

# The **WITNESS**

OCTOBER 27, 1960

10¢



## GOING OVER THE AGENDA

**P**RESIDING Bishop Arthur Lichtenberger and Secretary Rankin Barnes before the opening of the meeting of the National Council

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## MEETING OF THE NATIONAL COUNCIL

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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  
sermon, 4.

Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

### THE HEAVENLY REST, NEW YORK

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Sermon 11:00 a.m.

Wednesdays: Holy Communion  
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Thursdays: Holy Communion and  
Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.

Holy Days: Holy Communion 7:30  
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4 p.m. Evensong. Special Music

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### CHURCH OF THE HOLY TRINITY

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NEW YORK CITY

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Evening Prayer, 5.

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For Christ and His Church

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## SERVICES

In Leading Churches

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Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.:

Services of Spiritual Healing, Thurs.,  
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Sacrament of Forgiveness — Saturday  
11:30 to 1 P.M.

## SERVICES

In Leading Churches

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service.) 11 a.m. Church School and  
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Holy Communion.

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The Rev. Joseph Tatnall  
The Rev. Walter J. Marshfield

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11:00 a.m. Service and Sermon.

Holy Days: Holy Communion, 12:15  
p.m.

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23 Avenue, George V

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Boulevard Raspail

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The Rev. Jack E. Schweizer,

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Sundays, 8, 9:30, 11 a.m.

### ST. JOHN'S CHURCH

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The Rev. Donald W. Mayberry, Rector

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Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

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

## Story of the Week

### General Convention Will Consider World-Wide Expansion Plan

★ A proposal to establish a permanent advisory council to think ahead for the Church in the area of overseas missions will be presented to the General Convention next September, after further study in intervening National Council meetings. The first report on the proposal was made at the meeting of the National Council, held Oct. 11-13 at Seabury House, Greenwich, Conn., by Bishop Walter H. Gray of Connecticut.

Result of a two-year study by the committee of conference on overseas missions, headed by Bishop Gray, the proposal grows out of a request made by the Church's 1958 General Convention for recommendations "leading this Church into greater understanding, support and service in its world-wide mission." The General Convention called for a recasting of traditional policies and methods, recognized "a new era of enlarged responsibilities."

"The strengthening of missionary work is now the most urgent task facing the Episcopal Church," said Bishop Gray in telling the National Council that his committee had tried to lay the groundwork for continuing, constructive thinking for the years ahead.

The suggested permanent commission would recommend measures of policy, cooperating closely with other branches of the Anglican Communion but acting independently of the administrative organization of the

National Council. It would have no administrative authority.

"As things now stand, the world is moving faster than the Episcopal Church. We cannot slow down the world, even if we would; but we can and must speed up the Church," the report concludes.

Blunt facts were given to explain this conclusion: Less than one-third of the world's estimated total population was Christian in 1958. Of 30,000 American missionaries overseas, only 237 (less than one per cent) were sent by the Episcopal Church. Episcopalians give only \$1.20 per member for foreign missions, although American Christians on the average give \$2.45. It takes 8,333 Episcopalians at home to support one missionary overseas, because the average cost of maintaining him is \$10,000 per year, compared to \$2,500 for a Southern Baptist missionary or \$1,500 for a Jesuit. (Proportionate cost lowers, of course, as the overall establishment for mission enterprise expands.) Other Anglican missionary work has reached many more people — after 110 years of effort in Africa, the American Episcopal Church has only 8,087 members, while in the same period the Church of England membership there has grown to 2,855,400 members. In all its overseas areas of responsibility, the American Episcopal Church has only 256,000 baptized members.

Implying that the Episcopal Church is not doing its fair share in the task laid by our Lord upon all Christians to "teach all nations," the report asks why not and calls for giant-stride measures, in the words from Christopher Fry's drama, "A Sleep of Prisoners":

"Thank God our time is now when wrong

Comes up to face us everywhere,

Never to leave us till we take  
The longest stride of soul  
men ever took."

Need for more Church unity abroad, for home clergy better-informed on missions and for better-trained missionaries and traveling laymen, for more autonomous national Churches is emphasized in the report. Stress is laid on the canonical fact that all Church members are commissioned as missionaries.

Specifically, the report recommends:

- Establishment of the permanent advisory council, appointed by the Presiding Bishop and advisory to him and thus to General Convention and National Council, with an independent full-time executive, adequate staff and budget.

- Legislation permitting full participation and cooperation with present and new Anglican provinces, encouragement of autonomy in existing missionary districts (to be called dioceses henceforth), and working relations with present and future united Churches.

- Thorough studies of Spanish-speaking areas (in South America, Africa and the Pacific) for future overseas work.

- Episcopal work begun in a new country to be by a bishop and team, working with other Anglican Churches and planning toward an autonomous united Church in the area.

- Possible incorporation of the missionary district of Liberia in the Church of England's Province of West Africa.

- Formation of an autonomous Church or Churches in the Pacific region.

- Work among the Chinese Dispersion in Southeast Asia, and planning for eventual resumption of work in mainland China.

- Strengthening overseas department administration by:

- Further developing recruitment and personnel, logistics, and Pan-Anglican relations functions.

- Providing regional secretaries for overseas fields, especially for Latin America.

- Assigning an overseas department officer to supervise the education of prospective missionaries.

- Assigning a department officer to supervise in-service training of missionaries already appointed.

- Appointing an officer to advise seminaries and schools preparing nationals of other countries for ordination.

- Assigning a liaison officer between departments and agencies at home and in mission fields.

- Assigning an officer for overseas work involving other communions and inter-Church agencies.

- Expanding functions of officer directing missionary education of clergy and people at home, with revision and realistic up-dating of published materials on the mission fields.

- Promoting international awareness and cooperation in the American educational system.

- Promoting members'

understanding of international problems and the mission of the Church, by prayer and by personalizing missions through: parish or diocesan adoption of missions and missionaries; internships and field visits; liaison between mission field and theological seminaries; correspondence between young people; annual missionary emphasis month; expanded publicity; special projects; laymen's group consultations.

- Planning for all Episcopalians who go abroad to help in propagating the Gospel by: formally commissioning them as missionaries, preparing them at briefing centers and receiving reports on their return; helping local clergy to prepare parishioners for overseas visits; helping wives of Americans working overseas to adjust to life abroad; producing literature for these purposes.

- Strengthening education of all clergy as to the Church's mission, by: informing them more fully via theological seminaries' curricula; recruiting clergy with parochial experience, as well as seminary students; limited term overseas appointments for men in the domestic field; enabling other clergy to visit mission fields; enabling overseas missionaries on furlough to serve on large parish staffs; preparing qualified theological students for ordination via a year spent overseas.

- Strengthening training of overseas missionaries by: seminary courses for overseas training; university overseas training programs given jointly with other communions; internships and elsewhere for American appointees; a definite training program for new appointees, including bishops and field missionaries; preparing overseas workers to adjust to personal problems of life abroad.

- Developing a strong worldwide program for overseas theological seminaries, with production of Christian literature in languages other than English.

The proposal is to be discussed at the December meeting of the Council which will meet in Los Angeles and at all subsequent meetings prior to General Convention.

The proposal about theological seminaries by Bishop Warnecke, whose address to the Council is on page ten this week, was put on the agenda for the December meeting.

