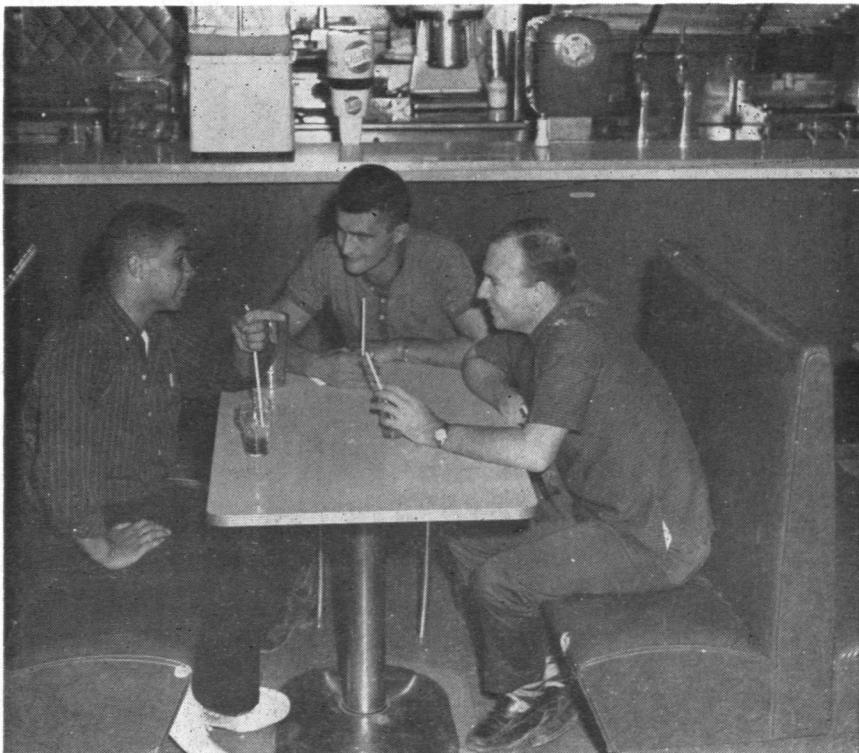


The WITNESS

JANUARY 14, 1960

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SEMINARIANS IN BULL SESSION

SEMINARY SUNDAY is on January 24th so this week we feature an article by a recent graduate on what seminary life is like and one by Bishop Cadigan of Missouri on the job one may expect in the ministry

Observe Seminary Sunday January 24th

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.

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munion, 12. **Wednesdays:** Healing
Service 12. **Daily:** Morning Prayer
9; Evening Prayer, 5:30.

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Park Avenue and 51st Street
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9:30 and 11 a.m. Church School.
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4 p.m. Evensong. Special Music.
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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-
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COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

New York

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Chaplain*

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Holy Communion: Wed., 7:45 a.m.

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The WITNESS

For Christ and His Church

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Services of Spiritual Healing: Thurs.,

12:30 and 5:30 p.m.

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Holy Days 11; Thursday, 5:30 p.m.

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Wednesday and Holy Days 7 and

10 A.M. Holy Eucharist

Sacrament of Forgiveness — Saturday

11:30 to 1 P.M.

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In Leading Churches

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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.

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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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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

Students Deal With World Issues From Christian Perspective

★ Some 3,000 students from more than 100 countries grappled with contemporary issues from a Christian perspective during frontier forums at the week-long quadrennial conference on the Christian World Missions meeting at Athens, Ohio.

Led by adult experts in each field, the forums dealt with such problems as technological upheaval, racial tensions, new nationalisms, militant non-Christian faiths, responsibility for statesmanship, higher education, Communism, refugees and modern secularism.

Students represented Protestant, Anglican and Orthodox groups, and virtually every culture in the world. Among the delegates also were some with non-Christian ideologies. Observers termed the conference a dynamic counterpart to Communist efforts to woo young people away from religion.

Addressing a session, Kermit Eby, labor economist and professor of social science at the University of Chicago, told the students that the Judeo-Christian ethic on work is now obsolete.

The principle that labor is the most creative expression of man's daily life, he asserted, "must be re-examined completely, since the modern world is an automated world."

Eby said the Judeo-Christian ethic helped give America an economy that rested on "disci-

pine before the fact—saving money in order to buy things."

"But now," he continued, "our economy rests upon discipline after the fact. People buy things, then try to figure how they will make the payments."

While he clung to the old idea of saving rather than short-term borrowing, Eby declared, if most other Americans were to revert to this system millions of workers would be unemployed within a few weeks.

He stressed that he rejected the Communist solution to economic and social problems because it puts goods and property ahead of human beings.

"I take the position that the ultimate natural resource is man, not property," he added.

During the forum on Communism, a student who said he was from East Germany stated that Communism had failed there. He asserted that its claims were not validated by its actual functioning and development.

Communist propaganda, the youth said, is relentless in its tactics to prove that Christianity is outmoded. He called for decisive action by Christian students to meet this challenge.

A Nigerian student, speaking on racial tensions, said that the Communist radio is telling Africa that America has two democracies — one for whites and another for Negroes. He said he would have to report to

the Nigerian government that the Communist view had been largely confirmed by his study and observations in this country.

Biblical bases for confronting modern problems were presented at the start of each daily session by Bishop Lesslie Newbigin of the Church of South India, general secretary of the International Missionary Council.

The conference was sponsored for the first time by the National Student Christian Federation, formed in 1959 by a merger of the United Student Christian Council, Student Volunteer Movement and Interseminary Movement.

Representing more than 40 Protestant student groups, the organization is related administratively to the National Council of Churches division of Christian education.

PACIFIST FELLOWSHIP MEETINGS

★ The Rev. Alfred B. Starrett, rector of Emmanuel, Baltimore, is to be the headliner at the annual meeting of the Episcopal Pacifist Fellowship, to be held February 5-6 at General Seminary, New York.

The Rev. A. T. Mollegen of the Virginia Seminary is to be the speaker at the midwest meeting which will be held February 12 - 13 at Orleton Farms, near London, Ohio. It is expected that Bishop Blanchard of Southern Ohio and Bishop Appleton Lawrence, honorary president of the fellowship, will attend this meeting and speak.

SOCIETY FOR CULTURAL AND RACIAL UNITY

★ An unofficial Episcopal Society for Cultural and Racial Unity, to put into practice at grass roots the Church's racial policies, was organized by some 100 white and Negro clergy and laymen from the North and South at a three-day meeting in Raleigh, N. C.

In a statement of purpose, the society pledged to work for the elimination in the Church of "all divisions based on race, color, national origin or class."

Any form of segregation, the society asserted, "is contrary to the will of Christ and must be resisted by his Church and its members." It pledged support "for all clergy and laity who are seeking total participation in parish life for all who find themselves at odds with accepted social mores."

The Rev. John B. Morris of Atlanta, Ga., who proposed the meeting, said the society is designed to "promote increased acceptance and demonstration of the Church's policies of racial inclusiveness in its own life, as well as its role of providing leadership in the community and nation in establishing full opportunities for all persons, without racial discrimination, in fields such as education, housing, employment and public accommodation."

Morris explained that the group "would work cooperatively with the national and diocesan departments of social relations, but would be free to affirm policy and develop programs in a way official agencies are not able."

During discussions concerning the society's name, a number of delegates raised opposition to the phrase "racial unity" on the grounds that it might mean "interracial marriage" to some people. Others said the phrase was too restrictive, claiming that the society was interested in eliminating dis-

crimination against Puerto Ricans, American Indians and other minority groups, as well as Negroes.

Shortly before the meeting adjourned, however, the society's name was approved 34-23, with some delegates not voting.

