

# The **+** WITNESS

MARCH 8, 1962

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## GOOD TIME AT THE CLUB

TWO CLERGYMEN of the Church of England present different views on what the Church should be doing with Young People today. Issues in Dispute next week will be on the work of the Church Overseas

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## HOW ARE WE TO REACH YOUTH

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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  
Hugh McCandless, Lee Belford, David  
Wayne, Philip Zabriskie, clergy  
Sundays: 8 a.m. HC; 9:30 Family (HC  
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**  
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  
ROCHESTER, N. Y.  
The Rev. T. Chester Baxter, Rector  
The Rev. Frederick P. Taft, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

**ST. PAUL'S MEMORIAL**  
Grayson and Willow Sts.  
SAN ANTONIO, TEXAS  
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. 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  
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Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Bayne, Bishop  
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### CHURCH OF ST. MICHAEL AND ST. GEORGE

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Assistant Rector  
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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**National Council Approves Record Budget of Over Ten Million**

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★ A total operating budget of a record \$10,368,017 for the Church in 1962 was adopted by the National Council at its February annual meeting in Seabury House, Greenwich, Connecticut.

This amount is \$136,743 below the \$10,504,760 budget authorized for 1962 by the General Convention last September, because pledges accepted by the dioceses total less than the amount which the Convention projected. The 1961 budget was \$9,609,819.

The dioceses in 1961 paid 97.4 per cent of their quotas for the year, reported Harrison Garrett, Baltimore layman, who is chairman of the department of finance. The Council adopted a resolution commending the dioceses for their high level of support for the 1961 program.

Quota acceptances from the dioceses for 1962 total \$9,188,686, which is nearly \$600,000 more than their 1961 total, but does not meet the sum suggested by General Convention. The remainder of the \$10,368,017 budget will be provided from the Churchwomen's United Thank Offering, \$404,334; trust funds, \$693,000; miscellaneous sources, \$15,500; and 1961 surplus, \$66,497.

After all 1961 bills were paid, the Council had a balance of \$356,863. Of this surplus, \$66,-

497 was applied to the 1962 budget, and the remainder was added to the Church's reserve fund, to send it once again above the \$1-million mark.

Overpayments of some diocesan pledges toward the nuclear reactor given to St. Paul's University in Japan came to \$17,455.35, Council members learned. After deducting expenses for sending the Rev. William G. Pollard of Oak Ridge, Tenn. to the dedication ceremony in Japan, they designated the balance toward operation of the reactor.

**World Relief**

Episcopalians dispersed \$560,649 for world relief and inter-church aid in 1961, reported Canon Almon R. Pepper, secretary of this program in his capacity as director of the Council's department of social relations.

Of this total, \$380,000 came from the National Council budget and \$180,000 from the Presiding Bishop's fund for world relief.

Payments included \$108,000 to the World Council of Churches, largely for refugees and immigrants; \$147,000 to Church world service, mainly for relief; \$129,000 to the Anglican Communion for support of its far-flung program; \$55,000 to the wider Episcopal fellowship (Old Catholic Churches,

the Spanish Reformed Church, the Lusitanian Church in Portugal, the Philippine Independent Church, Church of South India, etc.); \$41,000 to Orthodox and other Eastern churches; \$60,000 for other refugee relief; and \$21,000 for emergency relief.

To support the work of the Rev. Wayland S. Mandell in his newly created post as dean of Philippine Independent Church affairs for the Presiding Bishop, the Council appropriated \$12,500 as its share of the \$50,000 voted by General Convention to be provided annually for three years for the joint council of the Protestant Episcopal and Philippine Independent Churches. The balance comes from the Episcopal churchwomen and from the Presiding Bishop's fund for world relief. The new joint council results from the recent concordat of full communion between the two Churches.

In addition, the National Council voted \$20,000 to build a residence and office for Dean Mandell, on the grounds of St. Andrew's Theological Seminary at Manila. He has been dean of the seminary since 1950 but will now be replaced in that position.

