

# The **WITNESS**

DECEMBER 10, 1959

10¢



## REACHING OUT TO BE A HEALING SOCIETY

**T**HE REV. ARTHUR WALMSLEY in his concluding article on Evangelism in an Urban Culture presents a five-point parish program. The parish will be confronted with the fact that many of the people it seeks to serve, like these youngsters of the city streets, are not like its own membership

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## Hugh McCandless Tells A Christmas Story

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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, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great *redos*  
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  
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The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

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## SERVICES

### In Leading Churches

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Fri., 12:30-12:55 p.m.  
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7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
Sacrament of Forgiveness - Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

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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.

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12 N, HC; Evening, Weekday, Len-  
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#### ST. JOHN'S CHURCH Lafayette Square WASHINGTON, D.C.

The Rev. Donald W. Mayberry, Rector  
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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.



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

## Story of the Week

# Diocese of Milwaukee Taken Over This Week by National Church

★ Churches in and around Milwaukee had special preachers last Sunday since the National Council is meeting there, December 7-9. Presiding Bishop Arthur Lichtenberger preached on the 6th at St. James and Harrison Garrett, layman of Baltimore who is a Council member, also spoke there the same day. Bishop Barry of Albany confirmed and preached at St. Mark's, Milwaukee. At St. Paul's as preacher that day was the Rev. William Wright, newly elected bishop of Nevada.

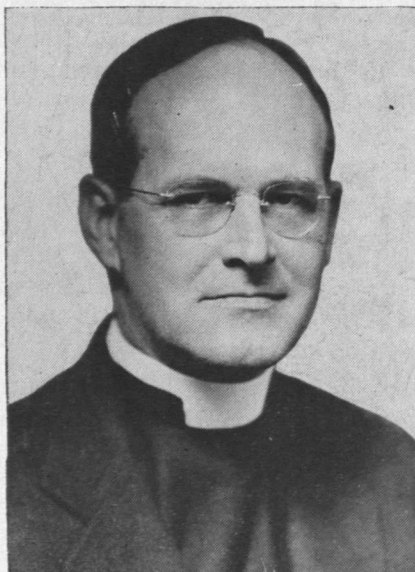
Preaching at St. Boniface, Mequen, was Archdeacon David Thornberry of Southern Ohio, while the Rev. Kenneth Nelson, secretary of the division of health and welfare services of the Council was at St. James, West Bend.

The Rev. Ellsworth Koonz, recruiting office of the Council, preached at both St. Andrew's and St. Dunstan's in Madison; the Rev. Howard Harper, head of laymen's work, was at St. Edmund's, Elm Grove; the Rev. Tollie Caution, head of the division of racial minorities was at the cathedral in Milwaukee.

And just to show what a wide coverage the diocese of Milwaukee got from members and officers of the Council on the day before they went into session at St. Paul's, Milwaukee, here is the rest of the schedule: the Rev. David Hunter, head of education, at St. John's,

Milwaukee; the Rev. Paul Muselman, head of urban work, at St. Mark's, South Milwaukee; the Rev. Arthur Walmsley, head of citizenship, at Trinity, Janesville; Bishop Gordon Smith of Iowa at both Grace and St. Luke's, Madison; the Rev. George MacCray, head of the speakers bureau, at St. Timothy's, Milwaukee.

Bishop Wright of East Carolina was at Christ Church, Whitefish Bay, as was also Miss Leila Anderson, one of the four women on the Council. Three Council members were speakers at Trinity, Wauwatosa; Bishop Warnecke of Bethlehem; Mrs. Theodore Wedel of Washington and Powell Harrison of Leesburg, Va. The head of town and country, the Rev. Clifford



RANKIN BARNES



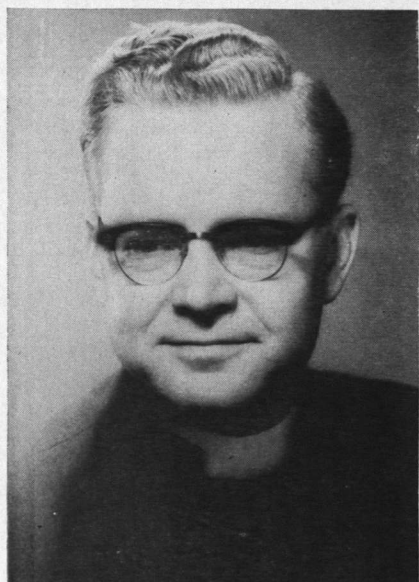
ALMON PEPPER

Samuelson was at St. John's, Burlington; the Rev. Robert Plumb, head of the armed forces division, was at St. Paul's, Watertown; Bishop Bentley, director of overseas work, was at St. Christopher's, River Hills; Bishop Gray of Connecticut was at St. Luke's, Racine; the Council's treasurer, Lindley Franklin, spoke at St. Matthew's, Kenosha; the Council's secretary, the Rev. Rankin Barnes, was at Trinity, Barabee.

The Rev. Almon Pepper, head of social relations, was the preacher at Zion Church, Oconomowoc; and Bishop Lewis, who becomes diocesan of Olympia on January 1st, preached and confirmed at the Holy Communion, Geneva.

In addition to getting all of this preaching talent at churches throughout the diocese, Episcopalians were invited to attend all of the Council meetings, which are in ses-

sion throughout the day and evening on both the 7th and 8th, and until noon on the 9th. So if Church people of the diocese of Milwaukee do not



KENNETH NELSON

know by the end of this week what is meant by "the national work of the Church" it won't be the fault of Bishop Hallock and those at headquarters who planned this program with him.

### DETROIT RECTOR IS ATTACKED

★ The Rev. Malcolm G. Dade, rector of St. Cyprian's, Detroit, and a commission of Wayne County, and Gloster B. Current, a Methodist minister who is a director of the National Association for the Advancement of Colored People, were attacked by six hoodlums in Memphis, Tenn.

Current was on his way back to New York by plane after investigating a murder. Eight white Mississippi boys had shot a 15 year old Negro and wounded another "just for the fun of it." Dade was in Memphis on his way home after making an extensive ten-day study of racial conditions in Georgia, Arkansas and Mississippi. The two clergymen were in the men's rest room

washing their hands when two white men entered and exclaimed: "Look, Niggers in the white-house."

When Current and Dade left the wash room they were accosted by the two and four other white men who joined them. Cursing, one of them reached in his pocket for a blackjack, saying; "I'll break your damn black skulls open."

Screams from airport employees, including a Negro porter and two white counter attendants, attracted a policeman who came running with his gun and told the white youths to get away. He then accompanied Dade and Current to the plane leaving for New York.

Dade said when he returned to Detroit that the situation in Little Rock "is simmering" and that "the lack of communication between white and Negro leaders is tragic." He said there was no evidence of present violence although Negro students are harassed by the whites while attending classes.

"The white students will walk up to them in the halls and whisper vile names, apparently to provoke the Negro students into a fight," declared the Detroit rector.

