

# The **+** WITNESS

JANUARY 19, 1961

10¢



## REMEMBER THE SEMINARIES

**T**HESE YOUNG MEN are among the hundreds in our Seminaries who are preparing to be your future pastors. January 22 has been designated by the Presiding Bishop as Theological Education Sunday. The Schools depend on this offering so be generous. The lecturer in the picture is Bishop Voegeli of Haiti telling the seminarians of the work of the Church in that hot Caribbean area

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## CHURCH IN AN AGE OF TECHNOLOGY

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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

5th Avenue at 90th Street  
Rev. John Ellis Large, D.D., Rector  
Sundays: Holy Communion 8:00 and  
9:00 a.m. Morning Service and  
Sermon 11:00 a.m.  
Wednesdays: Holy Communion  
7:30 a.m.  
Thursdays: Holy Communion and  
Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.  
Holy Days: Holy Communion 7:30  
a.m. and 12:00 noon.

### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.  
8 and 9:30 a.m. Holy Communion  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY  
Sundays: Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
Month)

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday), 12 noon;  
Sunday, Holy Communion, 9 and  
12:30; Morning Prayer & Sermon,  
11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

ST. THOMAS  
5th Ave. & 53rd Street  
NEW YORK CITY  
Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. 11C  
8:15, Thurs. 11 11D, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

THE CHURCH OF THE EPIPHANY  
York Avenue at 74th Street  
Near New York Memorial Hospitals  
Hugh McCandless, Lee Beljord, Richard  
Louis, Philip Zabriskie, clergy  
Sundays: 8 a.m. HC; 9:30 Family (11C  
3S) 11 MP (11C 1S).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.  
One of New York's  
most beautiful public buildings.

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For Christ and His Church

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## SERVICES

In Leading Churches

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
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The Rev. Alfred W. Price, D.D., Rector  
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Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.  
12:30 and 5:30 p.m.

### ST. PAUL'S

13 Vick Park B.  
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The Rev. T. Chester Baxter, Rector  
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### ST. PAUL'S MEMORIAL

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

## SERVICES

In Leading Churches

### CHRIST CHURCH

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

### CHRIST CHURCH, DETROIT

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

### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.  
The Rev. John T. Golding, Rector  
The Rev. Joseph Tatnall  
The Rev. Walter J. Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
Holy Days: Holy Communion, 12:15  
p.m.

### TRINITY CHURCH

MIAMI, FLA.  
Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

### CHURCH OF ST. MICHAEL AND ST. GEORGE

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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

### Christmas by Old Julian Calendar Crowd Churches in Moscow

★ Mounted police were called out to regulate traffic as thousands of Russian Orthodox believers converged on the Elok-hovsky Cathedral in Moscow for Christmas Eve services. Only cars belonging to members of the diplomatic corps were permitted to park near the cathedral.

The Russian Church observes Christmas according to the old Julian calendar. This year, for the first time in half a century, there was no snow on the ground and the crowds of young and old attending the services did not have to stamp their feet to keep them warm as they waited for the cathedral doors to open.

A precedent was set when the Christmas service was conducted jointly by Patriarch Alexei, supreme head of the Church, and 79-year-old Metropolitan Pitirim, who recently replaced Metropolitan Nikolai of Krutitsky and Kolomna as second-ranking leader of the Church. In other years, the Patriarch has officiated alone at the rites.

Highlight of the cathedral service was the reading of a special Christmas message by Patriarch Alexei in which he stressed the theme of peace among men everywhere.

Large numbers also attended Christmas services at nearby Zagorsk, where Patriarch Alexei

spent some time resting after his recent month-long tour of Orthodox communities in the Near and Middle East.

#### Baptist Services

★ Some 2,500 Moscow Baptists, who observe Christmas according to the old Julian calendar as do the Russian Orthodox, jammed the city's only Baptist church for Nativity services.

Hundreds of others unable to gain admittance stood on the street outside listening to Christmas carols sung by a 150-member choir.

The church, which was recently redecorated, thanks largely to funds donated by American pianist Van Cliburn, who is a Baptist and enjoys a high reputation among music lovers here, presented an unusually gay appearance this year. The festive note was accentuated by two 25-foot high fir trees at the sides of the platform.

The service was conducted by the Rev. Jacob Zhidkov, chairman of the All-Union Council of Evangelical Christians (Baptists), and the Rev. Alexandre Karev, general secretary of the Council.

Mr. Karev recently returned from a week-long series of "people to people" Soviet-American meeting on cold war tensions held at Dartmouth College, Hanover, N. H.

Asked whether Russian Bap-

tists would abandon the Julian calendar for the Gregorian calendar and observe Christmas on December 25 along with the rest of the non-Orthodox Christian world, Mr. Karev commented: "We would like to, but we have to stick to the old Jan. 6 Christmas because many of our families have Orthodox believers who insist on the traditional celebration."

#### Pravda Gives Warning

Meanwhile the country's leading Communist newspaper warned the Soviet press to use more tact and not tread too heavily on the toes of religious believers in spreading atheistic propaganda.

Pravda, organ of the party's central committee, recalled in an unsigned, four-column editorial the advice given recently by Premier Nikita S. Khrushchev: "Being atheists does not mean we have a right to insult the religious feelings of churchgoers."

"Unfortunately," Pravda commented, "not all Soviet publications remember this advice." Is said that many of them reveal a lack of objectivity by branding all churchgoers as "illiterate people."

"Especially terrible," it added, "is the jargon in some atheistic articles which call religious meetings 'gangster meetings' or 'wasps nests.'"

Pravda also condemned as "one-sided atheistic propaganda" reports of alleged immoral

deeds on the part of some clergy "which have filled some Soviet publications lately."

"Such articles," it said, "only annoy religious believers and should not play the main role in the anti-religious propaganda which is a very important part of Communist upbringing."

The paper stressed that "only educative methods are permissible, along with careful supervision to ensure that the clergy obey Soviet laws."

## DRAFT NEW CATECHISM IN ENGLAND

★ The draft of a proposed new, modern Anglican catechism was submitted when the Convocations of Canterbury and York met Jan. 17-19.

The new catechism was prepared on the instructions of the Archbishop of Canterbury and the Archbishop of York, by a group working under Bishop Frederick D. Coggan of Bradford.

One of the changes suggested in the old catechism, which dates back to 1662, calls for replacing the statement, "I should renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh," by the shorter declaration, "I would renounce all that is wrong and fight against evil."

Some of the Commandments also are shortened. The Tenth Commandment now reads: "Thou shalt not covet thy neighbor's house . . . thy neighbor's wife, nor his servant, nor his ox, nor his ass, nor anything that is his." In the proposed new catechism, it would be rendered simply as, "Thou shalt not covet."

The draft catechism contains a number of additions, among them a reference for the first time to marriage. To the question, "What is Holy Matrimony?" the answer is given: "Holy Matrimony is that state

## MASTHEAD AGAIN!

It is on page 2 and says "except for one week in January" among other things. But that is all you need to know at the moment. So your next Witness will be dated February 2.

in which a man and woman become one, as husband and wife, in a life-long union."

The proposed new catechism was written after questionnaires had been sent to school principals, parish priests and lay persons. Final decision on the draft will be reserved until May in order to permit time for amendments.

