Well, God bless her! If she can go just one step further and reel off the names of all of the kings of Israel backwards, she might even be eligible for the \$64,000 Question. But I still suspect that God would prefer her joining the worshipping community in coming to know and love his altar forwards.

When the star-studded skies rang with the glad cry, "Come, let us adore Him!" the heavenly host were not referring to a passive viewing of a Broadway spectacle, nor yet to the supine and individual reception of a religious program on the radio. Rather, they had in mind a communal sharing in the corporate experiencing of those mighty acts of God still going on uniquely through his body, the Church.

P.S. I love the Radio City Music Hall. Its "Spectaculars" are indeed spectacular. In the body politic, it is truly a boon to the tired business man, the frazzled housewife, and the wide-eyed child whose heart has not yet lost the gift of wonder. And the rhythmic unity of the Rockettes—those dozens of girls dancing together with almost uncanny precision—is certainly a sight to behold. But let no man (or dear old lady!) presume to equate his attendance thereupon as a substitute for his place in the worshipping community of the Body of Christ....

Now, since I've already joined my peers in worshipping God in his Church this morning, please excuse me while I take a few hours off to see the newest stage show at the Music Hall.

TALKING IT OVER

W. B. Spofford Sr.

ITS been quite a while since a piece in this paper has caused so much letter writing as Jock Brown's "Practically all that we know about God". The first part ran December 5 and ended with "to be concluded next week". None of the commentators waited however for the concluding

article. Nor did any of them accept Brown's challenge: "What do you yourself really think about God? Do not recite to us the Nicene Creed; we have memorized it too; but right now we want to hear your voice, not the voice of the Church's teaching".

Now along comes Warren McKenna, whose activities made it clear to me that he knows a good deal about God's will for men on earth, to declare that "our editor has no gospel". (see Backfire).

What the editorial did say in the issue of December 12 is that Jesus suggested a way of life which we are to follow without compromise. And Brown hammered this down by applying it to the four major problems that face mankind today.

One, no pussyfooting on racial matters, north and south.

Two, no anti-Semitism.

Three, cut out the nonsense about armaments and all that goes with it, including the effects of gamma radiation on cell bones.

Four, if you have worked closely with poverty in India and Africa, you won't put up with conspicuous consumption at home.

McKenna's letter says that what the world needs is the idea of the Kingdom of God on earth, a collective hope for all mankind.

I submit, along with our editor, that if we do not compromise with these four issues it will keep us fairly busy and that it will be time enough after that to write books on theology.

Not the Kingdom of God, maybe, but a start in that direction.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

The members of the Deanery were chatting together before their meeting, and Tompkins remarked that though he liked the Witness he was generally disturbed by it.

"I know just what you mean," said Father Timmons. "It is a sort of modern hair-shirt."

"I deplore its Churchmanship," said Buffers, "but I do like its social tone. It is never afraid to speak out."

"But that is what makes me so uncomfortable," murmured Tompkins.

"What has it been saying now, Tompkins?" asked Gilbert Simeon.

"It's that editor, John Pairman Brown. He really is against missiles and nuclear fission and all that, and what is worse, he comes right out and says so."

"But why does that disturb you?"

"Because everybody in my congregation thinks we should have better missiles than Russia. People feel that we can be trusted with them but that the Russians can not."

"But what do you think?"

"Oh, I think it would have been a great deal better if all this missile business had never been thought of, let alone fusion and fission."

"But how are you going to stop the scientists from scientificating?" I asked.

"Or the Witness from pontificating?" put in Gilbert.

"That is most unjust," declared Buffers, who always took everything so seriously. "The Witness does not pontificate. It merely sets before us matters on which the Christian conscience should take a stand, things that should not be passed over in silence."

"Such as?" asked the Dean.

"Such as segregation. I would not allow it in my church."

"Have you any colored members?" I wanted to know.

"No. But the principle is the same."

"And a great deal easier of application."

Buffers declared it made no difference. He would not yield on a matter of principle.

"You are like the editor of the Witness," said Tompkins.