In a talk with Jeff Thomas, 17, one of the students, the Rev. Mr. Dade learned that Thomas escaped serious injury when steam was turned on while he was in a shower.

"He has stuck it out so far, though."

Asked why he doesn't fight back, Thomas replied:

"My father, who was my Sunday School teacher, taught me to turn the other cheek and hate no man."

### SERVICES HELD AT LEVITTOWN

★ Regular services are being held in the rectory of the new church of Christ the King at Levittown, N. J., pictured under

construction on page eight. The vicar, the Rev. Gilbert D. Martin, recently moved into the new rectory with his family. The new city will eventually have a population of about 60,000, with 12,000 already there.

### PHILADELPHIA AGENCIES ARE UNITED

★ Four agencies in the diocese of Pennsylvania concerned with child welfare and unmarried mothers have been merged. The agencies which have agreed to the proposal for a 3-year trial are the Burd School; Church Home for Children; the children's service of the Episcopal Community Services; the Sheltering Arms.

The Rev. Arnold Purdie, executive director of Episcopal Community Services, will also serve as executive director of the new agency. Although each of the agencies will retain its present corporate set-up and control of its principal funds, there will be, in so far as is possible, common facilities and functional services and policies.

### PATRIARCH ALEXEI BACKS PEACE PROPOSALS

★ Patriarch Alexei and other leaders of the Russian Orthodox Church have issued a statement strongly backing the proposals for world disarmament made by Premier Khrushchev to the UN.

The first primate to issue a statement backing the proposals was the Archbishop of Canterbury (Witness 11/5).

### CATHEDRAL SCHOOLS PRESENT PAGEANT

★ The National Cathedral School for Girls and St. Albans School for boys are to present a pageant in Washington Cathedral the evening of December 18th. It is based on the mediaeval play, "The Representation of Adam" and a 12th century liturgy, "The Office of the Magi."



# Fulham Papers Project by General Will Reveal Historic Facts

★ Of major interest to historians of Colonial America will be a project sponsored by the General Theological Seminary. Plans for the classifying and cataloguing of the Fulham Papers, now housed in Lambeth Palace Library, London, have been completed, according to an announcement by Dean Rose of the seminary. A well known Church historian, William W. Manross, has been appointed a research fellow of the seminary to undertake the work.

Preserved until recent times at Fulham Palace, residence of the Bishops of London, the Fulham Papers contain the letters sent by colonial clergymen to their bishop in England. Since the Bishop of London had authority over all Church of England ministers located in the new world, the collection includes files of correspondence from every colony extending back for more than a century before the American Revolution.

According to Geoffrey Bill, Lambeth Palace librarian, thousands of valuable letters are at present packed away in forty cardboard boxes, and in serious danger of deterioration in their present condition. In a recent article in the Historical Magazine, Mr. Bill states: "The letters cover such topics of historical interest as the religious state of the local population, the territorial expansion of the colonies, and contacts with dissenters and Indians. These and numerous petitions contain a rich abundance of biographical information. In addition, there are papers relating to the proceedings of local assemblies, to legal actions, the colleges, and a wide range of miscellaneous subjects."

A generous gift from the

Hon. John Hay Whitney, United States Ambassador to London, has completed the funds needed for the two-year project, and ensured its start in September, 1960. It will include the repair of damaged papers and their classification and binding in some seventy-five volumes, as well as the publication of a catalogue giving a complete digest of each item.

Students of Colonial America have long been familiar with the scope and importance of the Fulham Papers; but because the thousands of loose documents have been unnumbered and without a permanent and systematic arrangement, use of them for purposes of research has been seriously hampered. An early attempt at cataloguing the papers was made by C. M. Andrews and F. G. Davenport in 1908 in their "Guide to the Manuscript Collections for the History of the United States to 1783", but the descriptions given were partial and incomplete, and many new documents have been found since the book was published. Selected letters from the collection have also been micro-filmed by the Library of Congress.

The comprehensive catalogue planned for publication in several volumes by the General Seminary will include a full index of persons and places mentioned, and make possible for the first time the systematic study of all the material. The sorting, cataloguing, repair and binding of the papers will render them conveniently available, and enable students in the future to give precise references to individual documents.

William W. Manross is at present librarian and lecturer in Church history at the Phil-

adelphia Divinity School. He has been granted a two-year leave of absence by the trustees to fulfill this assignment. Author of the standard history of the Episcopal Church, and a recipient of a doctorate from Columbia University, he is well known as a leading authority on Anglican Church life in the colonial period.

## GROUP DISCUSSIONS AT THE SYNOD

★ When the synod of the province of Washington met at Williamsburg, Va. delegates has difficulty in finding four widely separated assembly rooms where seminar discussions were being held.

Subjects were provocative: "Consultation on Men and Women Working Together in the Church;" "The Christian and Gambling;" "The Church and Social Drinking;" "The Abolition of Capital Punishment;" and "The Christian Ministry of Healing."

"What's going on in there?" asked one searcher, peering through a half-open door.

"Cooperation between Men and Women," he was told.

"But I'm looking for Gambling!"

"That's in Room 1, West Wing."

"I'm trying to find Alcohol," said another new arrival "but I got Capital Punishment."

"I don't know about that but you'll find Spiritual Healing in the main Auditorium."

## NIEMOELLER BARRED FROM CHURCH

★ Martin Niemoeller, for the second time in a month, has been barred from a West German church. This time it was at St. John's, Lueneburg, where he was to have addressed a student group on "Christians and War."

Authorities of the church said it was no place to discuss such a theme.

# Bishop Burroughs of Ohio Honored At a Big Surprise Party

By Polly Bond

★ Who would believe an entire diocese could keep a secret from the bishop? . . . and keep it for months!

In the diocese of Ohio this is possible!

Saturday, Nov. 14th, in Trinity Cathedral, Cleveland, Ohio, hundreds of parishioners and friends from all over the diocese and surrounding states gathered to honor, with an inspiring Service of thanksgiving, the 10th anniversary of the consecration of Bishop Nelson M. Burroughs. The surprise element was that the bishop knew nothing at all about the service until exactly 10 minutes before the service began!

Background . . . early last summer a group of clergymen and laymen were talking about the coming anniversary of the consecration, and all agreed it would be wonderful to have just such a service but it would have to be arranged in secret, or the bishop would never allow it.

Preparations began—followed weeks of hush-hush planning, much of it being arranged right outside the door of the bishop's office. The plans were relayed throughout the diocese to congregations by word-of-mouth so that the bishop would not by chance read of it in some bulletin.

Nov. 14th arrived and as per advance subterfuge, the bishop arrived at the cathedral for what he assumed to be a private confirmation for two service men arranged by the dean of the Cathedral, the Very Rev. David Loegler. He popped out of his car, and in his usual breezy manner strode into the cathedral to be greeted at the door by Bishop Beverley D. Tucker, retired, who in the name

of the clergy, welcomed him to his service! This was the first knowledge the bishop had of the day's plannings. As he passed the longline of vested clergy waiting to proceed into the cathedral, the bishop was heard to comment, "Well this is the darndest confirmation I've ever seen!"