Earlier, Thomas F. Pettigrew, a social scientist at Harvard University, questioned whether the Church could be a spokesman for public school integration while, he said, it is still practicing segregation in its own Church schools.

"Before the Church can be effective in society at large, it must straighten out its own internal affairs," he emphasized.

Another speaker, the Rev. C. K. Myers, vicar of St. Augustine's Chapel, a part of Trinity Parish, New York, told the conference that "man's inadequate understanding of Christ and the Church is to blame for the presence of racism, caste and social exclusion in the Church."

"It is not the fault of theology," he said. "It's that we cannot say 'my Jesus.' "

He urged Episcopalians to reaffirm that there is no place "for caste or social exclusiveness of any kind in the life of the Church."

ECONOMIC PROBLEMS TO BE STUDIES

★ A year-long study of key problems in the U. S. economy will be launched by local Protestant and Eastern Orthodox congregations with the observance of Church and economic life week, Jan. 17-23.

The observance, sponsored annually by the National Council of Churches department of Church and economic life, will have as its theme "New Trials for a New Decade," announced Charles P. Taft, department chairman. A prominent Episcopal layman, Mr. Taft is a former mayor of Cincinnati.

Purpose of the week is "to

develop an active and informed concern by church people for the application of Christian principles to economic life," Taft said. "Its focus is primarily local churches and councils of churches — urban and rural, downtown and suburban."

The Churches 1960 economic studies are in five main problem areas: peaceful uses of atomic energy; moral aspects of inflation; effects of America's working women pattern; relationship of farmers' welfare to labor unions' higher wage demands; and the churches' own business and employment practices.

A basic guide has been prepared by the department for the studies and discussions. The department also is making available to local groups a detailed program guide, including a resource list of books, slide films and other materials.

In the department study guide, Edwin T. Dahlberg of St. Louis, Council president, observes: "Increasingly our churches must become communities of the informed, if wise and fair decisions are to be achieved.

.... When an informed public has the benefit of Christian insights, then the fruits of industry can be made to glorify God and serve the whole world."

GIBSON WINTER SPEAKS IN DETROIT

★ The Rev. Gibson Winter, formerly of the Parishfield Community of the diocese of Michigan, now on the faculty of the theological faculty at the University of Chicago, was the speaker at a diocesan service in Detroit on January 10th. It was sponsored by the social relations department on the Church in human affairs.

Governor Williams, an Episcopalian, read one of the lessons and Edward L. Cushman, chairman of the department, the other.

MOSCOW PATRIARCH URGES WORLD PEACE

★ Patriarch Alexei of Moscow, head of the Russian Orthodox Church, issued a New Year message in which he urged the faithful "to pray hard that the peace of God may not only enter our hearts, but enlighten the whole earth and become the heritage of all nations for all times."

In his message, which was reported by the Moscow radio, the Patriarch noted "with warm sympathy" the "persistent and zealous appeals for peace on the part of wise people and in the first place, of our government."

He said he firmly believed that these appeals "will lead to the triumph of truth and peace among nations and will silence forever the warlike speeches and abuse."

Patriarch Alexei's message was read in all Russian Orthodox churches during services at Christmas, which the Russian Church, observing the old Julian Calendar, celebrated on January 7th.

ARCHBISHOP URGES INTEREST IN AFRICA

★ The missionary movement in the United States must take a major interest in the African continent if there is to be any hope of Christianizing the pagan masses there now being wooed by Islam and influenced by Marxist Communism.

This warning was sounded by Archbishop Joost de Blank of Capetown, at a press conference.

Meanwhile, he said, the whole world should know what the Church in South Africa is doing to fight the evil of racial segregation in its own country.

He said that "at present there is a tremendous growth of Islam in the African continent."

"The trump card in the hands of Islamic missionaries," he explained "is that they can point the finger at Christians and

claim that Christianity is the religion of the white man only."

The Archbishop said he had found little sympathy in the United States for the South African government's policy of apartheid. On the other hand, he added, he had found a determination to integrate, even in the South.

"There can be no comparison of the color problems of the American South and those of South Africa," he said, "because in the South those against integration are acting against the law of the country, whereas in South Africa the people against intergration have the law of the country behind them."

"The situation in South Africa," he said, "has become too grave to be regarded merely as a domestic affair. The time has come to appeal to the whole Christian world and men of goodwill everywhere. What happens in South Africa affects, for good or ill, the whole of the African continent, and what affects the continent affects the entire world."

Moreover, he said, the problems of apartheid were not limited to South Africa. Their solution, he said, contributed to the well-being or destruction of Western civilization as a whole.

"The Church in every country," he declared, "is gravely disturbed by the threat to the Christian faith implicit in apartheid practices. It seeks information and has the right to know what the Church in South Africa itself is doing to fight this evil."

MASSACHUSETTS HAS WINTER SCHOOL

★ A diocesan school on six Thursday evenings, commencing January 14th, is being held at St. Paul's Cathedral, Boston. Two class sessions are held prior to the evening assembly period when the Church's New Fron-

tier will be presented. Subjects to be dealt with are urban re-development; the relation of the suburban church to the city; the hospital; the city church; college work. The final session will be on February 18th when Archdeacon John M. Burgess presents plans for the future.

COMMUNITY RESOURCES ARE DISCUSSED

★ Parish clergy are often at a loss in finding health and welfare resources for parishioners with problems. The social relations department of the diocese of Milwaukee therefore sponsored a seminar on January 12th on the subject.

Welfare agencies presented their programs; there was an address by Margaret Wilson of the Milwaukee welfare council on resources in the county and state. Later in the day Mary Holand, head of the city's mental health society spoke, with the seminar ending with a discussion of psychiatry and pastoral counseling led by Dr. Richard Teeter, director of the out-patient clinic of the Milwaukee Sanitarium.

MALCOLM BOYD SPEAKS AT YOUTH RALLY

★ The Rev. Malcolm Boyd, chaplain of the Episcopal center at Colorado State College, was the headliner at a youth rally of the province of the Southwest, held at Dallas, Texas, December 29-31.

In November he conducted a two-day seminar on "Christianity and Communications" in St. Louis, which was attended by about fifty advertising, public relations, tv and radio executives.

WAVE OF ANTI-SEMITISM BRINGS WARNINGS

★ The wave of anti-Semitism, expressed by the painting of swastikas on synagogues in several countries, has brought protests and warnings from many top Christian leaders.

Council Urged Adequate Housing Irrespective of Origin

★ Christians were called upon by the National Council of Churches to work for the right of all persons to acquire adequate housing without regard to race, religion or national origin to help bind the broken fellowship in society.

This effort, the council said in a race relations Sunday message (Feb. 14), is the responsibility of all Christians because proper housing "is an important factor in contributing to the spiritual, moral and material strength of family life as well as to the development of character, spiritual insight and our God-given talents."

Entitled "... love... in deed and in truth," the message was issued by the division of Christian life and work and sent to the more than 144,000 congregations of the council's 33 Protestant and Orthodox constituents. It was drafted by Dr. J. Oscar Lee, executive director of the department of racial and cultural relations.

The message stressed that the elimination of racial segregation in housing "is essential if the churches are to serve people on a racially inclusive basis and if Christians are to overcome estrangement as well as to bind up the broken fellowship in our society."

Church members, it continued, can demonstrate their Christian neighborliness when they "welcome people as good neighbors regardless of race and when they use their influence to see that the community guarantees to people the right to acquire property without regard to race."

"They have a high moral responsibility to exercise leadership in creating and maintain-

ing the racially inclusive character of their communities," the message emphasized.

"Such practical demonstrations will serve as a witness which will lead individuals and society to express love in deeds," it said.

