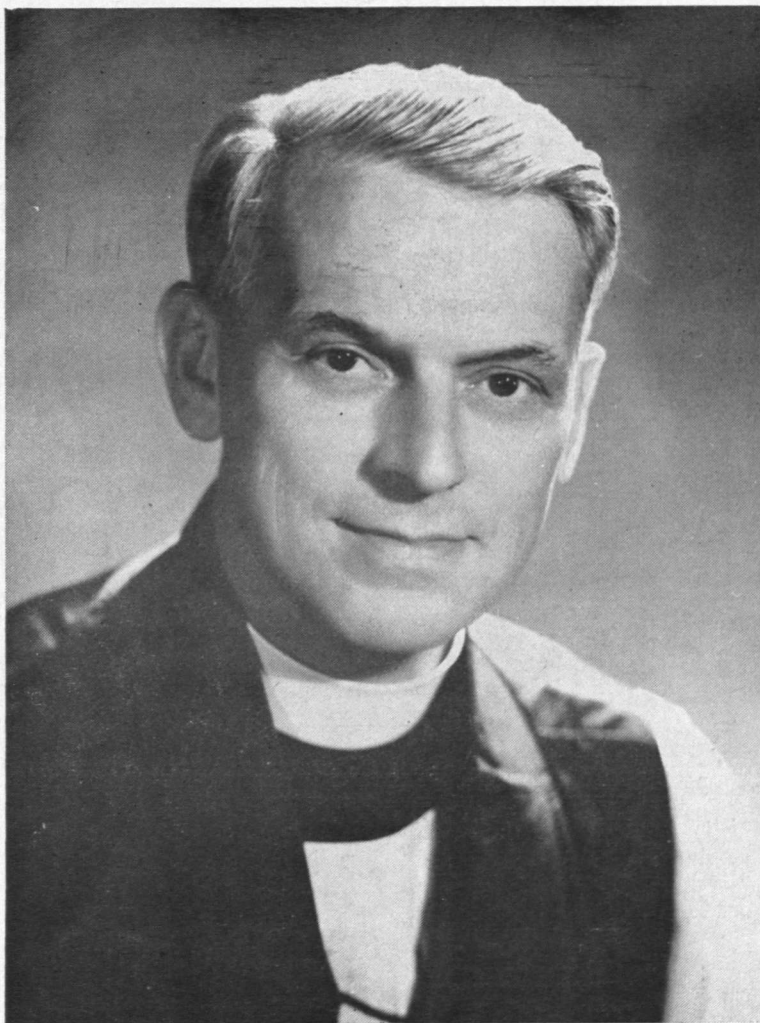


# The **WITNESS**

OCTOBER 22, 1959

10¢



ARTHUR LICHTENBERGER

THE PRESIDING BISHOP opened the meeting of the House of Bishop with an address when it convened on October 17 at Cooperstown, N.Y. A report of the meeting, which ran through October 22, is in this number

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## Meeting of The House of Bishops

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## SERVICES

### In Leading Churches

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

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 Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY 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, 7; Choral 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.

#### ST. THOMAS

5th Ave. & 53rd Street  
New York City

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.

Noted for boy choir; great *veredos*  
and windows.

#### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23 Avenue, George V

Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
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The Rev. Alfred W. Price, D.D., Rector  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
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Services of Spiritual Healing, Thurs.,  
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#### ST. PAUL'S

13 Vick Park B  
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The Rev. T. Chester Baxter, Rector  
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Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL

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The Rev. James Joseph, Rector  
The Rev. George N. Taylor, Associate  
Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
of Forgiveness - Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue  
The Rev. William B. Sperry, Rector  
The Rev. Robert C. W. Ward, Ass't.  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

#### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter J. Marshfield  
The Rev. Robert F. Evans  
Sunday: 8:00 a.m. Holy Communion;  
11:00 a.m. Service and Sermon;  
11:00 a.m. Church School; 7:00 p.m.  
Evening Prayer; 7:30 p.m. Young  
Adults.  
Tuesday: 10:00 a.m., Holy Communion.  
Thursdays and Holy Days: Holy Com-  
munion - 7:30 a.m., 12:15 p.m.  
or 5:45 p.m. as announced.

#### TRINITY CHURCH MIAMI, FLA.

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12 N, HC; Evening, Weekday, Len-  
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#### ST. JOHN'S CHURCH

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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.*

## Story of the Week

# Greek Archbishop Urges United Action At Meeting of Bishops

By W. B. Spofford Sr.

★ The House of Bishops had convivial meeting at Cooperstown, N.Y., October 17-22, with enough laughter and song to keep the brethren in the proper mood to do the more serious business on hand. Two bishops were elected and a new missionary district established; funds for the atomic reactor for Japan are well on their way; reports of various committees were presented briefly and received with minimum of comment from the floor.

The real news of the meeting however was supplied, not by an Episcopal bishop, but by Archbishop Iakovos, head of the

Greek Orthodox Church of North and South America. He had been enthroned to this high office on April 1st of this year and before the month was over had made a notable address before the U.S. conference for the World Council of Churches on "The Contribution of Eastern Orthodoxy to the Ecumenical Movement" (Witness, Story of the Week, May 7). During the summer Presiding Bishop Arthur Lichtenberger invited him to address the House of Bishops, which the Archbishop accepted gladly. It was later cancelled when the 48-year old prelate underwent surgery and subsequently went to Europe to recuperate. He returned to this country, in good health from all appearances, just as our bishops convened and Bishop Lichtenberger renewed the invitation by phone and it was eagerly accepted.

Meanwhile events had moved rapidly in the Ecumenical Movement. Archbishop Iakovos had been elected a president of the World Council of Churches in August; he had conferred with the Patriarch of Constantinople, the leader of the Orthodox world with some 170-million members. He also conferred with the leaders of Orthodoxy in Istanbul and with the leaders of the World Council of Churches in Geneva just before returning to the U.S. Before leaving Geneva he held a press

conference where he expressed the views of the Orthodox Churches on the Church unity movement—again the Story of the Week in this magazine of October 15.