As he was led into the chapter room to vest, he first spied the Rt. Rev. G. Ashton Oldham, retired Bishop of the diocese of Albany, who had come on from Connecticut to preach just as he had ten years previously at the consecration. Next to step forward was Bishop Blanchard of the neighboring diocese of Southern Ohio, then the Rev. Morris F. Arnold, rector of Bishop Burroughs former parish, Christ Church, Cincinnati.

Also participating in the service were Archdeacon Donald Wonders of the diocese; the Rev. Maxfield Dowell, president of the standing committee; Dean Loegler and the clergy of the diocese who sat in the choir stalls forming a magnificent clergy choir.

The processional included representatives from Cleveland ministerial association and the Cleveland Church Federation; president of the Ohio Council of Churches; president of Kenyon College and the Dean of Bexley Hall and a large group of the seminarians; trustees of Kenyon College; diocesan council; standing committee and representation of the women of the Church.

Following the inspiring service of evening prayer and thanksgiving, there were presentations in the name of the clergy by the Rev. Dr. Dowell; for the laity by the Chancellor, Mr. Howard L. Barkdull, and a

book, with telegrams, letters and well-wishes from friends all over the country, was presented by the Archdeacon and handed to him by "Robby" Burroughs, (son of Bishop Burroughs) as he was a server for the service. Bishop and Mrs. Burroughs were then escorted to a pre-arranged decorated space near the cloisters where they received their guests and then went on to the reception held in the cathedral hall.

Heraldic banners proclaiming the 10 years of the episcopate hung from above and the focal point was a life-size portrait of the bishop which graced the far end of the room. Hundreds of friends and parishioners who had filled the cathedral enjoyed the reception planned by the Women of the Church.

Only genuine love and deepest affection for a beloved bishop made possible this unusual co-operation throughout an entire diocese . . . everyone praying for the opportunity to join together in holy fellowship to express thanksgiving for his wonderful episcopate! And keeping a secret for months! ! ! (by the way his family didn't know either! ! ! !)

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**CHRISTMAS**

**WE** HAVE a lot of Christian Christmas cards and in other years we have pictured one of them in a big ad. There were a lot of coupons in the ad for you to fill out as gift subscriptions. But space is tight, as we say in this business, so this year we are asking you to write out your list and send it to The Witness, Tunkhannock, Pa. We will then start the subscriptions with the Christmas number and send a card announcing the gift. If you want to send a check at \$4 each, fine; or if you prefer we will bill. A gift to a friend is, naturally, also a gift to The Witness.

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# EVANGELISM In An Urban Culture

By Arthur E. Walmsley

*Executive Secretary, Division of  
Christian Citizenship, National Council*

**SHARP AND PENETRATING QUESTIONS ARE HERE RAISED ABOUT THE EFFECTIVENESS OF TRADITIONAL METHODS OF COMMUNICATING THE GOSPEL TO THE UNCHURCHED — SECOND ARTICLE**

LET me make five comments about the parish: The first has to do with flexibility of program. The fact of our day is highly mobile families. One out of five moves every year. And families are mobile not just in the sense of shifting residence, but in the fact that deep roots are not put down in neighborhoods and the very nature of modern urban building works against this. Roughly seventy to eighty percent of the American people are considered urban today, and within a few years there will be a vast megalopolis extending from north of Boston all the way down the coast to south of Norfolk, Virginia.

Evangelism means, of course, new churches: the home department estimates building programs in new areas in the next twenty years which will cost the Episcopal Church some \$200-million if we are just to keep pace with population growth and our present ration of 1 to 90 out of the total population. Any urban parish, any suburban parish, knows that the problem is more than to have a building; how to reach and involve people in face to face associations in which the reality of the Gospel comes alive. Wickham puts it that there must be a deliberate breaking down of the congregation into natural groups; any parish which has a zone system knows what a colossal organization is required to begin this, and what a tremendous job of



Vestrymen have responsibilities beyond looking after the fabric of the church and seeing that bills are paid. Increasingly throughout the Church conferences of laymen are being held—like this one in Delaware where Layman Carl W. Von Dreele is leading a discussion at a meeting of Keymen

training laymen in leading study programs and the like. But with an accelerating clergy shortage, more and more laymen must assume leadership; a fact which is forced upon us by circumstance, but may well make for a revolution in the life of the Church. So long as the running of a parish is held to be a clerical job with laymen assisting the clergyman in his ministry, so long will the Church be weak. The clue lies in a rediscovery and a reassertion of the lay ministry, and the allowing of laymen to assume more and more of the teaching, and pastoral functions of the parish. If new families in a congregation are to be integrated early into something which takes on meaning for their lives, then it means a practical scrapping of the present patterns of organizational life for more realistic ones based on natural working ones based on residence, or on similarity of secular employment, or other groupings which have their roots not in the parish itself but in the world out of which people come.

## The Vestry

THE next point has to do with the function of the vestry. The canonical function of the vestry is clear, to be responsible for the administration of the physical and financial aspects of the parish. The vestry is the only canonically-prescribed organization of a parish, and prac-

tically speaking, it sets the tenor of parish life. Without overriding its defined purpose, the vestry must be enabled to give time and attention to the total ministry and work of the congregation. Peter Day puts it provocatively in a forthcoming book on the parish.

"If a man's role on the vestry is narrowly defined in terms of the temporalities of church life, the ministry of the laity is chocked off right at the point where it should be flourishing most vigorously . . . If he is a vestryman charged specifically with making decisions for the parish's temporal welfare, he will be quite willing

to see spiritual concerns measured by their temporal effects, he will begrudge extra-parochial demands, and in all ways he will be a faithful watchdog of the parish's income and outgo in terms that will be as appropriate for an insurance company as for a unit of the kingdom of God."

The parish is called to be a witnessing body of Christ in the community where it lives; defining, expanding the vestry's function as the central management group of the parish is absolutely essential if the parish as a whole is to move in this direction.



THE EPISCOPAL CHURCH will have to spend \$200-million for new churches in the next twenty years just to keep pace with population growth. One of the most farsighted programs was launched by the diocese of New Jersey under the leadership of Bishop Banyard. Pictured here is the Church of Christ the King under construction at Levittown which will be completed before most of the residents occupy their new homes. It is a diocesan project, voted by the convention last year, with parishes raising \$130,000 over a two year period to pay for the church and rectory



### Clerical Ministry

THE third point has to do with the nature of the clerical ministry. I realize it is somewhat impertinent to presume to speak to fellow clergy about their jobs. I rely only on my own experience, and that of many others with whom I have discussed this. In a society and culture which is primarily concerned with the functions people play, the Church invariably associates with residence.

"Now it is to be noted that in the face of this fact, with a man's life centered in his job, with his identity tied up with his employment, and with that employment situated far from his place of residence, and with the further factor that the location of his residence is often only a function of the level at which he is employed, still the entity to which we refer when we say Parish has no relationship to employment. In contrast to the mediaeval period, the shops, the fields, the times of work and rest have all been moved out of the picture. And with it have gone the political and economic concerns which are bound up with the employment, income and power struggles of man.