There is little evidence that the attitudes of Christians about race are very different from those of people who do not profess to be Christians, the message observed.

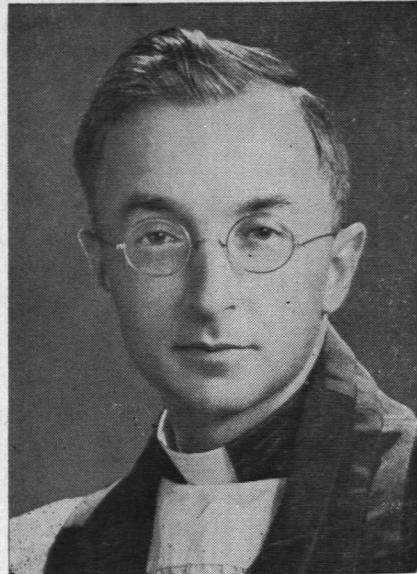
"Too often," it said, "within the churches we hear Christians referred to as 'Negro brethren, white brethren, or Indian brethren,' instead of just 'the brethren.' The involvement of the Christian movement in the current pattern of racial relationships is highlighted by frequent and casual referrals to 'white churches, Negro churches, Chinese churches,' and to other racial designations before the word 'church.' "

Noting that Christians are aware segregation is sinful and that many churches are working to eliminate discrimination from their practices, the message asked that all Christians express their love for their fellow man by selling or renting property to all persons regardless of race or color.

PRE-CONVENTION MEETING IN MICHIGAN

★ A pre-convention discussion meeting is to be held in Detroit on February 2nd before the Michigan convention goes into session the next day. The purpose is to have all delegates thoroughly informed on the issues to be voted upon.

One of the highlights will be a sermon by Bishop Emrich, together with a movie, about



BISHOP EMRICH

crisis conditions in the inner-city church.

The women of the diocese, at a separate meeting, will hear Dean Paul Moore of Indianapolis, talk on the downtown church and its tasks and problems.

The speaker at the banquet that closes the two meetings will be Bishop Creighton of Washington, son of Michigan's sixth bishop, Frank Creighton.

KERSHAW PLAYS JAZZ IN ST. LOUIS

★ The Rev. A. L. Kershaw, rector of All Saints, Peterborough, N. H., is to give a program on the religious dimensions and origin of jazz in the auditorium of the St. Louis Museum on January 13th.

Also on the program is Jess Stacy, jazz pianist, assisted by a group of local jazz musicians, including his son, Frederic, who is a communicant of Trinity Church.

MISSIONARY MEETINGS IN MASSACHUSETTS

★ Bishop Swift of Puerto Rico and Dean Reus-Froylan of the cathedral in Santurce are to speak at a number of meetings in Western Massachusetts the week of February 7th.

To Men Preparing For The Ministry

By George L. Cadigan

The Bishop of Missouri

THIS letter begins with a text, "Among whom are ye also called of Jesus Christ: beloved of God, called to be saints." (Romans 1:6-7).

First of all, I want to speak to you from the practical point of view. In the ministry you experience great physical, emotional and spiritual fatigue. Such comes from entering creatively into the sorrows and the joys and the troubles of those whom you serve. Fatigue always presents problems for yourself, for your wife and for your people. It is in such a time that the great temptations of questioning your vocation, boredom and loss of interest in people do beset you. The discipline of rest and play and taking holidays must be learned in these still formative years of your life. It is natural and right you spend and be spent in the service of your fellows. But remember that your own family are members of your parish. They like to see you, play with you, laugh with you and have your interest and help. Too many clergy offer their best to their people and their worst to those they love. There is also a discipline which must be exercised in eating and drinking. A clergyman is always an athlete for Christ's sake.

There may be times when jealousy may touch your life. But we are not in the ministry to exalt our ego; we are not in competition with one another; we are here to serve the Lord. God has endowed you with great gifts to use in different ways to win people for him. As you learn to rejoice in other men's brightness you will achieve a greater freedom that will make you a more effective instrument for Christ's work.

Beware of popularity, the admiration of men and the flattering things said by women. The lack of honest appraisal and criticism are very real hazards in the ministry. How many clergy would greatly profit if their friends would be their friends and in uttermost charity help them to save themselves from pride and overestimating their own importance. You are not ordained to please men. You are ordained to please God and the two are frequently very far apart.

Will of God

DO NOT be concerned with personal recognition and ambition. There are great problems and dangers for any man if he arrives too soon. This is particularly true in the Church.

It is enough that you be used day by day and year by year. Preferment should have no part in the ministry. Wherever your ministry takes you, let it be, as far as you can determine, the will of God.

By this ordination you will join that great company who in other times and in these years have sought and do seek to remove selfishness from the world. By selfishness we mean that instinctive and impulsive tendency in ourselves to turn inwardly upon ourselves and to think first of ourselves. You are in the ministry to help people find their lives by losing their lives. You will help people find their lives by "feeding them day by day, week by week, with spiritual nourishment, healthy suggestions, strong affirmations, truths that are eternally true and with food that is more than bread."

Help people to know that our merciful and loving Father can and does forgive us for our errors and mistakes. For the Christian any moment can be a new beginning.

Hold ever before yourself and others the person of our Lord. For here in him we are helped to see the figure of man as he is meant to be, adjusted to life, sacrificially dedicated to life and making the most of his own life. Here in him we are given to see what life is meant to be. Here in him is more than morality or an ethical code. Here in him is the life which lifts us from tragedy to fulfillment. This is part of your work, to save yourself and others from selfishness.

The Healing Touch

ONE of the reasons that you have been drawn to serve God in the ordained ministry is because from your childhood you have cared deeply for all kinds of people. Use this gift sensitively and sensibly. Draw people not to yourself but to the Lord whom you serve.

See your people as though you see them through the eyes of Christ. Wherever you go, into homes or hospitals or jails, whenever you give instruction for baptism, confirmation, marriage, or in the presence of death, know above all things that you are preparing the way for the coming of Christ. Whenever you go to people or whenever they come to you, if it seems right, say prayers for them and with them. Learn to move quickly beyond the superficial and put

your finger on the wound with a healing touch. Almost without exception each home bears a burden of grief or worry, egotistical husbands, nagging wives, alcoholism, insecurity, sickness, tensions and fears. All are children of God and as their pastor you must help them into the presence of God who loves them.

You must continue your reading and study of things theological. This is always hard to do in the ministry. Administrative detail, sermon preparation, community affairs and the needs of your people will press in upon you. Those whom you serve will come to understand this and will appreciate the several hours you spend in study each week. Your reading should be for more than for the preparation of sermons. If you are to grow, you must continue to read and think. Otherwise your ministry can become a pretty shallow superficial sort of thing. Every few years perhaps you might attend summer school and catch up with theological trends. Someday, I hope that the Church may devise means for providing the clergy with sabbatical terms for study. A man cannot give and give intellectually and spiritually without the renewal of things at their source. The great benediction of the Church says, "The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God - - - "

Devotional Life

YOUNG clergymen can get away with a great many things that older clergymen cannot. When you are forty, fifty or sixty years old, consecration or the lack of consecration in your life will be as evident as the day and the night. Prayer and the devotional life are first things. Here, again, there will be obstacles. You will be tired. You will want to sleep longer. Trivialities will seem important. The telephone and correspondence and a myriad of things can intervene and you can spend your ministry putting off until tomorrow the privilege of living in the presence of Almighty God. Early every morning the parishioners of John Frederic Oberlin walked past his home quietly because they knew their pastor was on his knees. It is only on your knees that you will know God, your people and God's purposes for them. There are times when you must pray for yourself and for others and for causes. But you must get beyond that. This is difficult because our restless lives repudiate the experience of creative silence. But those with an interior life have achieved that spiritual insight where prayer is not prayed as a means to

some end. To know God, to love him and to adore him as an end is the highest form of prayer.