He arrived in Cooperstown the afternoon of October 21, the day that the New York Times carried the news from the Vatican that "discussions between representatives of the Roman Catholic and the Eastern Orthodox Churches, with a view to a possible reunion have been indefinitely postponed."

Background of that announcement is that two Roman priests had attended the meeting of the Council, held in Rhodes this summer, as observers. They had talks there with Orthodox representatives, after which the Vatican radio on three successive days announced that a meeting between representatives of the two Churches would be held next summer in Vienna.

Archbishop Iakovos dealt with this matter at a press conference before addressing the House of Bishops. He called it "Rome's clever game at Rhodes" and told reporters that "the Roman Church had made plans for the conference, set the date, place and number of persons to attend without even consulting leaders of the Orthodox Churches and asking for their consent."

Again speaking of the Roman Church, he said to the newsmen; "We know her attitude—always acting as a Mother Church that opens her arms and expects the return of 'separated'



BISHOP BARRY—praised for the arrangement at Cooperstown in his diocese of Albany

children without even asking them to come back."

"The Roman Catholic Church should be more realistic," he said at the press conference, "because today's international issues cannot be confronted by one Church alone", and went on to say that he hoped the Orthodox Church, the Episcopal Church and other Churches could join hands in dealing with these issues as well as domestic issues like intergration, delinquency, political corruption and economic injustice "before we are all destroyed. We talk like Stoics without doing anything."

He told reporters, and later the bishops during a question period following the reading of his written address, that "All Churches should act in the same way as the Episcopal Church which demonstrates a serious application of ecumenical principles by inviting me to address you as brothers in Christ. Singleness of heart; less dogmatism; less self-admiration is needed if we are to have real Church union. All branches of Christendom must have honest conversations, with no Church taking the attitude of 'No dialogue but join us' "

The Archbishop prefaces his address by stating that "the Patriarch and all Orthodox share my views." He then spoke of the history of the ecumenical movement and the part that the Orthodox Churches have played. He was high in his praise of the World Council of Churches and stated that member Churches "are no longer strangers but understand each other." He declared that the Orthodox would "never participate in any conversation with the Roman Catholic Church which does not have as its eventual aim the inclusion of Protestants."

Later in his address he said that throughout history the

Roman Church "had only one purpose and that was to subjugate the Greek Orthodox Church."

He was quick and witty during the question period. Bishop Scaife of Western New York opened by asking if he would give the status of the conversations with the Vatican. The prelate replied; "That is a rather general question; won't you make it more specific?" Bishop Scaife rephrases his question, which brought the reply—and a hearty laugh from his audience, "That is even more general." Also when he was asked if the report in the Times about the Rome-Orthodox conversations being called off was true, replied; "The New York Times boasts that it prints the truth—so the report they published this morning must be true."

Born in Turkey, the Archbishop is a naturalized citizen of the U.S. and was at one time dean of the Greek Orthodox Cathedral in Boston. He told this reporter he was an ardent Red Sox fan and planned to visit the Base Ball Hall of Fame after his address. He was warned that he would find more Yankees there than Red Sox.

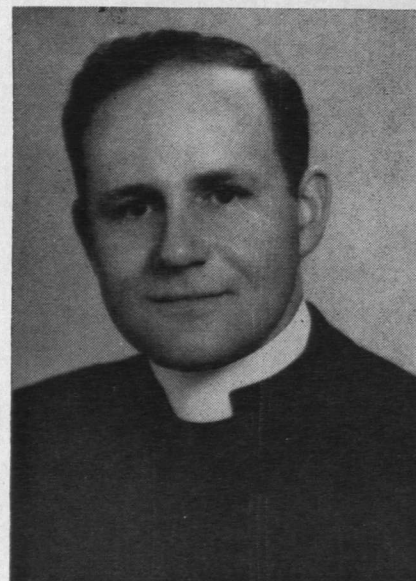


WILLIAM WRIGHT—to move from his high office at 281 to be bishop of Nevada

## Bishops Elected

The Rev. William G. Wright, since 1953 the head of the home department of the National Council, was elected bishop of Nevada.

Earlier in the session the bishops decided to separate the Dominican Republic from Haiti by establishing another missionary district. The discussion of



PAUL KELLOGG—a most surprised man when told of his election as bishop of the Dominican district

this was in executive session, but it was clear from conversations with several bishops that Bishop Voegeli found it difficult to function properly because of the restrictions and red tape imposed by the Dominican government. It is also believed that there is an opportunity for expanding the work if the country is made a separate jurisdiction.

The Rev. Paul A. Kellogg was elected to be bishop of the new district. He was until recently the rector of Christ Church Dover, Delaware. He visited Puerto Rico last year for a preaching mission under an arrangement of cooperation between the district and the diocese of Delaware, arranged by Bishop Mosley and Bishop Swift. He was later asked to



take charge of the English speaking congregation at the cathedral at Santurce. Bishop Mosley informed Kellogg of his election by phone and told this reporter afterward that "it would be hard to imagine a man more surprised."

### Reactor For Japan

Bishop Peabody of Central New York reported on the financial status of the reactor that General Convention voted to give to the Church in Japan for peaceful purposes. Prior to the meeting he had written all bishops expressing the hope that they would come to Cooperstown prepared to make

disaster and stated that the Presiding Bishop's Fund had voted to send \$10,000 of a minimum of \$15,000 needed. It is hoped that gifts to the Fund may raise the remaining \$5,000.

### Report On Headquarters

Bishop Warnecke of Bethlehem reported on new headquarters for the National Council as head of the committee. A thorough job was done with several cities considered and after several meetings it was decided to stay in New York. The plan is to build an entirely new building to house the expanding work of the Church. Bishop Warnecke was praised by a number of speakers for a job well done.

Bishop Bayne also spoke on his new work as executive officer of the Anglican Communion, but since it was largely a repetition of what he told the convention of Olympia, previously published here, we will say no more. Simply put, the job is so entirely new that he does not know yet what it will be — except, as he put it, "to strengthen and coordinate the work of the Anglican Church throughout the world."