"What can the clergy do? In the first place, to be very practical about this, he can put most of his time and effort into that in which he believes. Concretely, he can spend his time calling on people in their place of employment, instead of in the homes. And when he does so he will talk to his people about their work, not about their souls. And if he sticks to this long enough, he will begin to see what a spot his people are in in the world, and will stop exhorting them on Sunday to be a witness to Christ to the world, because he will begin to see that neither they nor he have the foggiest idea of how to go about doing this. And having learned that much, he will see that the next step is to begin gathering together for regular meetings small groups of his people along professional lines." (unpublished speech by the Rev. Paul Van Buren).

Further, it is to be noted that most often we spend our time with a great mass of people, giving little attention to the work horses who bear the brunt of parish program. Might it not be a better expenditure of time to concentrate on the dedicated core, assisting them through serious and deep exploration of their own ministries in work, home, and community, in order that they as the shock troops of the Church in the world can carry out more and more of the ministry among those about them. Can we put

the matter this way? In the present parish setting, can clergy set aside a portion of their time perhaps a third, for this most important aspect of ministry, an intensive work with people in terms not of parish but of life and work? In other words, can we make a shift away from the institutional church and its demands in the direction of work with our people in the settings and in terms of the work of the church, not in terms of church work?

### A New Method

THE fourth point I have already alluded to, and that is a new method, a new ecclesiology. The Christian education movement has leaned heavily on group discussion methods, and like it or not, we are stuck with this way of doing things. We need to turn the best minds of the parish loose on struggling with questions of individual involvement in our society, and of the parish's own mission. And this means freeing some people entirely from parish organizational demands. It means serious dialogue between clergy and laity in tangible, specific life situations. The Church needs a moral theology for today. Walt Whitman said, "It is not enough to exhort men to be good; we must elucidate what goodness means." This is not going to be done by clergy. The spectacle of the committed layman caught in a vast system of business or industry, struggling to translate the exhortation "be good" into meaningful terms in an impersonal, mechanized, horribly interrelated mass may well be this generation's picture of the Christian martyr.

### Ministering To New Society

THE last point concerns the witness of the parish as an institution to the concerns of the Gospel in our day. Lambeth said "the Church's primary contribution to the peace of the world through the ministry of reconciliation is to continue faithfully the task of preaching Christ crucified in his ministry of reconciliation, and of drawing men into the reconciled and reconciling, forgiven and forgiving, redeemed and redeeming community of faith." An incident like Little Rock is worldwide news; and the witness of the Church in our own land has repercussions upon the whole Christian cause throughout the world.

A typical example of the letters I get frequently from segregationist laymen in the South is the charge that it is very peculiar that the

Church showed so little concern about race prior to the Supreme Court decision in 1954. And it is a fact that our General Convention resolutions before that time were less than prophetic. And it is equally true that 11 a.m. on Sunday is still the most segregated hour of the week. I am citing this one area of inter-group relations only because it is the North's number one problem—or will be ten years from now. It is precisely the sort of problem which every urban and suburban parish is going to face, willingly or reluctantly, as the housing picture begins to open. The question is, how willing, how imaginative, how prepared are our parishes going to be, not just to cope with an inevitable social fact, but to offer ourselves deliberately and purposefully to be such a community as Lambeth describes.

I would not limit this to inter-group relations. How ready is the typical parish to be a center of study and action on community problems, not with the motive of getting people, not, that is, to be ministered to by new people but to minister and give its life a ransom. A parish which does not demonstrate to the world its uncompromising zeal to serve, to suffer, to witness, and indeed to risk its own life will not in the new society in which we live have any continuing growth. If I may put it in terms of a slogan, "Christian Social Relations is the New Evangelism."

Such a parish, in the World Council of Church's Commission on Church and Society report of last summer "by the example of its own internal disciplines and government,, gives a witness (either true or false) to the world concerning the Lord's power to reconcile hostile races, classes and nations, concerning the power of his weakness to reverse the world's measurements of power, concern the power of his Cross to destroy all claims to superiority."

In this process of reaching out to be a healing society, the parish will be confronted with the fact that many of the people it seeks to serve are not like its own membership. Herein lies the inadequacy of usual methods of evangelism. So long as we think in terms of people whose response to life is approximately similar to our own, so long will evangelism be little more than recruiting. I think this is an important point. Certainly recruiting is essential, if the body of the Church is to be built up. But evangelism, reaching out in any community, means crossing social barriers. The staff of the East Harlem Protestant Parish, summarizing their work after ten years wrote: "One of the most persistent

issues with which we have had to deal arose from the fact that as strangers we, the staff, were intruders into the world of East Harlem . . . We soon realized that we could not expect the people of this community to become like us; we would have to build the bridges . . . Even now it remains difficult to face the realities of our community, to stop our theologically sophisticated romanticizing, and come to honest identification with a full participation in the life of the community."

### Judgement of Death

THERE is the judgement of death in those words; the parish truly to evangelize people apart from "our kind" faces a radical transformation of its organizational life, the roles of its clergy and lay people perhaps even of its liturgical life if it is to come to honest identification with its community. It is easy to recognize the urban church caught in a transitional neighborhood or a slum in this picture; but it applies with equal and perhaps more devastating judgment to the parish which is a single Episcopal church in a community or to the suburban parish which lives largely oblivious to the u n d e r c u r r e n t s of its community.

Let me be specific. In the diocesan survey recently completed by Joseph Moore in the diocese of Massachusetts, a section on the Church and Community Work has this to say:

"There is a great need for the congregations in the diocese to further relate themselves to their communities, to become an integral part of their communities, to work with and through the communities organization as a Church, as well as isolated groups of individual citizens. In some communities where other religious groups have become dominant, the Episcopal Church has had a tendency to draw back within itself and to cease, or greatly lessen its community activities. In other areas where the problem has not yet risen — but quite possibly will — the Church has often not felt the need, but rather has been content to serve its share of the supposedly Protestant population."

The report recommends that a diocesan program in this respect be developed, quite possibly through the department of social service. "The problem is diocesan-wide, and needs diocesan support."

I think herein lies the clue, and this is my final point. The process of discovering techniques to



do some of the things I have suggested here, the effort to make parishes more relevant vehicles of the Gospel in and to their communities; the exploration of a theology and moral theology which speaks to the world of the layman relevantly and with power; this is not just a parish task. Unless the best minds of the diocese be turned to it, unless departments of social relations and Christian education and the work of Churchwomen and Churchmen be directed to this, we are missing our great missionary opportunity in this century. The parish needs to shake itself loose from its own institutional self-maintenance and become a center for community ministry; at the diocesan level there is equal urgency to break down the meaningless compartmentalizing and fragmentation of our work with adult Christians, and lend our minds and hearts to the question of bringing all the resources of the Church to bear

were our Lord commanded us to place them: among the hungry, displaced, and spiritually imprisoned of the world.