It was announced that no campaign for funds for the new Council building is to be made. Instead the Presiding Bishop will appoint a committee to receive gifts and memorials for the construction.

Other business was largely routine, with anything newsworthy put over until next week.

## **BISHOP STOPFORD ON TOUR**

★ Bishop Robert W. Stopford of Peterborough, England, is on a seven-week, coast to coast tour of the U.S. under National Council auspices. He is leading four clergy conferences, speaking on education for Christian living. He is also filling many preaching and speaking engagements and will conduct a quiet day when the House of Bishops meets in Dallas next month.

## **GREENE CHAPLAIN AT RHODE ISLAND**

★ The Rev. Everett H. Greene, formerly rector of Zion Church, Avon, N. Y., is the new chaplain to Episcopal students at the University of Rhode Island.

## **TERWILLIGER TAKES LOS ANGELES POST**

★ The Rev. Robert E. Terwilliger, rector of St. Paul's, Poughkeepsie, N.Y., has accepted the rectorship of St. James, Los Angeles.

# Politics Really Gets Into Life Of Church in Saint Louis

★ The associate rector of the Church of St. Michael and St. George, University City, St. Louis, is the Rev. David S. Gray. He is a member of the local chapter of Americans for Democratic Action. A meeting of the organization was held in his home, attended by about fifty people, including officers of the local chapter of the National Association for the Advancement of Colored People.

Neighbors are said to have "peeked in the windows" and saw the sale of beer going on. They also saw Negroes. They complained to councilman. The councilman sent the police. The police said they found a table with a sign "beer 35 cents, soda 15 cents." So Gray was arrested on a charge of selling beer without a license.

Among those attending the meeting was Thomas F. Eagleton, St. Louis circuit attorney, now a candidate for the office of attorney general of the state. He was one of four panelists invited to discuss "The Role of the Liberal Voter in the 1960 Election." In a letter to the St. Louis Post-Dispatch he said:

"During the course of the evening, it was announced that if anyone desired a bottle of beer it was available. However, the sponsoring group (Americans for Democratic Action) did not wish to assume the payment for the beer and asked those who consumed same to contribute for the cost.

"In the past few years I have attended similar gathering (with a similar handling of beer) at private homes, private clubs, service clubs, etc. Only two things differentiate those meetings from the one which took place at Rev. Gray's home:

"1. The meeting at Rev. Gray's home was more urbane

and temperate than any of the others.

"2. The meeting at Rev. Gray's was attended by some Negroes.

"Despite all the pious denials from men of seeming good will, the truth remains that what offended the people of Westmoreland was not the consumption of beer but the presence of Negroes in their midst."

The rector of the parish which Mr. Gray serves, the Rev. J. Francis Sant, in a statement said:

"We believe no illegal sale of liquor was made in this case. The Rev. Mr. Gray received none of the money. We have been told that this method of defraying such cost of refreshments is common practice among many civic groups and organizations. The vestry, and I, are distressed that the arrest was made on this ridiculous charge.

"We are also distressed by the insinuating and false rumors that have been spread about the Rev. Mr. Gray in this affair.

"No attempt was made by the vestry or me to dictate the personal guests that the Rev. Mr. Gray might have in his home.

"I sincerely hope that all our parishioners will view this affair with a Christian spirit. We ask that all our parishioners continue to work together in a Christian spirit of tolerance and humility for the good of our parish."

"I am also of the considered opinion," the Rev. Dr. Sant said, "that the Rev. Mr. Gray and his teaching staff are doing an excellent job with the church school and that the school is organized and equipped to offer the Christian education to your children which it is so essential that they receive."

Editorially the Post-Dispatch said that some of Mr. Gray's neighbors should receive "some sort of recognition for creating a public spectacle which, if not edifying, is at least incredible. They complained of a serious discussion meeting at the minister's home, apparently because a few Negroes were in attendance, and made the ridiculous charge that liquor was being sold without a license."

Bishop Cadigan, in the diocesan monthly, paid a tribute to Mr. and Mrs. Gray as "intelligent, sensitive, concerned and dedicated persons" and expressed the opinion that the whole affair was due to "racial tension."

There were also statements by other Episcopal clergy. The Rev. S. T. Carmichael, head of the diocesan conference center, said; "I have the same sort of sick feeling in the pit of my stomach which I used to have during the height of the recent and un lamented McCarthy era. I see racism of the most evil sort and political conniving of the most sinister form at the heart of the events."

The Rev. James H. Clark, rector of the Ascension, declared that the attack "is really because David allowed Negroes into his home" and he went on to say, "whether or not I agree with David in matters of politics, theology or baseball is not the point — he has what I would see as a duty to witness to an unsegregated Gospel—and —he deserves the support of every other Christian when this right and responsibility is challenged by prejudiced minds."

The Rev. W. W. S. Hohen-schild, rector of the Holy Communion, who was a member of the board of freeholders that drafted the charter of University City, said that if a councilman had participated in the arrest of Gray he is guilty of a violation of the city charter.

# Milwaukee Civil Court Judges Promoting Church Weddings

★ Milwaukee county's civil court judges, who feel that a courtroom is not an appropriate setting for a marriage ceremony, are urging couples who apply for civil marriages to exchange their nuptial vows in church instead.

Within recent weeks, Judge Leander J. Foley, Jr., calendar judge of the civil court, has helped arrange church weddings for eleven couples who first asked him to marry them. He said that he and his judicial colleagues had adopted the policy in the spirit of Wisconsin's new family code, which bars justices of the peace from performing marriages.

The code allows civil marriages to be performed by courts of record, but the six civil judges feel that their chambers "lack the beauty and dignity that prevails in a church."

"Couples are impressed with a greater meaning of marriage when they are united through the solemnity of a church wedding," Judge Foley said. "We stress to them that marriage isn't just an afternoon affair but a contract of lasting beauty if evaluated in a proper light."

The jurist said that when he asked several couples why they didn't plan a church wedding, they replied, "We can't afford it; we have no money."

"In each case I contacted their respective clergymen, who advised me to send the couples right over," he said. "The clergymen told me that the couples didn't need any money to have their marriage blessed by the church."

A recent survey of Milwaukee area pastors by a newspaper

disclosed that most clergymen do not accept fees for performing marriage ceremonies, or that they take money as voluntary gifts for church purposes.

Judge Foley said it was "surprising to the couples how helpful their clergymen were in arranging for the free marriage ceremony and providing marriage counseling and pamphlets without cost."

A number of couples referred to their churches have joined their clergymen in thanking the jurists "for going out of the way to help us solemnize the marriage in church," the judge reported.

Since justices of the peace cannot perform marriages, civil judges have been besieged with requests to marry couples. That is what prompted the new policy.

The success of the policy adopted by the judges was indicated by the fact that Judge Foley performed only two marriages on a recent Saturday compared to as many as seventeen before the adoption of the policy two months ago.

## HITS COMPLACENCY TOWARD TENSIONS

★ Jon L. Regier of New York, executive secretary of the National Council of Churches' division of home missions, scored what he called the "complacency, vagueness and ideallessness" of the average American Church in the face of national and world tensions.

"In our confusion it seems easier to give in to the forces about us than to be moving forces ourselves," he told more than 500 clergy and lay delegates to a conference on the Christian world mission.

