

# The **+** WITNESS

FEBRUARY 15, 1962

10¢



## YOUNG MAN KNEELS IN PRAYER

A PRIZE PHOTOGRAPH by Bruce Bailey of the Episcopal Theological School in the fourth annual contest of the National Council. An appropriate cover to go with the feature articles this week opening the series on Issues in Dispute which runs for several weeks

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## ? WHAT SHOULD BE THE MAIN SERVICE ?

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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.  
Morning Prayer and Holy Communion  
7:15 (and 10 Wed.); Evensong, 5.

**THE HEAVENLY REST, NEW YORK**  
5th Avenue at 90th Street  
**SUNDAYS:** Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days)  
**WEEKDAYS:** Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays)  
**HOLY DAYS:** Holy Communion 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. HC  
8:15, Thurs. 11 HD, 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  
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Wayne, Philip Zabriskie, clergy  
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3S) 11 MP (HC IS).  
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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THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one week in January and  
bi-weekly from June 15th to September 15th  
by the Episcopal Church Publishing Co. on  
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine sells  
for 10c a copy, we will bill quarterly at 7c a  
copy. Entered as Second Class Matter, August  
5, 1948, at the Post Office at Tunkhannock,  
Pa., under the act of March 3, 1879.

## SERVICES

### In Leading Churches

**ST. STEPHEN'S CHURCH**  
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Weekdays: Mon., Tues., Wed., Thurs.,  
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Holy Days 11; Thursday, 5:30 p.m.

**ST. PAUL'S MEMORIAL**  
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The Rev. James Joseph, Rector  
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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**  
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The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

### CHRIST CHURCH, DETROIT

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

**ST. THOMAS' CHURCH**  
18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer.  
(8:00 in Advent and 6:15 in Lent)

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

**ST. JOHN'S CHURCH**  
Lafayette Square  
WASHINGTON, D. C.  
The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

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**Story of the Week**

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**Gravity Center of Christendom  
Moves to Asia and Africa**

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★ Speakers at a symposium on the World Council of Churches' assembly declared that it had demonstrated that the center of gravity of Christendom has moved from the West to Asia and Africa where the "younger" Churches have come of age.

Alford Carleton of Boston, executive vice-president of the United Church board for world ministries, pointed out the assembly had elected to membership 23 new Churches that had "more affinity with the younger Churches of Asia and Africa" than with the longer-established Churches of Europe and North America.

In stressing the younger Churches' coming of age, Ben. M. Herbster of New York, president of the United Church, said that American Churches can no longer dominate the world's Christian missionary movement.

He said Asian and African Churches "not only demand but deserve to have a voice in the making of decisions concerning missionary work in their countries."

"The time has long since gone," he said, "when American Churches can make decisions unilaterally about Church work in other countries, even as the time has gone when our government can make unilateral deci-

sions in the realm of world affairs."

Other symposium speakers included Truman B. Douglass of New York, executive vice-president of the United Church board for homeland ministries; and the Rev. J. Archie Hargraves, the board's field secretary for the urban church.

Carleton, a member of the WCC's executive committee, said the WCC assumed a new "ecclesiastical ring" with its election to membership of large Orthodox church bodies in Eastern Europe, including the Russian Orthodox and two Pentecostal groups in Chile.

"The World Council has been struggling not to be known as the Protestant Council and has succeeded in overcoming that handicap," he said. "Now with nearly half the new member-Churches from Africa and a substantial representation from the Pacific Islands, the Caribbean and Latin America, the New Delhi assembly made clear the fact that it is a World Council on both a geographical and a theological basis."

Herbster observed the representation of Asia and African Churches at the assembly made it clear that "if we Westerners believe in unity, we must practice unity at home. The relationship between denominations

must express the unity in which we claim to believe."

He also stated that the willingness of American Churches to cooperate with the younger Churches abroad and to "receive and treat them as full grown brothers is a test of the sincerity of our claims both to unity and witness."

Douglass deplored the assembly's "undue preoccupation with its own organizational affairs at the expense of its purpose of witnessing."

He pointed out his criticism was directed at the Council's member Churches, and not toward the world body itself nor toward the "remarkably competent and dedicated staff that is prepared to do much more than the member-Churches have allowed it to do."

Hargraves said the assembly had not "faced up" to the revolutionary changes taking place in the world today, "although this fact was just below the threshold of everything that took place at the meeting."

**JOSEPH FLETCHER  
AT WHITE HOUSE**

★ Prof. Joseph F. Fletcher of the Episcopal Theological School was one of four clergymen on a committee of 26 leaders of business and the professions to meet at the White House to consider business ethics.

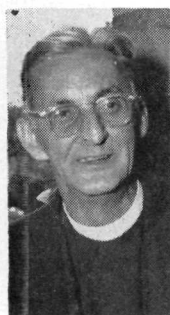
The group, meeting at the call of Luther H. Hodges, secretary of commerce, issued a statement calling upon American business to raise standards



of ethical conduct. President Kennedy, who spent some time with the committee, commented on the statement that "it is only the beginning. In the last analysis, high ethical standards can be achieved only through voluntary effort."

## PRESIDING BISHOP BACKS MOLLEGEN

★ Presiding Bishop Arthur Lichtenberger strongly criticized Charleston, S. C., Episcopalians who had brought pressure to bar Albert T. Mollegen, professor at Virginia Theological Seminary, from speaking at Clemson College.



Mollegen

Mollegen's invitation to lecture during religious emphasis week at the college was withdrawn, according to a wire service report, when "Charleston Episcopalians" opposed him for activities in the "popular fronts" of the 1930's.

Bishop Lichtenberger said the pressure against "one of the most respected priests in the Episcopal Church was deeply disturbing." He described Dr. Mollegen as a devoted Christian and a loyal citizen.

The action of "Charleston Episcopalians," he warned, "is further evidence of the fact that fear and suspicion are turning many of our people against one another and dividing the Church and nation at a time when we should be working together for peace and justice."

Mollegen told the press that Clemson College President R. C. Edwards telephoned him after being told by "Charleston Episcopalians" about the appearance of his name in the "old

House Un-American Activities Committee records."

He conferred twice with Dr. Edwards before reaching "mutual agreement" that he would not appear.

The three North Carolina

bishops, Henry of W.N.C., Baker of N.C. and Frazer, coadjutor of N.C., issued statements concurring with the P.B. All of them will appear with Mollegen on a radio program scheduled for several N.C. stations on Feb. 28.

## Astronomers Still Seek Solution Of Mystery of Creation

★ Man is learning more and more about the nature of the universe, but it probably will take him a long time to solve the mystery of creation, a prominent astronomer has said.

The Rev. Francis J. Heyden, S. J., director of the Georgetown University observatory, discussed the debate over the origin of matter at a recent conference for college teachers of physics and astronomy being held at the university.

The universe may have been created all at once with a great cosmic explosion which sent matter flying in all directions, Father Heyden said, or the creation of matter may be a continuous process going on all the time in distant nebulae.