**Total Ministry**

Three study conferences on the total ministry of the Church, held in 1961 and 1962 in Ohio by National Council authorization, have brought specific recommendations which were adopted after a report by War-



ren H. Turner, Jr., second vice-president.

The forty conference members — bishops, clergy, laymen and laywomen from all parts of the Church — recommended:

- Appointment by the Presiding Bishop of a continuation committee to carry their work forward

- Possible publication of stimulating and useful papers presented to the conference sessions

- Development by the continuation committee of ways and means of sharing the insights, concerns and experience of the three conferences with other leaders in the Church

- Council authorization of a future request for appointment of a study commission on the total ministry of the Church

- Council authorization of a committee request for appropriate financial support

The Presiding Bishop conducted the three study conferences held at Orleton Farms near Columbus, Ohio, in January and June 1961 and January 1962, reported Mr. Turner. Meant to study all implications of the Episcopal mission and ministry, both clerical and lay, the intensive program had forty participants attending all three sessions. They came from all parts of the United States, from London, and from varied positions in the life of the Church, and they represented all aspects of Church tradition.

Among them were five National Council members, a member of the general division of women's work, six National Council officers, six seminary teachers, the director of a women workers' training center, one religious, one Church Army officer, five professional Church workers, a Church managing editor, four teachers, four lawyers, etc. More parish



WARREN H. TURNER JR. tells Council about conferences on the total ministry

priests and more laymen might well have attended, suggested Mr. Turner.

Specific changes in Church life, structures and organization were suggested, with supporting data, he said, to stimulate interest for more concentrated study of the total ministry.

#### URGE ABOLISHMENT OF COMMITTEE

★ More than 185 religious leaders were among some 600 prominent individuals in religion, education, business, public affairs, professions, and arts and letters who signed a full-page advertisement in a daily newspaper appealing to the House of Representatives to abolish its Un-American Activities Committee.

Appearing in the New York Times on Washington's Birthday, the ad quoted the warning: "Guard against the impostures of pretended patriotism" from Washington's farewell address.

The signers asserted that the committee "threatens democracy" by "introducing the alien concept of a political test into our public life, encouraging corrosive mutual suspicion, impeding integration by equating the

struggle for civil rights with subversion, (and) encouraging the political extremists among us who stand for anti-democratic means and ends."

National security also is threatened by the committee, the ad charged, by "dividing the nation, setting neighbor against neighbor; depriving the nation of the benefits of free discussion, (and) diverting attention and energy from the critical world situation to the minuscule domestic Communist movement."

The advertisement also said the committee is "creating doubt among the peoples of the world who look to us for a living example of the values of freedom."

Stressing that "no one else" can abolish the committee, the ad said: "It's up to you Mr. Congressman — only you can abolish and control it."

Religious leaders signing the ad included: John C. Bennett dean of the faculty, Union Theological Seminary, New York; Harold E. Fey, editor, Christian Century; Rabbi Mordecai M. Kaplan, New York; Martin Luther King Jr., Atlanta, Ga., Negro Baptist minister and integration leader; Methodist Bishop Edgar A. Love, Baltimore; and John A. Mackay, president emeritus, Princeton Theological Seminary.

Also Bishop Arthur W. Moulton of Salt Lake City; Reinhold Niebuhr, professor emeritus, Union Theological Seminary; Bishop Malcolm E. Peabody of Central New York; Clarence E. Pickett, director emeritus, American Friends Service Committee; and Guy E. Shieler, editor, The Churchman.

#### DEVELOPMENT FUND FOR MILWAUKEE

★ The diocese of Milwaukee will launch a development fund drive for \$600,000 on April 3rd at a special council meeting.



# Family Life in the Soviet Union More Stable than in U.S.

★ A marriage counselor said in St. Louis that the high standard of family morality in the Soviet Union challenges America to preserve its Christian ethics and public morals at all cost. Only then, he said, would the U.S. be prepared to withstand the onslaught of communism.