The Convocation of Canterbury also will discuss a suggestion by a Church committee that suicide should no longer be rated a crime, but that the distinction between suicide as a crime and as a sin should remain. The York convocation meanwhile will discuss a report on the increase of venereal disease among young people in Britain.

## NO RECTORY AVAILABLE IN ALEXANDRIA

★ The John C. Davis was called 15 months ago to become rector of Meade Memorial Episcopal Church in Alexandria, Va., but he and his wife are still living in makeshift quarters in the church's parish hall.

The clergyman reported that there is \$30,000 available for the purchase of a rectory, but nowhere in this city of 100,000 is any housing available to members of the Negro race except for a slum area which has been occupied by Negroes since before the Civil War.

The Alexandria council on human relations cited the plight of the Episcopal rector in a study of racial discrimination in

housing. The report showed that most of the city's Negro ministers, doctors, lawyers, and professional people reside in nearby Washington, D.C., and commute to this city.

"We could buy a fine residence in northwest Washington, but it would mean driving 30 miles each day," said Davis.

He would like to obtain a home in the vicinity of Virginia Theological Seminary where he is completing work on a doctorate.

Meanwhile, half his furniture is still in storage in Cleveland, O., where he was rector of St. Andrew's for 17 years.

"Many homes are advertised for sale in the newspapers every day," said the clergyman, "but when I call and mention that I am a Negro, they tell me curtly that they have no Negro housing in the Alexandria area."

A recent effort to build a middle-class housing development in Alexandria open to Negro occupancy was blocked when the city selected the proposed site for a new high school and condemned the land. Another was denied sewer connections on grounds it would overtax existing sanitary lines.

## URGES CHURCH ACTION ON PORNOGRAPHY

★ The Rev. Francis J. Lally, Roman Catholic of Boston, told a conference of Church leaders in Greenfield, Mass., that public opinion must regulate the "gray area" between what is legally allowable and what is morally acceptable in literature. In discussing censorship in general, he stressed that the "real problem comes in knowing when and by whom the line should be drawn."

The Rev. Philip Steinmetz, Episcopalian and a secretary of the council of churches of the state, cited the "fallibility of human judgement" as the danger in censorship.



"What one person considers proper to ban, another finds harmless," he observed. "There have been such differences of view between Roman Catholics and Protestants in the past and may be in the future. If we can consult, confer and concur we may well each save the other from errors of judgment in the 'gray' areas to which Msgr. Lally refers."

### SEMINARY OFFERING OVER HALF MILLION

★ The offerings of over 5,000 of the 7,400 parishes and missions brought the seminaries of the Church \$568,000 last year. The sum paid approximately 20% of the cost of educating each seminarian.

Started twenty years ago by a group of alumni of the General Seminary, it has mushroomed until it now is a vital source of income for all of the eleven seminaries.

### BRITISH VICAR URGES CLERGYMEN'S UNION

★ Church of England clergymen have been called on by one of their number to form a trade union to press for higher stipends.

"What is good enough for doctors, teachers, bankers, and government employees should be good enough for us," declared the Rev. Lewis Roberts of Peasmarsh in Sussex County.

Writing in his parish magazine, the vicar observed: "It is not without significance that the only profession in the country which has no organized body with the functions of a trade union is the clergy."

Mr. Roberts, who last year was reprimanded by his bishop for urging Anglican clergy to stage a token strike protesting their "appalling pay," added that he finds it impossible to live on the "miserable pittance" the Church pays him. He gets

650 pounds (\$1,820) a year. His savings are exhausted and he soon will be in debt, the vicar said.

### SOCKMAN TO RECEIVE UPPER ROOM CITATION

★ Ralph W. Sockman, minister of Christ church, Methodist in New York and a nationally known radio preacher, has been named to receive The Upper Room Citation for 1961, it was announced by the editor of the widely used daily devotional guide.

Dr. J. Manning Potts of Nashville said the annual citation, made for outstanding contributions to world Christian fellowship, would be presented Dr. Sockman at a dinner in New York sometime during the year.

The 12 previous Upper Room Citations have gone to Christian leaders of several denominations. Last year it went to Dr. Theodore F. Adams, of Richmond, Va., then president of the Baptist World Alliance.

Published in 31 languages by the Methodist general board of evangelism, The Upper Room is used by people of various denominations.

### SEMINARY REOPENS IN BRAZIL

★ Dean Henrigue Todt of the Episcopal Theological Seminary in Brazil has just visited seminaries in the east to get advice on administration and other matters. The seminary in Brazil, started fifty years ago, is to reopen in Sao Paulo after being closed for eleven years.

Dean Todt emphasized that "Brazil is a country of today, not merely of the future." He pointed out the need for evangelism, saying: "There are 60 million persons in Brazil who have no real religion. There are Episcopalians in eight of the 22 states of Brazil."



BISHOP JOSE G. SAUCEDO of Mexico and wife who are to cross the border into Brownsville, Texas, to attend the annual convention of the diocese of West Texas, January 29-31. The bishop will tell the delegates about the work of the Church in his country

# College Student Writes from Jail That He Hurts for Sick Society

★ There has been a lot in these pages over the years about the evils of segregation in South Africa and other remote places. We have also reported the efforts of Episcopal clergymen in the South in their battles for integration — notably in Lynchburg, Va. and Orangeburg, South Carolina.

Charles McDew, a student at South Carolina State College, was arrested for leading the first sit-in in Orangeburg. While awaiting trial he wrote to a friend on two sheets of rough brown paper the following letter:

## Quote

I send you greetings from the Orangeburg city jail. Please excuse my stationery. I was relieved of all writing paper when I entered and had to make do with what I had on hand. I was arrested over an hour ago along with three other students. We sat down at the S. H. Kress & Co. and asked to be served. The manager said, "Will you get up and leave, you are interfering with our right to do business. If you do not leave, we will have to seek legal protection of the law." A long silent pause. "You have been warned once, are you leaving?" Another pause. "OK, Captain, come and get them."

At this point about six of Orangeburg's finest came to where we were sitting. "OK, Charles, you'll come along." We were herded outside and searched on the sidewalk. Then we were placed in a squad car (two to a car) and driven down here to the local bastille. Down here at the jail we were fingerprinted and we had mug shots taken.

Since I have nothing else to do (I'm not going out) I'll describe my cell to you. It is a large community-type "hole" with ten beds and six mattresses. It has wall to wall overhead plumbing and an inside-outside toilet with a very nasty face bowl next to it. The ceiling and half of the wall is a sort of creamy white. From the floor up is a soft (not really) baby blue. The walls are quite dirty with many obscene remarks written all over them.

Now a word about my roommates. The two students with me are from Claflin College, and one is a sophomore, the other is a senior. The young lady in the next cell is a senior at Claflin College, and she is alone in her cell. The other two prisoners who were here when we came are rather interesting. They are both Negroes, of course, and one is here for drunken driving and the other — now dig this — is here for having shot his wife with a shotgun.

Pause. I can hear singing outside. They are singing "We shall overcome" and it sounds so wonderful that I kind of want to cry. Dot, the girl in the next cell can see them and there are nearly four hundred students outside and as I said they are all singing. If they arrest them we will of course stay in jail, we don't have fifty thousand dollars.