Most church people, declared Regier, do not comprehend the significance of the economic, ethnic and social changes which have occurred in this country since 1950. A contributing factor to Americans' sense of insecurity, he pointed out, is their mobility.

In spite of growing church rolls, spurred by members' need for "togetherness," he said, "the church seems to find it more difficult to speak to the people with clarity and penetration."

Speaking on "Heritage and horizons in home missions," Regier observed that "as an institution the Church is still molded by society rather than molding society."

He urged Churches to be a mission instead of just supporting mission projects, and called on denominational mission boards to reappraise "their image of themselves as self-perpetuating institutions."

The home missions executive also recommended "Christian cells" in the marketplace, the slum, the fields and factories.

Regier cited the growing Spanish-speaking population and the "grey zones" of the rural-urban fringe as among areas where the Church must speak in clearer tones to be understood.

Criticizing the "built-in materialism" in American churches, which he labeled "our chrome-plated, gadget-filled Gardens of Eden," he said: "Let us not make our churches so sound-proofed that we cannot hear the cries of the lonely, the hungry and those discriminated against."

He charged that the church which runs away from the influx of "undesirables" creates the slum and that the slum represents "an attitude of materialistic man."

"As our churches go, so goes the nation," he said.

# TAKING A HARD LOOK AT THE CHURCH

SUPPOSE EVERY PRACTISING CHRISTIAN MADE IT HIS BUSINESS TO KNOW ENOUGH ABOUT THE CHURCH TO CORRECT THE FOOLISH REMARKS SOMETIMES MADE ABOUT ITS ACTIVITIES BY FRIENDS AND ACQUAINTANCES. SECOND OF A SERIES OF FOUR ARTICLES

By Valerie Pitt

*Of The Church of England*

A COLLEAGUE of mine is a natural magpie. He collects anything and everything, and since he finds religion irresistibly odd of course he collects tracts. Some of these are literary curiosities—like the broadsheet from the American midwest which describes the topography of hell in lurid detail and is printed in bright red. But most of them are only too familiar, they are the kind of thing which is thrust into the letter-box in the early evening, or into the hand at street corners. My colleague treats them as a joke against religion, but he has a highly developed sense of humor — most people would find them too drab to be funny.

I had such a tract shoved at me last Sunday evening, at a place where three roads meet. On one corner, a solitary man was talking earnestly and hoarsely into a microphone, on the others a flying squad of schoolboys made raids with the tracts on the passers by. The public's behaviour was instructive . . . some people shrugged by the boys, some took the offered paper in an embarrassed, hurried manner, and threw it away unopened ten yards further down the street, a few glanced at it, none read it. No one stopped to listen to the preacher. No one ever does. The biggest audience such shivering and valiant gossellers can expect is the odd child, fascinated by the preacher, and a couple of loafing youngsters watching the fun from a safe distance. The ordinary public treats street corner meetings as normal landmarks . . . to be ignored unless they

are accompanied by a band which disturbs the Sunday afternoon kip.

Tracts and street corner meetings are parts of the traditional machinery of evangelism and we are abandoning them for other methods. But public indifference still dogs us. At five to ten in the morning the radio which plays non-stop at the hairdresser's is hastily switched from the Light Program to the Home Service — to avoid the B.B.C.'s A Story, a Hymn, and a Prayer, and hastily switched back again at 10.15 to escape the Daily Service.

## Switched Off

LIFT up Your Hearts is luckier, coming just before the weather report it gets "turned on for the time." But I have yet to meet or to hear of a non-Christian family who deliberately and of their own choice turned on any evangelistic program. They may be excellent, but a large percentage of the public does not listen to them. The street preacher is passed by, the radio is switched off, the tracts are torn up. A great deal of time, money and energy is put into a religious propaganda which is neither accepted nor attacked. It is ignored.

Certainly some preachers are successful, some organizations issue lively pamphlets, but these things do not alter the general picture. And the picture presents an urgent question. Why will the public not listen to our presentation of the gospel? One group of us blames the public . . . Its not listening is "sinful blindness of heart." Others suggest that it is all our fault. We do

not use the language of the present moment — we must find a contemporary idiom for old truths.

There is something in this. A common type of tract uses a framework devised for propaganda by Miss Hannah More in the Napoleonic wars. She tells an edifying story of some family, or person, and tacks a message of religion on to it. The classic Victorian tract *Jessica's First Prayer*, in which, readers will remember, the slum child's innocent response to the faith converts the worldly verger, is made according to this model. So, ironically, is the B.B.C.'s *A Story, a Hymn, and a Prayer*, though here as in most modern tracts the tale is usually a true story, an incident in the mission field, or in the life of a famous preacher.

It is fantastic that a method devised to teach illiterate quarrymen to read, without, at the same time exposing them to the temptations of Tom Paine and William Cobbett, should still be used to enlighten the ill-educated, but highly sophisticated masses of the twentieth century. The mere corniness of the things is a psychological error, and it helps to reinforce the image of the Church, as a spinsterish do-gooder, dull, and living in a narrow-minded past.

Yet there is danger in the contemporary idiom used simply because it is contemporary. We can put the Church into jeans if we like, and teach her the latest dance steps, but the pace of the fashion is so fast that she cannot but be two crazes behind in her dress, and two years behind in her slang, still a wallflower ignored in the general crush. Running with the crowd will not make us stand out from it. Besides, just as there is a pastoral work to be done outside the working class, so there are souls to be saved outside the teen-age group.

### T-Shirt Bishop

FOR our problems are not to be solved by thinking in clichés. They run much too deep. There is one way of collecting a crowd at an open air meeting. That is to start an argument. I remember such an argument with a Jehovah's Witness which drew a large and interested audience. One of them, a bus driver, put this poser . . . "Church of England," he said, "They christens, Roman Catholics, they baptise, Salvation Army waves a flag over you. Which is right, Miss?"

As I opened my mouth to reply, he withdrew, enormously pleased with himself, into his bus and drove away. The stock answer to this would be, "Ah, the terrible disunity of the Church!"

But while no doubt disunity is a grave scandal, it was not disunity that was bothering the busman. He spoke with the triumphant and unsailable ignorance of those who know all the answers and, in his view, he had scored. That man was an object lesson in more ways than one. Not least because, like him, the public will not listen to our Gospel. It knows all the answers. To use its own terms, it has "had" Christianity, and does not need to listen any more to its reiterated tale. Not even if it is set to music and sung by a pop singer, or preached in a coffee bar by an Archbishop in an American T-shirt with "I love the Lord" printed across the front.

### Shared Assumptions

THE curious thing is that Christian propagandists share the assumptions of unbelievers. All their preaching presupposes that the public is familiar with Christian truth, and that it only needs to be reminded of it to return sorrowing to the fold. Our evangelism is directed to the lapsed and the sinner, not the ignorant and the unbeliever. The street corner preacher begs his friends to look at the Cross and think what Christ did for you without reflecting that moral responsibility and the relationship with God are ideas quite foreign to them. The television group leader, like the Scripture mistress with the sixth form, thinks that discussion is so much better than instruction, no matter how ill-informed the protagonists. We have a potential audience of people who have never consciously been Christian at all, ignorant people with a veneer of knowledge, and we treat them as wandering children who have deliberately and after careful consideration left the maternal roof. Let us be realistic. The public is familiar with — and bored with — Christian phraseology which is as meaningless to them as a phonograph record in Chinese, but it is totally ignorant of Christian ideas and Christian experience.