"I do not see how," returned Buffers. "His theological views verge on heresy."

"Oh come, Buffers," murmured the Dean.

"I cannot compromise on the Faith," Buffers declared.

"Well what about nuclear fission? Would you have us throw our bombs away?"

"I am no Pacifist," Buffers answered. "And therefore I cannot in principle agree to what would be unilateral disarmament."

"You would be willing to use these terrible weapons?" I asked.

"In a just war, certainly."

"I'm afraid," said Gilbert whimsically, "that just wars turn out to be just wars. And with these new weapons we may unleash a new dimension of slaughter. And we might even damage the generations yet unborn. It's horrible."

"It is," said Buffers solemnly. "But we must hope that we are never compelled to use them. But to forego them—that would leave us naked to our enemies."

"The editor would think that was the better course," remarked Thompson.

"It frightens me to have them," insisted Gilbert. "If we have them, the day will come when we will use them. In our century, this century of marvellous invention, we've gone back to total war. Torture, cruelty, destruction; where will it end?"

Nobody knew where it would end and nobody wanted to think. There was an uneasy silence.

"Anyway," said Buffers. "We can be sure we will not be the first to use them."

"Anyway," mocked Tompkins, "we had better not be the last."

The Dean felt that the talk was getting out of hand. It was time to get on with the subject for discussion which was "The Message of Salvation." Surely on this the brethren were qualified to speak although it was only too likely that when the time for discussion came they would be silent. You never could tell how a discussion would go, or where. But it didn't matter. The business session would take care of the really practical things. Fusion and fission, they were all right in the Witness, but in a Deanery meeting they were too disturbing. Surely they could be left to the . . . well, left anyway.

The Prayer Book

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

An Episcopalian should always have his Prayer Book close at hand. This book is not only for use in church but it is also for our use in private devotions. Those who read Morning and Evening Prayer daily, of course, have to have their Prayer Book readily available.

We ought to use our Prayer Book every day, and we should do some Scripture reading every day. In fact, we might say that the Prayer Book includes the Bible because the appointed Bible lessons cover, in a year's time, almost the entire Bible. About three-fourths of the Prayer Book itself is composed of passages from the Bible.

Each person should have his own personal Prayer Book. We should take our Prayer Book on a vacation trip, just as we take our toothbrush. Do your children have their own Prayer Books and Bibles? And do they use them regularly, under your guidance?

Michigan Launches New Program For Training of Ministers

★ A program of post-graduate training of ministers is now underway at the institute of advanced pastoral studies which is located in Bloomfield Hills, Michigan. The program is the first of this nature within the Episcopal Church and also sets a precedent by serving all major Protestant Churches.

The idea for the institute had been long nurtured in the mind of the Rev. Reuel Howe, professor of pastoral theology at the Virginia Theological Seminary. Aroused by the need for such a pioneer venture, a group of laymen of the Diocese of Michigan, many of them parishioners of Christ Church, Cranbrook, raised a fund of \$100,000. Simultaneously they negotiated the use of a large private residence, Cranbrook House, which would serve as the headquarters of the institute; women of the parish furnished part of the house to provide a dormitory; and an offer was extended to Howe to take over as director.

He accepted and this Fall classes got underway. In reply to a question about what the institute does, Howe comments: "Our field is the whole work of the ministry: pastoral care, teaching, preaching, parish administration, relations to the community; and the minister's life as well as his work."

Each group consists of a dozen clergymen who have been individually invited. The curriculum for each session is tailor-made, based upon the needs revealed in a questionnaire sent to those who have been invited.

To maintain the broad interdenominational background of each group, Howe has written to, and received nominations from, seminaries of all major Protestant Churches. In the brief time the institute has

actually been in operation there have already been clergymen present from the following Churches: Episcopal, Presbyterian, Congregational, Methodist, Lutheran, Christian, Evangelical and United Brethren.