They are singing the Star Spangled Banner now and I feel a kind of bitter sick feeling deep inside. I know that those singing as well as we who are in here believe that "we shall overcome and the truth will make us free" and I am trying so very hard to believe that this is the "home of the brave and the free."

I keep asking myself just how brave are the people who put me here, how free am I, how free is Mr. Todd the Kress manager, how free is anyone in this socially sick culture of ours? I hurt deep. I hurt not for myself but for those who are sitting here in the cell with me, for the poor devils who will soon go on trial.

Oh God, why must it be this way, why can't we be a world of blind men, then we would all be free and equal? Or would a group of blind bigots start discriminating on the basis of tone quality? Would all people with high voices have to live in filthy ghettos and be second-class citizens? Would the children of the high voiced have to fight mobs to get into school? Would their braille tablets say that they aren't as good as the low voiced and that they smell bad, have V.D. and live from day to day with one dream in their dark world, and that is to sleep with a low voiced woman? Oh sickness, Oh hate. Go and leave the hearts and mind of man; let me be me, Charles Frederick McDew; man, student, lover of life. I don't want to be that nigger with no personality, no being, just a dark blob. I want to be me with my color, that I love, with my eyes, my body, my dreams and aspirations.

I just paused to rest and I read over what I had written. I did not mean to get off on a deep emotional pitch but that's the way I was feeling. I hope that you understand. I don't hate my jailers or Mr. Todd or any of the other White Southerners. I feel sorry for them and I hurt for them too. I'd better close now, it has been a very trying day and we have a trial in the morning. Pray for me . . . pray for us all.

Chuck, or as the fellows in the cell call me, 24771.

## Un-Quote



# What SHOULD The Church Be Doing?

## ABOUT THE AGE OF TECHNOLOGY

By Truman B. Douglass

*Executive Vice-President, Board of Home Missions of the  
United Church of Christ*

TECHNOLOGY HAS GIVEN  
GREAT GIFTS BUT THEY  
ARE ALL DUBIOUS GIFTS  
UNLESS THEY ARE BROUGHT  
UNDER THE LORDSHIP OF  
CHRIST. WITHOUT HIM WE  
SHALL BECOME DENIZENS  
OF A WORLD THAT IS RE-  
plete WITH MEANS BUT  
DEVOID OF MEANINGS

THE Lordship of Christ in a technological age means the cultivation of individuals and a society who understand the meaning of purposeful liberty.

One of the most significant results of technological achievements has been the greatly increased amount of "disposable life" which every American possesses. This is a consequence of two gains — and increase in the amount of what the economists call "disposable income" and an increase in the amount of "disposable time"—of leisure.

Mainly as a result of improved technology, the American people have been put in possession of an ever-increasing number of "discretionary dollars." Even in terms of our devaluated dollar, average income has nearly trebled in the past seventy-five years. By 1975, if the present rate of growth continued, the average disposable income of the American family will gain another 50 per cent.

In 1900 almost half the family units in the United States had incomes of less than \$2,000—in terms of 1959 prices. By 1954 more than forty per cent of all families had after-taxes incomes of between \$4,000 and \$7,500. By 1970 two-fifths of the families in the nation will have incomes in excess of \$7,500.

This is much more than a statistical revolution; it is a social revolution.

A similar overturning has taken place in the area of disposable or discretionary time. For the first time in history large numbers of people have been put in possession of substantial stretches of time in which they can do as they please.

Since the beginning of recorded history, leisure has been the privilege of only a tiny minority. The United States started out without a leisure class. America was a young, undeveloped land; there were few mechanical sources of power and technical devices to carry the burden of work; it took long hours of hard labor to supply the needs of the new nation. Idleness was disreputable. Our grandmothers worked samplers declaring that "Satan finds work for idle hands."

Today this situation has radically changed. More and more the attention of individuals and families is centered on the use of hours and days away from work. Some \$40 billion — approximately 15 per cent of total consumer expenditures — are annually spent on leisure-time activities.

With the nearly universal observance of the five-day week, and the possibility of a four-day or even three-day week, the availability of lei-

sure which the individual can spend as he chooses has become a major new element in American culture.

The effect of all this — of the increase of discretionary dollars and discretionary time — is to add greatly to our freedom of choice. For many centuries humanity has been obliged to expend nearly all its resources of time and money to provide the elemental necessities of existence: food, clothing and shelter. Today we have this margin which we can spend as we please. It is interesting to note how we use this new-found freedom.

We spend 16 billion dollars a year for recreation, and 15 billion for smoking and drinking. At the same time we spend only 7 billion for research, and only 13 billion for education, public and private. When it is suggested that we cannot afford better schools or higher education made available to all who are qualified to make use of it, the obvious answer is, "Nonsense!" The question is one of choice — what things we think are most important.

### Freedom of Choice

THROUGH the growth of leisure and the increase of disposable income, Americans have gained a freedom of choice that no other people has even approached. The test of an individual and of a people is less what they do under compulsion than what they do with their liberty — when they are really free to choose.

Thus the technological revolution has confronted us with what is really a moral crisis — a crisis of decision and choice.

Having received the marvelous gift of time, do we spend it wisely as a people? Or are we engaged mainly in finding diversions, in making time pass, in killing time?

Do we make good use of the disposable life that has been given to us? Do we actually behave like free men and women? Or have we substituted for the compulsions of want the coercions of advertising, of custom, of the drive for success and status?

I have a friend who gets seasick on a calm day in a sheltered harbor. Yet in the Long Island community where he lives he feels obliged to own a boat — because all his neighbors have them. What kind of freedom of choice is this?

Consider the choices that are presented to us by the mass-media which invade our homes. Estimate the amount of radio and television time that is devoted to commending good books, con-

certs, works of art, musical recordings, as compared with the amount that is spent pushing remedies for stomach gas, under-arm odor, and what is euphemistically known as "irregularity." How free is a people much of whose attention must be fixed upon combatting the ubiquitous national disease of "irregularity"?

Obviously the problem presented to us by our technological civilization is not any lack of sheer quantity of life and the means of life. It is the problem of what to do with the life we have — the problem of goals, of purposes, of meanings.

### Lay Movement

THIS is a realm in which the Church presumably has a message and a truth to communicate — a realm to be brought under the Lordship of Christ. Here is the importance of the lay movements which are so fundamental to Protestantism, and which are beginning to deal with the basic question of the Christian meaning of vocation — of living under the governance of Christian purposes in the place where one's daily work is done.

Speaking of quantity of life, a technological society sharply presents us with the necessity of making qualitative decisions about the kind of life we desire for ourselves and other persons.

One of the most searching statements I have read in recent days is an article by a physician in a recent number of Harper's magazine entitled "The Patient's Right to Die." In this article the doctor asks whether the physician's commitment to prolong life under any and all circumstances is ethically justifiable. He takes the position that many of the medical procedures which are described as "prolonging life" would be more realistically characterized as "prolonging death." When a person no longer has the possibility of living in any meaningful way is it justifiable to stretch out intolerably the act of dying? Is it a work of mercy and does it contribute to human dignity to maintain existence, as is often done, at a vegetable level?