Your private prayer prepares you day by day for public worship when you lead the fellowship into the presence of God who is holy. Every hour of your ministry is as a preparation for those holy hours when you receive and share with your people the broken bread and the poured out wine.

A saint may be defined as one in whom Christ is thought to live again. There can be no greater miracle than this, that in men Christ be thought to live again. You are called to be saints! It is the prayer of those who know you and love you that your life in all the aspects of the ministry may reveal the nature of Christ. To know, to love, to make known, to make men love that person is your work in life.

Don Large

Sexual Love

THE whole matter of sexual love — its character, purpose, and mode of expression—has made more headlines in 1959 than in any period since the Roaring 'Twenties. For example, as we are about to tear the last sheet off our current calendar, words comes that a California judge jailed a woman because the manner of her love-life aroused his ire.

It seems that the female in question was both unmarried and pregnant, (the latter for the fifth time under the same conditions). The jurist solemnly warned her that if she became gravid just once more, outside the bonds of matrimony, he would put her in prison. She did the one, and he did the other.

Fortunately, the Civil Liberties Union was alerted, and the offending woman was ultimately released. Meanwhile, however, we are confronted, in this enlightened year of grace, with the uneasy fact of an American court's presuming to rule upon the conditions under which pregnancy may be legally allowed to occur.

Now, no inheritor of the Judeo-Christian tradition will find it in his heart to command extramarital relations. But it doesn't take a giant step to move from the dictatorial prohibitions of this judge to the equally dictatorial prohibitions

of Rome concerning relations which are not extra-marital.

Of course, the Roman branch of the Holy Catholic Church has a perfect right to legislate for her own adherents. But she has no right to agitate against our government's offering contraceptive help to those overpopulated nations which have asked for it.

Rigid authoritarianism is always the enemy of free men. And Rome's presumptuous claim to the exclusive possession of all truth recalls, in this connection, the old story of the priest who said to his Protestant friend, "The solution is quite simple, my son. You do it your way, and I'll do it God's way!"

It's pitifully easy for smugness to become a mortal sin of the most vicious kind. In this day and age — with the world's population exploding at an alarming rate, and with almost 75 per cent of the world's people still existing at a level barely above actual starvation—no agency has the right to assume that it has the last word

on the Lord's attitude for or against the planning of parenthood.

Least of all should a magistrate assume that his voice is the voice of God when he condemns to prison a girl whose acts of love or passion are not covered by a civil document. The feast of the assumption is being celebrated a bit too frequently these days!

Incidentally, this business may be made to work both ways. Acting against his honor's wishes, she is got with child and suffers the consequences. But is she then equally culpable if, within the bounds of holy matrimony, she prayerfully seeks not to become pregnant at the moment?

In the meantime, it is both humbling and salutary to call to remembrance the fact that God chose a unique means to introduce his Son into the world. Let this truth serve to remind both the pope in Rome and the judge in California that neither one of them has a corner on the operation of the Holy Spirit!

The New Angry Young Men

By Leslie Paul

Layman of the Church of England

All over the world, in country towns as well as cities like New York and London, there are youth gangs. Are they entirely evil or are there hopeful signs as well? Leslie Paul, the writer of this article, is a former journalist who until recently was the director of studies at a school of the Church of England where he was concerned with the primary training of ordinands. He is the author of *The Meaning of Human Existence*, a book which provided the phrase, *Angry Young Men*.

AN ODD sort of incident was reported the other week from a sleepy village in Derbyshire. Twenty-seven youths from a neighboring town marched through the village like thugs on the films, swinging studded belts and chains and generally terrorizing the place because they had, or imagined they had, a quarrel with the local boys. They managed to break up the local carnival just by their presence and were arrested only with difficulty.

The police solved the problem by ordering the bus they had virtually commandeered to be driven to the police station. When the youths were searched, a variety of improvised weapons were

found on them. Law and order won, but the village of Sandiacre had an uneasy night and may be wondering when the return match is going to be fought.

I don't want to make too much of this incident, certainly not to suggest that the whole of Britain is being terrorized. Fights between gangs of young miners were probably more common and more bloodthirsty a century ago in the part of the world where Teddy boy fights now, but they did not make the headlines of the national press.

One has to keep a sense of proportion and remember that even the most trivial local incident can break into the news if it has some interesting human angle or can be used as a stick to beat the authorities with.

And after all, though the demonstration made by the Teddy boys was a pretty menacing one, nobody was actually hurt. Even though they had challenged the police to fight them, in the end the Teddy boys filed off pretty meekly into a lock-up.

All the same, this is the kind of incident which keeps the general public aware of a new breed of the young in their midst, and not every one ends

so tamely: woundings and murders do occur. We study the papers and see ecstatic pictures of the strangely dressed young who are "gone" on rock and roll and discover that in their vocabulary the rest of us who are not moved are "squares."

Rock and Roll

THE association between Teddy boys and "Rock and Roll" was brought home to everyone a year ago when the strident music of a new film pulled the youth of the suburbs into dances in the aisles and lobbies of the movies and led them into acts of wanton destruction in which theaters were wrecked. Police summoned to the scene were booed or attacked. Inevitably, some watch committees banned the film in the interests of public order.

Here then in the Teddy boys and their musical passions is a new social phenomenon. It has its counterpart in many countries of Europe, even behind the Iron Curtain, even in Moscow: a Moscow poster recently reproduced exposes a particularly repellent but obviously home-grown Teddy Boy and Teddy Girl. It looks as though a new European youth movement has sprung up, whose leader is Tommy Steele, the rock and roll guitar player, who brought about an outburst of musical hysteria in Brussels recently.

It is worth while trying to understand it, for to some of us nothing is more important than to try to fathom the mood of the new young Europe growing up around us whose judgments are going to determine the shape of things for the next half century.

To some extent I know the Teddy boys. I have watched their movement grow. It sprang up a few years ago in such inner suburbs of London as Lambeth, Brixton, the Elephant and Castle, and Battersea, where I have my apartment, and the Pleasure Gardens which were for a year or two a great stamping ground for Teddy boy gangs. I have twice got myself involved with them in the interests of law and order—once to prevent an attack on an old couple, and the second time to stop a sexual assault on a small boy on a bus.

The "Spiv"

HISTORICALLY speaking, as you might say, they followed "the spiv"—also a European type—that gentleman who flourished on the black market: his thin, black pointed shoes, padded shoulders and rakish homburg made him the delight of the postwar cartoonist. In fact, the Teddy boy modelled himself on the spiv. He too was

going to be a "wide boy." The cut of his jib was going to announce it.

They all look a bit odd, but sometimes, where a good carriage goes with a well-made suit, the effect can be dignified. The clothes style does not encourage a masculine ruggedness, but that is no reason to condemn it, for there is an interesting angle to this sartorial originality.

Never before in history has working class youth had the leisure or the means or the will to be original in this sense. The back streets, the council flats, the blocks of old tenements from which most of these boys come produced even just before the war its crop of ragged, barefoot boys and unemployed workmen with their greasy cloth caps and chokers. These were then the inner suburbs of the unemployed and unwanted.

The modern display of expensive suits is the protest of young men with money against that past, which they have never known, and emotionally disown, though they still live in the dismal back streets and probably even in the houses or flats of their parents and grandparents before them.

Past Rejected

These young men are bored with "the old man's" or "granddad's" anecdotes of working-class struggles, with the stale talk of socialism, with the shadow of an ancient poverty which now sounds like an old wives' tale. Their dress is intended to announce that they have rejected all that.