To conclude the way we started, it was discovered the evening before the meeting ended that Bishop Sterling of Montana was an excellent piano player, rather favoring jazz; that most of the bishops and some of their wives had good voices, and that their favorite closing hymn was not "Good Night Ladies" but "He's a Jolly Good Fellow", which they sang all facing the new Presiding Bishop, Arthur Lichtenberger.

It ought to be added that only bishops and their wives occupied the elegant hotel, so there were no other guests to be disturbed.

## SOVIET ZONE HONORS THEOLOGIANS

★ Johannes Herz of Leipzig, a Protestant professor of theology, was awarded the Fatherland Order of Merit in Gold, highest decoration of the Soviet Zone government, in recognition of his "outstanding contribution to the fight for peace."

Herz, who is president of the East German peace committee was given the award at ceremonies marking the tenth anniversary of the East German state.

On the same occasion, two other pro - government Protestant clergymen were awarded the Fatherland Order of Merit in Bronze.

They were Gerhard Lotz of Eisenach, a senior official of the Lutheran Church of Thuringia and a member of the Synod of the United Evangelical Church in Germany, and Pastor Hugo Hohmann of the Gera district in East Germany.

## PATRIARCH ALEXEI TO VISIT WEST BERLIN

★ Patriarch Alexei of Moscow is to spend next Easter in West Germany at the invitation of the Evangelical Church in Germany.

Meanwhile five representatives of the Russian Orthodox Church arrived in West Germany on October 16th for a three-week visit.

## VOORHEES COLLEGE HIT BY HURRICANE

★ Buildings and other property at Voorhees Junior College, Denmark, South Carolina, were damaged by hurricane Gracie. President John F. Potts stated that the amount of damage is now being estimated by an insurance company.



BISHOP PEABODY—works hard at meeting of House of Bishops with encouraging results

firm pledges. He then spent hours conferring with all present. He reported that \$300,000 in cash and firm pledges had been raised of the \$360,000 required. The Presiding Bishop called it "encouraging" and expressed the hope that the balance needed would be raised by December 1st.

### Japan Disaster

Bishop Lichtenberger reported on church damage in Japan as a result of the recent

# Eleanor Roosevelt Asks Church Women To Work For Peace

★ Eleanor Roosevelt appealed to the nation's Church women to "do some fresh thinking" about disarmament. "If we are to have total disarmament," she declared, "many steps must come first."

It was a good thing that Mr. Khrushchev made his speech calling for total disarmament, she said, but warned that it isn't that simple.

"At least the Soviet leader made the American people think about disarmament," she said, "but many things have to be done before it can be realized."

A delegate to the UN commission on human rights, Mrs. Roosevelt addressed more than 275 women from all over the nation, gathered in New York for triennial committee meetings of United Church Women, a general department of the National Council of Churches.

Their all-day seminar, preceding three-day sessions meetings, included addresses by Clark M. Eichelberger, executive director of the American Association for the United Nations; O. Frederick Nolde, director of the commission of the Churches on international affairs; and Miss Florence Addison, representative from Ghana to the 14th General Assembly.

At an afternoon seminar, Mrs. Oswald B. Lord, US delegate to the UN human rights commission, gave a brief report on the prominent women from 24 countries who are serving as delegates to the United Nations.

Basic to international agreements on disarmament Mrs. Roosevelt told the group, is universal membership in the United Nations. "You can't leave anybody out," she de-

clared, "because all must accept the basic principles of the UN charter before a universal agreement can be reached."

Citing Red China, not a UN member, with one-quarter of the world's population, Mrs. Roosevelt asked: "Shall all disarm but Red China?" This whole question must be thought out, she said, in the interests of world peace. In addition are European problems including the impasse over Berlin.

Declaring that the Russians are pushing economic and cultural programs, particularly in the uncommitted nations, Mrs. Roosevelt said that she believed it is evident that the Soviet leaders know that a war today would be equally destructive to them as to us.

Mrs. Roosevelt continued: "Mr. Khrushchev seemed to have the feeling that in their economic and cultural efforts in these countries, the Soviets are doing better than we are, and I'm not sure that he isn't right."

This, she explained, is due in part to a lack of understanding by Americans of the needs and desires of the underdeveloped countries. "We still believe that the American way is the best way," she said. The Communists tell those people that they understand them better because they have gone through the same hard developing progress in the past 40 years, and the United States is too far away to help anyway.

"The Communists call men brothers," she said. They point to segregation in the United States and our other failures to live up to our Christian principles. They also make the most of the sensitivity of people in newly independent nations re-

garding their equality with other nations.

Mrs. Roosevelt called for more realistic education in world affairs as one solution to our mistakes in world leadership. "If we're going to lead the whole world," she said, "we have to understand the whole world."

Equally important, she said, is the education of American children and youth. "We haven't really given them a picture of the world as it is today and their responsibility for it," she declared.

Paying tribute to U.S. missionaries who were "pioneers in technical assistance" to underdeveloped countries, Mrs. Roosevelt declared that informed women in the Churches have a particular responsibility today to reach people "under the most powerful leadership there is." This is spiritual leadership which the Communists don't have. "We care about what happens to people" she concluded, "and this is our strength if we will exert it."

Miss Addison, in this country as a delegate from Ghana to the current Assembly, is a graduate of a Methodist missionary school and won a colonial development fund scholarship for two years of study at Southlands College, Wimbledon, England. She is senior education officer in the Ghana ministry of education.

## SEMINARS TO PROMOTE PEACE EDUCATION

★ Leader training seminars in about 100 centers are being sponsored by the National Council of Churches in its program of education and action for peace.

The program will be expanded the first of the year when meetings at the grass roots level will be begun in 2,000 local communities across the nation.