The author tells of a hospital case in which a man was brought in with a history of rheumatic heart disease which had resulted in a blockage of both the aortic and mitral valves of the heart. Open heart surgery was used to open the mitral valve. The heart was still sluggish so the operation was repeated. Then failure of blood pressure brought on kidney failure. While the doctors were weighing a choice between a kidney transplant and an artificial kidney machine,



pneumonia set in. Antibiotics were tried, and failed. This necessitated a tracheotomy—opening a hole in the patient's windpipe. Meanwhile the heart action was diminishing. The doctors then tried oxygen through a nasal tube. When this failed they hooked the man into an artificial respirator. For many days this machine did the man's breathing for him. Then, in spite of all these brilliant efforts, the man died.

"The classical deathbed scene," says the author, with its loving partings and solemn last words, is practically a thing of the past. In its stead is a sedated, comatose, be-tubed object, manipulated and subconscious, if not subhuman . . . . It is an unnerving experience to any sensitive person to hear an intern on the terminal ward of a hospital say with defensive gallows humor that he has to 'go water the vegetables' in their beds."

This doctor correctly identifies the problem as being essentially theological. He writes:

"Blind, brute nature imposing an agonized and prolonged death is outrageous to the limit, and to bow to it, to 'leave things in God's hands' is the last word in determinism and fatalism. It is the very opposite of a morality that prizes human freedom and loving kindness.

"The right of spiritual beings to use intelligent control over physical nature rather than submit beastlike to its blind workings, is the heart of many crucial questions. Birth control, artificial insemination, sterilization and abortion are medically discovered ways of fulfilling and protecting human values and hopes in spite of nature's failures or foolishnesses. Death control, like birth control, is a matter of human dignity. Without it persons become puppets. To perceive this is to grasp the error lurking in the notion — widespread in medical circles — that live as such is the highest good. This kind of vitalism seduces its victims into being more loyal to the physical spark of mere biological life than to the personality. The beauty and spiritual depths of human stature are what should be preserved and conserved in our value system . . . . The vitalist fallacy is to view life at any old level as the highest good."

That seems to me very well said.

### More of What?

THIS vitalist fallacy is the temptation of a technological society. It is the notion that the supreme good is just more quantitative addition and extension. If we are given more reach to our

eyes through telescope and microscope, more mobility by means of motor car and airplane, more communication by means of printing press, radio and television, more power to blackmail other peoples with threats of hydrogen bombs, more things and gadgets with which to crowd our homes, a few more moments of bodily existence through antibiotics or iron lungs — then all is well.

But all is not well unless this life, increased in its quantity and its powers, is also made qualitatively more significant.

This is the problem of technological age. Its accomplishments are great and unmistakable. It has delivered large sections of humanity — and will one day deliver the rest — from hunger; from many of its diseases; from grinding, dehumanizing toil; from ignorance and illiteracy; from much spirit-killing monotony. Even the lowly tranquilizing pill — the butt of innumerable jokes — is primarily responsible for the fact that the population of our mental hospitals, which had been rising rapidly for many years, is now steadily decreasing.

These are great gifts. But they are all dubious gifts unless they are brought under the Lordship of Christ—who alone has power to give life its fullest meaning. Without him we shall become denizens of a world that is replete with means and devoid of meanings.

Above all, there is need for restoring to wholeness the broken image of man himself — man, who is at once the technician and the subject who will presumably benefit from our technological achievements.

A technological age tends to portray man as being essentially a consumer — a consumer of manufactured goods.

In the remarkable report issued by the Rockefeller Brothers Fund on problems of education in the United States, entitled "The Pursuit of Excellence," there is pointed reference to the importance of providing adequate personal models—"images" — for young people. We cannot overestimate the extent to which young people's life goals are determined by their identification of themselves with admired characters in the adult world. This is why we have to be uneasy about a culture which gives its chief rewards of adulation and economic advantage to figures in the world of sports and entertainment and at the same time patronizes and nearly starves its teachers and intellectuals.

The Rockefeller report comments on the extent

to which the picture of the "citizen as consumer" has come to dominate the national imagination. It is to the person as consumer that the billions of dollars worth of advertising is addressed. We are continually reminded of the necessity for maintaining a high level of activity as consumers if our whole economic system is not to go into a stall.

"What is man?" we ask. And the answer that comes back, with the repetition and insistence of all the modern devices of communication is, "He is a consumer."

But the consumer, the Rockefeller report points out, is by definition a being engaged in self-gratification. His very nature as a consumer requires that he be provided with milder cigarettes, mel-lower whisky, softer mattresses, easier driving cars.

### More and More Luxuries

SO MAN comes to be defined more and more as a creature who is guided entirely by his self-gratifying impulses. He has no capacity for anything except the more and more luxurious furnishing of his private life.

Yet we believe that this picture of man as engaged solely in self-gratification is an inadequate account of the sources of human action. Young people, like older people, may want security, comfort and luxury. But there is something else they want, far more urgently. They want meaning in their lives. If their era and their culture and their leaders cannot offer them great meanings, great objectives, great convictions, then they will settle for shallow and trivial meanings.

The Christian faith affirms that man glimpses the full dimension of his life only when he is allowed to see himself as being in some sense made in the image of God. We believe also that what this means is fully disclosed to us in Jesus Christ. It is the great task of the Church to illuminate this meaning for men and women living in the specific circumstances of our own time.

The Church in a technical society needs to communicate adequate conceptions of stewardship. A technological age is always prone to equate exploitive skills with ownership rights. The power companies are conceded ownership of the nation's water resources because they have exploited them. The broadcasting networks own the air because they have exploited it. It is even suggested that the first nation to occupy outer space will own that, too.

But man has no rights of absolute ownership. He is a temporary administrator and trustee of these things. "The earth is the Lord's and all that is therein." Its things and forces and laws are to be used under his Lordship and in accordance with his will.

### Qualitative Choices

IN THE performance of this prophetic task the Church needs to make an alliance with the arts, through which the dignity and dimension of the human spirit are most vividly revealed and which have power to sharpen our judgments and discriminations for the qualitative choices that must be made.

And above all, if the Church is to direct men's thoughts toward the fact of Christ's lordship it must exhibit the willingness to bring its own life under his governance. It is because he is not yet Lord, even in his own household, that his lordship over the whole of life remains for us only an eschatological hope.

The acknowledgment of Christ's lordship in the Church means many things. It means that the Church will live by and for its mission to the world; for it was "the world" (not the Church) which God so loved that he sent his only begotten Son to save it.

It means a reaffirmation and a much more explicit recognition of our Protestant conviction that every layman has a ministry in his particular vocation. For it is here, vastly more than in the cloisters and councils of the Churches, that the decisions and actions which will shape the contours of our world in the future are being taken.

It means a renewed effort toward unity. There are two foci of the Christian life; Christian worship and Christian obedience. How can the Church expect obedience to Christ from the individuals and groups which constitute our society if it persists in refusing obedience to his command that we "be one"?

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## The Meaning of The Real Presence

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# THE NEW PLAN OF CHURCH UNION

## SEARCH FOR THE WONDERFUL BUT ELUSIVE TRUTH OF GOD IS THE ATTITUDE WHICH IS CALLED FOR IN OUR EFFORT TO UNITE THE CHRISTIAN CHURCH

By Marion L. Matics

*Vicar of St. Francis, Levittown, N. Y.*

"Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes!"