It witnesses to their sense of confidence. They do not feel a depressed class. They feel a different class. Perhaps even a superior class, in the sense that they have considerable scorn for all of us who are not like them and have other standards. They are not conscious of economic oppressions. They are simply against most of the established things in society.

Even so, it is most important not to condemn the whole thing out of hand, for in some aspects the Teddy boy movement is a hopeful one. Its independence is perhaps the sign that a new generation has to make its own way and will not be spoonfed. Perhaps it is also a mark that it has broken with the proletariat, or thinks it has, or at least that it is not so moved by those ideological compulsions which have been so much the mark of the working class in more than a century of struggles with capitalism.

THESSE young men whose tastes in clothes and violence had made them all too well known to the general public, ought not to be condemned

for their sartorial interests at least, and there are aspects of the whole movement which could even be considered praise-worthy.

It was a refreshing change to discover that working class youngsters of both sexes could be innovators of fashions, and perhaps not altogether a bad thing that they no longer felt part of a submerged proletariat.

Acts of Violence

HOWEVER, the aggression and the rock and roll hysteria have to be accounted for. The occasional acts of violence of a minority of Teddy Boys and the general glover of most of them as they walk the streets mark them as young people who feel at odds with society and welcome the occasions which enable them to show it, for if these young men do not belong to the ancient proletariat, or do not think they do, they do not belong anywhere else either.

If the trade unions, the left leagues of youth, the cycling clubs do not win them, neither do the churches and chapels, nor the Boy Scouts, nor the evening institutes. They do not patronize art galleries or public concerts or visit the libraries. They do not do anything at all if they can avoid it, other than enjoy themselves.

They certainly never offer any voluntary labor for anything. In fact, they feel themselves outside society and admit no responsibility for it. They are the reactors, the instinctive rejectors.

Any society is more complicated, more mysterious in its stresses and strains than most sociologists and political theorists are prepared to admit, and I do not know that one can ever exactly account for the form a movement takes.

Nevertheless, I think one can isolate some of the factors which turn Teddy Boys into rejectors of society. One factor is easy money. Not long after he has left school, the Teddy Boy is able to earn something approaching a man's money and this without special skills or abilities.

As he has no family responsibilities and may pay no more than a derisory amount to his mother and father for his keep, he is better off at 17 than he will be for much of his life. His money is all his own, and that is why he can afford more than one good suit and can spend his evenings standing rounds in pubs, or taking girls to dances.

Parents often say: "You're only young once, have a good time while you can." This typical working-class philosophy confirms him in his view of the selfish purposes to which his youth should be dedicated.

All the same, he is not very adventurous with his freedom or his money. When he eats out it is at the cheap but neon-lighted "caff" in the High Street: he does not take holidays abroad or buy a car or even a motor bike: he patronizes only the movie and the dance-band and leg-show.

Unlike some shrewder working class youths who make good money, he does not become a social climber, saving for the future, acquiring a new accent and moving up with determination. He does not really know what to do with his money.

One suspects that the fact that it is easy to come by and just as easy to get rid of, and yields so few permanent satisfactions, is even a source of secret dissatisfaction. He feels cheated somehow and the chief value he sets on money is that one can throw it around and look big: in doing this he finds some reassurance in comparing his lot with the boy of the same class who goes to school.

Without a Penny

AT SEVENTEEN the clever boy may be in the sixth, and earning not a penny: at eighteen looking round for scholarships to take him to university, or else just beginning in a job and quite without a penny to take a girl to a dance or to buy gins all round!

But the working class youth in search of technical skills, who binds himself to a seven-year apprenticeship, as his father did before him, seems just as much a mug, for he will be getting nominal apprenticeship wages of a few dollars or so per week and quite unable to match the money a lad of the same age will earn in an unskilled blind alley occupation.

This odd triumph of full employment policy seems to make the Teddy Boy contemptuous of others rather than pleased with himself. To see why, we must look again at the educational system under which he was brought up.

The great reform act in England was intended to give all children, no matter what their intelligence or prospects, a minimum four-year period of secondary education. Upon the results of an examination, or some other system of grading, at eleven-plus a child goes on either to a grammar school, or to a modern secondary.

In fact, there is no more academic equality than there is equality of intelligence: the modern secondary school takes the rejects of the system, and the Teddy Boys seem to come mostly from those who have discovered that this is how society regards them, and don't give a thank-you for it.

Most of them regard schooling as a waste of time, particularly the last year, between fifteen and sixteen, when they feel themselves men and women and chafe against discipline.

Here I think the educational reformers were overtaken by a development which they could not have anticipated — that children now mature a year or more earlier than they did before the war. At fifteen or sixteen they can have the stature as well as the appetites of men and women.

One can see how an education often totally despised given to those who can consider themselves already men and women, though they lack adult disciplines, leading however to easy money and easy leisure most quickly for those who first escape from it, must produce some scorn for a well-meaning but ineffective society.

However, two other ingredients are present in the mixture which touch off this mood into one of resentment.

National Service

THE first is national service which clouds a youth's horizon with uncertainty—he must lose his job, his money, his girl, and go away from family and neighborhood, and he cannot be certain about "afterwards."

The second ingredient is boredom. National service is on its way out, but the boredom remains—the boredom of contemporary society especially for those who live in the inner suburbs. These boys and girls live where their parents live, in the back streets and housing blocks, just dull when they are not dirty and ugly. From the boredom and malaise of a dreary urban civilization which calls for no worthwhile sacrifices, which makes no acceptable spiritual demands and promises no adventures except unlawful ones, they can escape, or so it appears to them, only by making their own excitements, even if they have to be criminal ones.

They are the more ready to do this because they believe that they have discovered the really good things our civilization offers—sex, drink, money, dancing, the good time. The movie, and to a lesser extent, the press, television and their advertisements have taught them this.

Any denial just stinks of hypocrisy to them: they believe that it pays some people to preach this hypocrisy, but they do not believe that even the preachers believe what they say.

The scorn of the established—and as they see it, hypocritical—culture for the one musical

experience which really excites them—swing, jive, rock and roll—simply confirms them in their view of the stuffy make-believe of our culture.

Hint of Frenzy

ROCK and roll was a demonstration of this mood. Basically there is nothing more to the music than a powerfully hammered rhythm. The nearest thing in my own childhood was a rousing Sousa march. Well, no, perhaps there is a compulsive note in the music—a hint, in fact, of frenzy.

It is surely not an accident that this strident music touched off the most astonishing demonstrations—dancing in the aisles, rolling and fighting in the corridors and the ripping of seats!

Yet it was only in part ungovernable. It was even to some extent calculated—an excuse for a demonstration against things as they are, a longing for an ecstatic experience, even if it had to be forged.

The undisguised barbarism of the music made possible a demonstration of the barbaric values of the young. Of course, it was all a cocking of the snook at society. They thumbed their noses at us. Not for the first time in history.

Pointers for Parsons

By Robert Miller

DEAN Hughes was the speaker at the deanery meeting and his subject was "The Unity, Union and Division of the Church." He explained that the word "division" was not so strange. He thought division argued a state of sin but he had heard ministers speak of "our happy divisions."

Even in our divided state there was a great deal of "unity" among Christians, for all who claimed the name worshiped the same God and served the same Lord and were inspired by the one Spirit. None the less in their daily living "the churches" had little to do one with another. "How many of you," he asked, "work with members of other communions or are on friendly and intimate terms with them?"

He thought that the desire for a United Church was as strong in our own communion as in any, but for all that he did not think the rank and file did much to bring it about. Most of us felt that we held strongly to the Catholic faith, the

Apostolic faith, but he did not think Rome would admit this for a moment. As for the Protestant Churches, they would be inclined to think that we were not Protestant enough. In the popular phrase, we "were next door to the Catholics."