# NANTICOKE

## THE CHURCH AT WORK IN COAL FIELDS OF NORTHEASTERN PENNSYLVANIA

By Theodore L. Weatherly

*Rector at Nanticoke and Alden, Pa.*



St. George's, Nanticoke

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A LAY woman made the arrangements for the house-church program last Lent. There were to be two celebrations each day, one morning and one evening, if possible at an hour convenient for the whole family. The schedule was published in the parish paper, and members were encouraged to meet when the service was to be in their neighborhood. Ordinarily there were just Episcopalians present, but six times members of other Christian groups were present, including Lutheran, Methodist, Roman Catholic, Christian, Baptist, Presbyterian, United Church of Christ with both E. & R. and Congregational backgrounds, and Primitive Methodist.

At these services Episcopal teaching about who may receive and under what conditions and what we understand by this Sacrament, was clearly given. One Roman Catholic raised the question of confession, and Prayer Book teaching was given. The general spirit at these services was peaceful and joyful. One of the families commented, "I've been an Episcopalian all my life and never knew what the service was all about before." A five minute talk was given at each service on the propers, creed, or service itself, in addition to the preliminery instruction. The atmosphere was informal, phones were answered politely in the middle of prayers (particularly during the prayer for the whole state), kneeling was impossible in some places and for some people—but humility was stressed as requisite and

necessary and harder than kneeling. Each home provided a pitcher of water, frequently a tv top was used as an altar (the focus of many homes); sometimes a celebrant-facing-congregation service was done; a few times the dining room table was used, with all seated about except the celebrant.

As for an evaluation: the regular were appreciative, the new members glad, the older, sick and shut-ins were very grateful, as could be foreseen, especially for having other members come in and join with them; and the lapsed were generally contrite and stirred up and nourished. Some were ashamed of the Church coming to them, and made a point of coming to Church for awhile.

It had been stated that no refreshments were necessary — since refreshments are a custom in Nanticoke — but several homes had prepared something. Once, while sitting at tea after the service, a minor traffic accident involving a parishioner occurred outside, and the rector was on the spot. One man who'd been ill for some time died rather unexpectedly the morning after the service at his house with his wife and rector present. Three final comments: when you are in the neighborhood, to be "in love and charity with your neighbors" strikes closer to home. The picture of Christ entering the home is not inappropriate, for the regular or the lapsed: real welcome is felt in places, just as real resistance

is in others. If I were to sum up the experience in one phrase, it would be, surely it is a good thing to sing praises unto our God.

The parish planning meetings have been most helpful in involving clergyman and lay people together in producing a program, in keeping the program relevant to the peculiar situation we're in, and in filtering the mass of material that might be used into a manageable and economical program. (By economical I mean no waste and no overburdening of resources.) The local parish is the target for Episcopal and interdenominational hot shots on all levels, as well as receiving numerous suggestions from members for program emphases. Our parish planning meetings have wrestled with the possibilities, and cleared dates; but we have also used role-playing (for example, overcoming various excuses for church absence) and Bible study and have encouraged every one present to speak, and the meeting has also served to get new members more secure in the parish picture.

### Practical Liturgics

THE next category of interest I'll call practical liturgics, with some of the connotations of the word "practical" when used to describe politics. Included in this section are what we have done to highlight the crucial place of baptism in the Christian faith; healing as an immediate personal or corporate knowledge of salvation today; and the every member canvass, as well as some other similar subjects. First of all, no matter how you read the Prayer Book, it's obvious that baptism separates the Church and the world, and there is no greater distinction to be made by the Christian faith. Whether we think of salvation as pin-pointed in time or growing, the fact is the signing with the Cross of Christ distinguishes the Christian from the non-Christian: if there's one place where we must show the Church is serious, yes, deathly serious, it's in baptism. Using the fish-net analogy mentioned before, any separation of the elect should be done by the Gospel, and in baptism the notes ring clear. Practically speaking, in St. George's, this means public baptism only, as the normal practice, and any other way has been obviously extraordinary in the past six years at least. Our people know it is the proper way, that there is good teaching value both in doing it the proper way and in public, that this is the way to introduce the child to the congregation as well as to Christ, and also the way to remind the congrega-

tion of its duties of spiritual nurture of the child and love towards the parents, as well as a vivid reminder of their own Christian vocation.

### Ministry of Healing

THE ministry of healing cannot but strike one who reads the Bible, whether in the mere record of what was going on then, or in the explicit command and promise of our Lord, or in the obviously intended significance for all ages. Not only the healing ministry, but healing, has been going on in Nanticoke. One of the earliest physical healings happened while I was still a deacon, and I'd asked a neighboring priest to bring Holy Communion and the laying-on-of-hands to a woman supposedly about to die. The woman recovered, and is still with us. I attended a conference on healing which was very helpful in sorting out my confused thoughts on the subject, and I was frankly elated when a Wyoming Valley urban experiment retreat suggested a healing mission for the Valley. It has seemed important to me to stress healing as a normal part of the Church's ministry.

### The Canvass

THE Every Member Canvass may seem like a long jump from where we've recently been: if so, it's a judgment on how the canvass is conceived and done. In Nanticoke we have accentuated church attendance, as a way to knowing the God who acts and to whom the canvass is a response. We have played down all the moralisms and duties sometimes taught, in the firm belief that if a person has knowledge of God his giving comes easy, and until then it's pulling teeth. One man I know has said that those who have experienced Christian healing are naturally tithers, and he has had considerable experience with the healed. This has been the dominant theme of our canvass then, that the lax come to a place where they may meet their Saviour: we feel we'll get plenty of money after that happens—or at least as much as God thinks he can trust in our hands.

### Maundy Thursday Service

SOME special services have been constructed as occasion has seemed to demand. When a Protestant found her church service too early Maundy Thursday evening for her to attend after work in Wilkes-Barre, she requested a union communion service. Her pastor brought the request to the ministerial association, and after



silence had descended, I offered to do something, but I emphasized it would not be Holy Communion, but a substitute with which a Protestant could go along fully. With the help of a New Jersey priest through my bishop, I constructed an Agape meal of symbolic nature, with the pertinent Maundy Thursday readings. There were never more than two non-Episcopalians present, and they have dropped out, but the service has gained popularity with our members. A Syrian woman gives round Syrian bread, a beekeeper gives honey, various people read, and the service has an authentic and unique contribution to make to our parish life. It is held at 10 p.m. in the Sunday school room.