Some such enthusiastic sentiment as this must leap to mind when first we read the proposals of the Rev. Eugene Carson Blake for the reunion of Episcopaleans, United Presbyterians, Methodists, and members of the United Church of Christ. It is bound to come, we tell ourselves, for Christian brother calls to Christian brother across the wickedness of centuries. "We cannot afford longer the luxury of our historic divisions," says Dr. Blake. Well, it is no luxury: it is a wound, and it is pain, and we cry for the healing touch.

With what admirable skill does he establish the principal points upon which reunion actually and practically could occur. The four Christian bodies which he envisions in unity already accept these cardinal points, and they differ only on questions of interpretation and details of practice. Tolerance and charity, in good conscience, can take care of these.

The cardinal points are the visible and historic continuity of the Church; the historic trinitarian faith (without over-dogmatic interpretation); the two chief sacraments; the ever-continuing reformation of the Church, democratic Church government, and a renewed sense of brotherhood and fellowship among all of its members and ministers. What Anglican or Protestant can object to these general principles with which they are already thoroughly familiar?

It is in the interpretation of these great principles that the quibbles will arise and the controversies will seethe, and it is proper that this is so, as long as we do not pull ourselves apart at the seams. So it is in order, even at this preliminary stage to make a few qualifying remarks about the plan, for we must be sure that it is really holy oil on Aaron's sticky beard, and not

just melted soap — whether Episcopal or Presbyterian, whether Catholic or Reformed.

One basic principle, which is not exactly a quibble, and which is partially implied, although not actually stated, in Dr. Blake's plan, is that once theological matters are more or less taken care of, the organization of the Church ought to proceed along lines of practical efficiency and pragmatic common sense. If we are to have a sharing of authority between the ministers of the threefold Apostolic Succession and the laity of the united Church, we are under no sectarian obligation to repeat any of the patterns of the past. For purposes of sectarian pride, we are not obliged to repeat the organization of New Testament times — whatever it was, or the superstitions of the Middle Ages, or the prejudices of the Reformation.

### Should Start Fresh

ONCE the fundamental basis of polity is established — the apostolic ministry, and democratic Church government — we should start fresh from here. We should be asking, not what the Church has been, but what the Church should be. What is the ideal Church and how can it function more effectively on all of its various levels of organization? We are given an opportunity to recreate the institution on the human plane, to bring it out of the shadows of history and into the twentieth century. Compromise between existing forms of polity will not serve: what we need is fresh, vigorous, imaginative, daring, and practical recreation. In short, a new influx of the Spirit expressed in pragmatic terms.

Granted: no matter what we do, it will not be totally satisfactory. It may even be, as suggested by Robert Lee in the Union Seminary Quarterly Review, that there is just no perfect compatibility between the necessary claims of the religious organization and the obligations of personal religious vocation and commitment; and that the best we can hope for is to keep a creative

tension alive. We are in an organizational dilemma, but it will not be helped by a stew of denominational delicacies.

What, then, should the Church be in organization on the human plane? Certainly not a rigid authoritarian structure, legalistic and dogmatic, with an unyielding posture ready-made and defined in advance of every contingency. Certainly neither a formless and vague bureaucracy, top-heavy and beset with organizational complexity and military channels of command. We want neither pompous prelates and arrogant priestlings, nor drab, dull little clerical functionaries who thrive in the hot-house of the office and who can provide no answers to anything, but have a committee for every sub-problem. It is easy to say what we do not want, but harder to define our legitimate goals.

It may be that Dr. Blake, writing from the background of an exceptionally successful Presbyterian clergyman, tends to overstress the importance of hierarchy — whether Episcopal or bureaucratic, and that the clue may be found in a non-theological re-definition of the parish ministry. The bishops and bureaus can be assigned to their proper place and function easily enough; so also the laity can and should be encouraged to accept the maximum responsibility consistent with the overall efficiency, vigor, and vision of the Church; but, in the last analysis, the parish church will tend to rise or fall in correlation to the dedication and insight of its minister.

Is not this a real opportunity to re-think our problems of clergy recruitment, and the correlated problem of keeping the ones that we do have from having nervous breakdowns? It is a God-given chance to redefine the nature of the creature. What is the minister supposed to be, anyway, and how are we to determine his role in the contemporary Church and in present day society so that he will be useful and respected, both by himself and by the community?

### **The Parish Minister**

**T**O THE Episcopalean it often appears that our more thoroughly Protestant brethren are still obsessed with fighting Reformation battles. Granted: we don't want arrogant priests, and it is true that a major and justified cause of the Reformation was to cut the clergy down to size. But at the same time we also do not want a helpless, namby-pamby, sissy ministry which barely exists at the whim of the lay congregation. For example, the caricature of the sniveling and ner-

vous Protestant minister whom we still see so often in the movies. He is completely ineffectual, and his total job appears to be that of ingratiating himself with the powerful members of his congregation. He is engaged in a popularity contest, and doing poorly. You never see a Roman priest pictured like this, and it is not just because his Church is a fearful pressure group. It is also because the Roman priest, for all of his characteristic lack of democratic feeling, knows what he is expected to do, and he does it, and he is a figure of authority and of drama. And the Roman Church has no trouble attracting enough of them.

The Protestant is historically afraid of the bishop, but the bishop is not the only possible source of tyranny. In fact, our Episcopal bishops are no threat whatsoever, God bless them, and it is hard to see how, if they had any less authority, they could get anything done at all. If now and then one of them tries to pull rank, it is most untypical, and, anyway, both minister and congregation are well protected by canon. Dr. Blake's fears on this score are groundless, as he will see for himself if he gets to be a bishop in the united Church.

### **Why A Ruling Elder?**

**B**UT when he calls for a "ruling elder" there arises in the breast of the Episcopal minister the same misgivings that the concept of the monarchical bishop stirs in the Presbyterian bosom. If not ruling bishop, then why a ruling elder? Why a ruling anybody in a democratic Church which divides authority in the name of brotherhood? The bishop at least lives over the hills and far away in another town, and if he does get obstreperous, there are plenty of safeguards: but the ruling elder, or his equivalent, is not only in the same town, but he is in the same parish and he is always underfoot. And if he or his lay colleagues know as much about running a church as their minister does, then why should their minister waste three years in a theological seminary?

One of the good old Episcopalean ideas is the division on the parish level between spiritual and temporal authority, and it may be that this is a principle which should not be discarded glibly, or at least without some discussion and defense. After all, the minister is asked to be characteristically underpaid and overworked; to be an inspiration in what is often a drab and dreary situation; to be highly educated and to bring the



benefits of ever-increasing years of experience to his congregation; to patiently accept the guff which is inevitable to the job; to try to get along peaceably with an incredible variety of human types — not all of which are saintly.

Is it any wonder that young men shy away from this work, and how will it help to attract them if they are given even less definition and function?

### Division of Labor

WHY not give to lay members still more to do in the so-called temporal realm, and remove the minister from the area of church promotion—insofar as this is possible; and leave to the minister all that pertains to spiritual leadership? In the former area the laity are supposed to be more knowledgeable, and in the latter area the clergy certainly should be. When we consider how attached people become to the Church practices that they are used to — “the way it used to be when I was a boy” — the prospect appalls when we approach the gigantic problem of smoothing out some of the variant traditions of the uniting Churches. What defenders of high Church and low Church, of the simple service and of the simpleton’s service and of God knows what, if we

rule out the advantages of professional opinion and skill!