According to Dr. David E. Mace, of Madison, N. J., head of the American association of marriage counselors, the Soviet Union is "adopting and putting into practice the highest standards of sex morality, chastity and fidelity."

"The Christian West is abandoning these standards rapidly," he warned the National Council of Churches' division of Christian education in a report on his visit to the Soviet Union.

Dr. Mace said that according to official Russian statistics the divorce rate in that Communist nation is about one-third of that in the U.S.

He said that divorce causes in Russia include less in-law troubles than in this country and that sex relations were seldom if ever mentioned in divorces or in marriage difficulties discussed with Russian marriage counselors.

Family break-ups in Russia are caused more frequently than here by female sterility, Dr. Mace said, adding that many other causes are based on a serious housing shortage.

Turning to church life in Russia, Dr. Mace said that while the church plays a subdued role in that country, parish priests and rural ministers have more influence on family life than in the U.S.

"Russian Protestants have the Soviets baffled," he said, "by the exemplary life they are leading. Particularly members

of the Baptist Church, now undergoing a great revival, are making a great impact on Soviet life for they don't drink, don't beat up their wives, don't swear, don't smoke, and they arrive on time at work."

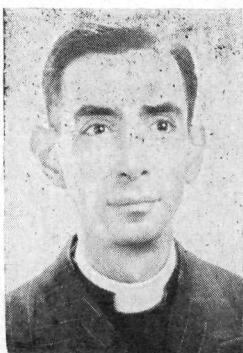
He added that on the whole he was convinced that the Soviet people lead a more stable family life than Americans.

This family life stability, he said, "has not been without effect on social ethics, which are on the whole higher than ours. In the city of Kiev, for instance, there are no conductors on public transportation facilities. You board the street car or bus, figure out your fare and drop it into a box. Can we face this kind of test of social ethics?"

## COOP GRADUATE SCHOOL HEADED BY SHEPHERD

★ Five San Francisco bay area theological schools have completed plans to establish this country's first interdenominational cooperative seminary graduate study program leading to a doctor of theology degree.

Participating in the program, known as the Graduate Theological Union, are the Church Divinity School of the Pacific;



MASSEY SHEPHERD is acting dean of new cooperative graduate seminary in the San Francisco area

Berkeley Baptist Divinity School; Pacific United Lutheran Theological Seminary; Golden Gate Southern Baptist Theological Seminary, Mill Valley; and San Francisco United Presbyterian Theological Seminary, San Anselmo.

To be launched in the fall, the program is the result of a three-year study and will offer courses suggested by the American Association of Theological Schools.

Students will be enrolled in one of the participating seminaries, but their work will be supervised by an inter-seminary committee. The program will combine faculties, libraries and other facilities of the five schools.

Acting dean of the Graduate Theological Union is Massey Shepherd of the Episcopal School. Head of the Union's board of trustees is Ralph Johnson, president of Berkeley Baptist Divinity School.

## GERMAN CHURCH URGES END OF TENSIONS

★ The Evangelical Church in Germany has issued a statement urging its members in both East and West Germany to study every possible way to end tensions and to promote reconciliation.

The statement said that despite the innumerable number of times the Church has called for a genuine peace, "it must admit that even among Christians no agreement exists on just how peace can best be served."

"While atomic war and the theory of a just war is unconditionally condemned," it said, "there is disagreement whether under the present circumstances peace can best be safeguarded through the risk of one-sided renunciation of armament, or the risk of a balance of armament as a mutual deterrent.

"With the present world situation being as it is, there is

no other possibility to preserve peace than on the basis of true co-existence. However, this means that both parts of Germany discontinue arming against each other, that constitutional rights such as freedom of speech and assembly, free elections, freedom of faith and conscience and the proper administration of justice be respected and practiced, that all slanderous and hateful propaganda be ended, that the press and literature be allowed to be exchanged freely, and that jamming radio stations and hateful broadcasts and other cold war methods disappear."