As for the words "unity" and "union" we needed to make up our minds whether we wanted "unity," "unity in diversity," or "union," and it was no easy matter to decide. "Union" in any organic sense was most unlikely at the moment, and to bring it about the impelling activity of the Holy Spirit would be needed. "Unity in diversity" was apt to mean little more than goodwill. Still, it was encouraging to notice the greater friendliness between "the churches" and the progress of the ecumenical movement. What he thought we as individuals might do was to make a greater effort to understand the thought, the feeling of "other communions." We might, for example, read Roman Catholic or Lutheran literature or cultivate the friendly discussion of Church custom and teaching with members of other communions. We were apt to stay all by ourselves and measure everything by our own special attitudes.

Fr. Buffers said he was a regular reader of a Roman Catholic popular paper and he found it most interesting. He also liked the Missal and the devotional books of that great mother of Churches.

Tompkins promptly said his favorite religious paper was the Christian Century but Tompson said it was too liberal for him. He preferred something more conservative, and he did not mean "Roman" by "conservative." Gilbert Simeon thought it would be a fine thing if every priest or minister made a careful and sympathetic study of some Church and a great deal could be done by reading. It would make easier personal contacts. "We are so apt to be either aggressive or defensive," he added. "We are less likely to be either when we understand."

Our own dean agreed. "We are all too touchy," he said. "All too ready to defend what we think is attacked or attack what we feel cannot be defended. To work well together we have to be on our best behavior. If we really want to understand the other fellow we generally find him only too glad to try and explain. And often he ends by better understanding us."

Fr. Timmons agreed. "Generally," he said, "we have too much of an 'unconditional surrender' attitude. It's not so much explicit as it is implicit. It means there will be no meeting of

minds and therefore no chance of either union or unity. But learning by reading should be but a step towards learning by contact. In the spiritual realm it must be person to person."

Talking It Over

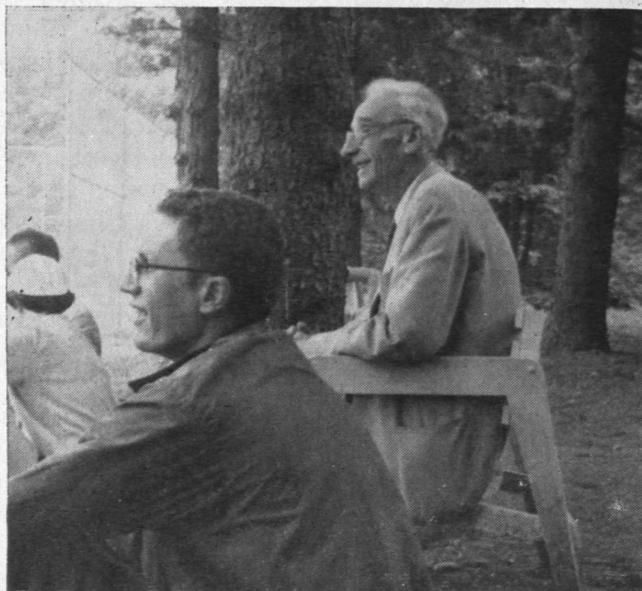
W. B. Spofford, Sr.

TWO CLERGYMEN are leaders of the international protest team against De Gaulle's atomic tests in the Sahara. One is the Rev. Michael Scott of the Church of England. He was the speaker at a ceremony on December 18th at Accra, Ghana, when the team set out a second time to try to reach the desert. Chairman of the meeting, attended by thousands of Ghanaians, was the mayor of Accra who described the team as representing "200-million Africans who don't want to see African soil violated" and added that if French authorities stopped the team (which they did) "the whole world will protest."

The other clergyman is an American — A. J. Muste of the Fellowship of Reconciliation who is in Ghana as coordinator of the protest. I am not sure of Muste's age but my guess is that he is well up in the eighties. Old enough in any case to excuse himself with "I'm a bit old for that sort of thing." But there he is in Africa, battling for peace as he has done all his life.

The picture below is not A. J. presiding at a meeting in Ghana during Christmas week, but shows him watching a tennis match at a meeting of the Episcopal Pacifist Fellowship when it met a couple of summers ago at Seabury House, conference center of the Episcopal Church.

Moral: Keep battling and stay young!



Who Goes To Seminary?

By Franklin Vilas

Graduate VTS June 1959, now assistant Rector, St. Mark's, New Canaan, Conn.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Romans X: 14-15

THREE questions often are asked of a seminarian which reflect the real interest of people in knowing just what goes on behind seminary walls. The first is as to what sort of strange creature would want to enter the ministry: "Who goes to seminary? What is the seminary type?"

That is a good question which I have often asked myself in fear and trembling for I am not overly fond of constantly folded hands and the pious expression. I wondered if I enjoyed life too much to be a minister! And so it was with great joy that I saw this false image fade at Virginia Theological Seminary. There is no simple type. How could there be when the seminarians come from so many varied and diverse backgrounds?

Listen to some of the professions from which students at V.T.S. have come during the past two years: a Tv-Radio announcer; a gas station owner; a Bank manager; a State Department research analyst; an architect; the vice-president of a coal company; an advertising agent; a hotel owner; an English professor; a Public Information officer with the Atomic Energy Commission; a jazz



Students gathering at Virginia Theological Seminary

drummer and ladies' sweater salesman; a forestry expert; and a bowling alley manager. This is just a partial list. Forty out of sixty members of one class had seen active service in the armed services.

Further, some 113 of the 183 V.T.S. seminarians last year are married. Many have children and some, large families. It doesn't seem likely that in a period of three years these men could become of the "other-worldly" type. So the answer to "What type goes to the seminary?" is "the people type." I include myself in this category. The persons who followed Jesus and became apostles were not a special kind. They were ordinary men from everyday professions. They were fishermen, tax collectors and laborers. So, with the seminarian, the only difference, perhaps, between him and the members of a congregation, is that he has given up a good paying job, or the prospect of one, to return to three extra, sometimes harrowing, years of schooling.

This leads directly to the second question often asked. Why? Why do these men go into the ministry? Often this is asked with an expectant and almost reverent awe as if the inquirer hopes to hear about a

voice from heaven which has shaken us into an awareness of our vocation. The answer often is disappointing, at first glance, because God is not as fond of the dramatic approach as we might like Him to be. As the backgrounds of seminarians are varied so are their reasons and motivations for coming to the seminary.

The Call

Some, indeed, have had shattering religious experiences but they are few. My own experience is rather typical. My call came first as a recurrent notion in the back of my mind—rejected at first because of a stigma I attached to "religious characters." I had a faith of sorts but in college, where all standards are questioned, I

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.
Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy \$2 for ten
THE WITNESS
TUNKHANNOCK PENNSYLVANIA

found even that going. A series of personal crises, in which I had to face the basic issues of life, forced me to my knees. I prayed what might not even be considered a prayer, "O Lord, I do not know if you are there but if you are, help me!"

From then on, through people and events, I regained a faith which led me on to the ministry as a vocation. Many have had a similar experience and found their calling in countless events that seemed to speak of a mighty power beyond them. Some speak of it as a "gnawing sense of destiny, suppressed for years until it no longer can be denied."

Yet, in spite of all the differences, there is a certain likeness in the men who come to the seminary. It takes its roots in their rudimentary commitment to the Lord Christ, in a desire to be His man, both in life and service. This is not something reserved for the ministry but the mark of all who would call themselves Christian. The only real difference between the seminarian and any Christian layman is preparing for a specialized type of Christian service. The seminary is the training school where the process is begun.