But it will probably take man at least 20 or 30 centuries of research and space exploration to determine the final answer, he suggested.

Galaxies, many of them hundreds of millions of light years away, appear to be receding from the earth at speeds directly proportionate to their distance from us, Father Heyden pointed out. The most distant, estimated to be over two billion light years away, is moving away at half the speed of light, or better than 90,000 miles per second. This apparent speed is determined by a shift in the spectrum of the wave-length of the light.

Recently, said Father Heyden, it has been argued that the

wave-length shift may be due only to "tired light" which over a period of millions of centuries gradually slows down in its wave-like energy.

Furthermore, light may not proceed in a straight line through all centuries, but may curve in response to forces which it passes. Thus, the location of galaxies and their distance from the earth can be determined only by where they seem to be, assuming light rays of constant speed and direction. Because they are so far away, it will require two or three thousand years of the closest sort of observation of the heavens, Father Heyden explained, in order to detect a shift of even a fraction of a degree of arc in their positions.

When such shifts of position are detected and measured, we can deduce, he said, whether the galaxies are moving the way we think they are, and whether the universe is really exploding outward from one original central place as it seems to be. Meanwhile, it would also take that long for even the most ambitious space explorer to get far enough away from the earth to send home a light signal that might be measured to solve the mystery.

Astronomers in such observatories as Georgetown's are constantly making precise measurements of the location, luminosity, and apparent direction of distant galaxies, Father



Heyden explained, that will be useful to astronomers 3,000 years from now. They are confident in their faith that there will be someone to use them.

## GREATER EVANGELISM IN ARKANSAS

★ A call for increased evangelistic activity by the more than 50 Episcopal churches in the state was sounded at the Arkansas diocesan convention.

Each church was asked to hold at least one preaching, teaching or healing mission within the next year, while every church member was urged to bring into the denomination one "unchurched" person annually.

Bishop Robert R. Brown reported that Episcopalians in his



BISHOP BROWN: — Urges more evangelism with everybody taking part in the program

jurisdiction increased by some 800 last year and now total 13,244.

Diocesan construction, he said, included six parish houses, a classroom building, and three rectories.

Bishop Brown warned that victory over an atheistic Communist society could not be achieved by placing faith in man-made institutions.

"Persons who subscribe to various 'isms' to combat communism," he said, "are forgetting that neither man or man-made institutions can be the first clue to history or the ultimate source of victory."

Bishop Brown had three suggestions for Episcopalians: "Be sure of your faith and firm in your convictions, be involved in the fight against evil and be bold."

## ATLANTA COP TEACHES SUNDAY SCHOOL

★ "If you don't behave, the teacher will shoot you!"

That's the standard joke among the youngsters who attend Sunday School at St. Martin-in-the-Fields, Atlanta, Ga. For teacher is a policeman.

Officer Ed Conway began his Sunday school career last Easter when he went to St. Martin's in his uniform. There are several other churches in the vicinity and he was called upon to un-snarl a traffic jam.

Church officials thanked him—and said he did such a good job they'd like to ask him to do it every week. Happy to do something to help his church, he agreed and began directing Sunday traffic in the neighborhood.

As he became more and more involved with church work, Officer Conway began to help another Sunday school teacher after he finished traffic duty. He was soon offered a class of his own and accepted.

Youngsters in his class are 12-year-old sixth-graders, often classified as being at the hard-to-handle stage. Officer Conway describes them as "tense but still inquisitive."

The glamour of his uniform captured their interest immediately. "How many men have you killed?" one youngster asked on the policeman's first Sunday as teacher. Mr. Conway explained that he has only been

on the force a short time but hopes never to have to shoot anyone.

Then began a long explanation of his revolver, a regulation-required part of his uniform. An Atlanta policeman, he told the fascinated boys and girls, can leave off his flashlight and other gear, but must always carry his revolver and white gloves while in uniform.

The revolver in its holster is designed so that it will not go off accidentally, he told them, adding that it is virtually impossible to take it away from a policeman if he is wearing his holster properly.

"This was a good opportunity to dispel some of the tags that go with police work," Officer Conway recalled. "I told the boys and girls that a revolver never comes out of the holster unless you intend to use it, that a policeman can get better results by being polite and courteous."

"If youngsters learn early that policemen are their friends, later on they will make better citizens with more respect for the law. Once a thoughtless man came up to me and asked if I would tell his son to be good or I would put him in jail. I cringed . . ."

The policeman also has spoken to the church's weekday kindergarten on safety practices. As another project, he has arranged for a tour of the Atlanta police headquarters for his sixth-graders. They repeatedly requested the tour and their mothers will accompany them.

Few questions are heard about firearms at St. Martin's now as things settle back to normal. "I've become a fixture," smiles Officer Conway, who directs traffic outside the church for the 9:15 a.m. Sunday service and then goes inside to teach his Sunday school class.

# Meaning of Recent Encyclical Outlined to NCC Officials

★ Pope John's encyclical, *Mater et Magistra*, shows that the Roman Catholic Church is on common ground with Protestantism in seeking to make Christianity relevant to all of life, a priest-scholar told Protestant and Orthodox leaders.

An analysis of the social encyclical was presented by Msgr. Joseph N. Moody of Highland Falls, N.Y., to the executive board of the National Council of Churches' division of Christian life and work. Msgr. Moody is chairman of the social science department at Ladycliff College and pastor of Sacred Heart church, both in Highland Falls.

The encyclical, he said, attempts to prove that the principle of common good extends beyond national boundaries, and comes to grips with such issues as farm price supports, aid to depressed areas, and the depletion of the farm population.

It defends private ownership as a symbol of freedom and for individual self-development, but does not look upon social security as a substitute for property, the priest said.

The papal document, he continued, defines the principle of subsidiarity which advocates a "first crack at solving a human or economic problem at the grass root level, giving government the task to assist in implementing a solution only after the local level had failed." In this connection he cited the racial integration problem in the South.

Msgr. Moody stated that the encyclical has been left "open-ended intentionally" to permit the specific application of doctrine in different areas of the world which differ from each

other "in the needs of the moment."

Commenting on the authorship of the encyclical, the Catholic scholar said Pope John seemed in many respects to be the "Eisenhower-type" in surrounding himself with qualified staff heads and drawing on their specific skills.

He stressed, however, that the Pope's "native interests" and perhaps his personal hand can be discerned in the encyclical since in many respects the document may be characterized as the "Rerum Novarum" of the rural worker. This was a reference to Pope Leo XIII's encyclical on the condition of the working classes issued in 1891 and to Pope John's early life on a farm.

## CONFIRMATION SERVICE NEEDED MORE ROOM

★ St. Christopher's Chapel of Trinity Parish on New York's lower east side, finding its facilities too small for a confirmation service, conducted the rites in the nearby Presbyterian Church of Sea and Land.

Use of the Presbyterian church was offered by its pastor, the Rev. David W. Romig, son of Dr. Edgar F. Romig, retired senior minister of Collegiate Church.