The value of children's services on Good Friday is being seen, and we have one that has proven useful in teaching something of the meaning of this great day in the Christian year. It includes the simple and familiar hymns of the love of God, and reading of the New Testament record with comments. During Lent we have laid aside any preaching service of our own in mid-week, since there is a union one, and have used a system of praying for each member by printing names in the paper each week for every day, as well as the house-church program already described.

A Bible study group which began on Fridays in Lent has continued and become a Sunday afternoon prayer group and Bible study group each week. Having attended my share of Feast of Lights services, and having become disturbed that I always left the church with a good feeling but no very specific idea of how I was to carry the symbolized Light into the real world, I made up a new Feast of Lights service, attempting to show the relationship of various earthly vocations with the bringing of the Light into today's world. We used kids with different tools and such stuff, dressed as modern workers, and a personnel manager-lay reader read the script. It was a good idea, but too wordy, and I've never revised it. One result was good, though: a young social worker, without time or understanding for the Church, heard of the service, and was agreeably surprised to learn that the Church cared for this world, and was trying to help people in their jobs.

In the matter of funerals, I'm ashamed to say I've been more conformed than transforming, and I think one excuse or reason is the nature of funerals themselves. Death in Nanticoke brings some associations — how long will our city or

our church last — that are in addition to the usual tensions. Lack of preparation is the big cause for conservatism in funerals, but slowly I believe progress has come, and recently a funeral director gave a pall to the two churches for church funerals. We have been having more church funerals, but that is only another way of saying almost none have been until recently. It has been a patient revolution in funeral practices, with one or two bad reactions when suggestions for improvements were given.

### Bishops Visit

WHEN the House of Bishops met in the Pocos in 1956, I brought three of them for evening services in Nanticoke, having made arrangements through correspondence. Liberia, Haiti, and Hawaii will no longer be quite so far away to our people. We have had regular prayer on Sundays for our sick, troubled or happy members, as well as for the late Pope in his illnesses, local Protestant clergy in theirs, and others as occasion has demanded.

In the realm of children's and youth work we've found the vacation church school a very solid teaching tool: the amount of time available permits a variety of experiences and so more wholesome teaching, and the kids look forward to it. We tried a children's mission last Lent for one week, with the idea of underlining the relationships of baptism, being saints, mission, missionaries, and worship, using both repetitive drill and discussion method, and including hymns and games in the hour period. I think it was a useful thing, and the ultimate compliment was paid to it — one mother kept her child home one day as punishment for not coming directly home the day before. Of more routine nature are the junior choir, teacher training, and radio series on juvenile delinquency I did when I interviewed Wyoming Valley leaders.

The final section centers on my activities as rector. I began short Christmas calls on Sunday school homes early, and soon expanded to include all homes, or as many as possible, in the two weeks around Christmas. If sermons are prepared ahead, and reasonable foresight is used in keeping the schedule clean, this can be done: I've made 180 calls in this period. The call consists of friendly greetings, inquiries into family homecomings, and a prayer. I've been offered food or drink in almost every home, which I declined on the basis of the many calls to be made,

and my consequent weight gain or intoxication.

My wife and I visited our college students last fall for one week. We maintain a wide-open rectory, and consciously try to keep things simple. Is it needful to mention that my wife gives to and receives counsel from young girls and other young mothers: she is neither isolated from the community nor is she the minister, two alternatives I've heard for clergy wives. The matter of Nanticoke migration has affected me in two ways, first, I encourage those who've left to transfer to a new church and discourage sentimental church ceremonies in Nanticoke that should take place elsewhere, and second, in letter writing, phoning, and making trips to repair damages to foreign members at the request of local members. These repairs often mean considerable time, effort, and prayer.

### The Outlook

WHAT is the outlook for Nanticoke as a whole? Certain factors are disadvantages: the lack of labor skills, industrial sites, and capital for developing land, and the unfortunate reputation which surrounds the region. For the long run, proximity to the New York-Philadelphia metropolitan area should help Nanticoke's chances. Financial programs of aid and development are Nanticoke's second best advantage. The interstate highway network now underway and the ultimate need for more industrial sites will also favor Nanticoke's position in the American economy. How long will all this take? One reasonable estimate is between 1967 and 1980. It has been predicted that Nanticoke will touch bottom in 1980, with a population of 14,500 persons. Local initiative in seizing the opportunities of urban renewal, in setting aside industrial sites and in establishing training schools for needed skills, will determine how far down we go and how soon we start up.

International tensions and the hydrogen bomb do not add appreciably to the feelings in Nanticoke: feelings that have been hardened by living with a continual fear of mine accidents, and by the vision of the community disintegrating before our eyes. We are living with a stricken past in a shocked present, with some evidences of stirrings — some of them premature and petering out, some of them uncoordinated and so sparkling and then fading, and some of them signifying the dogged determination to recover.

St. George's is ministering to lacerated in-

dividuals and split families, nervously employed (when will I lose my job?) and despondent unemployed, with a confusion of churches. Silicosis is the common disease, recreationitis the common blindfold, and primitive politics the common hope (can you get me a job?).

Our church plans to stay here.

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## Don Large

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### St. Jude and the White Sox

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USUALLY I'm an avid National League baseball fan. But this season I switched and became an even more avid supporter of the American League. The reasons were twofold. First, I wanted to see the Yankee lose. Nine pennants in ten years are a virtual monopoly. And winning too often, whether it be in baseball or in banking, softens the soul.

Then too, I'm a staunch believer in hopeless causes. And those hitless wonders, the Chicago White Sox, had been looking pretty hopeless for almost forty years. In fact, as late as mid-season, it is recorded that a bemused clergyman solemnly presented manager Al Lopez with a statue of St. Jude.

Jude, you may recall, has long been the patron saint of lost causes. Under the circumstances, a more appropriate remembrance would be hard to imagine.