Wrestling Out Faith

This leads to the third question which is about the process itself. What does the student do at the seminary and, more realistically, what does the seminary try to do for you? First, let it be said, of Virginia, it is not trying to turn out another type. The men who enter it are individuals. It is hoped they will leave as such, each with his own particular potentialities developed as much as possible. I have found that the

seminary has respected me as a person. It has done a fine job in presenting me with the body of the Christian faith but it has left final decisions up to me. Never once was I told, "This is what you must believe." Rather I was reminded that I am a sinner called by God and then I was given the materials with which I must wrestle out the faith for myself.

The task is put before us in our theological education of learning what is offered in two areas—the revelation of God and the needs of man. We are challenged to grasp in our own life a faith which brings them together and then to face the struggle of passing it on so that others may grasp it for themselves. So we are trained to become instruments of the Holy Spirit in the ongoing Christian enterprise.

The River

Some of you may have heard a sermon by Dr. Kenneth Heim in which he spoke of the tremendous work all the American parishes of the Church are doing. He spoke of the river

that begins at the altar, where the Word is read and the Sacraments offered. It sweeps through the church and out of the church door into the world for it is a river so strong that no isolated place can hold it.

We who are preparing for the work of the ministry are a part of that river. We are no special breed of people. We grew up in churches, attended Church School and sang in choirs. We attended Youth groups, were encouraged by rectors and vicars and vestries — and still are sustained and aided by parish congregations.

Though we may be weak and foolish and though the parishes may have shortcomings, yet the Spirit of the Lord God is in His Church. By His mighty power that great river—the on-going life of the Church—rushes forward.

We are extensions of you. Our ministry is your ministry. We are not isolated individuals but fellow-members with you in the life that is ours in Christ. We rejoice in the prospect of enlarging God's ministry—and yours—to the world.

THEOLOGICAL EDUCATION SUNDAY, JANUARY 24, 1960

January twenty-fourth is an important day this year for our Church. On that Sunday we shall emphasize the responsibility we all have for our Theological Seminaries. They must have our continued interest and support if the Church is to have an educated and well-trained clergy. This does depend to a large degree on us.

Last year over five thousand congregations observed THEOLOGICAL EDUCATION SUNDAY and contributed to the support of the seminaries. This is most gratifying, but it is my hope that every parish and mission throughout the Church will observe this day.

I ask your prayers and support for the strengthening of our seminaries.

Archbishop Michael J. Tolton
Presiding Bishop

PEOPLE

CLERGY CHANGES:

PAUL G. LINAWEAVER, marine chaplain, becomes rector of the Holy Communion, Charleston, S.C. on his retirement from the armed services.

HERBERT C. GRAVELY, formerly in charge of churches at Grifton and Ayden, N.C., is now rector of Trinity, Myrtle Beach, S.C.

ROBERT GARDINER, formerly of Honolulu, is now the rector of St. Stephen's, Boston, Mass.

ARTHUR RICHARDSON, formerly headmaster of Brent School, Philippines, is now rector of Christ Church, Harwick Port, Mass.

THOMAS H. LEHMAN, formerly rector at Martha's Vineyard, Mass., is now rector of Grace Church, Newton, Mass.

DOUGLAS S. PITTS, formerly rector at Waseca, Janesville and Waterville, Minn., is now rector of St. Matthew's, St. Paul, Minn.

RUSSELL G. GREEN, formerly curate at Trinity, Indianapolis, Ind., is now rector of St. Bartholomew's, Bemidji, Minn.

ALLAN R. CLARK, formerly vicar of St. Columba's, White Earth, Minn., is now rector of the Ascension, St. Paul, Minn.

ROBERT E. BLACK, formerly rector of St. Matthew's, Warson Woods, Mo., is now rector of the Good Shepherd, Houlton, Maine.

LEO W. DYSON, formerly in charge of Indian work in Western New York, is now rector of St. Paul's, Montour Falls, N.Y.

KENNETH L. SEITZ, formerly rector of Christ Church, Lockport, N.Y., is now rector of St. Luke's, Shelbyville, Ind.

GEORGE F. O'PRAY, formerly rector of St. Luke's, Jamestown, N.Y., is now in charge of Indian work in the diocese of Western New York.

BURTIS M. DOUGHERTY, formerly rector of St. Thomas, Buffalo, N.Y.,

is now full time assistant to Bishop Scaife of Western New York.

ROBERT B. MACDONALD, formerly rector of St. Matthew's, Buffalo, N.Y., is now rector of St. Simeon's, Philadelphia.

JAMES C. CROSSON, formerly rector of St. Paul's, Oakland, Cal., is now rector of Christ Church, North Brookfield, Mass.

ORDINATIONS:

GEORGE H. CAVE JR. was ordained priest on Dec. 21 by Bishop Louttit at Our Saviour, Okeechobee, Fla., where he is vicar.

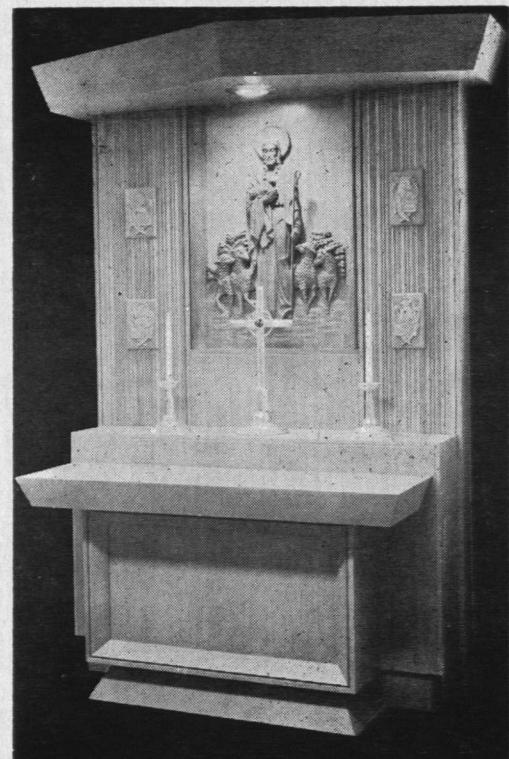
LEROY D. SOPER JR. was ordained priest on Dec. 24 by Bishop Louttit at St. Mary's, Pine Castle, Fla., where he is vicar.

CHARLES H. HAY was ordained priest on Dec. 28 by Bishop Louttit at St. Paul's, Winter Haven, Fla., where he is curate.

EDWARD H. TICKNER was ordained priest on Dec. 28 by Bishop Louttit at St. Andrew's, Lake Worth, Fla., where he is curate.

NICHOLAS B. PHELPS was ordained priest by Bishop Hatch, acting for the Bishop of Pa., on

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BLUEFIELD, VIRGINIA

Dec. 21 at St. John's, Williamstown, Mass., where he is assistant.

PAUL L. BERG, in charge of churches at Appleton and Benson, Minn., was ordained priest on Dec. 21 at St. Luke's, Willmar, Minn., by Bishop Kellogg. Ordained priests at the same service: ROBERT D. FENWICK, Montevideo; KELSEY C. BATCHELDER, Hutchinson and Olivia; G. THOMAS FRIEDKIN, Willmar; ROBERT D. HUDSON, Birch Coulee and Granite Falls.

RICHARD F. GREIN, in charge at Elk River, Hassan and Becker, was ordained priest on Dec. 21 at Gethsemane, Minneapolis, by Bishop McNairy. Ordained priests at the same service: ELMER T. HENRY, New Yope; CONRAD A. NORDQUIST JR., Warroad; EDWARD L. SHEPPARD, Chatfield and Rushford; HUGH P. TURTON, Hoyt Lakes; KENNETH S. UMBECKER, Hallock and St. Vincent; ROLLIN B. NORRIS assistant at St. Luke's, Minneapolis. WALLACE E. GEARS was ordained perpetual deacon at the same service.