### Wall Of Ignorance

HOW then are we to push a way through the wall of combined indifference and ignorance? I am not proposing to give an infallible answer—there is no one answer which will meet every case of unbelief. But it does seem to me that we need a much less haphazard approach to evangelism — much less casual talking on street corners, less money wasted on penny pamphlets. What would happen, I asked myself, looking round the congregation at the Easter communion, if the parish made it its business to

try, by visiting, and by prayer, by concentrating on a few people, to see that those people who do turn up at Easter and Christmas are drawn back into the week by week life of the Church? At least, there is something to build on.

Or suppose every practising Christian made it his business to know enough about the Church to correct the foolish remarks sometimes passed about its activities by friends and acquaintances. Suppose the Church made it its business to educate its congregations? Direct evangelism, I am certain, is out. The mass meeting, the tract, the hot gospel, make us ridiculous. But I have never known a non-Christian uninterested in learning about our odd institution if he is once convinced, first, that he really doesn't know much about it, and secondly that to ask for information is not to expose oneself to the risk of being "got at." One successful religious broadcast was, for instance Lewis's war-time series What Christians Believe, partly because the talks were clear and not cluttered with pious phrases, partly because it simply gave information. It is worth learning from Lewis.

To break through the barrier then, education and information, not preaching, seem to be the weapons. Why should not the Anglican Church take a leaf out of Rome's book, and expand her information service? Why should not every diocese set about a scheme for educating its laity? The layman does not need to be sent among unbelievers. He is there. But it is unfair to expect him to do miracles of Christian evangelism without training or help, and though some Churches already have schemes for training, their methods do not always seem to be very wise. This is a matter for the whole Church which must plan what it is going to do, and in detail. It cannot be left to pious resolutions, and ill-directed individual enthusiasm which may do more harm than good.

None of this is very dramatic, nor will it bring mass results. But again we must accustom ourselves to the knowledge that the Church is not meant to be a mass Church. However hard we try, some of our fellow citizens would not be converted or, if converted, not, perhaps, by us.

*Next Week: A God Who Inflicts Pain.*

## AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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

10c a copy

— \$4 a hundred

THE WITNESS

Tunkhannock, Pa.

# Don Large

## Spiritual Etiquette

IN HER forthcoming book, "The Snake Has All The Line," Jean Kerr asks, "Have you noticed a strange thing about etiquette books? They are all written for grown-ups. Us . . . . I really don't understand it. Most adults have lovely manners; it's a pleasure to have them around. Ask an adult to hand you your glasses and he says, 'Here they are, dear.' He doesn't put them behind his back and say, 'Guess which hand?' And when you give him a birthday present he doesn't burst into tears and say, 'I already have Chinese checkers.' What I wish is that Emily and Amy and the others would get to work on the real trouble area—people under twelve."

Now, I feel for Mrs. Kerr, just as anybody would who has ever had to deal with the incredible self-centeredness of a small child's world. William Wordsworth was miles off the bull's-eye when he sentimentally declared that newborn babies come trailing clouds of glory, and that heaven lies about us in our infancy.

Quite the opposite is true. In terms of sustained thoughtfulness toward others, it's a long road from hellish heedlessness to heavenly harmony. Most of us manage to make the grade, but some people go blandly through life as disciples of the Devil, with the smell of brimstone always hovering faintly about them.

But what I'm concerned about is not the acquisition of the social graces, but rather our common failure to practice spiritual etiquette. Most of us would not treat our favorite pets the way some of us treat God and his Church. Such people have the selfishness of the child who demands only that his own little desires be attended to. Of course, this ill-mannered spirit is as old as the everlasting hills.

For example, it is recorded that James and John came to our Lord one day in a peremptory mood: "Master, we would that thou shouldest do for us whatsoever we shall desire." Which is perhaps the most classic instance of spiritual bad manners! It goes without saying that Christ graciously but firmly put them back in their proper places. And it's a joy to note that before they reached the end of the line, the two disciples had learned that the salvation of their immortal

souls depended not upon their desires, but upon his.

The hour of crisis is now at hand, and it's much too late for us to go on treating God as a celestial bell-hop. When, for instance, the stylishly stout matron goes all out on a Metrecal regime, it doesn't follow that she must also slenderize her gifts to the Church. For that's one area, probably, where she doesn't need to cut down, but rather to build up.

And it's interesting to note that when a socially-conscious lady goes on an economy spree, she seldom drops her membership in the yacht club or withdraws her sub-deb daughter from the dancing class. All she does is serve spaghetti

and meat balls and buy her dresses at Ohrbach's and cut her pledge to the Church.

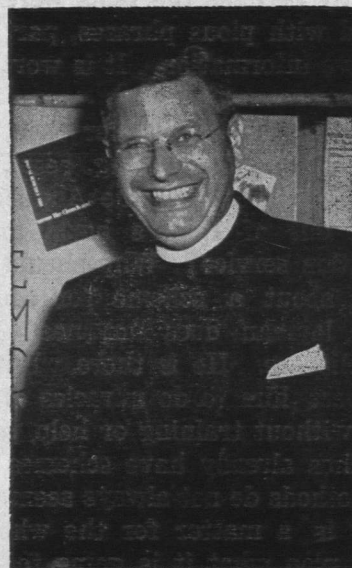
Now, this arrangement may please Mr. Ohrbach and Mr. Khrushchev (for different reasons) but it can scarcely be expected to be pleasing to Almighty God. Nor can the giver of all good gifts look favorably upon the man who spends \$2 a day on martinis, but who won't at least give the Lord an equivalent \$14 on Sunday. Let's remember that it's just not enough to merely tip our hats to Christ (along with a tip from our wallet) no matter how politely we do it.

Meanwhile, who'd like to join me in forming a class on the etiquette of the spirit?

## TRAINING OF A DEDICATED MINISTRY

By Frederick J. Warnecke  
*The Bishop of Bethlehem*

AN ADDRESS AT THE OCTOBER MEETING OF THE NATIONAL COUNCIL PROPOSING SCHOLARSHIPS FOR SEMINARIANS AND GRANTS TO SEMINARIES IN THE BUDGET TO BE PRESENTED AT THE NEXT GENERAL CONVENTION



BISHOP WARNECKE

WE WOULD be agreed, I take it, in acknowledging the crucial importance of a trained and dedicated ministry in the life of the Church. Yet strangely, alone among the Churches of America, the Episcopal Church provides no financial assistance for the theological seminaries of the Church which largely prepare men for the ministry of our communion. The obverse side of this coin is the independence and freedom of the seminaries which they rightly cherish and which has led to a rich diversity among them. This all would want to preserve. Nonetheless, the Church is faced with the need for an ever larger number of men in the ministry in the years ahead. This

in turn will impose ever larger financial and material demands upon the seminaries for buildings, for faculty, for current operating expenses.

Beyond this normal growth which we anticipate and welcome the Church faces the opportunity and problem of mature men turning from other fields of endeavor to the ministry and desiring training and guidance in preparation for ordination. Many experiments have been undertaken by dioceses in the face of this need. But obviously the place to which we should turn for help is the seminaries. Yet they are pushed to the utmost to fulfill their present responsibilities and have little leeway financially and materially

to experiment daringly in helping the Church to meet its need for the training of mature men. Only one seminary as far as I know has faced this problem and it will only begin a possible solution in the fall of 1961. But all our seminaries would wish to be of greater service to the Church in this and other related problems of manpower.