Officiating and preaching at the service in the Presbyterian church was Suffragan Bishop J. Stuart Wetmore of New York. In his sermon he expressed the great appreciation of St. Christopher's Chapel and of the diocese for Mr. Romig's helpful cooperation.

Bishop Wetmore also noted the importance of Presbyterians and Episcopalians working together in neighborhood problems. The chapel has the largest

Spanish-speaking congregation in the diocese.

While the Presbyterian church's organ and bell were used during the confirmation rites, a portable altar was taken from the chapel and placed in front of the church pulpit.

## ECUMENICAL SEMINARY PLANNED IN DETROIT

★ Plans to build an interdenominational theological seminary were announced at the annual meeting of the Detroit Council of Churches.

The Rev. Estel I. Odle, executive director of the council's research commission for the proposed school, said it "would be the first ecumenical seminary founded in America, although others founded by denominations went on to become ecumenical institutions."

He said the seminary probably would provide a Bachelor of Divinity program and other related courses and is expected to fill the need for 600 ministers to serve new congregations.

The commission will assign a man to conduct full-time research to assist in decisions on the seminary's location and other details. Detroit is the only metropolis in this country without a fully accredited Protestant seminary.

Chairman of the research commission is Bishop Richard S. Emrich of Michigan; vice-chairman is Dr. Samuel C. Weir, executive of the Michigan Presbyterian synod.

## MARYLAND HEADLINES BISHOP GOODEN

★ Bishop Heber Gooden of Panama was the headliner at the convention of Maryland, meeting at the Redeemer, Baltimore, February 6-7. He has just finished a survey of Church activities in Latin America and discussed future possibilities in the area.

# EDITORIALS

## Cornerstone in Jeopardy

THE PUBLIC SCHOOL SYSTEM is an indispensable part of our national life. Its strength is a barometer which forewarns us as to our future. Upon its effectiveness rests much of that future.

The public schools, properly and generously staffed and equipped and maintained, can provide two things, both essential in shaping the kind of future that we would all have.

They foster, on the one hand, a respect for varying viewpoints, informed and free expression of opinion, and intelligent cooperation — all rudimentary principles of life in a democratic community.

They make possible, moreover, genuine opportunity. Not all persons have the same native bent or ability. But all have a right — a divine right, is it not? — to develop their full potential for learning and living. This too is the very stuff of a democratic society. And again, education—one freely offered to all, and one dedicated to a fearless and uncircumscribed search for knowledge and truth — is a key.

Here are crucial goals for our public school system.

Measured by such standards, our public schools are not what they should be. And the danger increases that the situation will worsen. For it is becoming abundantly clear that a religiously inspired political interest will seek to block all significant federal aid to the nation's public school system unless parochial schools are equally benefited. And here is a dilemma!

If federal aid legislation is blocked — and it will take far more vociferous action on our part to prevent this — the public school system will be denied means which it must have.

And if the claim is acceded to, the effect will be the same. To divide the educational tax dollar is to take from those in need for those already privileged.

We oppose the use of public funds for the establishment and maintenance of parochial schools. We oppose this unanimously. Public monies, given by all, must be used for institutions which are open freely to all, and serve the interests of all.

We oppose this on the same grounds which so many have stood on in recent years, the principle of the separation of Church and state. And we appeal to our readers to think through to the depths of this principle.

For it stands as but one concrete attempt to make real the large intent of our constitution: that men shall be knowledgeable, in order that each may have opportunity to live his freedom meaningfully. And to achieve this end, we believe that the strong free public school is essential.

We note with special sadness and equally protest the manner in which the issue is now being laid before us. No longer are we faced with an honest request, an earnest proposition. Now it is a demand — and a threat.

How else can it be viewed when we are told — and by those who equally with us have enjoyed freedom and opportunity: "it must be my way, or there will be no way; it must be my way, or no one will receive his just due!"

Already in many communities political control of education is undermining public support and thereby starving local school systems into ineffectivity and inactivity. Now on the national level — and it is no veiled threat — a keystone of our national life is being jeopardized.

Would that those religious and secular leaders who deny such claims would be equally willing and united and vigorous (without threats!) in making known their position. And would that they would make clear to all, and in depth, the full significance, the total dimension of their cornerstone, the separation of Church and state.



# Issues in Dispute

## WHAT SHOULD BE THE MAIN SERVICE?

### The Eucharist

By Leslie John Alden Lang

*Rector of Saint Peter's, Westchester, New York City*

THE ANSWER DEPENDS, of course, upon what is meant by the "main service". Is it, for example, the "early service", of main importance, but sparsely attended? Is it the service at which the largest congregation is present, and accompanied by music and the sermon of the day? Or is it the traditional "late service" of the day?

The point of view which we hope to present here is that the "main service" is the one which represents the Church's, the Christian community's, highest offering of itself to God; the one which most fully proclaims the word of God and the Christian gospel; and, hopefully, the one at which the substantial number of the church-attending congregation will assist.

In my judgment there is a "main service" which has met these qualifications throughout the long Christian past; does now both numerically and ideally throughout the Church universal; and will do so in "the coming great Church", even as long as "Christ's Church Militant" shall endure upon this earth. And that service, to give the historical succession of names, is the Lord's Supper, the Eucharist, the Mass, the Holy Communion.

One would not dispute, I think, the observation that in the New Testament and in the primitive Church the Lord's Supper was the characteristic and almost invariable form of worship; that it was bound up with the proclamation of the word of God; that it was commonly joined with some elements of the synagogue worship; that it was the actual showing forth of "the Lord's death until he come"; that it was the outward bond of unity amongst great diversities; and that it was the act of participation in the Body of Christ, a

holy communion one with another, and with Christ remembered and known "in the breaking of bread."

This was true of the Church universal until the Reformation. This, I believe, could be demonstrated to be the point of view of the Anglican reformers, and the intent of the Book of Common Prayer. This is still true of the greatest proportion of Christian Churches throughout the world. This is becoming increasingly appreciated not only within our own communion, but wherever the influence of the liturgical movement is being felt. This truth, in my opinion, will be absorbed, proclaimed, and practised in any outward form of Christian reunion. One has only to witness the high place of eucharistic theology and liturgical interest in the several reunion "schemes" in India today.

#### Prayer and Action

THE REASON FOR ALL OF THIS is that in the Eucharist the Church both prays and acts. In the Eucharist the Church both shows forth, makes present, and begs and pleads for the redemption of all men and all things in Christ. In the Eucharist, both by word and act, the Church proclaims the good news which is Christ. In the Eucharist the Church is empowered over and over again to be what she is. It would seem to be both logical and theological that if this is what the Church is supposed to do, then all else that she does, including any other form of service, both flows from this and is related to it. The Eucharist, in a way that no other form of service can, requires the complete offering of "our selves, our souls, and bodies". To offer the Eucharist is what we mean by worship, the ascribing to God his worth, the total self-oblation of Christian men and women.