Thinking back to his years as a seminary professor, Howe observes: "Seminaries are somewhat limited in how deeply their teaching can penetrate students, because these young men have not yet had the experience of the ministry, and thus sometimes do not really hear or grasp what is being said to them. Many of these students, when I would see them three years later, were much more teachable; they were asking questions which made answers now seem more relevant".

It was to meet this need and this opportunity that the institute set up its schedule, whereby clergy who are actively engaged in parish life come in for a period of ten days of study, discussion, worship and sharing

together. Each day includes a carefully planned period of worship and Bible study at the start, with a seminar and study period in the morning and afternoon, followed by another session in the evening.

Men are asked to pay nominal charge of \$50, although costs run considerably more per individual. The deficit is made up out of the \$100,000 fund which was raised by the group of laymen. Indicative of the widespread interest in this pioneer venture is the fact that additional funds have already been contributed, with one foundation making a grant of \$30,000.

Howe plans to hold thirteen of the ten day sessions this year, which will allow the institute time to deal with the many requests it is already receiving for special conferences on college work, Christian education, and other matters.

Asked to evaluate the institute at this early stage, Howe observed, "Of course we are just getting underway and I can't give anything like a long range opinion, but I must say I have been delighted with our beginning. We are off to a very good

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start, and the response of the men who have been here has been most enthusiastic. One of them said to me, 'This is the greatest thing that has ever happened to me'.

"I would summarize the value of this institute in two ways: (a) the contribution it seeks to make to the advanced training of clergy; and (b) the recognition that comes to these ministers from different denominations, as they study and worship together, that in spite of differences they have common tasks and common resources".

CANON JOHN COLLINS HITS COMPROMISE

★ Canon John Collins of St. Paul's Cathedral, London, declared in a sermon preached there last month, that if the Church took stands against "violations in human relations of the way of love", it probably would be disestablished.

Time was running out, he said, but if the Church in the future proclaimed by word and example "the Christian truth that the Cross is the bridge to the Resurrection" she might yet save her soul alive.

He said that the record of the Church in the past, outside pastoral work, had been a dark one, and that today the picture was not very much brighter. Christians still compromised with temporal powers.

The Church still equivocated on such vital issues as the color problem—"so that a respected African professor can write these bitter words: 'The present-day Church preaches the doctrine of Christ on the

one hand and participates in its betrayal on the other'."

Bishops and other Church leaders still could be found to bless weapons of destruction, and Church opinion was still able to excuse the making and testing of nuclear weapons.

"Is it impossible to believe," asked Canon Collins, "that a persistent refusal by the Church to fulfill the proper role to which she has been called by God could lead to her rejection?"

PARISH LIFE MISSION AT ANNAPOLIS

★ A parish life mission is to be held at St. Anne's, Annapolis, Md., January 19-23, sponsored by the parish and the commission of education of the diocese. The leaders will be the Rev. William Coulter of the leadership training division of the National Council.

PSYCHIATRY DISCUSSED AT CONFERENCE

★ The Rev. Ralph Higgins, rector of St. Mark's, Evanston,

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THE COVER

ALLAN ROHAN CRITE, Cambridge, Massachusetts, did the drawing which is one of a number in a leaflet titled *A Christmas Message in Pictures* published by the social service department of the diocese of Massachusetts.

Illinois, is to speak on how the Church can use the skills of casework and psychiatry at a meeting on youth guidance to be held in Chicago on January 16th.

PENSACOLA CHURCH REMODELED

★ Christ Church, Pensacola, Florida, is just completing a remodeling job that cost \$109,000, which is more than three times the original cost of the church.

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Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45,
HC 8, 12 Midday Ser 12:30, EP 5:05; Sat
HC 8, EP, 1:30; HD, HC, 12; C Fri. 4:40
and by app.

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays
HC daily 7 & 10, PP 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., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8;
C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish).
EP 5, Thurs., Sat. HC, 9:30; EP, 5.