JACK R. HUNTLEY was ordained priest by Bishop Burroughs on Dec. 17 at St. Paul's, Bellevue, Ohio. Also ordained priests by Bishop Burroughs: JOHN W. SIMONS on Dec. 18 at St. Philip's, Cleveland; JEFFERY M. RICHARDS on Dec. 19 at Our Saviour, Akron; W. NEIL ROLLER on Dec. 20 at St. Andrew's, Elyria; EUGENE E. SMERCINA on Dec. 21 at Grace Church, Mansfield.

JAMES W. WATKINS was ordained priest on Dec. 16 by Bishop Craine at the Presbyterian Church, Rushville, Ind., loaned for the occasion to St. Matthias, Rushville, where the ordinand is vicar. Also ordained priests by Bishop Craine: RAYMOND S. WOOD JR., on Dec. 18 at St. Paul's, Columbus, Ind. where he is curate; RICHARD W. DANIELS on Dec. 19 at St. Paul's, Indianapolis where he is curate.

LANE W. BARTON JR. was ordained priest by Bishop Barton on Dec. 19 at Trinity, Bend, Ore., and will continue vicar of St. Barnabas, San Francisco, Cal. Ordained priest at the same service was HAL HARGREAVES, vicar of St. Luke's, Lakeview, Ore.

HUGH A. WHITESELL was ordained perpetual deacon by Bishop Blanchard on Dec. 11 at St. Paul's, Dayton, Ohio.

BOOKS...

Kenneth R. Forbes
Book Editor

Friendship With God by Eric G. Jay. Morehouse-Barlow. \$1.25
I Want To Live by J. N. Thompson. Morehouse-Barlow. \$1.50

These two books, first published in England, inexpensive and written in simple and vivid language, are admirable for inquirers into the meaning of Christian faith and sacramental life. *Friendship With God* is based on the addresses in a teaching mission and can well be used as a manual and practical pattern for young missionaries looking forward to preparation for their first teaching mission. Both of the books can be helpful to clergy of any age who take their vocation of preaching seriously and humbly.

Thanks Be To God by Robert N. Rodenmayer. Harpers. \$2.50

This collection of meditations by Professor Rodenmayer is distinctly better than most such books, of which there are many. Its merit is chiefly for two characteristics: It challenges the reader to use his brains — and such scholarship as he may have — as well as his emotions; and it focuses each meditation on one important virtue—thanksgiving. The text of the whole is the General Thanksgiving in the daily offices of the Prayer Book. Consequently this can be a very fruitful book.

The Master's Men by William Barklay. Abingdon. \$2.00

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A Faith To Live By by Stuart LeRoy Anderson. Oxford. \$2.75

A Congregationalist minister acting as professor of pastoral ministry of the Pacific School of Religion, has written this interesting series of meditations on the parables of our Lord and on some of the materials in the Apocrypha. They are suggestive for any reader's devotional life and may be of practical value for preachers in sermon preparations. Halford Luccock, a discriminating critic, describes them as "clear, succinct, pointed, embodying a deep religious spirit, and written with precision and grace."

The Word Was God by Guenter Rutenborn. Thomas Nelson. \$5.00

Here is a Protestant pastor in East Germany with great dramatic gifts, one of whose plays is expected to open here on Broadway, who is also a Biblical scholar with a passion for making Holy Scripture known to the rank and file of lay people. In this book of 200-odd pages, he conducts the reader through every book in the Bible, giving the gist of Biblical

scholarship on each book in simple language. It should be valuable as a reference book on Hebrew history and textual and form criticism.

CONNECTICUT HAS NEW HOMES

★ Bishop Gray of Connecticut has announced the gift of a second two-apartment home for retired Episcopal clergymen and their wives to be erected on the grounds of the Ridge Road Church Home of Hartford. The home is given in memory of the Rev. Stephen Henry Granberry and Mrs. Granberry by their daughter, Mrs. Edgar F. Waterman of Hartford.

The Rev. Mr. Granberry was a confederate army veteran prior to entering the ministry. After his ordination he became assistant at Trinity Church, New Orleans, Louisiana, and

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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

the last thirty-one years of his ministry were spent in Newark, New Jersey. In 1892 he married Helen Woodward at Trinity Church, Hartford, and upon his retirement they moved to Hartford to live and he occasionally took services at Trinity Church.

The new home will be built on the grounds in Wethersfield where the first of the series of such clergy homes has already been built. Mrs. Waterman has indicated her intention of providing eventually for four more homes, all to be designated as the Granberry Memorial Homes.

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-BACKFIRE-

Cyril B. Upham

Layman of Minneapolis

All I know about Willard Uphaus is what I read in *The Witness* for December 31. But I am puzzled.

What would be "false" witness about the legally required list? What is meant by "exposed for the sake of exposure"? Why would the reputation and livelihood of those on the list be in jeopardy? Has that happened to any of the speakers, whose names were given?

Just why would "obeying man" in this case be "disobeying God"? What "Christian conviction" made him see fit to defy the law? What does the ninth commandment have to do with giving a true list of people at a meeting? What denial was there of the right of citizens "to peacefully assemble"? What was the "divine imperative" to break the law of man? Why would one hesitate to proudly admit attendance at a meeting to support the welfare of the nation, state and peace of the world?

It is quite possible that a statement could be made which would answer these questions and justify Mr. Hughes' protest. But his statement does not come within a country mile of doing so.

Please explain to your readers just why it was "against conscience to give the names." If it is true that the reputation and livelihood of the guests would be thereby placed in

jeopardy, there must have been something wrong with the camp. Is this logic? It seems so to me.

Editor's Note: We have sent to Mr. Upham three pieces: *A Matter of Conscience* which is the statement made by Uphaus at the trial in 1956; the dissenting opinion of four justices of the Supreme Court; the brief as *Amicus Curiae* filed with the Supreme Court by the Religious Freedom Committee.

Any readers who desire copies may receive them by writing the Religious Freedom Committee, 118 East 28th Street, New York 16, N. Y.

R. S. Crowthers

Layman of New York

Your number of December 24, which I take it was a Christmas issue, was a most interesting one. The account of the Holy Thorn of Glastonbury was excellent, as was also the article giving the theological meaning of the Nativity. All of the recent stories by Hugh McCandless have combined a touch of sad reality with delightful humor.

I am not quite sure of what I think of the verses by the two chaplains; Wiesbauer and Spofford. There is no doubt about them being clever. Whether they are quite Christian is

something else again. They sounded a lot like the verse I read in the papers occasionally turned out by the so-called Beatniks of Greenwich Village. But probably I am just old-fashioned.

C. C. Wilkinson

Layman of Houston, Texas

With all this business about war, bombs, fallout about which so much of your Dec. 31 number was concerned, I thought you and your readers might be interested in this bit of news. It was dated-lined San Francisco, and was released by the Associated Press:

James A. Rork, Arizona employment service director, suggests Indian smoke signals as the answer should nuclear attack wipe out all modern communications. Rork told an emergency manpower conference of western defense officials: "In Arizona we use smoke signals to reach Hopi Indian firefighters in an emergency. We burn old automobile tires to make good black smoke."

I read this in the Jan. 4 issue of the National Guardian under the heading, "How Crazy Can You Get Dept."

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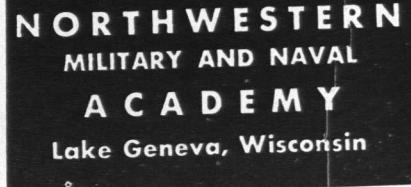
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