That is one point where we should have a lively discussion with Dr. Blake, and another point is the matter of the confessional statement. If we are not to define too closely the nature of the sacraments and of holy orders, then let’s not pin down too closely our theological position on any equivocal issue. Comprehensiveness of belief is even more important than variety of liturgical practice, for only when the Church is free of preconceived and dead opinions that are legislated into law, can the Holy Spirit work within the fellowship. We don’t want people to think that religion is just past revelation: we want them to see it as a pilgrimage and as a quest, as aspiration and as striving, as the search for the wonderful but elusive truth of God that is always beyond the horizon. This — not confessional dogmatism — is the attitude which will create humble and loving bishops, clergy, and laity alike.

In fact, it is to this Christian attitude to which Dr. Blake himself appeals, when he calls prophetically to the Church that it re-examine itself in humility, and put aside its partiality and shortcomings, and once again be a bond of love wherein brothers are united.

## MORE ABOUT THEOLOGICAL EDUCATION

IF THEOLOGICAL SCHOOLS ARE  
ALLOWED A FREE HAND SO THAT  
THEY CONCENTRATE UPON PRE-  
PARING MEN FOR A MINISTRY,  
THEY WILL PRODUCE A FAIR  
SHARE OF POTENTIAL LEADERS

By Jules L. Moreau

*Professor at Seabury-Western Seminary*

*This is an extract of a letter addressed to me by an old student of mine who has been involved with the Michigan Training School. Personal remarks and other miscellany have been omitted.*

By Schuyler L. Clapp Jr.

*Calvary Church, Saginaw, Michigan*

MY COMPLIMENTS on your two well-honed articles on theological education (Witness, Nov. 3 & 10, 1960). However, I thought you would appreciate the shallow comments of an

impecunious and frequently border-line student.

Firstly, the clarity with which you explained the canonical and administrative set-up between the Church and the seminaries makes us wonder how this condition could have existed so long unchallenged by circumstances. Perhaps a certain Episcopal conservatism has kept this situation from being put to the test, but that’s no excuse for not taking measures to correct it.

Secondly, there is a seeming disparity between

the complaint that the General Convention dictates the curricular structure of theological schools and the call to uniformity in the matter of canonical examinations. Granted, both criticisms are amply justified, but I'd be curious to know what your personal concept of the "ideal situation" would be in this matter. Four year seminaries? Restricted canonical exams? Repeal Canon 29?

Thirdly, all canons and polity aside, is it not the individuals who come to a seminary that must decide what purpose the seminary fulfills for them? If they come for preparation to "get into the ministry", it would seem that little could be done to prepare them "for a ministry". Conversely, if a student comes to prepare "for a ministry", it would seem that little could be done to stop him from being prepared to "get into the ministry". Which statement serves to prove that I just don't understand what you mean.

Lastly, diocesan training schools are (in fits and starts) bold and responsible experiments undertaken to meet peculiar and local needs. I have never heard glowing claims about the calibre of instruction any of them provide. These too shall pass away, but only when the necessity abates or is relieved by some better means. This seems to be happening here.

### THE ANSWER

SINCE the first comment needs no answer, I shall refrain from dealing with it; my comments shall be limited to the other three observations and the questions which they raise.

The disparity between the complaint and the recommendation (2d observation above) is only apparent. The complaint has to do with the attitude of the General Convention toward institutions over which it has no direct control. This is strictly a canon 30, question; what attempts I have seen toward revision of canon 30 thus far only reinforce my complaint. General Convention is neither qualified professionally nor competent legally to dictate what shall or shall not be taught in a theological seminary of this Church. This is the simple fact, and no amount of wheedling will improve its professional qualifications even though it might contrive to get the legal competence so to do.

On the other hand, the Church has claimed the right to determine who shall be ordained, and this right goes back to the earliest canons adopted by the Episcopal Church. This is a canon 29 mat-

ter, and should be treated so. It is my firm conviction that the Church can control the constituency of its ministry by the simple method of instituting a uniform structure of canonical examinations administered by a central board of bishops and examining chaplains. An adjunct to this board would be a number of laymen competent and qualified to advise on the proper types of tests to be employed to discover the extent of "functional knowledge" in the case of any candidate for holy orders.

Regarding your third observation, it appears to me that you have made too great a cleavage between preparation "for a ministry" and preparation to "get into the ministry". My contention has been that by General Convention's dictating the curriculum of a theological seminary by means of demanding that its curriculum shall conform to canon 29, it has in effect said that a seminary is a place where a man primarily studies to "get into the ministry". This is obvious to me, since canon 29 details what a man shall know before being admitted to the ministry. A seminary curriculum oriented toward getting a man into the ministry will have no place, or practically no place, for preparation of a man "for a ministry".

On the other hand, if a theological school is allowed free hand to structure its curriculum so that it concentrates upon preparing men "for a ministry", it will indeed produce a fair share of potential leaders of the Church. Given the suggestion above of a national board of examiners so organized that it can discover the extent to which any candidate has a "functional knowledge" of the doctrine, discipline and worship of the Church, one of the by-products of an education "for a ministry" will be a preparation to "get into the ministry". In other words, if we orient our studies toward preparation "for a ministry" we shall also, by the way, prepare men to "get into the ministry"; on the other hand, by concentrating our preparation upon "getting into the ministry" we do not have the by-product of preparing them for an adequate ministry in terms of the culture which their ministry will have to deal with.

### Diocesan Training Schools

LASTLY, I can appreciate your delicate feelings toward the diocesan training schools, but I would remind you that they are concentrated upon "getting men into the ministry". Any edu-



cation, be it seminary education or some substitute therefor, which is so oriented is little more than "training" and does not fit a man to perform the ministry demanded by the way in which the gospel has to strike the contemporary civilization.

### Rotten Preaching

Rotten preaching, of which we have too much, is only one result of this "training"-type education, but it shows that this sort of education is hopelessly inadequate to prepare men to utter the word of God relevantly and powerfully in this cultural milieu. Hardly one in ten of our present clergy can deliver a connected discourse let alone preach a decent sermon. The reason why they are incapable of preaching is not that we don't have enough homiletics courses in seminaries as provided for by canon 29. The real reason is that hardly one in twenty-five of our clergy is equipped to think theologically about the situations to which he has to preach Sunday after Sunday. This is the fault of the theological curriculum under which these men have studied. Granted, many men are capable of "running a parish" (whatever that means!) and lots more of them are capable of uttering a word of comfort in situations of illness or bereavement, but are they capable of criticizing the mammoth "edifice complex" to which this Church has fallen victim? Are they capable of a peculiarly Christian word of comfort, strength, judgment, or proclamation in a given situation?

### Task Today

THE problem is quite simple, from one viewpoint, it seems to me. Meeting piecemeal the requirements of canon 29 will prepare a man to pass a set of examinations designed to get him into the ministry, but this sort of education is no guarantee that he will have had to face any of the questions of this culture theologically. The average product of a theological school, be it a "training school" or one of our Church seminaries, knows an awful lot of words about God, but is by and large almost completely incapable either of uttering or recognizing the word of God. This, I repeat, is because of the control exercised over theological curriculum by General Convention in its peculiar tie-up between canons 29 and 30; it is also due to the fact that there is not enough courage on the part of theological educators to stand up and tell General Convention that it should "tend to its peculiar business" and let the theological educators run the theological seminaries.