There is nothing sacrosanct about the parish structure which we have; Men's Clubs were not organized at Pentecost. As the heaven God would have his Church to be, we must learn wisely from the Communists in their methods of penetration and infiltration in the world. Penetration, outreach, ministry, mission, giving, interference: that is the mission of the Church, and in the full sense, it is evangelism.

I will close with a quote from my favorite whodunit character, Agatha Christie's Hercule Poirot: "Interference, that is my metier. It is the precise purpose for which God created Hercule Poirot."

It is the precise purpose for which he created his Church!

## O Come To My Heart, Lord Jesus

**By Hugh McCandless**

*Rector of the Epiphany, New York*

MY FRIEND Squadron O'Toole was walking home from the last day of school last week, and his heart was full of Christian charity. Mr. Shortriver the eighth grade teacher, had read them a story in the assembly which had inspired him very much. It was a very ancient story about why the ugly cold stable at Bethlehem had suddenly become warm and beautiful. It seems that the ox had breathed his fragrant breath at the manger, and took the chill off the air; the donkey stood where there was a draft, and kept it from blowing on the Holy Child; the sheep brushed against the manger, and left their wool there; and the doves picked the down from their own feathers to make the hay more comfortable to lie on. Even the hay, warmed by the breath of the ox, began to bloom with little red flowers.

Some of the smaller boys said that the story was sort of sob stuff, but the older boys, who had had Mr. Shortriver in class, said it was a fine story and full of brotherly love, and they would punch anybody's head that said otherwise.

Squadron's mind was full of the story as he walked home, and he sang the hymn which was a favorite at that school, "O come to my heart, Lord Jesus; there is room in my heart for thee." He felt very relaxed and free from the usual pres-

ures of life, such as getting up in the morning and doing homework at night. He decided to walk through the five and ten cent store and have a look around.

### F.B.I. Set

In the store, easily the most interesting merchandise was a Young America F.B.I. Secret Service Set. Only \$1.98. It had code-books and a fingerprinting set, with a book of directions that said you could even nose print a cat or dog, as it was a known fact that no two dogs or cats had the same nose prints. Especially it had a pair of jiffy-on handcuffs, and Squadron could just see himself practicing on the cook and his sister Flotilla. It dawned on him that they might not be very cooperative, and his mind turned to bigger things: slipping into Russia, capturing Mr. Khrushchev, smuggling him out of Russia single-handed, and suddenly and sensationally turning up with him at a Boy Scout Jamboree in Montana, where he could learn American Principles and Fair Play.

When Squadron got home, the most wonderful thing happened. His mother had left him three dollars to buy Christmas presents with. That gave him enough for the Secret Service Set, and he could probably squeeze the presents out of the

extra dollar, if he put a little effort into it. He was so excited that he gave himself time for only one sandwich — peanut butter, cream cheese, raspberry jam, and sardines — before he was on his way to the store again singing lustily, “O come to my heart, Lord Jesus, there is room in my heart for thee.”

As he was singing a funny thing happened. He seemed to see his heart opened up, and inside it looked like a stable, full of animals. However, this time the donkey was refusing to stand in the draft, saying “I won’t be ordered around, I won’t. I won’t.” The sheep were stampeding all over the place, raising a lot of dust and making an awful noise, and each one was shouting, “All the other sheep are doing it, why shouldn’t I?” The oxen were eating the hay right out of the manger, mumbling, “We need to eat too; He isn’t eating it.” And the stable was cold. And the doves were taking all the soft hay from the

crib, to make nests for themselves, leaving only the scratchy blackberry vines. One of the vines curled around the Baby’s forehead, and the thorns made his brow bleed.

Suddenly, Squadron stopped in his tracks. He marched right back home and put one of the dollars in his City Mission Mite Box. He then went to the five and ten, walked right past that Secret Service Set as if it hadn’t been there at all, and bought presents for other people. He even spent fifty cents on his sister.

And so it was, on December 17th, 1959, that the Intelligence Department of the United States Government lost out on the training of a boy who might have turned out to be their greatest special agent; but the Lord Jesus found one heart where there was room for him.

Story told at the family service at the Church of the Epiphany, New York.

## Your Pastor and Your Business

By F. M. Wetherill

*Priest of Diocese of Pennsylvania*

MINISTERS, rabbis and pastors used to be thought of as men “set apart”. Of course they are still dedicated and consecrated persons.

Nowadays they are educated to tussle with the physical, moral and community spiritual problems which crowd into every one’s life. They are at hand when turning points and family and personal problems beset or overcome us.

We would do well to turn to our pastor for ethical, inspirational guidance, cheer and mental equilibrium. More and more business men are doing so. I speak from over fifty years in the active pastorate.

Our home environment indicated a business career in a firm founded by my ancestors in 1762. I preferred with all my heart to preach Christ rather than manufacture paints. My father owned and operated the oldest white lead factory in America.

Today I recall the active friendship which existed between my father and his pastors. Frequently he would have them run in town to take luncheon with him at his club. Well I know there are grasping ministers who do what they can to get a meal ticket from a church family. In this article, I am discussing men of God, not

grafters. In such men you will find cheer and inspiration and mental relaxation.

What is the pastor drilled and educated for but to help you and keep your honor bright! Consider how many problems in life the pastor is educated to solve.

A theological school trains men to apply Bible truth to labor, health, fiscal and public relations problems with an emphasis on integrity and social betterment, with honor and fair employment practices. Being a man of God, he is courageous and promotes the dynamic force of moral leadership.

His high hopes and lofty calling puts a new spirit of dare and pluck into the daily association with the tired or discouraged business man. He makes the manager or the clerk or shop worker enthused with the divine at his parishioner’s home, desk or work bench, when they are close friends. His faith in God is a mighty incentive to live well and to work well.

The variety of a minister’s experiences qualify him to aid us in work-a-day problems and especially in our attitude to life—whether it be glad-some or grouchy, tired out or resilient. Like St. Paul, he rises to the occasion and says: “I



can do all things through Christ which strengtheneth me."

Can I make the point that the business man can have this joyous inspiring life of a pastor? I certainly can. As I have indicated, one method is to know and work faithfully with your pastor. In his own opinion mostly the pastor is an ordinary man with sins and mistakes, physical, mental and administrative errors in policies and performance—like yourself!

You can take this article to him and ask: "Can't we be closer friends?" Or at least intimate this in your attitude and hospitable greetings toward him. This will add a lot to your fine spirit and pleasure of accomplishment in your business, your family associations and doubtless in your mental health and cheer.

If your pastor is not that type, or congenial to you, there are plenty in your district who can be found to be so. Or, if you are isolated, let me refer you to Rev. Harry Emerson Fosdick's books. For example: "The Power to see it Through." At the moment there are the Sunday tv broadcasts from the Catholic Hour, Federation of Churches and Billy Graham, the Lutheran Hour and home-town broadcasts. Radio and tv sermons can easily be found to make the Sunday rest more zestful for the spiritual and moral needs of the over-anxious problem solver.