The seminaries live within the American economic and cultural situation. The trend to earlier marriage has brought an increasing number of married students to our seminaries, as high as 60% of the enrollment in some of them. This has necessitated provision of apartments rather than dormitory rooms. It has changed the refectory base. It has been costly in many ways. Yet this cultural pattern apparently is not going to change in the foreseeable future.

### Serious Financial Pinch

ECONOMICALLY the seminaries face the prevalent inflation and rising costs. Here is the serious financial pinch. Endowments are not large. Seminaries do not have rich alumni by definition! Fees from students cannot be raised high enough to cover cost or even a fair proportion of cost. Generally fees are less than 50% of the total cost. Thus every seminary has faced a serious economic plight in recent years only ameliorated by the Theological Education Sunday Offering. Indeed, it is not too much to say that without the Theological Education Sunday Offering the seminaries would be bankrupt. If in any given year the Theological Education Sunday Offering drops appreciably we will face a crisis in our seminaries.

It is true that the Reconstruction and Advance Fund of the Church gave some aid to the seminaries for capital improvements. It gave none however for current budgets. Indeed, it added to the budgetary requirements of the seminaries by placing upon them the cost of these new and desirable buildings. Meanwhile, older buildings have often not been wisely maintained. Advance programs have been shelved. Faculty salaries have been pitifully low, generally far below parallel parochial standards. I recall a newly ordained deacon who began his ministry at a higher salary than the instructor who had been teaching him in the seminary. Surely none of this is necessary. Much of it represents bad stewardship. The Church has the resources for training men for the ministry.

The proposed resolution tries to meet this situation in two ways.

### Scholarships

FIRST, it proposes scholarship aid for men studying for the ministry. Let it never be said that in the Episcopal Church a man called by the Holy Spirit was kept from the ministry because of lack of funds to go to a seminary. These scholarships would be of particular help in the missionary districts and smaller dioceses where resources for this purpose are limited. Why should a lad be penalized because he is a communicant in a small diocese?

It is suggested that these scholarships be on a national basis; that they be administered by a commission of General Convention; that they be granted on the basis of financial need after full assurance that the individual, his family, his church, his diocese and bishop, are doing all that they can. Such scholarships would be similar to college scholarships. An application form surely could be developed for this purpose. The selection of men for the ministry and the determination of the seminary they would attend would remain completely and fully with the bishop.

Secondly, the resolution proposes that when a scholarship is granted the administering commission will make a grant to the seminary the candidate attends to help meet the hidden but very real costs above the published fees. For example, at the Virginia Theological Seminary the fees are \$995. The 1960-1961 catalogue states that the actual cost to the seminary is more than \$2,500. The seminary through its endowment or elsewhere must find something over \$1500 for each student it accepts.

It is not proposed that the commission be directed to pay any precise amount. It may be that the commission will set an arbitrary amount which would be within its financial capacity to grant in respect to all scholarships. On the other hand, the commission may wish to vary the grant in proportion to the size of the scholarship given. But these grants would at once provide a greatly needed source of additional income to the seminaries without any control of administration, policy or teaching.

If it be argued that the sum proposed divided among our seminaries is all too small, one can only agree and yet say that we must make a beginning in this desperate situation. One would hope that the appropriation might grow until the seminaries would be receiving adequate support.

There is no point in building new churches or in planning missionary expansion if we do not have priests to man these churches. Strong seminaries mean a strong Church. A strong Church demands strong seminaries.

#### Resolution

**R**ESOLVED, That the sum of \$250,000 per annum be included in the proposed budget for the triennium 1962-1964 which the National Council will present to the General Convention's joint committee on program and budget, for the following purposes:

- \$125,000 per annum for scholarship aid for postulants and candidates for the ministry of the Protestant Episcopal Church attending the theological seminaries recognized by the joint commission on theological education of the General Convention. Scholarships are to be granted an-

nually on the basis of financial need; and after enrollment upon maintenance of such academic standards as are acceptable to the dean and faculty of the theological seminary being attended.

- \$125,000 per annum for grants in aid to the theological seminaries of the Protestant Episcopal Church recognized by the joint commission on theological education parallel to the scholarships granted under the terms of paragraph above. The amount of each grant shall be at the discretion of the administering committee.

- The administering committee shall in no way influence, determine or select the theological seminary to be attended by those applying for scholarship aid; nor shall the administering committee in any way by any ruling, directive or administrative procedure seek to control or influence the policies or procedures of any theological seminary.

## Second of Two Articles On :

# ROMAN CATHOLICISM -- CATHOLIC OR ROMAN?

By J. Phillip Pulliam Jr.

*Lay Reader, St. Mark's, Richmond, Va.*

**T**HE ancient Catholic Church was content not to define overprecisely or rigidly but simply to believe in the spiritual and supralocal eucharistic presence of Christ, believing that the glorified humanity of our Lord is in loco in heaven only. The ancient Christian maintained that before the consecration there were bread and wine only and after the consecration the sacramental body and blood as well as the bread and wine were present. There was no physical change in the material elements and there was no physical presence of our Lord in the elements. The consecrated eucharistic elements resulted in a focalization, not a localization, of the presence of Christ at the altar. Such was ancient and patristic thought.

The Roman Communion at the Council of Trent in the sixteenth century made *de fide* for her communicants a special and questionable philosophical theory of the real presence of our Lord in the Holy Eucharist. The late medieval speculation of transubstantiation must be believed by every faithful Romanist upon pain of excommunication. The Council of Trent defined transubstantiation as "the conversion of the whole

substance of the bread into the body and of the whole substance of the wine into the blood, the appearances only of the bread and the wine remaining." There were legitimate questions raised even before the time of Trent: Is not the substance of a thing the sum of its accidents or qualities? If the accidents are annihilated, is not the substance thereby annihilated?

Along with transubstantiation the Roman Communion espouses the doctrine of concomitance, the teaching that the *totus Christi*, the "whole of Christ," is present in either the bread or the wine. Transubstantiation and concomitance are logically contradictory: If the bread becomes the body and the wine becomes the blood, how can the bread be both body and blood? Concomitance makes some sense on the Catholic doctrine of the real presence, but not on the Roman dogma of conversion.

This metaphysical theory of transubstantiation has encouraged gross and materialistic conceptions of the real presence in the minds of the Roman faithful even though strictly and technically transubstantiation should not be equated with transmateralization. There is grave danger,

however, that untutored and unsophisticated Romanists may easily believe in the presence of physical flesh and physical blood in the Eucharist. Transubstantiation is a sort of eucharistic gnosticism which has a very low opinion of matter, the bread and the wine, and a sort of eucharistic monophysitism which exalts the sacramental body and blood at the expense of annihilating the bread and wine.

The medieval Roman Church accepted a common medieval notion that the so-called words of insitutio ("This is my body," "This is my blood"), which are really our Lord's words of administration, actually effected the eucharistic consecration and caused the bread and wine to be transubstantiated into the body and blood. Genuflections and elevations at this point in the canon of the Latin mass express the Roman position. Transubstantiation was responsible for belief in a somewhat localized presence and supported the medieval idea that a substantial change in the bread and wine was made at a precise moment and by a precise formula. The Roman cultus of the Blessed Sacrament — with the ceremonies of exposition, adoration, benediction and procession — foster at least a popular belief in the localization of the real presence. There is little wonder, then, that some accuse Romanists of believing that God is in a "box" (the tabernacle).