If the question we are discussing is "shall the main service be the Eucharist or Morning Prayer?", then we have committed ourselves at this point to the affirmation that it should be the

# Morning Prayer

By Randolph Crump Miller

*Professor at Yale Divinity School*

LET US RECOGNIZE at once the validity of the following claims:

- Holy Communion is the central service of worship,

- Morning Prayer as found in the Prayer Book stops with the "grace."

But let us look at the practice of the Church during the past 400 years. Morning Prayer, Litany, and Holy Communion once provided a full two hour service on Sunday mornings. As time went on, these services were made into separate offices, and Morning Prayer emerged as one of the major forms of worship, with sermon, offertory, and benediction added.

Morning Prayer, in its developed form, became a service of praise and thanksgiving, with emphasis on the preaching of the word. Measured by what we know of the psychology of worship, Morning Prayer includes confession, absolution, praise, psalmody, hearing the word of God from both the Old and the New Testaments with response by the congregation, the affirmation of faith, intercession and petition and thanksgiving, proclamation of the word, response in self-offering and the offering of alms, and benediction. It is a non-sacramental, Biblical service, with roots deep in both the Old and the New Covenants. It builds from confession to benediction in a psychologically sound manner.

Morning Prayer also has within it the possibility of many variations. An imaginative use of the rubrics provides for a number of rich combinations. For example, Baptism should always occur after the second lesson (not in the Lord's Supper). It is possible to omit the General Confession and Absolution (but another opportunity for confession should then be provided). After the third collect, prayers from other portions of the Prayer Book may be selected to speak to the religious issues facing the congregation at the time. Morning Prayer may be combined with the Litany, Penitential Office, Ante-Communion, or Lord's Supper; and it has been used in connection with the Offices of Instruction.

## Dialogue in Worship

PARTICIPATION BY THE CONGREGATION in Morning Prayer, with its responses, canticles, and joint prayers, leads to genuine dialogue in wor-

Eucharist. This will require the sacrifice of prejudice; an intelligent appraisal of the New Testament and our Christian past; the severance of our sentimental and preferential ties to Morning Prayer (to which, unfortunately, when it is the "main service" we have appended a piece of the Eucharistic rite!); and the facing of the fact that this nuclear age is also the ecumenical age, and in this ecumenical age there is an evident moving towards and appropriation of what Professor John Knox has called "the catholic structure" of the Church, the revival of a "catholic movement" which began not in Oxford but in the New Testament.

Those who are responsible for the teaching office of the Church are duty bound to bring home these truths to the people, and quite literally so, for it must begin and be established in the house of God. It is to be hoped that it will meet with the response of understanding hearts and willing minds. This will be a matter of patience and education, but it must be the end in view.

## Missionary Parishes

IN THE MEANTIME justice and realism must join hands with intelligence and good will, for by virtue of its peculiar place in Christendom the Episcopal Church is a missionary Church, and especially in the cities we minister to people from every ecclesiastical background, more so, perhaps, than any other religious body. Thus the ideal may not always and everywhere be realized. In the path of wisdom pastoral considerations cannot be separated from theological and liturgical considerations; but in the missionary parishes the ideal must nevertheless be kept in view. In many a town or small parish, the mid-morning Eucharist has already become the "main service", with a decreasing attendance at "high matins". The purpose, in any parish, should be to lead the people to the "main service".

The importance of the Divine Office, in the Prayer Book, cannot be dismissed, for ideally it is to be said daily, both in the morning and evening. But even on Sundays we cannot expect people to attend full Morning Prayer and the Eucharist; so, undoubtedly, the realizable ideal is a "main service" at which the shortened form of the office, with the singing of the ancient call to worship (the Venite), the psalter, the Old Testament lesson and one of the venerable canticles, is combined with the proclamation of the word, and the Breaking of the Bread.

ship. It is possible to limit such participation by improper use of the choir, but the intention is clearly that there should be opportunity for congregational action. Parts of the service may be said or sung in unison or responsively, depending on the customs of the local congregation. Movement, drama, and psychological progression provide the occasion for meaningful worship.

What is being explained is not novel. The practice of using Morning Prayer on most Sundays is common throughout the Episcopal Church today. Morning Prayer does not replace the Lord's Supper, but the Holy Communion is thereby set apart as the central service by its use on first Sundays and the great days of the Church year. Because every service of Holy Communion should include the communion of the people, it demands proper preparation. Morning Prayer has become the common, every-Sunday means of continuing the whole Biblical faith (including the Old Testament), so that Holy Communion may maintain its special meaning.

Our task is not to compare Morning Prayer with Holy Communion or to evaluate one against the other. The claim is that the two services complement each other, and that the Church's practice of Morning Prayer as the common service on most Sundays meets certain needs and enhances the meaning of Holy Communion. Morning Prayer has its roots deeply in the Old Testament with its use of psalms, canticles, and Old Testament lessons. Holy Communion is fundamentally a New Testament service, unless it is supplemented (as in the "Pike rite") with excerpts from Morning Prayer. Morning Prayer turns on the relationships between the Old and New Covenants.

Preaching may be as significant in Holy Communion as in Morning Prayer, but the response of the congregation is different. Our Protestant heritage reminds us of the Biblical emphasis on preaching, and Morning Prayer places preaching in its proper context. The Church exists where the true word is preached and the sacraments are duly administered in a congregation of faithful men.

Let us look at Morning Prayer as one of the major services for three groups of people: First, the congregation of the faithful, typically the 11 o'clock regular congregation, has this as the chief service two or three times a month. It may vary from what has been called "solemn high

Morning Prayer," with the choir's taking away from the people the singing of the choral parts, to a simple "said" service. The intention of the service, properly conceived, is that the congregation participates fully. When planned with creative imagination it makes use of the many variations permitted by the rubrics and becomes a rich service of the ministry of the word. The people like morning Prayer. Parsons and Jones (American Prayer Book, Scribners, p. 122) have written that "the extreme flexibility in length and content of the Choir Offices, their adaptability to congregations and occasions, their variability in almost every part, responsive to the notes of the Christian Year, and especially the very comprehensive repertory of Holy Scripture which they present to the people, make them invaluable media for the Ministry of the Word."

### Reaching Strangers

SECOND, THE CONGREGATION OF TRANSIENTS, made up of visitors, members of other communions, and candidates for conversion, finds this service to be meaningful. Any stranger needs to become acquainted with the Prayer Book before he feels at home, but the simple, Biblical, and psychologically sound approach of Morning Prayer is more likely to strike a responsive chord than is Holy Communion. This point has been debated, for there are those who would argue for Holy Communion on these grounds. The evangelical approach, however, centers in the proclamation of the Gospel within the framework of prayer, and this has been as much a part of historical Anglicanism as of Protestantism as a whole.

### Family Service

THIRD, THE CURRENT PRACTICE of services for the entire family has emphasized both Morning Prayer and Holy Communion. The entire family includes baptized infants, at least for a portion of every service, or the term "family service" is a misnomer. Within the rubrics, Morning Prayer, with its flexibility, provides a brief service with opportunity for full participation and for proclamation of the word. Morning Prayer may provide less drama but it provides more active participation. As Parsons and Jones have written, Morning and Evening Prayer "claim a genuine exercise of the mind and heart; they have shown themselves particularly expressive of the characteristic Anglican spirit of ac-



tive personal participation, with none of the phase of passivity which accompanies the administration of the Sacraments: they have no *ex opere operato* quality at all" (122).