Our chief danger at the moment is conformity to a set of standards set up by a notoriously unprophetic body. The Church has a task to perform in theological education, but it does not lie in the area of greater control over the theological schools.

The Church's task is, as I said, to find out what it means by the ministry and to support those whose lives are dedicated to educating men for the performance of the ministry.

## THE NEW BOOKS

*The Church On The Urban Frontier*

By G. Paul Musselman. Seabury Press. \$3.25

There are many books and much gossip about the flight of city families to suburbia and its effect on churches and other institutions that stay behind and there are not a few published stories of dramatic work of city parishes to adjust themselves to the new era. This book, however, is in a different class. It is based upon the knowledge gained by a seven year survey throughout the country of all these city problems, conducted by the author under the auspices of the National Council.

From one of the Foundations (whose name is withheld) a grant of \$25,000 a year for five years was given for a thorough investigation of the problems of urban industrial

Kenneth R. Forbes

Book Editor

parishes and the working out of experimental plans for making such parishes more effective in what ought to be their mission. \$20,000 each year, was to go directly to the parishes or missions participating in this.

The contents of the book is the interesting story of this activity, told in considerable detail, with its many disappointments, its fewer successes and — most important of all — its discovery of some things which can be applied equally to all groups living in the so-called inner cities of today. The author writes that the book was done in a hurry and this fact is responsible for a

sense of futility or confusion in the reader to whom the whole subject is new. He will find less difficulty if the last two chapters are read before he begins the book.

*God Our Contemporary* by J. B. Phillips. Macmillan. \$2.50

J. B. Phillips is best known for his translation of the New Testament. That in itself was a notable accomplishment. Not content, however, with the extraordinary popularity of this work, he has now produced a concise treatise on the secularizing of life in the twentieth century. The evidences of this fact are abundant and the author marshals them effectively. Modern science has done wonders for man in this age, but it is, nevertheless, but one way of discovering reality. The artist, the philosopher, the lover, — all these are equally

channels of revelation. But the Christian religion, understood historically and lived with intimately, is the only force that has—and still can—transformed personal character and at the same time deal decisively with the stubborn facts of social and economic power in human life.

This is the book's major thesis, eloquently argued with rich supporting evidence. It is really one of the modern essays in Christian mysticism, although expressed in a vocabulary that disguises that important fact. The reader can profitably go on from it to read and digest any of the works of Baron von Hugel, Evelyn Underhill or Dean Inge who all speak the language of mysticism in the dialect of our modern world.

*Retreat For Beginners* by Ronald Knox. Sheed & Ward. \$3.50

Among the numerous volumes of Ronald Knox's sermons, addresses and meditations there has, up to now, never appeared any collection of his addresses to schoolboys, which is odd, considering the fact of his long experience as a school teacher. However, here it is, a collection of 22 addresses given to boys in retreat at school,—each one of them a gem of religious enlightenment expressed in the free-and-easy language of the schoolboy. The retreat leader doesn't dodge the difficult problems of religion; he specially chooses them. Two of his longest addresses are on the subject of "death", which most spiritual leaders would hesitate to deal with in an audience of teen-agers.

If any of our readers is privileged to teach the Christian religion to a group of adolescent boys, he couldn't do better than to take *Retreat For Beginners* for a model.

*Centuries* by Thomas Traherne. Harpers. \$3.50

The 300 year old manuscript of this book was discovered in the bin of a bookshop in London in 1895. The author's name was missing, but after considerable skillful literary detection it was discovered to be the work of an obscure Anglican parson.

The central theme of the simple and noble prose of this ancient manuscript is that God's will for his children is that they shall enjoy life and in the process find that they are loving and enjoying God himself. The book itself consists of paragraphs, mostly short, in the form of meditations. Each group of one hundred it was customary to call a Century and to go on from there to a new Century which develops the author's thought. It is the kind of volume which calls for leisurely reading by the devout and would-be devout. Its value is enhanced by an introduction by John Farrar.

*The Path To Glory* J. R. H. Moorman. Seabury. \$4.75

This is a refreshing and spiritually nourishing book by the Bishop of Ripon. It is a study of the Gospel according to St. Luke with the sole purpose of finding out just what the Evangelist is showing us, by his narrative or reported teaching of Jesus, of the meaning and power of the Incarnation. There is no textual criticism to come between the reader and the author of the Gospel, for this is not a commentary, but a biography of the Master as seen by a scholarly disciple.

No one can fail to read this book with delight and gratitude to Bishop Moorman.

*The Promise Of The Spirit* by William Barklay. Westminster Press. \$2.50

Whatever book appears with William Barklay as author and the Bible as subject is sure to be the product of sound scholarship expressed in words that charm the reader. If the written word reflects the character and temperament of a person, this author must be a delightful chap to know.

Dr. Barklay is a lecturer in New Testament and Hellenistic Greek at the University of Glasgow and a prolific writer of popular religious books. His latest takes the reader through the New Testament, searching for every reference to the Holy Spirit and interpreting it vividly and convincingly. The final chapter, *The Holy Spirit and the Church Today*, is a ringing summons to the modern Church to rise out of her conformity, fear and disillusion to recognize the reality of the Holy Spirit and the need to know and follow his leadership.

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## RELIGIOUS AFFILIATIONS OF MINNESOTANS

★ Out of Minnesota's total 1960 population of 3,413,864, approximately 2,456,396 persons, or 70 per cent, are associated with some form of organized religion, compared with 63.4 per cent for the nation as a whole.

The Rev. Alton M. Motter, associate executive secretary of the Minnesota Council of Churches, disclosed these figures in a report based on membership statistics furnished by church officers or clergymen of each religious body. The membership figure included both children and adults.

Of the 2,456,396 persons with religious affiliations, the summary showed that 61 per cent were Protestant-related; 34 per cent Roman Catholic; and 2 per cent each Eastern Orthodox and Jewish.

About 94 per cent of all Protestant-related groups were divided among eight denominations as follows: Lutheran (seven bodies), 61 per cent; Methodist, 11 per cent; Presbyterian, 9 per cent; Baptist (three bodies), 4 per cent; Congregationalist, 4 per cent; Episcopalian, 3 per cent; Evangelical United Brethren, 1 per cent; and Evangelical and Reformed, 1 per cent.

The other Protestants are affiliated with 15 different bodies.

## CATHEDRAL SERVICE MARKS INAUGURATION

★ The council of churches of Washington, D. C. sponsored a service at Washington Cathedral on January 15 to mark the inauguration of the new administration. President James I. McCord of Princeton Seminary was the speaker and taking part in the service were Bishop Dun, the Rev. Clarence Nelson, Lutheran, who is president of the council, Dean William Nelson of

Howard University and Irwin Miller, the new president of the National Council of Churches.

## IRISH METHODIST IN DELAWARE

★ The Rev. Charles W. Ranson, president-designate of the Methodist Church in Ireland, is to be the speaker at the dinner held in connection with the convention of the diocese of Delaware. The convention, meeting in Newark, is to be held January 24-25, instead of in May as formerly.