For when the season opened last April, it looked to most sportswriters that nothing short of a teamwide plane crash could stop the Yanks from hanging up their tenth pennant; and that nothing save a miracle could lift the Sox very far out of the basement.

Well, New York fortunately escaped the plane crash (while hanging precariously onto third place) and Chicago managed to pull out the miracle. Nor am I ashamed of that word "miracle" — if by that term you mean a mysterious something above and beyond the physically known or predictable.

Victory by way of a force not entirely material is still as much a victory as one you can plot on a graph. And it sometimes takes a hopeless cause to generate the kind of power which out-reaches the merely material. As Tennyson once put it so tellingly,

And God fulfills Himself in many ways,



Lest one good custom should corrupt the world.

..... More things are wrought  
by prayer

Than this world dreams of.

In the ministry of healing, for example, nothing is more exciting than an allegedly lost cause or hopeless case. Heaven only knows how many times it is true that God is permitted to walk in, only after material therapy has finally shaken its head and walked out. We too often wait until the experts of this world have shrugged their shoulders in defeat, before we belatedly let the Lord take over.

And it's when the fleeting baubles of this earthly life have slipped helplessly through our trembling fingers, that Christ can most effectively place the abiding things into our then empty hands.

But to get back to baseball for a moment. On the same day that the Chicago White Sox won the American League pennant after many a fumble along the way, I ordered a statue of St. Jude for my church study.

When he arrives, Jude will be set on a stand behind my desk, so that any hopeless soul who sits facing me may be reminded that with God all things are possible!

## A Letter To Friends About To Be Married

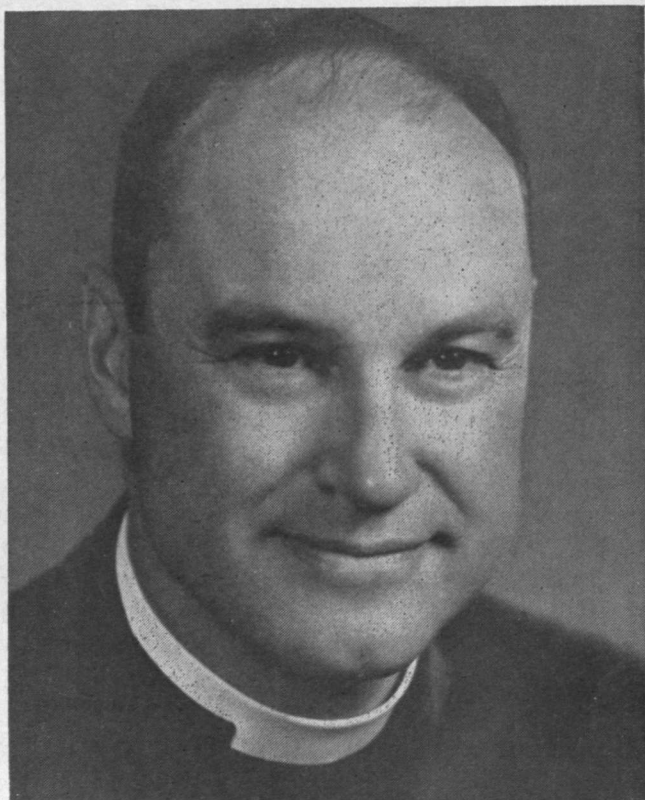
By George L. Cadigan

*The Bishop of Missouri*

YOU write that you are in love and that you would like to talk to me about marriage. We cannot do this because we live far apart.

But why not let this letter count as an introduction to the subject and as time affords perhaps we may be able to correspond further. Let me say at once that I do not know all the answers.

I believe that you want your marriage to be a Christian one and that you choose each other for better, for worse, for richer, for poorer, in sickness and in health, for the rest of your lives. This means that you have imagination and that you can see yourselves wedded to one another for possibly as many as sixty years. That's a long span of time and in this interval you will see each other grow old, know suffering, illness, rear children, be tempted, make mistakes, quarrel, and in short know together much happiness and much unhappiness.



If you cannot feel that unhappiness as well as happiness will bring you closer, consider now if it is right for you to go ahead. Some young people believe that marriage is the solution to all problems of tension, personal weakness, worries, and the sexual impulse. Of course, they are wrong for marriage increases problems rather than lessens them. So living together requires maturity, stamina, fortitude, humility, and wisdom. With some few exceptions, there is no reason for intelligent people to run seriously amuck in their marriage.

You are romantically in love, and your physical urge for the other is strong. That is good. But

can you love each other with more than your bodies? There is no such thing as just loving each other. You must love many things together. These things may include music, literature, or fishing, or golf. If you do not love many things together, you cannot grow together and that would be a real hindrance.

It is hard for you to believe now and it may shock you to have me say that after your marriage you will experience great physical interest in other men and women. Some of your hardest battles may be fought along these lines. But if you understand it as a natural thing, it will be for you far less of a problem. Many of us have been educated wrongly about sex. The theater, the literature of the times, our parents, and these years themselves are perhaps a few of the responsible influences. So when passion subsides for a time or when you are drawn to another for a time, know that it is not the end of your love. Wisely understood it can serve as the beginning of a far deeper relationship.

### Not A Picnic

MARRIAGE without children is like a continuous picnic, and it can be a very selfish and harrowing experience. But Christian marriage is not intended to be a picnic, but rather a sacred institution for the rearing of children. You will note that I speak of children and not a child. Christian families should have children as strength and money allows. In the family budget they should come before a new automobile or an expensive holiday. The birthrate statistics cause as much concern as does the great American trend toward what is described as a polygamous society.

Your income in the first years of your marriage will not enable you to have much household assistance even if it were available. This is another situation for social concern. You will experience it personally in frayed nerves, outbursts of temperament, and lack of understanding. You, John, will come home and wonder what in the world is the matter with your wife. But her inability to give much to you is because she has given herself all day long to dishes and washing and cooking and telephone and the crying of little children always underfoot. That you understand this, is important. Like most of us men you will want to duck out from under and seek solace and refuge in other ways. That is when another woman who has not reared children looks more attractive than your wife.