### Numerous Tasks

THE assortment of the preacher's tasks are enormous. What with the sermon preparation and delivery, guilds, clubs, schools, entertainments, charity, trustees, administration, outside welfare organizations, he is well equipped to know and utilize community interests. In this respect he is able to direct you where and how to find a niche or an office where you can be of use and help to some one beside yourself. For all your work for yourself and no one else makes Jack a dull boy, and not a prepossessing business man nor attractive man in temperament or disposition with whom to do business.

Professors, psychiatrists, legislators today are revaluating religion. You will easily make a long list of men who, like Eisenhower, Stevenson, state, city and local leaders of finance, trade and manufacture, our leading citizens, who make a point to know their local pastors well. Men who are religious remain diligent in business. I never knew of one such who cracked up, do you? Association and cooperation with their pastors help a lot.

You may wonder — "How did these ministers or priests get that way?"

The good ones did not go in for financial gain. Such is quite impossible anyway. What called them? Some state religion is a source of happiness. Priests have told me they have a compunction to go all out for Christ, no half-way business. A rabbi tells us he is a "Prisoner of Hope". Some cherish the memory of a former minister and desire to live his inspired life. Still others wish to bring "life more abundant" to others. They want all men to be saved and follow Christ. They go into it because it is a joyful life in helping others. They early learn it is more satisfying to serve God than selfish ambition.

### Well Informed

HIS educational ordeal makes the pastor of today well informed. He must be up-to-date in current events. He has a background of four years in college, three in theological school. He is up-to-date in several particular lines, such as history, psychology, administration, education, a hobby or two — music, art, sports, welfare, etc. He keeps on studying all his life. He digs away at acquiring higher academic degrees or proficiency in education, administration, pastoral care, community welfare, public speaking, writing or other lines.

What is more, he must be agreeable and "on the level" as much or more so than any business acquaintance you will meet. You can depend upon him to be clean and straight through and through, or else he is dropped at once from the pastorate.

My dear Sir and Reader:

Your business and profession have been training you for leadership or helpfulness in God's Church if performed in a Christ like spirit. For specific channels consult the Rev. Howard Harper, National Council, Layman's Work, or R.N.D. Arndt, 3rd Province Layman's Work, 202 W. Rittenhouse Square, Philadelphia, 3.

Here is a joyous opportunity for you and your pastor and your business to get together in the service of Jesus Christ.

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## AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

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# Talking It Over

W. B. Spofford, Sr.

HERE'S a sound idea for Christmas, presented after a bit of easy research. Increasing millions are being spent each year on Christmas cards with, I suspect, most of them having nothing whatever to do with Christmas. My research unearthed the fact that the better cards, which I learned are the largest sellers, cost from 25¢ to as much as a dollar. I discovered too that one of the better known manufacturers has already outgrown a plant that cost six million, built only a few years ago.

What I am doing is to buy a quantity of a pamphlet "The Story of American-Soviet Relations, 1917-1959" by Dr. Harry F. Ward and just published by the National Council of American-Soviet Friendship, 114 East 32nd Street, New York 16, N. Y. A single copy costs 50¢ for this pamphlet which is the size of most books that cost \$3. Quantity orders of 20 copies or more are but 30¢ each. I'm going to write "Peace on Earth, Good Will to All Men" inside the cover, with the conviction that the reading of Dr. Ward's pamphlet will do more to contribute to that end than anything I can do at the moment.

The study by Dr. Ward, for years the professor of Christian ethics at Union Seminary, does exactly what its title indicated: the step by step story of the relationships between the two countries from 1917 to now—and by now I mean just that for his concluding quotation is from the New York Times for Sunday, November 8th, 1959. And Dr. Ward has done a thoroughly documented job, with liberal quotations by such authorities as Prof. Frederick L. Schuman; Prof. William A. Williams; Vira M. Dean; Walter Lippman; Norman Cousins; Prof. Seymour Harris; James Reston and countless others.

As for government officials the pamphlet presents, in their own words, the views in the various stages of the relationship between the US and the USSR of everybody of importance—Roosevelt, Truman, Eisenhower, Morgenthau, Ickes, Stettinius, Dulles, Byrnes, Harriman, Acherson, Hull, Nixon, Ferrestal and many others representing the US; and their counterparts in the USSR — Litvinev, Kalinin, Stalin, Moletov, Gromyko, Mikoyan, Khrushchev.

There is also a valuable Appendix which includes the Communique issued September 27,

1959, by the two countries; President Eisenhower's news conference on September 28; the address of Khrushchev upon his return to Moscow; the address delivered by Christian A. Hertler, secretary of state, before the National Foreign Trade Council on November 16, 1959.

Dr. Ward says at the conclusion: "Again an inexorable choice has come to us. It is either to achieve worldwide, complete disarmament and proceed to settle the issues between the two social systems now clashing by mutually beneficial, cooperative competition, or complete the return to barbarism. Which will it be?"

There can be but one answer by civilized—let alone, Christian—man. And a simple way for you to help toward this end is first of all to read this pamphlet yourself and to aid in its distribution.

You still have a couple of weeks to get copies to send friends for Christmas.

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## Don Large

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Truth Will Win

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IT WAS shocking enough to be told that, out of 150 people testifying under oath at the congressional investigation of rigged television, scarcely 50 had told the truth. But even more shocking was the general reaction of so many people to this cool lying on a wholesale scale.

In listening to this startling story of cold-blooded corruption, the hearers would all too often shake their heads, make clucking sounds with their tongues, and then shrug their shoulders helplessly, implying that bald lies were the order of the day and that you couldn't do much about it.

Well, at least the inheritors of the Judeo-Christian tradition can do something about it. And if this nation of ours is yet to be saved from its lower self, we'd better start our constructive reacting promptly, for the hour is late. In fact, the clock is about to strike twelve.

This is what we can do — and must do — if the marketplace is to be kept from becoming an Augean stable. The more the moral fibre of the rest of the country softens, the more you and I can harden our own. Admittedly, it's not very stimulating to be virtuous when virtues are a dime a dozen. On the other hand, it's a most exciting business to stand up and be counted on



the side of the good, when evil has become the common currency of interpersonal commerce.

It used to be fashionable a generation ago to laugh scornfully at Theodore Roosevelt for being what he called a "strenuous Christian." But, thank God, Teddy Roosevelt is once more being ushered out of the wings and back onto the stage again.

As The New York Times' J. Donald Adams has put it, the Oyster Bay Roosevelt was famous for "his insistence upon fair play . . . his unwillingness to set class against class . . . and his readiness to fight for whatever he believed in. All these are qualities of which we now stand in desperate need. T. R. could get mad and stay mad at whatever he abhorred; so must we . . . Were he alive today, he would scourge his countrymen with words of fire."

For example, T. R. wouldn't have had much patience with Charles Van Doren, who said that he begged and begged the producer of Twenty-one to let him quit. T. R. would probably have asked the obvious question: Why beg to be let off the hook? If you were sick of perjuring yourself week after week, why didn't you just pick up your hat and walk away?