The statement concluded by exhorting individual believers to exemplify the practice of the Christian faith and display a genuine sense of co-existence.

It said they should "do within their own range of life what they believe should be done on national and international levels."

## **ANGLICANS IN ASIA FORM COUNCIL**

★ The Anglican diocese of Rangoon has joined with seven other Anglican dioceses to form a regional council of the Church of South East Asia.

Other Anglican dioceses joining in the council are those of Borneo, Hong Kong and Macao, Korea, the Philippines, Singapore, Malaya, and Taiwan.

The council was formed at a recent conference in Quezon City, the Philippines. It will become effective only after approval of its constitution by the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church, and the Anglican Metropolitan of India, Pakistan, Burma and Ceylon.

If it is approved, the council will exercise general responsibility for the government, discipline, worship and all activities

of the Anglican Church in South East Asia.

Seven years of meetings of an informal council of bishops in the area preceded the formation of the new council.

## **WALDO F. CHASE CELEBRATES**

★ Administering Holy Communion on his 100th birthday was one of the happy events for festival services at St. Matthias Church, Whittier, California, on February 11, 1962. Four successive Sunday morning services honored Rev. Waldo Farrington Chase who at 100 is still active in his parish church.

The parish reception following the services was resplendent with a birthday cake bearing 100 lighted candles.

On the following day, his actual birthday, the men of the parish under the auspices of the men's club gave a testimonial dinner for Mr. Chase. Featured speaker was Bishop Robert B. Gooden, suffragan of Los Angeles, retired.

Mr. Chase the following day traveled the 150 miles to attend the three-day convention of the diocese of Los Angeles held at San Diego. Thunderous acclamation followed his special presentation to the delegates of the convention by Bishop F. Eric Bloy of Los Angeles.

## **RAY MAXWELL TAKES WCC JOB IN U.S.**

★ The Rev. Raymond E. Maxwell, with the World Council of Churches in Geneva, Switzerland, since 1953 becomes associate executive secretary of the Council in the United States the first of April. He is an Episcopalian, canonically of the diocese of Missouri, and a graduate of Episcopal Theological School.

The Rev. Roswell P. Barnes is executive secretary of the WCC in this country.

## **PAUL ANDERSON JOINS NCC STAFF**

★ Paul B. Anderson, Episcopalian, who recently retired as secretary for Europe of the YMCA, has joined the staff of the National Council of Churches.

He witnessed first-hand two critical periods in world history: the Bolshevik revolution in Russia and the Nazi occupation of France. Both times it was YMCA service for war prisoners which kept him at his job when all other normal business and professional life had been suspended.

He is one of a very small number of Americans who heard Lenin proclaim the revolution, being in the Smolny Building on the day Lenin spoke in November, 1918.

Anderson's long years of residence overseas, including four years in China just prior to and during the first years of world war one, have given him an unusual understanding of the beliefs and traditions of widely varying cultures.

## **SHATTUCK STUDENTS HEAR HUMPHREY**

★ Students at Shattuck School, Faribault, Minn., heard Senator Hubert Humphrey last month when he talked on what is going on in South America. Three seniors, members of the debating society which is sponsoring a series on American youth and world crises, put questions to the speaker following his address.

## **DEAN SHAW GOES TO OKLAHOMA**

★ Dean Robert M. Shaw of St. Paul's Cathedral, Buffalo, becomes rector of All Souls, Oklahoma City, in April. He will dedicate the last twelve of twenty-four stained glass windows Easter day when he preaches his farwell sermon.

# EDITORIALS

## A Bad Half Pound

IT MUST HAVE WEIGHED a half pound, the packet from "281" sent out by the thousands to promote the Church School Missionary Offering, as it's called now-a-days. No more talk of Mite Boxes, please!