## TRICK OR TREAT GETS MILLION

★ A million dollar check was presented to the children's fund of the UN, representing the pennies, nickels and dimes col-

lected by youngsters in the trick or treat project on Hallowe'en. This is the first payment, with the total expected to surpass the million and a half of 1959. The money aids 55-million children and mothers in over 100 countries.

## ARCHBISHOP DIXON OF CANADA

★ Bishop John H. Dixon will be enthroned in Montreal on January 27th as the archbishop of the province of Canada. The province includes the dioceses of Montreal, Quebec, New Brunswick, Nova Scotia and Newfoundland.

★  
Episcopal Church in Spain will be our Story of the Week in the next issue which is February 2nd.

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## -BACKFIRE-

**M. F. Tibbetts**

*Layman of Brockton, Mass.*

I wish to terminate my subscription to the Witness. I had hoped that your magazine would present a lucid view of the One Holy Catholic and Apostolic Church; however I find it directing itself more and more toward denominational Protestantism in "thought, word and deed."

A few years ago I left the ranks of the Protestant church to enter into Holy Communion with a Church Militant, Expectant, and Triumphant. The Episcopal Church has a great wealth of resources which I feel the pan-Protestants do not possess. It would be deplorable to jump inadvisedly into a "union scheme" with groups who care little what the historical traditions have been before 1775 or 1620.

In the minds of many Luther, Calvin, Knox, Hus, Zwingli, Brewster and Mather have become the venerated "saints" of their various beliefs. I could mention also Wesley, Lincoln and Moody.

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**Elizabeth R. Noice**  
*Churchwoman of Gunnison, Colo.*

We do enjoy the chronicles of the Rev. Mr. Entwistle and the Church of the Tribulation. The Honoray Degree story was tops. Speaking With Tongues was good, too, but no more deliciously absurd than your lead story in which those so gifted (or afflicted) are given a neat list of rules compiled by a "special commission" appointed by the bishop of Chicago. It's like issuing rules for throwing a fit—or composing a rhapsody. I'm not laughing at people who speak with tongues or people who don't speak with tongues, but at our American propensity for launching an official investigation of anything we don't understand, and producing a committee report with recommendations. The next step is a

summer workshop entitled "Problems in Glossolalia" (a natural for buzz groups) and before you know it there's a course in "Principles of Glossolalia". This is 20th century Scholasticism. I believe Mr. Entwistle had a saner approach.

Prospects for Christian reunion are looking up, thank God. I hope more bishops will have the courage to approve the Blake plan. The more we delve into Christian teaching, the more sad and silly seem our unhappy divisions. Money spent on building competing churches and parish halls (used only a few hours a week) should go for training and supporting men of God. We can worship anywhere if we know whom we are worshipping.

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# --- People ---

## CLERGY CHANGES

**BENJAMIN D AG WELL**, retired bishop of Oregon, is locum tenens of St. Paul's, Rome, Italy, through April.

**THOMAS P. LOGAN**, formerly rector of St. Aidan's, Blue Island, Ill., is now vicar of St. Augustine's, Trinity Parish, New York City.

**CLIFFORD BUZARD**, formerly ass't of the division of research of the National Council, was instituted rector of St. Paul's-by-the-Lake, Chicago, Jan. 8th.

**GEORGE D. KRUMBHAAR**, formerly canon at St. Paul's Cathedral, Boston, is now rector of St. Paul's, Stockbridge, Mass.

**CHARLES HAVEN Jr.**, formerly rector of St. Andrew's, Longmeadow, Mass., is now rector of Trinity, Whitinsville, Mass.

**A. PIERCE MIDDLETON**, formerly rector of St. Paul's, Brookfield Center, Conn., is now rector of St. James, Great Barrington, Mass.

**SAMUEL H. SAYRE**, formerly rector of St. Barnabas, Los Angeles, is now rector of Kingston parish, Matthews, Va.

**THOMAS FLETCHER**, formerly rector of St. James, Cambridge, Mass., is now rector of St. Mark's, New Britain, Conn.

**JOHN S. KROMER**, formerly rector of St. Andrew's, Meriden, Conn., is now rector of Christ Church, Waltham, Mass.

**ROBERT S. KERR**, formerly rector of Immanuel, Bellows Falls, Vt., is now rector of St. Paul's, Burlington, Vt.

**F. MURRAY HASTINGS**, formerly rector of St. Matthew's, Cincinnati, is now rector of the Advent, Cincinnati.

**E. A. VESTYN**, formerly ass't at St. Stephen's, Columbus, Ohio, is now chaplain at the medical center at Galveston, Texas.

**BRUCE M. ROBINSON**, formerly vicar at Sandv Hook and Tashua, Conn., is now vicar of St. George's, Middlebury, Conn., a mission established in 1958.

**EDWARD J. MORGAN**, formerly rector of St. Paul's, Lynnfield Center, Mass., is now vicar of St. Andrew's, Madison, Conn., a mission established last summer.

**THOMAS V. SULLIVAN**, formerly curate at All Saints, Worcester, Mass., is now vicar of a new mission in Wolcott, Conn., and ass't at St. John's, Waterbury.

**FREDERICK C. HARRISON Jr.**, formerly rector of St. Andrew's, Charlotte, N. C., is now chaplain at Stetesville, Joliet and Pontiac prisons, Illinois.

**WILLIAM F. MAXWELL**, formerly rector of St. Christopher's, Oak Park, Ill., is now rector of St. James, Bozeman, Mont.

**PETER J. POWELL**, formerly vicar of St. Timothy's, Chicago, is now in charge of Indian work in the Chicago area. The work among the more than 4,000 Indians in the area is being sponsored jointly by the diocese of Chicago and the National Council.

**RICHARD C. FELL**, formerly rector of St. Thomas, Richmond, Va., is now rector of St. Michael's, Charleston, S. C.

## ORDINATIONS

**WILLIAM R. DETWEILER**, was ordained priest by Bishop Craine on Dec. 14 at Grace Church, Muncie, Ind., where he is curate.

**HERBERT W. D. BERESFORD**, in charge of St. Paul's, Glenwood and Emmanuel, Alexandria, Minn., was ordained priest by Bishop Kellogg on Dec. 21 at St. Clement's, St. Paul. **CLARENCE M. KILDE**, ass't at St. Clement's, was ordained priest at the same service. **LAURENCE L. BOUGIE Jr.**, vicar of Holy Apostles, Duluth, was ordained deacon at the same service by Bishop McNairy.

**LAWRENCE C. FERGUSON**, vicar of St. Mark's, Madras, and St. Alban's, Redmond, Ore., was ordained priest by Bishop Barton on Dec. 9 at the latter church.

**RUSTIN R. KIMSEY**, was ordained priest by Bishop Barton on Dec. 18

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at St. John's, Hermiston, Ore., where he is rector.

**ROBERT C. WALTERS**, curate at Our Saviour, Akron, Ohio, was ordained priest by Bishop Craine on Dec. 17 at Christ Church Cathedral, Indianapolis.

**ERNEST F. KAMP** was ordained deacon by Bishop DeWolfe on Dec. 21 at the cathedral, Garden City.

**LEMUEL T. BOWEN** was ordained priest by Bishop Higley on Dec. 22 at Trinity, Boonville, N. Y. Living at Port Leyden, he is ass't in the Boonville field of the diocese of Central New York.

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