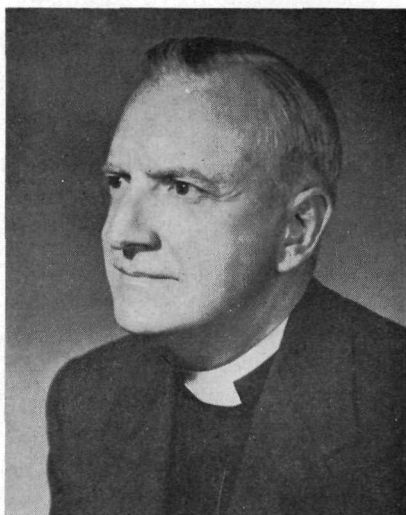
Morning Prayer does not replace Holy Communion. It is not a legitimate substitute. But

Holy Communion does not replace Morning Prayer. In the rich liturgical heritage which is ours, both of them belong, each one emphasizing an aspect of our common worship, so that we may say, "I was glad when they said unto me, we will go into the house of the Lord."

## THE CHURCH IS CONSERVATIVE

By Francis P. Foote

*Director of Vocations, Diocese of California*



A FAMILIAR OLD FABLE tells of the elephant and the blind men; — one felt the elephant's side and said, "Behold, here is a wall!" Another felt the elephant's leg, and thought it was a tree. A third blind man felt the trunk, and said that it was a great snake. This method of description gives great variety, but very imperfect accuracy.

So the Church can be described in many ways, and one helpful way is the method of contrast, or paradox. We are doing this with regard to the Church, seeing it in three pairs of contrasts, of seeming opposites.

First we thought about the Church's historical development; here the two main words were Catholic and Protestant. We saw that the Church had from small beginnings grown into a vast world-wide body, one body under one head; then that this universal body had many branches, with the power and duty to keep itself cleansed and purified, and to restudy and reinterpret the eternal Gospel. Another area is the essential nature of the Church; and we shall make the state-

ment that it is an institution both human and divine.

Now we consider still another contrast, in an effort to define the function of the Church. What was it put into the world to do? We shall say that it is sent to conserve the good and to put down the evil. This time we think of the Church as conservative; next time as radical. Of course the subjects will tend to overlap each other. It is not possible to close off "history" in one tight compartment, and "nature" and "function" in other compartments; but this makes for clarity in the handling of the various aspects of the life and work, faith and order, of the Church.

Although the gospel means "good news", much of the time the things of the faith mean to us that which is "good and old". A scholar talks of ancient manuscripts; newspapers invariably refer to an ordination as "age-old ritual"; the evangelist preaches on the "old-time religion", and the street-corner revivalist has his choir sing "The Old Rugged Cross". I once heard a faithful

Churchman define a good hymn as "An old tune that I know". We American Episcopalians make much of the fact that our Church has been on this continent's soil for more than three hundred and fifty years; but that is modern in terms of European cathedrals and parish churches dating back well over a thousand years. In the Holy Land we see churches built over hallowed spots; the place where our Lord was crucified, the garden tomb where he was buried, and the Mount of the Ascension. We love familiar things, and we want to associate the "holy" with the "most ancient", and the longest tested.

We find St. Paul writing to the Church in Rome, "Cleave to that which is good"; in other words, build on the past, do not cut your ties with the age of your fathers, but nourish the roots they have planted. Let us consider how the Church of Christ functions to conserve, in four areas.

### Individual Worth

THE FIRST OF THESE is the self; in ourselves, as individuals. If the Christian faith has a message, it must include the individual person. So the Church says to men, women and children, "Cleave to that which is good", in your own life. Jesus said that our Father knows the number of the hairs of our heads, a very graphic way of saying that we count in his sight, more than sparrows, more than rocks and trees, more than statistics or machines. When life seems cheap, and people merely pawns on a cosmic chessboard, we do well to think on these things. When men and women are entangled in wars, and accidents, in courts, and the headlines, we have to remember the worth of each human being in the sight of God, and take heart.

We need to remember that human life was not begun yesterday, nor were codes of good living invented along with electronic calculators. The chances are very high that the Church is right about virtue, about honesty, and sobriety, and sexual morals. We sometimes become unduly moved by a man of science who gets away from his own specialty and wanders into the field of human conduct. Some basic values are not decided by counting votes; neither are they determined by statistics. We are glad that the FBI has not said that because thefts are so frequent, therefore thievery is the norm of human living; and we are glad that our police department does not decide that the law-breakers are to tell the rest of us what the laws mean!

The Church, in every community, stands as a constant reminder of "that which is good", in human life. Its buildings, and its services, and its people, say time and time again, "This is the way; walk ye in it".

### Christian Nurture

NEXT THE CHURCH FUNCTIONS as guardian of the family. Here is something no state can do, namely provide Christian nurture. God made the family for his good purposes, and we break it apart at our grave risk. On occasions, such as mother's day, we build up considerable emotion over parenthood as such. Parents are found also in the world of the lower animals, and they have their duty, to protect and feed their young, which they perform wonderfully well. But that is not enough for a Christian concept of parenthood. The Christian parent, beginning with the earliest days of childhood, and even before a child is born, establishes an atmosphere of reverence, and loyalty, and truth.

Christian nurture means more than holding the home together; more than a dependable place for care and love. It means the place to learn that which is good, to cleave to good custom, not to despise it. It is the place where father and mother can be honored, not because of their age or gray hair, but because they are the ordained link that holds a child to the good and true, that gives him a root in the tradition of his family and the whole race, and which becomes the very pattern he will one day see writ large across the universe. How can he love God, whom he has not seen, if he does not first love his father and mother and brother whom he has seen, and sees every day, in good times and in bad, in joy and in sorrow?

This is the reason the Church says, give us your children, from pre-school years, that they may begin to learn what is good. It is not enough to wait for the child to grow up and decide for himself. He receives guidance in other areas, what to eat, what to wear, where to go to school, what doctor shall care for his body. The family must set the pattern and be the guide in Christian nurture, with the Church as co-worker, from the kindergarten and before, all the way.

### Church's Life

THE CHURCH IS CONSERVATIVE too about its own life and ways. The prayers we hear and say, in our branch of the Church, are not new every season, or even every decade. They are

tested, they are the best the Christian ages have produced, in many nations and tongues. We have the liturgy, in our own language, used and polished and treasured by many generations. The changes which are made come slowly.

Our American Prayer Book has had only three editions in 171 years. The changes that are made are not always obvious to the casual hearer; they are the work of careful scholars, who spend years in study and revision, and then other years are required for approval in General Convention.