The ancient Catholic Church had no teaching regarding consecration by formula or moment of consecration. The recital of the institution in the eucharistic canon was regarded as simply the scripture lesson which gave biblical basis and dominical authority for what Christians do at the eucharistic offertory, consecration, fraction and communion. The whole eucharistic prayer — not just a part of it — was considered as consecratory. The later Roman doctrine is entirely antagonistic to the earlier Catholic doctrine that Christ himself through the Holy Spirit and by means of the entire eucharistic prayer consecrates the eucharistic elements of bread and wine to become his sacramental body and blood.

### Traditions

IN THE primitive Church the Gospel was in the beginning orally delivered by Christ and his apostles to the Church. At first there were no distinctively Christian writings. It must be remembered that the earliest Christians were Jews and the Old Testament was their only scripture. The first evangelical message, then, was conveyed

by oral tradition. It was only later that the apostles and other disciples of our Lord wrote the Gospels, Acts, Epistles and Apocalypse. These books of the New Testament were written for use in various local churches in the Roman Empire, and there was no thought in the minds of the writers that they were producing new scripture.

Toward the end of the fourth century the undivided Catholic Church included only our New Testament books in her canon of the New Testament (although there were many others competing in the field) because these alone were believed to express best the contents of apostolic faith. It was in this way that the oral tradition of Christ and his apostles became the written tradition of the Church. The Old Testament was included in the sacred canon as the scriptures of promise; the New Testament, as the scriptures of fulfilment. The Apocrypha was not excluded but was given a secondary place and included only for instruction and not for doctrine.

Holy Scripture is the written expression of oral tradition and the basis of and the control upon subsequent Christian tradition. Other ancient written traditions — the creeds, the decisions of the undisputed ecumenical councils and the writings of the Church Fathers as the consensus fidelium — were received as having weight and authority because they were believed to be in harmony with the mind of Christ as expressed in Scripture. Thus it is that Scripture is the supreme and final authority in the Catholic Church in matters of faith and morals. The Catholic Church is the guardian and interpreter of the Scriptures: the Church is to teach; the Bible, to prove or test. The Bible is the Church's book, and yet the Church is to teach according to the corporate consciousness of the body and not according to the individual consciousness or opinion of one member.

To the ancient Fathers a distinction was made between the Protocanon of the Old and New Testaments and the Deuterocanon of the Apocrypha and a further distinction was made between written tradition and oral tradition. At the Council of Trent the Roman Communion completely and officially erased these most important distinctions—Rome was moving in her "right" direction. A parity was made between Protocanon and equal authority was given to the "written books" of the Bible and the "unwritten traditions" ascribed to Christ and the apostles. The eradication of these distinctions has opened wide the door for Rome to proclaim anything she may

desire to decide as dogma: if something is not in a written book, it can always be said to be an unwritten tradition.

### Development

THE "infallible" papacy is the foundation stone of Roman Catholicism; the theory of development, the capstone. The peculiar dogmatic claims and pretensions of Rome are bolstered by this particular theory: what was implicit in the contents of apostolic faith may be made explicit at a later date, it is said. This theory has been called in to support all sorts of weird and fantastic ideas in the Roman Church. It should be clear to any unprejudiced mind that the complete content of the Catholic faith was revealed to the Apostolic Church as we have it recorded in the Scriptures. This is not to say that we cannot grow and develop in our comprehension and appreciation of the faith, but the faith itself does not grow and develop thus. We have no right either to add to or to subtract from the ancient deposit of faith once and for all delivered to the apostolic saints.

This Roman theory of development continues to be responsible for additions to and distortions of the primitive Catholic faith. The Tridentine decrees were moderate indeed in comparison with the post-Tridentine proclamations. What is the next definition in Roman dogmatics? We do not know — we wonder! This theory approaches religious truth as an organismic thing as though

saving truth were some species of an exotic ecclesiastical plant. The immaculate conception, papal infallibility and the assumption are the latest growths or theological fungi on the Roman plant of "truth."

The development theory ties in very well with the dogma of papal infallibility. The Catholic view of religious truth is simply this: if the Church corporately says it is so, it is true. The Roman view is that if the pope individually says it is so, it is true. It may be more consoling for some to believe that one person — the Roman pontiff — can speak the oracles of God, but it is surely more conceivable and more rational to maintain that the Spirit of God corporately throughout the history of the Catholic Church guides her into all saving truth and doctrine.

We must conclude that even though the Roman Catholic Church possesses the bedrock of Catholic truth there are so many accumulations and encrustations of Roman error that it is difficult for the average person to separate the wheat from the chaff in that Church. Is Roman Catholicism basically Catholic or basically Roman? Very definitely, basically Roman. It is a universal tragedy that Rome has made such a travesty of the Christian faith, especially in her moving away from Christianity to Marianity. Rome has much of which she must repent if Christendom is ever to be reunited as our Blessed Lord intended his Church to be One, Holy, Catholic and Apostolic.

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## THE NEW BOOKS

Kenneth R. Forbes  
Book Editor

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*One Body and One Spirit* by Oscar J. F. Seitz. Seabury. \$4.25

The theme of the book is summarized in the subtitle, *A Study of the Church in the New Testament*. The book begins with a chapter on the Jewish background of the Christian movement. "In a Jewish synagogue of Galilee, Jesus began his public teaching and with it the prophetic movement which eventually created the Christian Church." The comparison of the primitive Church and synagogue is well done. An evaluation by the author is worth noting: "The most significant thing about the Christian Church was never the place of meeting, but the religious purpose for which the believers met.

The same was true of the Jewish synagogue."

In this study, Professor Seitz has done well to avoid becoming involved in the many questions which cannot (with our presently available data) be solved. e.g. No time is spent on the origin of the synagogue, instead its significance in the Jewish religious picture of the first century is well-covered.

On the other hand, in writing a book designed primarily for laymen, there is an exemplary dealing with many of the Hebrew and Greek terms in which the author avoids any pedantic pretensions yet clearly presents the issues and their importance. The discussion of *ekklesia* is noteworthy.

The study of the Jewish background is exceptionally well done, especially the stress on the lay ministry of the synagogue and Jewish home, as he writes: "This tendency toward worship by proxy, a common characteristic of all sacrificial cultus, was offset in Judaism by the institution of the synagogue."

Turning to the developing Church in the remainder of the book, Professor Seitz traces the evidence in the New Testament. No effort is made to treat the New Testament books systematically, rather the study is divided into first, a study of the developing Church "The Way Called a Sect," and then the structure of the Church "The Fellowship of the Spirit." This is followed by

(Continued on Page Eighteen)

## ARCHBISHOP ASKS BATTLE AGAINST POVERTY

★ A new task of liberation confronts the wealthier nations in the plight of impoverished countries and the needs of "vast populations of homeless refugees," the Archbishop of York declared at Scarborough, England. He called this a new battle for freedom against poverty that is of international scope.

He preached at a special service at St. Mary's Church in connection with the annual conference of the British Labor Party.