The author of Report From Palermo has put it this way. "If I had to keep fighting on and on, measuring my own strength against the men around me, hemmed in by what I see happening on every side, I'd lose heart often, but there's one thought that keeps me going. If you shake a bottle of vinegar and oil, the vinegar and oil will mix, but let it stand a minute, and the oil floats to the top. To me, the oil stands for the truth, and the truth, by the nature of things, can't be kept down forever."

Meanwhile, we might all learn to emulate the late editor of The New Yorker, of whom James Thurber wrote this tribute: "He made many friends, and lost a few. He made a few enemies—and kept them all!"

## Pointers for Parsons

By Robert Miller

**A**WAY back about 1928, when the great controversy over the new Prayer Book was raging in the Church of England, a rather deaf old lady was heard to say, after the sermon,

"What's the rector talking about new Prayer Books for? It's not new Prayer Books we need. It's new hassocks."

That sums it up. Is it the buildings and the furnishing and the fabric that matters or is it the faith and the message and the glory?

"Oh, the faith, of course, but we must have proper buildings to preserve the faith in and all that goes with it. You wouldn't have us worship in a tent, would you?"

And that from a man who worshipped in the green fields.

And Jesus "had not where to lay his head."

Unconsciously, we put too much emphasis on buildings and so neglect weightier matters. Buildings are so obvious and furnishing so apparent. Anyone can see results. The growth of a soul is so imperceptible. It may not even be apparent until there is a crisis. The quiet work of years is needed, the joint and spiritual efforts of the Church.

In any age it's not new buildings we want. It's new hearts.

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### THE STORY OF

## AMERICAN-SOVIET RELATIONS

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1917 — 1959

by DR. HARRY F. WARD



This prominent Methodist churchman, Professor-emeritus of Christian Ethics, Union Theological Seminary, long a recognized authority on the Soviet Union, is remembered for earlier books: **In Place of Profit, The Soviet Spirit, Soviet Democracy.**

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# NEW RECORDS

By Lewis M. Kirby Jr.  
Record Editor

Britten: *A Boy Was Born* (Op. 3) & *Rejoice in the Lamb* (Op. 30); The Purcell Singers; Benjamin Britten, conductor Decca (British) LXT 5416 \$4.98

Benjamin Britten is one of the greatest contemporary British composers. In fact, with the recent death of Ralph Vaughan Williams it is safe to say that he is the greatest living composer in England.

His compositions include concertos, chamber music, vocal music, and Church music. *The Ceremony of Carols* is probably his best-known work in this country.

The two cantatas here show the composer to be a highly creative artist. *A Boy was Born* utilizes the texts of several old English carols. The music consists of a set six variations on theme. This is not the easiest music to appreciate at first hearing. Just as with the *Ceremony*, its charm becomes more apparent with each successive listening.

*Rejoice in the Lamb* is a later work. It is an appealing composition based on words by the poet Smart, as delightful a text as you will ever find. Cats worship the Lamb; mice worship the Lamb; indeed, all of creation worships the Lamb. In many ways, this could be said to be a new "Benedicite, Omnia Opera."

The performances and recording are entirely satisfactory. It might be added that there is no domestic recording of either one of these pieces.

*Music for the Feast of Christmas:* Choristers of Ely Cathedral; The Renaissance Singers; Michael Howard, conductor Argo 148 \$5.95 stereo Argo ZRG 148 \$6.95

Another new addition to the growing list of releases by the Argo Record Company of London. This release contains Christmas music, most of which comes from the 16th century. Represented is the music of

Gibbons, Palestrina, Sweelinck, Byrd, Handl, Victoria, and others. The only contemporary composition is *Les Anges* by the Frenchman Olivier Messiaen (1908 - ). Most familiar to listeners will be *The Coventry Carol* and Sweelinck's *Hodie Christus Natus Est*.

This is a uniquely English record. The performances are elegant, though refined. The diction is excellent. Technically, this disc is representative of Argo's best efforts.

NOTE: British Decca and Argo records are available in the United States exclusively from Seminary Book Service, Record Department, Quaker Lane, Alexandria, Virginia.

*Cathedral Bellringers:* Rev. Canon Frederick Eckel, conductor. Westminster WP 6059 \$3.98. Stereo Westminster WST-15018 \$5.98. Stereo tape Sonotape SWB-7013

The Bellringers who perform on this record are a group of young people of the Episcopal Cathedral of St. Philip in Atlanta, Georgia. Canon Eckel founded and directed this group as Director of Religious Education for the Cathedral. They have appeared on network television

and at the President's Christmas Tree Lighting Ceremony in 1954. Mr. Eckel is presently Rector of St. Anne's Parish, Scottsville, Virginia.

Using one of the largest American sets of English Handbells, the Bellringers perform all of the standard, well-known carols of the Christmas-tide season. This record constitutes my introduction to this form of music making. I must say that I am thoroughly delighted with this disc. One senses the true joy of Christmas and feels the crispness of the wintry air of a Christmas Eve in Old England.

For those who are looking for a refreshing change of pace from the usual Christmas musical presentation, this disc is highly recommended. Westminster has afforded Mr. Eckel and his group fine sound, as crisp and clear as the music itself.

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# BOOKS...

Kenneth R. Forbes  
Book Editor

*The Word Incarnate* by W. Norman Pittenger. Harpers. \$7.50

Dr. Pittenger is professor of Christian apologetics at the General Theological Seminary in New York. Author of a score of books, he now presents the new volume as a solid and closely reasoned essay which gives his mature convictions on Christology. He gives as the sub-title of the book "A Study of the Doctrine of the Person of Christ". It is a part of the widely known and highly regarded *Library of Constructive Theology* which alone should ensure it of a careful hearing by Christian theologians of every school.

The foundation stone of the author's developed Christology is the complete acceptance of the total humanity of Jesus and the salvation he has brought to us his earth-bound brethren and the timeless transforming power of Almighty God

which Christ alone of mankind has wielded on our behalf. "Incarnation" is the one word that stands as symbol of that mysterious transaction. In proceeding to the proof of this thesis Dr. Pittenger makes a close and critical study of New Testament documents and their sources and some of the conclusions he arrives at will be strongly denied by not a few Christian scholars, — notably the accounts of the Virgin Birth of our Lord and the Empty Tomb after his crucifixion.

It is difficult, if not impossible, to do justice to this powerfully argued and frankly appealing treatise save in a long, full-dress review which limitations of space forbids. The following short quotations however, will show something of the quality of the author's thinking and the pungency of his literary style.

"To see Jesus Christ in the full integrity of his manhood, as the focus of all God-manward revelation and action is to enter into the Christian experience and share the Christian life in faith by grace."

"Here, then, is the double emphasis of historical Christianity: it is nothing other than God himself whom

we meet in our Lord, yet it is in nothing other than a true man that we meet him. The whole history of Christian theology, in so far as it concerns itself with the person of Christ, is the attempt first to make this double assertion as clearly and plainly as possible, and then to find ways in which the double assertion can be justified and maintained".