For the most part, marital troubles are born, I am convinced, out of nervous and physical exhaustion. That is simple, but subtle. So when you quarrel, and say mean things to each other, and walk out on each other, and wish you had never married each other, and contemplate divorce — and such are the experiences of even the happiest marriages — ask yourselves if you do not need a little holiday or relaxation. Then call in your mother-in-law and take a second honeymoon, or a third, or a fourth one.

### When Trouble Comes

THEN there will be other troubles. Do not face them when you are tired or when you are retiring, but when you are relaxed and at peace and in a charitable mood. Then open them up, get to the root of them, and with your intelligence mow them down. Don't talk about your tensions to your neighbors or your mother. It will come back to the other and you will be further apart than before. If you do need help, go to your clergyman or perhaps your doctor. Talk the situation over. Try to see the problem through the eyes of the other. Then with all your might and main, fight to overcome the obstacle. It seems easy to quit, but it isn't. It is hard to win the way over difficult times, but it is worth it. Many happily married people have had to struggle sometimes through years of what seemed to them like complete incompatibility.

Do not make the error of trying to reform the other's personality. Accept each other for what you are. You will change and grow as you mature together. One of you is stronger than the other. Be careful not to dominate. Encourage each other, help bring each other out when you are alone or with others. The mousiest wife or the husband with the sense of inferiority possesses much in personality which others will find interesting. In this respect for individuality, your lives will run together as two channels share the same river. You will move together toward the same goal, each adding something to the other until you are blended together in that developing ocean of your love.

### The Budget

SOME young people contemplating marriage believe that two can live as inexpensively as one. That is not so. That you will have to be frugal these first years is a good thing. Too many of us have become careless about money. Nevertheless, you must develop a generous at-



titude about it. Each of you should have something in your pockets which you do not have to account for. You should put aside so much just for having a good time. You should plan to save systemically by the week or month. Cooperative banks serve well for regular means of saving. You should have memberships with the Blue Cross and the Blue Shield. You cannot afford to go without these forms of medical insurance. You should have a life insurance policy. Because you, John have been in the service, it would be well to maintain your national life insurance policy. This is the least expensive form of good insurance. You ought also to look into the Church Life Insurance Corporation of our own Church which is also an inexpensive form of good insurance.

I hope you plan to buy a home. You can do this almost as reasonably as renting an apartment. Owning your own home will provide you with a heap of fun. You will take pride in keeping up the property. It is more settling for you both and you can express your personality in it more than in some temporary dwelling. It also provides more emotional security for the children that will be yours. Too many of our generation have grass roots. They move from place to place and they do not dig themselves in deep anywhere. This develops a tendency to be disinterested in the affairs of the community. But home ownership helps you to be better citizens. This means that you will be more concerned with the public schools, your community hospital, the municipal politics, and your parish church.

### The Church

I SPEAK of the Church last of all because it is the foundation of all. It is natural for youth to be proud. But in this adventure of marriage, you will discover that you cannot go through by yourselves. Life will teach you humility and you will discover that you do not support the Church; it is rather the Church that will support you. To the Church you will come for all the great experiences of life. You come soon for the joyous occasion of a wedding. You will come later for the christening of your young, which is another gladsome time. In some years you will bring to the Church your blessed dead. You come of necessity in such times of deepness, but the Church is always there when you search her out. Therefore do not be parasitic Christians. Give your lives to her service and you will learn that

you love each other more because you love God most.

There are many things that must be discussed, but this will have to do for now. I will be thinking of you on your wedding day. May God be with you then and always.

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## Pointers for Parsons

By Robert Miller

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IF ONLY, the parson sometimes thinks, I could baptize only those babies who would be brought up in Christian homes. But what would the bishop think if I did that? And if only I could accept for godparents people in whom I had confidence, people who would really take their office seriously! But it would never do. There would be so much ill feeling. And after all, how could I judge who was suitable and who was not? And then, the babies. Should they be denied the sacrament of baptism and its grace because of the short-comings of others. No. I fear I will have to baptize all the babies that are brought to me. It may be that my little talks to the parents and sponsors do some good. If only one could tell! And we do get the infants on the cradle roll and sometimes, when they are old enough, they come to Sunday School. But Sunday School is no substitute for a Christian home. Still, it's something.

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## SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy

\$2 for Ten

The WITNESS — Tunkhannock, Pa.

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# THE NEW BOOKS

Kenneth R. Forbes  
Book Editor

*Holy Communion; An anthology of Christian Devotion.* By Massey H. Shepherd Jr. Seabury Press. \$3.00

This little hand-book of Christian devotion, compiled by one of the Church's best liturgiologists, is notable for its catholic inclusiveness as for the high spiritual and literary quality of all the selections. Richard Hooker, Robert Bruce, St. Francis de Sales, Blaise Pascal, St. Thomas Aquinas here rub shoulders with John Calvin, Martin Luther and Walter Rauschenbusch, while almost every part of Christendom and every era is represented by enlightening and inspiring pages and paragraphs.

The book deserves to be the close companion of any sincere worshipper at bedside or in sacristy. Unfortunately the price is high for such a small volume, produced in this country. For well-to-do parishes this might well be bought in quantity and sold to worshippers at a greatly cut price.

*Challenge And Response* by Max Warren. Morehouse-Barlow. \$2.50

Six excellent lectures on missionary policy and practice, delivered originally at the College of Preachers in Washington before the Overseas Mission Society. The lecturer was well equipped to deal with his subject. As General Secretary of the Church Missionary Society of the Church of England, he has been responsible for the administration of the far-flung work of the society.

The lectures committed to print have lost little of their forthrightness and the author's proposals of realistic missionary policies, recognizing the new age in which all the world now lives, are convincingly presented. One may hope that the American Overseas Mission Society is developing a similar type of policy for its missionary work.