He said the labor movement from its earliest days had striven to bring freedom to those in the community who grievously lacked it. But today, he stressed, "the battles for freedom are being fought on different grounds than in the past."

"The advance of civilization," he said, "brought new perils to freedom and new situations in which freedom has to be secured. The problem of plenty and poverty has largely moved from being one of classes within a nation to one of nations and nations."

In other words, the Archbishop said, "parts of the world have a high standard of living shared by all classes, but in other countries there is abject poverty."

"Here," he declared, "lies a new task of liberation for the wealthier nations to go to the service of the impoverished ones, as also to the service of vast populations of homeless refugees."

Archbishop Ramsey linked the problem to the question of disarmament, which, he said, demands a "deep and compelling motive" on the part of the nations.

"To a Christian," he said, "the motive of wanting to be

free from destruction is not enough. There must be the motive of being free to use our own resources for the practical service of one another in a world community where the strong are ready to serve the weak. Love for freedom has to prove itself by creating freedom in places where it is thwarted or in peril."

## YWCA MEMBERS COMMENT ON STEADY DATING

★ Going steady is for many teen-agers an answer to the problem of "being understood," a national survey of YWCA members disclosed.

More than 1,000 young people in 163 communities were asked to give their views on steady dating in a survey sponsored by the YWCA national board.

Many of the 700 members who replied indicated that the steady date represented a confidant who understood them in a way adults did not, and with whom they were able to discuss the future, including college and a career, as well as marriage.

Typical was this statement from a 17-year-old Nebraska girl:

"In a world where Dad works both at the office and at home,

where Mother bowls or plays bridge, and where schools and churches are so big that a boy or girl is constantly with strangers and has few chances to make truly close friends, the steady provides the love, counseling, advice, understanding and security that a teen-ager desires.

"Most teens do not look at going steady as a time of sexual experimentation, but rather as one of calm and safety when they may develop new interests and new skills in getting along with each other."

Of the 641 girls between 12 and 20 who responded, 58 per cent said they did go steady; the remainder did not. Seventy-nine per cent of the steady daters said they liked it.

A 17-year-old boy observed that steady dating was hard to avoid because of the structure of today's teen-age society.

The YWCA will use the survey findings in planning teen-age programs for members.

## CHAPLAIN SPEAKS ON COLLEGE WORK

★ The Rev. John Crocker, chaplain to Episcopal students in Providence, addressed the clergy of the diocese on October 3rd on the rationale of college work.

## "A BISHOP PARSONS' ANTHOLOGY"

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Massey H. Shepherd Jr.

*Professor at the Church Divinity School of the Pacific*

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THE WITNESS

# Clergy and Funeral Directors Discuss Common Problems

★ Do funerals cost too much? Who should pay the clergyman for officiating at a funeral — and how much? Does a Catholic funeral require a Catholic undertaker? These and similar questions were raised in 12 discussion meetings on the subject throughout Minneapolis attended by more than 1,000 Catholic and Protestant clergymen.

Typical of these sessions, which were sponsored jointly by the University of Minnesota's mortuary science dept., the state board of health and the Minnesota funeral directors' association, was one in suburban Hopkins attended by 78 clergymen from 16 denominations and 21 funeral directors.

After introductory talks by a Roman Catholic prelate, Auxiliary Bishop Leonard P. Cowley of the St. Paul archdiocese, and a Lutheran pastor, the Rev. Marbury Anderson of Minneapolis, the meeting was opened for questions.

Robert C. Slater, director of the University of Minnesota's department of mortuary science, answering a query on the cost of funerals, said in 1959 the average Minnesota funeral cost \$726. Of this, he said, \$486 went for operating expenses, \$147 for casket cost, and that \$93 was profit.

Considering that Minnesota funeral homes averaged 61 funerals each last year, the profit was not excessive, Slater claimed. He noted that in more than half of the funerals held in the state last year, relatives of the deceased selected the casket without the funeral director being present.

"The worst advertisement a funeral director can have is to 'oversell' a family," he added.

When a pastor observed that a \$2 honorarium hardly seemed fair in a funeral costing several hundred dollars, Slater replied that the average honorarium in the Twin Cities for clergymen was between \$10 and \$20.

One clergyman said he resented being given the honorarium by the funeral director. "That way," he commented, "it seems like we are getting paid for a service that should be given by the church." As an alternative, he suggested that the relatives involved could make an offering to the church.

Another pastor complained that at viewings he could not get used to having the relatives of the deceased screened off in a side room.

"They should be out in front where we could speak to them and comfort them," he said.

Slater said he agreed, and added he was urging funeral directors to do away with these false partitions. Grieving relatives get support in having others with them at funerals, he observed.

In response to a question about the preferences of Catholic clergymen, Bishop Cowley said the average priest prefers a Catholic for funeral director, although he said it was not necessary for him to be one. He recommended that a funeral

establishment have at least one Catholic or someone familiar with Catholic ritual on the staff to assist non-Catholics in the congregation at the funeral service.

Bishop Cowley, in his opening address, called upon the clergy to help the funeral directors elevate their profession and to assist them in maintaining respect for the human body.

The bishop took issue with the funeral philosophy which "seeks to help the living while serving death." He said this approach was unsound to Catholics and Episcopalians who believe the funeral is for the dead.

Mr. Anderson, who is pastor of Messiah Lutheran church in Minneapolis, said the Protestant clergyman officiating at a funeral directs his attention to the living.

"The funeral is not something which is done for the benefit of the dead," he declared. "It is for the benefit of the survivor."

Noting a transformation over the years from gloom to the aesthetic in the funeral service, he warned that care must be taken "not to disassociate death from the funeral completely."

## A Gift to be cherished! A Pocket Prayer Book

By Ralph S. Cushman



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## MIGRANT WORKER EVILS CONCERN OF CHURCH

★ A ten-year plan for a massive assault by Protestant Church groups on bad living and working conditions confronting this country's migratory workers will be launched at a national study conference on migrant farm workers in Washington, D.C., Nov. 16-18.

In announcing the conference, the National Council of Churches' migrant ministry said the master plan will serve as a detailed blueprint for Church action in the fight to eradicate social evils surrounding the use of migratory workers.

The conference will mark the 40th anniversary of the Churches' efforts for homeless migrants, and, according to the announcement, will constitute the most significant united effort ever made during the last four decades to secure education, health and welfare services, decent living wages and steady employment for the million migrants and their families.

Participants in the three-day meeting will include leaders of government, Church and private agencies concerned with migrant workers. A principal speaker will be Secretary of Labor James P. Mitchell.

Dr. Hermann N. Morse, general chairman of the migrant ministry anniversary, said it would take the "combined efforts of government — national, state and local — of private agencies, employers and the Churches to end the exploitation of the men and women who pick and pack America's crops."

The ten-year plan of strategy will be issued as a platform statement at the conclusion of the Washington conference.

## DESEGREGATION BACKED BY BISHOP POWELL

★ Episcopalians in Oklahoma have been urged to endorse the governor's committee on human relations appeal to open all

restaurants to Negroes. The request was made in a pastoral letter from Bishop Chilton Powell of Oklahoma.

When any "free person is treated as less than a person, damage is done," declared Bishop Powell. He urged all communicants to "pray, think, talk and act with greatness of Christian concern and charity."

He warned that God and "men of many nations are watching."