The Church says "worship God every Sunday in his Church". This still stands in the Prayer Book, and in the general canons of our Church. The Church's regulations regarding ordination, holy matrimony, and the two major sacraments, are quite specific and are matters of serious concern, not lightly waved aside or overlooked. The Church provides for variety without whim, change without carelessness, and amendment only by ordered ways.

So the Church functions to affect personal lives, family living, and the life of its own organized institutions.

### Stable Element

IN ONE MORE AREA, the Christian influence is to conserve, that is in society as a whole. This may be called a side effect, rather than a direct result. The Church does not take an active part in politics, but it does have an influence on law and order, and on the concept of property.

The Christian weight in any community is for happier homes and less crime. The Church does stand against the pagan states, and so against Communism, and any other "ism" that denies God and treats man as less than a child of God. Sometimes these desirable attitudes are advanced as the reason why the Church should be supported; as when we read, "give to the Church and defeat crime"; or "join our Sunday School and keep out of jail"; or "help the Church to beat the Reds". Many such results are the by-products of Christian devotion and conviction, but we must be careful not to make our service of God less than it ought to be, and careful not to use God as a handy weapon in our favorite crusade.

The Church is stable, the most stable element in any society. This we may see if we compare the Church with the history of nations. Christians have kept their Church and their worship under every known form of government, tyrants and friendly kings, republics and monarchies, anarchy and fascism. Quite often the Church has

been the one body to resist dictators. The martyrs have been those who were determined to guard the faith entrusted to them. They were the ones who would conserve the integrity of Christianity even though it meant the loss of their own lives.

We are seeing this today, with new variations, and with some loss to the Church; but likewise with some glorious new pages of Christian history being written in Russia, and China, and South Africa. To conserve is to save. A conservationist in the natural world is one who values its trees, and fish, and game, and all a country's resources. The Church of the saving Christ concerns itself with saving the most precious part of humanity, the souls of men. So it is that one of the highest names by which our Lord is known is Saviour, the Divine One who brings us back from folly and sin, and keeps us holy in God's sight.

We must say this final word; — The Christian faith is not really old, as creation is old. The Church seems old to us, but we need to recall that Christ came to a very old earth, hundreds of millions of years old. He came less than two thousand years ago. The human era came very late in earth-time; very late in that human era the Christian revelation was made! So that we are really in the early days of Christianity; the gospel is still news, yes good and new! The enemies we face are mostly reversions, not new at all; ancient ways cropping out again. War is old, and slavery, and lust, and murder; hate is very old. These old enemies may appear in new guise, but that should not deceive us, Christians and Pilgrims. The future cannot belong to them, these primitives, these throw-backs, for man has seen a better way.

Christian man must hold what he has, so he is conservative; he must guard his way, for he has not had it very long. It is the new way, so Christian man is the real progressive of earth.

In the words of one of our great modern hymns,

Old now is earth, and none may count her  
days . . . . .

Earth might be fair, and all men glad and  
wise.

Age after age their tragic empires rise,  
Built while they dream, and in that dreaming  
weep;

Would man but wake from out his haunted  
sleep,

Earth might be fair, and all men glad and  
wise.



# THE NEW BOOKS

*The Bible God's Word to Man* by Samuel A. Cartledge. Westminster. \$3.00

*Paul and His Predecessors* by Archibald M. Hunter. Westminster. \$3.00

Here is a pair of books recently put on the shelves of religious and other bookstores which, taken together, make first-class textbooks for a thorough course of study of the Bible, beginning with a conception of what God's relation has been to Holy Scripture where the prophets speak words of challenge, of hope and of forgiveness as the very voice of God himself. In Cartledge's book is found a careful and illuminating outline history of the birth and growth of the Bible, of the many translations and of inspired interpretations now available.

In Hunter's book students will find themselves living in the New Testament with St. Paul and studying the many vital words of the Gospel spoken as they were long before Paul himself became a Christian and now taken up to form the heart of Paul's own systematic theology which includes, of very spiritual necessity, the sacramental life centering in baptism and the Lord's Supper.

Whether in study seminars or similar groups and in the interest of individuals setting out to read both books, it will be important to tackle the books in this order — the Cartledge book first, followed by *Paul and his Predecessors*.

*The Protestant Reformation* by Henri Daniel-Rops. Dutton. \$10.00

Henri Daniel-Rops has produced this fourth of his master-pieces on the *History of the Church of Christ*. The measure of our author is not only his depth of research nor is it his subjective understanding of the social and theological principles involved. It is rather that he has been able brilliantly to objectify the subjective and, piece by piece, untangle the chaotic skein so that today's intelligent reader can see clearly the motivations of the past and understand their significance for the present day.

*The Protestant Reformation* covers the period from the last days of the great Papal schism up to the death of Calvin, the years 1350 to 1564. It was preceded by volumes on *The Apostles and Martyrs*, *The Church in the Dark Ages* and *Cathedral and Crusade*. The subject matter of this present book, if read by the leaders

By Kenneth R. Forbes

of the various branches of modern Christianity, would go far in bringing about the spirit of unity. How many of us know about the triple crises immediately preceding the Reformation? How many realize that the Pope's supreme authority was first powerfully questioned in the 13th century and that control by Ecumenical Councils very nearly won the day? Do we today understand that the crisis of unity which ended in the Eastern Church splitting from the Western revealed the gulf between the oriental and occidental temperaments and methods of thought?

The third crisis was, of course, the crisis within the Christian soul. The medieval mind had regarded faith, not as a fetter, but as a means of binding the mind to absolute truth. But by the period immediately preceding the Reformation, faith was no longer discussed, *per se*, but in its relationship with reason and knowledge. Prior to this time, Christianity was, first and foremost, an ideal transformed into a living fact, and the Christian life could not survive the collapse of that ideal. This situation, coming concurrently with the change in political form and personal loyalties, almost submerged the Church. The feudal system, with allegiance to petty lords and with the Church the only over-all unifying institution, gave way to the new nationalism covering large land areas and powerful kings. Thus the ancient form of the medieval Church was simply out of date.

What followed then was logical and inevitable. Luther and Calvin, the Anabaptists, the Hussites, the State Church of Henry VIII, the Communist "Saints" at Munster were a natural result, given the forces gathering strength for centuries. Thus the Juggernaut which began as a doctrinal revolt, finally crushed its way to the end of a political State Church, leaving Christianity in disunity.

— Roscoe T. Foust

*The Way of a Pilgrim*. R. M. French. Translator. Harper. \$3.50

This type of devotional book is all too rare — not because devotional books are lacking, for they are pouring out of the religious press every week, but because this particular volume gives us a perfect picture of the Russian Orthodox Church at prayer.

It is the narrative of the wanderings of a simple Russian peasant seeking to learn from some scholar just what the meaning is of St. Paul's words to the Thessalonians; — "Pray without ceasing" which he heard the priest read during the divine liturgy. And a long journey it was before the seeking peasant found his answer and began, himself, to live by "interior prayer".