*Footprints Of A Dream* by Howard Thurman. Harpers. \$3.00

This is a moving and challenging story of a really notable social and religious experiment — which is now proved to be a permanent accomplishment, — "The Church for the Fellowship of all Peoples". Howard Thurman writes from a long

and varied experience as a Christian minister deeply concerned with the problem of racial antagonisms. After 12 years as professor of theology in Howard University, he moved to California in 1944 and began the task of creating the institution. It was the peak of world war two and California was the center of hysteria and fear which resulted in the banishment of Japanese residents to concentration camps and made most difficult any attempts to establish multi-racial equality expressed in religious worship and community life. But under Dr. Thurman's devoted and imaginative leadership the impossible was accomplished, and today — this unique institution is successfully functioning in its chosen field of character transformation, now without the guidance of its founder who has transferred his activities to Massachusetts as professor of spiritual resources and disciplines at Boston University.

The book is a fascinating story of a great man's pioneering labors in awaking a considerable segment of American Christianity to its duty and privilege of racial fellowship.

*Eleanor Roosevelt; Her life in pictures* by Richard Harpity & Ralph G. Martin. Duell, Sloan & Pearce. \$5.95

This is a wholly delightful book and has done what no one has attempted in quite the same way before. Published photographs of Mrs. Roosevelt are innumerable, but this great collection is genuinely a story of her life from childhood to the present and it is supplemented by a considerable text. The reproductions of photographs are remarkably good, being done on heavy paper stock.

A considerable proportion of the pictures include likenesses of her husband. Readers old enough to remember as adults the early thirties will find all of this brings back days that they themselves have lived through.

*Conviction.* Norman MacKenzie, Editor. Monthly Review Press. \$4.00

That the Communists, Socialists, —Leftists in general — in America are in a parlous state and wield less political influence than at any time

in a generation is no news to anyone and is the No. 1 problem for all liberal and radical minded economists today. But that much the same state of things obtains in Great Britain, in spite of a Labor Party calling itself Socialist, is not so generally realized.

This book, just published in this country, throws a searching light on the present condition of Socialist and radical politics in England. It is a symposium of twelve young economists and sociologists, each of whom contributes an essay analyzing the economic state of things as it appeared on the eve of a general election.

Most of the essays also offer a prescription for improvement of the present prospects, from the point of view of dedicated, militant Socialists. The whole book is an able job and very much worth while reading by American students of practical politics, as it throws much indirect light upon just what ails the present liberal cause in this country.

*Covenant And Sacrifice* by Basil Minchin. Longmans, Green. \$2.50

This book by an English priest is a careful treatment of all the elements of public worship from the point of view of what is known in America and in Europe as the "Liturgical Movement", — both in the Roman Catholic Church and in Anglican and Protestant bodies — and in England usually as "Parish and People".

The author assumes that the Eucharist is the core of all Christian worship and that this is so because of the profound significance of our Lord's acts and words at the Last Supper, asserting, as they do, the covenant relationship between God (in Christ) and man, which was foreshadowed in the first Covenant on Sinai.

The "Liturgical Movement" in general is concerned in "seeking forms of expression which will give every member of the community his full and proper share." Success in this search will depend, in large measure, on how well its leaders understand the Master's acts at the Last Supper, which they will be helped to do if they pay close attention to Fr. Minchin's *Covenant And Sacrifice*.



# **-BACKFIRE-**

**Edward R. Welles**

*Bishop of West Missouri*

The article on *The Church in Town and Country* by Bishop Foote in October 8 was superb. I'd like to order 100 copies if it is made into a leaflet.

*Editor's Note:* If others would like reprints please let us know at Tunkhannock, Pa. They will be printed in two colors and will sell at 25¢ each or 10 for \$2. If a sufficient number want copies they will be made.

**Mary Goodrich**

*Churchwoman of Augusta, Maine*

Your October 1 articles on St. Margaret's School suggest Deaconess Harriet Bedell of whom I have just learned in *They Rode the Frontier* by Wyatt Blassingame (Watts, \$2.95). Two others of our communion are included in these short biographies of a dozen American missionaries. They are Henry Whipple of Minnesota and Archibald Fleming of the Arctic. Parents and teachers may find this book welcome for giving and teaching ages 10-15.

This is not a free ad. I am a librarian, not an author's agent.

**Howard A. Bailey**

*Layman of Simsbury, Conn.*

There is no doubt that regular attendance at church services is an important duty of a professing Chris-

tian. Not only is his support needed but the service is of benefit to him. However, the Christian life must be lived seven days a week and not only on Sundays. We remember the Biblical saying, "Faith without works is dead".

A real Christian should be a shining light and an example to those outside the Church. "By their fruits ye shall know them", is applicable to professing Christians. Church members should set an example in unselfishness and in high standards of ethics every day of the week. Through the inspiration of religion may we seek to live such a kind of life.

**J. F. Seymour**

*Layman of New York City*

The Attorney General of the U.S., William P. Rogers, certainly uttered the truth about the tv quiz scandals and delinquency. I have followed several of the programs carefully and, like most, never suspected that they could be fixed.

As he stated in your issue of last week: "We adults do a lot of worrying about juvenile delinquents, but there were no juvenile delinquents responsible for these scandals."

I want to add that I profited by the article by the Rev. Ted Weatherly on

the work in Nanticoke and look forward to his concluding article. All of the articles in the series on What's Going on Here have been excellent I might add and you are to be praised for bringing these Church enterprises to our attention. They all show that the Church is very much alive, in spite of appearances to the contrary in many places.

**N. T. Standish**

*Layman of Philadelphia*

I have often wondered why Church papers did not review records which are very much a part of many homes these days. I was glad to see the excellent reviews in your October 22 issue. I hope they are to be a regular feature.

*Editor's Note:* Mr. Lewis Kirby, a musician who is presently a student at Virginia Seminary, is to present reviews in the Witness every other week.

**Ruth Haefner**

*Churchwoman of Portland, Oregon*

I have read *Talking It Over* by the managing editor in which he predicts that Mr. Nixon will be the next president. I hope he is as badly mistaken in picking Presidents as he was in picking the Yankees to win by fifteen games.

## **=Schools of the Church=**

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