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THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

The Protestant Era by Paul Tillich.
University of Chicago Press.
\$1.50

It is interesting and significant that, in the lists of new books, there appear two by notable religious philosophers whose writings hitherto have been voluminous and difficult for the ordinary reader to understand. But both these new books are in a different class. Martin Buber's *Pointing The Way* and Paul Tillich's *The Protestant Era* can be read with pleasure and understanding by any literate person interested in religion and world society.

The Protestant Era in paper-back form is an abridged edition of the original book and consists of 15 chapters which were originally lectures or magazine articles written at various time in the past 25 years. Their subjects range from metaphysics to Socialism and world peace and the criterion in the treatment of his subjects is what he calls *the Protestant Principle*, which he defines as the Pauline dogma, Justification By Faith, interpreted to include the intellectual as well as the moral life. "Not only he who is in sin but also he who is in doubt is justified through Faith".

Of particular interest to Catholic-minded readers is his treatment of the sacramental principle, in religion and society, and his interpretation of what he calls *Religious Socialism*. All the essays in this book will be found to be thought-provoking, which I imagine was the intent of the author in gathering them together in this volume.

Which Books Belong in the Bible?
by Floyd V. Filson. Westminster Press. \$3.00

This is a timely book for Bible students who have welcomed the recent publication of a revised version of the Apocrypha, as it deals at length with questions involving it. The author is a Biblical scholar and dean and pro-

fessor of New Testament literature and history in the McCormick Theological Seminary. Although a critical study of the Apocrypha dominates the book, it also gives in some detail the history of the canonical Old Testament books and there is extended argument as to whether Protestant Christians should consider the apocryphal books as authoritative for doctrine and Christian fellowship. His answer to the question is "No".

This is a book worth having for reference and is valuable chiefly for its account of the growth of the Old Testament canon.

Hooker's Theology of Common Prayer by John S. Marshall.
University of the South Press.
\$2.50

This can be a very useful book for variety of people, but chiefly, I think, for sincere inquirers who do not yet know adequate answers to such questions as "Why set forms of worship? Why Holy Days? Why petitions in the Litany? Why Infant Baptism? Why Holy Communion? Why Deacons, Priests and Bishops?" Hooker's monumental work, *Ecclesiastical Polity* would daunt the bravest inquirer today. Its length, its archaic language and lack of organization,—all these things are against it. But the author of this volume of less than 200 pages—professor of philosophy in the University of the South—has done a good job of condensing, putting into simple and modern language and giving a clear philosophical and theological background to the fifth book of *Ecclesiastical Polity* which is that section of Hooker's *magnum opus* which explains and defends the Prayer Book, its polity, sacraments and general worship.

Any literate person interested in just what the doctrine, discipline and worship of the Anglican Church is—and why—will find this a useful and satisfying work.

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AN INTRODUCTION TO THE APOCRYPHA

Based on
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WHERE, WHERE AND WHY

★ Jackson Martindell, president of the American institute of management, addressed the National Council at its December meeting and recommended that the Church set up a research and development program to find out "where it's been, where it is, where it's going, how it's going, and why."

He said that for "as low as \$4,000 monthly," the Church could set up a ten year program with definite goals which would double its membership and increase its gifts.

He said that "Protestant Episcopalians were originally recognized as the spiritual, educational and business leaders. Time has upheld your principles but has not sufficiently broadened either your practices or your accomplishments. Your membership today should be ten times the three million you report. Your place in the American scene seems neither understood or generally appreciated. If it were, your annual national financial support would be many times the current amounts."

BOOST IN PAY AT 281

★ A five percent increase in pay for employees at the Church Missions House, exclusive of officers, goes into effect this week. It was called a "cost of living emergency allowance".

SUMMER SCHOOL IN THEOLOGY

★ A summer school in theology and religion will be held at The Episcopal Theological School, Cambridge, Mass., June 23-July 31. It is sponsored jointly by the division of college work of the National Council and the Church Society for College Work.

The faculty will include Prof. A. T. Mollegen of the Virginia Seminary and Prof. R. N.

Rodenmayer of the Church Divinity School of the Pacific.