For any Christian of the West who knows at least something of spiritual meditation and contemplation this book may be a treasure and its especial value today is that it brings the Russian Orthodox Church into a live contact with Christians of the West. It has thus added greatly to the action of the World Council of Churches in voting, at their Delhi sessions, the Russian Orthodox Church a full member of the Council.

*The Victorian Vision* by Margaret M. Maison. Sheed & Ward. \$4.50

This is a study of novels; of the vast spate of them during the Victorian period; the large portion of which might qualify as religious novels, but very few proved to be classics, whose titles and authors are familiar to us today.

Beginning with the fiction output involving Protestant and Anglican authors, Charlotte Yonge, Trollope, Thackeray and Charlotte Bronte are among the best known and definitely anti-Roman Catholic and almost equally anti-"High Church". During this Victorian period, the Jesuits were feared and hated with a virulence similar to what we have seen here in America toward Communism and Communists today. Eugene Sue's *Wandering Jew* and Kingsley's *Westward Ho* were tirades against Jesuitism, the latter maskading as historic, but "as unsympathetic as it is inaccurate" as our author properly says, also adding "Kingsley's descriptions and his comments seem unworthy of one who held a university chair of history."

The Roman Catholic activities in the field of novel writing were very slight, but it is of interest to know that Newman was a novelist as well as a brilliant theologian and historian. His two novels were partly autobiographical. *Loss And Gain* and *Callista* were true to the life of that day.

Under the heading of "some non-conformist novels", our author lists George Eliot's *Adam Bede*, Harriet Martinau's many novels on a great

(Continued on Inside Back Cover)

# Africanization of Christianity Increasing at Fast Pace

★ Many parts of South Africa are witnessing a mushroom growth of native sects in which attempts to "Africanize" Christianity are blended with superstitious beliefs and old tribal customs.

One of the most common sights in all cities of the lower half of Africa is a gathering of African men and women in a vacant plot on Sunday afternoons. They are dressed in white, with colored sashes, and they shuffle or stamp their feet around a man beating a tom-tom.

The white robes, the crosses and stars worn by the leaders, the weird chanting and the bongo of the drums — all show visually the new "Africanization" of Christianity. It is a process increasing at an ever faster rate.

Sometimes these white-robed crowds gather round a tree, declared "holy" by the leader or "prophet" of the group. Others gather near cemeteries and in

some places one can see a dozen groups at the same time.

But all these new sects have one thing in common — the tom-tom which pulses its way through every ceremony. It dates back from about 1930 when a preacher in the Northern Transvaal is said to have had a vision that he should use a tom-tom to praise the Lord. He did — and started a vogue which has not yet burned itself out.

A survey made last year in the industrial areas around Johannesburg shows that there are now 2,345 sects active there, of which only 91 are recognized by the government. Today their number probably exceeds 3,000, and in the coastal city of Durban, which is less industrialized, it has been found that more than half the African population belongs to non-recognized sects.

Dr. J. C. de Ridder, a Johannesburg psychologist who has made a special study of un-

recognized sects among Africans, says that they attract mostly the less sophisticated type of African to whom their "messages" and colorful ceremonies appeal.

The sects give the urban Africa in many parts of the continent a basic religion with Christian concepts, magical faith and traditional flavor. It is a middle road between the old and the new, between tribalism (which still has a great hold on urban Africans) and the simple faith of the mission churches.

"This Africanization movement is not anti-white, nor a protest against discrimination," Dr. de Ridder says. "It is a reversion to old tribal forms of worship of the ancestral spirits."

The most favored word among the sects is "Zion." Where it came from is not exactly known, but practically no new sect will enjoy popularity if it does not contain something or other about Zion. The later the sect has been founded the more elaborate its title. One of them is called "The Christian Catholic Ethiopian Universal Church of

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By IRVING P. JOHNSON

Jerusalem in Zion in South Africa," but some bear even longer titles.

The sects are also well-known for their so-called "izilimi" (Zulu for "gibberish") ceremonies during which the prophet talks in "oracle language" to communicate with the angels (or ancestral spirits).

The "prophet" gives the replies to the congregation standing around in the open air, and they believe them to be divine messages. The language is only understandable to the prophet who speaks it. No two prophets can understand each other's gibberish.

But if a white attends the ceremonies he will hear some strange English words interspersed in the gibberish, such as "ham and eggs," "give me a mixed grill" and the "four-thirty bus to Molefe." At these moments the prophets presumably suffer a temporary lapse in their inspiration.

Many of these ministers seem to have a fanatical faith in their own powers. Such a man was the Rev. Nkonyane of the Christian Catholic Church of Zion who believed he would fly to heaven like a bird.

He prepared some crude "wings" of feathers and wood and assembled his congregation on the edge of a cliff. Starting to "fly" he plunged off the rocks and injured himself badly.

The growth of the sects is also particularly noticeable in Ghana, where the phenomenon is attributed to the social tensions which worshippers undergo in periods of rapid social changes, which characterize Africa today. As everywhere else in Africa, these cults in Ghana thrive especially where Africans have been most in contact with white culture.

Some professional Zionist

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prophets have been extremely successful — from their own financial point of view. "Chief" Lekhanyane, head of the Zion Christian Church, uses a tin bath for collections among his fanatic followers, whom he grants dispensation to practice polygamy.

Now he owns the most luxurious fleet of American cars, a new "Jerusalem" with cathedral, bus services, shops and factories. And to make himself more impressive, he recently bought himself a 24 carat gold tie for use at his ceremonies.

**PRE-MARITAL CHASTITY  
URGED BY BISHOP**

★ A newest edition of the book "Getting Married," published by the British Medical Association, contains an article by an Anglican bishop condemning pre-marital sex relations.

This was regarded as particularly significant because the 1959 edition of the book was withdrawn after Church leaders had strongly denounced an article in it which said that "pre-marital sexual intercourse, despite the fact that it is a limited relationship, can also be more than ordinarily pleasant."

The article, entitled "Is Chastity Outmoded," was written by Dr. Eustace Chesser. As a result of the withdrawing of the 1959 edition, Dr. Chesser and Dr. Winifred de Kok, who edited the edition, resigned from the medical association.

The article in the new edition was written by Bishop Robert Mortimer, of Exeter, who started the protests against Dr. Chesser's article when he preached at the special service held in connection with the society's annual meeting in 1959.

In his article, Bishop Mortimer said "there is a certain plausibility in the suggestion that sexual experience before

marriage would be a good thing, but this advice is profoundly untrue."

"If the sexual act is used to express trivial and passing emotion or appears uninhibited and sophisticated," he said, "it becomes less effective as an expression of love. Chastity is an old-fashioned word, but it is not an old-fashioned idea."

**BARBARIC FUNERALS  
ASSAILED**

★ Expensive coffins, services in funeral homes and "the barbaric practice of open casket viewing" were opposed by Dean Edward Jacobs of All Saints Cathedral, Milwaukee, in a list of recommendations issued as a guide to members in planning funerals.