"Atheistic Communists and Fascist tyrants hope to jeer at our self-imposed limits on liberty," the bishop wrote. "Free men of many races and nations hope to cheer for an American break-through toward freedom and redemptive action."

Bishop Powell said an answer to the simple question, "Where do we eat?" involves "our concept of American life and our understanding of God's purpose for men."

He cited such creative efforts toward good will as integration in the state's colleges and universities, but warned that these "can be destroyed at the door of a restaurant, or by a sign in a cafeteria."

## WASHINGTON PROVINCE HAS SYNOD

★ The synod of the province of Washington was held at Annapolis, Md., October 18-19, opening with a missionary service at which the Rev. Paul Musselman of the National Council of Churches was the preacher. Study sessions were held on minority groups; colleges; small Church schools and the ministry of laymen.

The Church's mission in contemporary culture was the subject of an address at the closing luncheon by Prof. Marshall Fishwick of Washington and Lee University.

Bishop Mosley of Delaware presided as president of the province.

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# BOOKS...

(Continued from Page 14)

a chapter on the relationship of "The Church and the World" and finally the Church "Facing the Future". These five chapters would make a good outline for a Lenten study group.

No one could write a book on the origin of the Church which would be universally acceptable in all details and most readers will find points of disagreement with the author. They will, however, find his position well-developed and many of his conclusions and interpretations stimulating.

The last page of the book offers a valuable reminder: "Highly as we must always prize these writings (the New Testament), few thinking Christians would suggest that the Church today should turn back to the Church in the New Testament as a model to be copied in every detail. A living Church can only go forward. A study of the New Testament teaches us that the Church did not go out into the world equipped with a fixed rule or unchanging standard of organization or administration."

A reviewer must, it seems, find some detail for criticism to demonstrate his care in reading. If so, it is to be noted that the Damascus Document was not discovered in 1910—that was the year of publication of the fragments discovered by Dr. Schechter several years previously. Also, the bibliography for further study is lacking a number of important recent works to which attention should have been called.

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*Dictionary Of Life In Bible Times*  
by W. Corswant. Oxford. \$6.50

This unusual book will be a valuable possession in the library of any Bible student or parish priest. Its contents is like that of the old Hastings *Dictionary of the Bible* and its sequel *The Dictionary of Christ and the Gospels*, in miniature. The author was professor of the history of religions and of Biblical archaeology at Neuchatel, Switzerland. He died in 1954, leaving a manuscript of 750 articles describing the common articles used in secular life and in religious affairs, as well as Palestinian animals, plants and minerals. Edouard Urech edited and illustrated the manuscript which was published in French in 1956. This present edition is a translation by Arthur Heathcote and includes all the illustrations.

*The Far-Spent Night* by Edward N. West. Seabury. \$2.50

This is Seabury's "Book For Advent". In it the author presents the Advent season as the early Church saw it—not as four weeks of getting ready for Christmas Day, which is the common interpretation

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today—but rather as a time for solemn consideration, in prayer and meditation, on the Last Things, setting aside the things of the world, personal repentance while time remains, which John Baptist cried out for, to be more nearly worthy to face judgement at the second coming of Christ.

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*The Days Of Christ's Coming* Dorothy L. Sayers. Harpers. \$1.50

This is an exquisite little book of the Annunciation and the Christmas season, suitable for children, with the text in simple modern English and the many illustrations done in the best of the middle ages types of religious painting. It deserves to be on many Christmas gift lists for children.

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*The Battle For The Soul* by Owen Brandon. Westminster. \$1.25

This little book of less than a hundred pages is full of wise and well-founded analyses of religious conversion in its numerous forms and considerable elementary, but quite necessary, definition of what conversion of any sort actually is: a conscious action by the individual himself and not a mysterious seizure from without.

For all pastors of churches large and small, liturgical and non-liturgical, the contents of this book can be valuable and a stimulus to the reader to follow it up by a careful study of some of the excellent books in the short bibliography. The author of this treatise is a competent student of the psychology of religion from such classics as William James' *Varieties of Religious Experience* and Starbuck's *Psychology of Religion* up to the latest books of Archbishop Joost De Blank, Bryan Green, Bishop Stephen Neill and Erik Routley.

*Letters To Young Churches* by J. B. Phillips. Macmillan. \$1.25

This publication in paper-back form (and price) of a revised edition of Dr. Phillips' translation of the New Testament Epistles is a happy event for Bible readers. The first edition was in 1946, this revision in 1956 though only issued in this country in 1960. Two years ago the Phillips version of the whole New Testament was published and it is interesting to note a good many small differences in the two texts.

*Women In Wonderland* by Dorothy Dohen. Sheed & Ward. \$4.50

This is a book about the American woman, a curiously perceptive study of her unique qualities and of her resulting problems. The author first asks the general question: "What is a woman?" and quotes Kierkegaard as saying: "What a misfortune to be a woman, — and yet the worst misfortune is not to understand what a misfortune it is!", and Ashley Montague as declaring "The superior sex" and the American woman is found — by a British anthropologist — to be a "sex hungry, spoiled, self-centered, aggressive, clothes-happy, frustrated, neurotic" person. With this as a start, Dorothy Dohen begins to reveal her own convictions which stem from long experience as sales-girl, governess, secretary, social worker, lecturer and author.

The inevitable problems of women, the special type of problem facing American women, — these are what the author describes vividly. To the wife, the mother, the widow, the divorcee, the celebate, the dedicated virgin, she gives the wise counsel of

the social worker and theologian which she is. As a Roman Catholic herself, probably the most difficult of her cases of conscience and counsel are the divorcees and the married who feel strongly the urge and the need for planned parenthood.

The whole book is very much worth while reading, not least by non-Roman Catholic clergy and lay folk who realize the many and serious difficulties in the lives of all women in the present era of widespread disillusionment.

*The Archbishop's Test* by E. M. Green. Morehouse-Barlow. \$2.00

This amazing little book of fiction was first published in London in 1914 and in New York a year later. It made a strong appeal to some of the parish clergy, driven as they were by the then popular institutional religion as the instrument of social reform. However, the appeal was short-lived. (I can remember a bit later being much impressed on reading a library copy and hunting through second-hand book stores for a copy. When found it cost me \$.10!) The present edition should make a more lasting appeal in the Church today.

*The Lost Indian Treasure* by Ruth Bishop Juline. Westminster. \$2.95

A really thrilling mystery story aimed especially at boys and girls 7 to 12 years of age. Like so many of this publisher's juveniles, this one is excellent in every way. It knows youngsters' vocabulary, has a gift for writing vivid scenes, it avoids the temptation to be pious and is simply wholesome. The site of this yarn is the middle west, where the author was born and brought up and still lives.

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*God's Unfolding Purpose* by Suzanne de Dietrich. Westminster. \$4.50

This is a careful and successful translation by Robert McAfee Brown of Union Seminary of Le Dessein de Dieu by a French woman widely known as a Biblical theologian who began her work in Bible study in the French Christian student movement. The purpose of this book is indicated by its sub-title, *A Guide to the Study of the Bible*. She begins with Genesis as a prologue and concludes the study with Pentecost and the mystery of the Christian fellowship.

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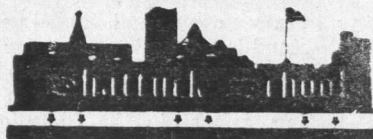
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