CENTER IN JAPAN TO BENEFIT

★ The Tarumi rural conference center at Kobe, Japan, has been designated for the 1958 youth offering. The 1959 offering will go toward the Church's two-year participation in the international youth exchange program. Under this program Americans are sent to Church families abroad and overseas youth are assigned to Church families here.

SUBSIDY NEEDED FOR PROPOSED MAGAZINE

★ The proposed new magazine to be a successor to Forth (Witness 12/26) will be presented to General Convention in October since "a considerable subsidy" will be needed to launch the journal and expand the present staff.

NATIONAL COUNCIL TO BE STUDIED

★ An outside firm has been hired to make a survey of the administration and business procedures of the National Council. A sum not to exceed \$5,000 was voted for the study.

FINANCIAL NOTE ON GRAHAM

★ Billy Graham's New York crusade, which lasted sixteen weeks, had an income of \$2,850,031 and expenditures of \$2,632,413. The balance will be used to follow-up the crusade and to further Graham's work generally.

Largest single item was for

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TRAINING CONFERENCE FOR PROVINCE

★ A leadership training conference will be held for the Auxiliary of the fifth province, January 13-16, at De Koven Foundation, Sycamore, Illinois. Leaders will be the Rev. Donald Davis and Emma Benignus of the education department of the National Council and Mrs. E. A. Heffner of the national Auxiliary board.

NEW OFFICIAL AT KENYON

★ William H. Thomas Jr. of Cleveland is now vice president of Kenyon College. He will be responsible for all financial developments at the college.

RANDALL HOUSE GETS AWARD

★ Randall House, interracial home for boys of the diocese of Chicago, received an award on December 13th from city's commission on human relations. The citation was for "outstanding contribution to human relations in Chicago."

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DEPT. SRH1

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BACKFIRE

Warren H. McKenna

Priest of Massachusetts

As other thoughtful churchmen have pointed out *The Witness* editorials are unique in combining learning and integrity in a much needed assault on traditional religious obscurantism.

The thing which profoundly disturbs me, however, is that when all is said—and how well and often he states the truth—our editor has no gospel. He has courage, insight, honesty, all of which he brings to bear in a well needed criticism of religious and cultural cant. With considerable ability does he lay bare the hypocracies of our time. All this is needed. But what is needed even more, what the western man cries out for is some positive alternative. He

may not like what we offer as the Christian gospel. He may put us to the rack. But he will be under no illusion as to where we stand. More important: others will listen, take hope, and begin to build the new life.

I submit there is the needed therapy for our times in the idea of the Kingdom of God on earth, a collective hope for all mankind. Let's be done with confounding the small minded, and get on with proclaiming the saving truths of the gospel.

Howard R. Erickson

Layman of Collinsville, Conn.

From current news items it would seem that we are far from following the leadership of the Prince of Peace. As soon as another nation seems to take the lead in the production of destructive weapons we seek to out do her by the discovery of even more death-dealing devices. Is this the right course for a Christian nation to follow? Would this policy be ap-

proved by Christ? I cannot believe it. On the other hand, when we are invited to attend a disarmament conference by a leading nation our Secretary of State declines on the ground they are not "sincere." How do we know they are not?

Charles W. Cobb Jr.

Layman of Cambridge, Mass.

I was astonished at the letter from Alfred Goss. What is his authority for the statement, "We have two incompatible races that cannot mix"?

Surely Episcopalians realize that statutory racial segregation is un-Christian and un-American. If not, the clergy has failed in its ministry and should re-emphasize the tenth chapter of St. Luke, pointing out that as victims of discrimination and prejudice the Samaritans were the Negroes of Jesus' time.

If God made it possible for interracial marriages to produce children, who is man to interfere?

THEOLOGICAL EDUCATION NEEDS A HEARING TOO!

The country is being made aware in no uncertain terms of the need for better foundations for scientific education—more funds, wider concern, increased numbers of people devoted to the pursuit of scientific knowledge, basic and applied. All right and good and urgent.

If the Church with its Gospel of Peace is also to rank among the forces that are changing our world, theological education must receive similar attention from all Christian people.

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