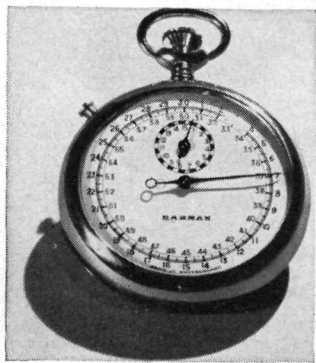
He said fanfare and carloads

of flowers at funerals are "not in keeping with the Christian faith and the Christian doctrine of death."

In contrast to a service at a funeral home, Dean Jacobs said, "a church service is less of a strain on relatives and takes about the same or less time. It is a sad commentary on Christianity when we think that being in our Father's house is a strain. What kind of reverence do we show for the departed soul when we decide that he or she should not be buried from the Father's house?"

Christian burial, he said, means simplicity, decency and reverence for the deceased, not reverence for the opinions or feelings of friends.

"Relatives of the deceased are not required to stand in line



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to receive the sympathy from friends," he said. "This is an unnecessary strain on the relatives. We come to pray for the soul of the departed and not to 'view the body.' Immediate relatives may see the body if they wish, but the coffin is not open for public viewing."

Dean Jacobs prepared a list of specific instructions for Christian burial to be signed by each individual wishing to do so, with copies to be filed in the cathedral office and with the nearest relative, lawyer or mortician.

"The material is designed to help our people see the meaning of death and resurrection, and the beauty, richness and power in a proper Christian church burial."

## MOLLEGEN DID SPEAK IN CHARLESTON

★ Prof. A. T. Mollegen, who was to have given addresses at Clemson College (see page four), gave the same talks at St. Philip's, largest Episcopal church in Charleston, on February 6-8, the days he was to have been at the college. The invitation came from the rector, the Rev. S. G. Clary.

## MISSIONARY GIFT IN REVERSE

★ In a reverse twist in missionary giving, a Greenwich Village church has received a gift of \$1,000 from churches in East Asia.

The gift was sent by the East Asia Christian Conference, a regional ecumenical organization, to the Judson Memorial Church in New York.

A letter to the Rev. Howard Moody, pastor of the church,

explained that each year the East Asia Christian Conference sends contributions to two projects within Asia and one on each of the world's major continents.

The first American project selected to receive a contribution was a child care program operated by the East Harlem Protestant Parish, an interdenominational inner-city parish, New York.

Judson Memorial Church is noted for its work with the community. The church has a program for neighborhood teenagers, an art gallery, theater, literary magazine, and a program of rehabilitation for narcotics addicts.

Funds for the gifts from the East Asian Christian Conference come from the Fellowship of the Least Coin, a program sponsored by the Conference's affiliate, the Asian Church Women's Conference.

In this modern version of the widow's mite, Christian women in Asia and throughout the

world contribute the "least coin" of their countries to support special projects. The sum now allocated annually to the projects is about \$40,000.

## NEW STUDENT CENTER AT SOUTH CAROLINA

★ Ground has been broken for a new student center for Episcopalians at the University of South Carolina, where the Rev. Philip G. Porcher Jr. is chaplain. It will have a chapel seating 100, kitchen and dining room, offices, meeting room and lounge.

There are 680 Episcopalians at the university, including eighty faculty and administrative members.

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#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., Vicar  
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

#### ST. LUKE'S CHAPEL

487 Hudson St.  
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Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9, & by appt.

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# - NEW BOOKS -

(Continued from Page 14)

variety of subjects, George Macdonald's *Escape to Happiness* and other novels, Mrs. Humphrey Ward's *Robert Elsmere* and William Hale White's *The Autobiography of Mark Rutherford* of whom our author says: "*Rutherford and Elsmere* are the two noblest in the noble army of theological martyrs that the Victorian Age produced".

To wind up her remarkably interesting and often amusing book on the religious fiction in the reign of Victoria, Miss Maisson writes appreciatively of several really distinguished names in literature who wrote of the Christian religion from the point of view of outsiders — Shorthouse's *John Inglesant*, Walter Pater in his *Marius The Epicurean* and, of course, Matthew Arnold.

Most of we old-timers, even in America, will recall Margaret DeLand's *John Ward, Preacher* with pleasing recollections and Harold Frederic's *The Damnation of Theron Ware* which so greatly excited a multitude of pious American Protestants, but never made its mark in England.

*The Bible in the Age of Science* by Alan Richardson. Westminster. \$3.50

This is a book by a profound Biblical scholar for readers who can understand his theological language and, perhaps, proceed to translate its significance to the ordinary, garden variety of Christian. The basic motive of the author is clear and simple to grasp: it is a passionate determination to disprove the long standing notion that there is a war between science and religion — that is, between the sort of science which has come to dominate much of the world's thought during the past century. Theology too has learned much in the same period and the author proceeds to a brief study of history. Natural science, he tells us, began in the 17th century and was followed by what has been called the age of reason when both scientists and his-

torians and, to a lesser extent, theologians increased an effective grasp of their professions. But only when the 19th century came did the sort of critical or scientific history begin its career. Our author then describes in considerable details the types of Christian theology which have burgeoned forth in our 20th century.

The theologically-minded will find Richardson's compact book a stimulating exercise and a sharp challenge to their own thinking which will be bound to affect a good deal of the beliefs which have always been taken for granted.

*Kirkbride & Company* by Harry Blamires. Seabury. \$1.50

This is one of a goodly number of books from Great Britain which any of us may well be thankful for. It is in the form of a novel, but realistic and in the atmosphere of young people of today's generation, but with the hero lurking in the background in the person of Canon Kirkbride who becomes, in the denouement, the very human channel of the Holy Spirit, reconciling a typical secularist to the realness of God through Jesus Christ.

The author has written excellent books on educational and theological subjects and also four novels which are proving popular. The Seabury Press has chosen wisely in importing books of this caliber. They will be good for us.

*Chief Spoken Garry* by Thomas E. Jessett. Denison. \$3.95

This is the biography of an Indian chief who was born in what is now the state of Oregon, shortly after the first white men came by the old Oregon Trail. "Garry's" tribe and

their allies occupied what is now the states of Washington, Oregon and Idaho.

The author of this book has explored the history of this region for many years and has now produced this unique story of the life of an Indian chief who was a Christian, a statesman and a friend of the white man — a task extremely difficult because of the lack of enough records to make a perfect continuous narrative. But he has given us, nevertheless, a dramatic biography which throws much light on the settlement and growth of the great northwest, the tragic sufferings of the Indians, exemplified in the person of their heroic chief "who was doomed to have embodied in his soul the clash of two cultures for which time had not permitted a fruitful blending", as Dr. Herman Deutsch, professor of American history in Washington State University, declared on reading this book.

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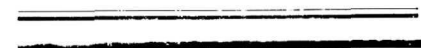
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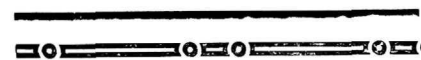
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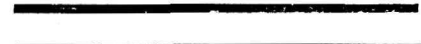
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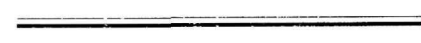
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