*A Mirror Of The Ministry In Modern Novels* by Horton Davies. Oxford. \$3.75

A unique book by the professor of religion at Princeton University. He has presented fifteen portraits of Christian clergy as drawn by well-known authors from Hawthorne to James Gould Cozzens and has analysed and criticized them, for the most part convincingly. The ministerial characters in the novels he has classified as *Preachers and Evangelists, Divines In Doubt, The Confessional and the Altar and Community Leaders*.

I fancy that most of today's readers will have only scrappy memories of the early books, but the author has given rather good outlines of all the books. Among the novelists he has chosen to study are Hawthorne in *The Scarlet Letter*, Sinclair Lewis in *Elmer Gantry*, Mrs. Humphry Ward in *Robert Elsmere*, Graham Greene in *The Power and the Glory*, Somerset Maugham in *Of Human Bondage* and A. J. Cronin in *The Keys of the Kingdom*.

It will be an interesting experiment to read part or all of this unusual book to see how much of one's old memories it stirs up and how closely you come to agreement with the author's verdicts.



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# PEOPLE

## CLERGY CHANGES:

DUDLEY B. McNELL, whose resignation as bishop of Western Michigan for reasons of health was accepted by the House of Bishops, is now locum tenens of Trinity, Warsaw, N. Y.

ROGER B. NICHOLS, rector of St. James, Greenfield, Mass., becomes rector of Trinity, Columbus, Ohio, January 1.

DAVID SWEET, assistant at Christ Church, Corning, N.Y., becomes rector of St. Mary's, Reading, Pa., January 1.

THEODORE WEATHERLY, rector of St. George's, Nanticoke, Pa., becomes rector of St. Matthew's, Homestead, Pa., February 1.

FREDERICK CHAPMAN, rector of St. Paul's, Gardner, Mass., becomes rector of the Good Shepherd, Watertown, Mass., January 1.

EARNEST D. RICHARDS, missionary in Japan, has been granted a leave of absence to study for a year at the University of Denver and will be assistant at Christ Church.

CHARLES L. CONDER, formerly vicar at Alpine and Marfa, Texas, is now dean of the San Diego convocation in the diocese of Los Angeles.

FREDERICK W. PUTNAM, rector of St. Matthew's, Evanston, Ill., becomes rector of St. James, Wichita, Kansas, January 1.

JOHN A. BUDDING, formerly rector of St. Luke's, Bridgeport, Conn., is now rector of Christ Church, East Haven, Conn.

JAMES L. GRANT, formerly assistant at St. John's, Bridgeport,

Conn. is now rector of St. John's, Rockville, Conn.

WILLIAM W. BOLI, vicar of St. Luke and St. John, Pittsburgh, Pa., becomes rector of St. George's, Chicago, January 1.

WILLIAM H. BAAR, formerly director of Brent House and chaplain to Episcopal students at the University of Chicago, is now rector of St. Elizabeth's, Glencoe, Illinois.

HAROLD SETUP, vicar of St. Paul's, Port Gamble, Wash., becomes chaplain to Episcopal students at the University of Washington, January 1.

SAMUEL S. ODOM, formerly rector of Hungars Parish, Va., is now associate rector of St. Stephen's, Sewicklev, Pa.

ROLLO RILLING, formerly rector of St. John's, McAllen, Texas, is now vicar of St. Peter's, Conway, Arkansas.

## ORDINATIONS:

STANLEY H. GREGORY, vicar of All Saints, Pratt, Kansas, was ordained priest by Bishop Lewis of Salina on Nov. 18 at St. John's, Great Bent, Kansas. Ordained

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Wednesdays 12:30.

## CHAPEL OF THE INTERCESSION

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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, 10:15 (Spanish) & 11:  
Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

## ST. AUGUSTINE'S CHAPEL

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Rev. C. Kilmer Meyers, S.T.D., Vicar; The Rev.  
M. J. Young, P.-in-C.  
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)  
EP 5, Thurs., Sat. HC. 9:30; EP, 5.

## ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
The Rev. C. Kilmer Myers, S. T. D., Vicar;  
The Rev. W. Wendt, P.-in-C.  
Sun. 8, 10, 8:30; Weekdays 8, 5:30

deacons at the same service were  
DAVID T. AGNEW, formerly a  
Presbyterian minister, who is vicar  
of the Incarnation, Salina, and  
JAMES D. BURNETTE, vicar at  
Scott City and Russell Springs.

EDWARD C. HOBBS, professor at  
the Church Divinity School of the  
Pacific, was ordained deacon by  
Bishop Pike in the seminary chapel,  
Nov. 27.

NORMAN MEALY, instructor in  
music at the Church Divinity  
School of the Pacific, was ordained  
deacon by Bishop Shires at St.  
Mark's, Berkeley, Cal. on Nov. 28.

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*Rector at El Centro, Cal.*

For a long time, you have been deeply concerned with the unhappy lot of our Christian brethren in Spain. President Eisenhower's visit to that country offers you and I an excellent opportunity to inform him of our deepest concern. I hope that my letter enclosed will be a help and inspiration to you to send your personal message which will help greatly this cause.

My Dear Mr. President:

On December 21, you are going to visit Spain. Your landing in Madrid will mark a great day in Spanish history, as no other President of our nation has ever before set foot on the Spanish Peninsula.

As a Spaniard by birth I have a duty, and as an American citizen by choice, I have the privilege of appealing to you, as my President, to take with you to Spain a message whose contents I feel sure will be shared by many Spanish speaking citizens living in this country, and by many millions of people of the Protestant faith who are deeply concerned by the treatment which our Spanish brethren receive and the fate they must endure.

Our message is this: To convey to the Spanish Caudillo, Generalissimo Francisco Franco Bahamonde, the Supreme Chief of the Spanish State, in addition to the greetings from the American people, a plea to put an end to the pressure, the vexa-

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tion, and the abuse of any kind which is heaped on persons or groups on account of their religious affiliation or their manner of worship. To stop recognizing all non - Roman Catholic Spaniards as second-rate citizens who have no right or opportunity to worship God according to the dictates of their consciences. To treat every person and group on Spanish soil with courtesy, and to urge they be given the same rights, privileges and protection entitled them by both divine and human rights. Finally, to ask that the Generalissimo grant religious freedom enjoyed today by men everywhere, outside of Russia, because his failure to do so is to ignore the first principles of Christian charity.

If at any time we have had an opportunity to take a message of Christian charity and understanding and tolerance to the people of Spain,

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that time is now. We, the people of the United States, place in your hands the task of delivering this message for us. God has made you the champion in many battles, and it is our hope that you will not spare yourself this battle which we have high hopes you will undertake for us.

The prayers of all of our citizens will accompany you wherever you go. The most fervent of these prayers, perhaps, will come from the lips of the many of us who have so long prayed that true Christian tolerance may be brought to the people of Spain.

May God make light this extra burden at this, the eleventh hour, and may you return safely and successfully home.

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