We would like to know two things about this fat envelope and its contents. What must it cost to print and to mail such a bundle?! But, even more important, for whom was it intended? We turned every page of "It's up to you," "Giving is growing," and "Your Whole Life," all three of them beautifully and completely illustrated educational pieces. But in not one of them could we find any indication that the Episcopal Church has any Negroes in its membership, Puerto Ricans, and others, too, not of pure Anglo-Saxon stock.

There are no fewer than sixteen photographs in the booklet, "Your Whole Life," and some 55 persons, children and adults, are pictured, all of them nice suburbanite Caucasians, as alike as peas in a pod.

Doesn't "281" know that this is an urban church in which some parishes, at least, are becoming racially integrated? We shall not use it in our parish, predominately white as it is. And we wonder how many Harlem churches will want to distribute it to their children. We reject it out of hand because it presents a false image of our church, or even worse, because it perpetuates an image which is totally at odds with the meaning of the word Catholic. We demand an explanation from the National Council.

## First Class Job

WHILE ON THE SUBJECT OF 281 we think it is good for our souls to eat our words about The Episcopalian — even if it no longer is at 281. Before this official monthly was even launched we said that it could not possibly deal with anything controversial simply because it was official. To deal with the Negro forthrightly, we said, would be impossible.

The March number does just that in a special report on The Negro Episcopalian. The article by Lofton Mitchell, Negro playwright, is a classic. "Every white American should consider this statement," he says. "No white person

knows what it is like to be a Negro in this country. If sincere whites do not face the truth, then we face a far more complex, devastating, struggle than anyone imagines."

The truth of that statement is ground out in his story of an Anglican in Harlem which is as moving an account of a young man's life as we have ever read.

Kicked and booted around — and worse. But there are a few bright spots. One is St. Martin's where the Rev. John Johnson was rector until recently, with his son, David, having just taken over.

It was a joy also to read what he said about Bravid Harris whom Mitchell first met when he was rector of Grace Church, Norfolk.

"Mr. Harris was at that time a tall, heavy-set, deep-voiced, good-humored, stubborn, plain-spoken man who somehow reminded me of my father. Mr. Harris and his beautiful wife were militant, tireless fighters for civil rights. Christianity for them was more than a splendid ritual. It was a vital, crusading, potent, revolutionary force. They had no patience with bigots in the church or outside. They openly challenged conservatives and reactionaries alike, and they did so at a time when the Episcopal Church was, in the main, a racist church. From his pulpit Mr. Harris attacked the hierarchy and the layman in scalding terms. He was truly catholic, with little use for those who are catholic in name only.

"Why, then, did he remain in a racist church, I asked one night during a long conversation. Because, he said, in a shrinking world a man must stand up and fight, not hide. He felt that in this era no man, group, or nation can live apart from others. We must live together or die together. It was, in his words, a moment in time when Christianity must become a reality. The Church — for the first time — offered me a direct avenue for an attack on bigotry."

What is said about Bravid Harris in those far-off days when he was a rector in Virginia, can be equally said of him today when he is soon to retire as bishop of Liberia after nearly twenty years in the episcopate.

But to return to the Episcopalian — a grand job on what Ralph McGill, editor of the Atlanta Constitution, in a stirring challenge in this same number, calls the most pressing problem that faces the Christian Church today.



# ISRAEL, EICHMAN AND MEANING OF MORAL

By William Stringfellow

Attorney of New York and a Witness Editor

*For it is impossible that the blood of bulls and goats  
should take away sins. — Hebrews 10:4*

THE MELANCHOLY OF THE EICHMAN TRIAL is that it is more traumatic for the people Israel than for Eichman himself or for the rest of the world: morally more ambiguous for the Jewish nation and religion than for Nazi Germany or the post-Nazi Germans or for those who are not and have never been Nazis.

This is no lament for Eichman.

Eichman's guilt has never been seriously at issue. He may not have been the only Nazi who was still at large and who had eluded the retribution—such as it was—of the occupation powers; he may not have been the only Nazi proximately culpable for the extermination of the Jews, but he was one of them and he is guilty.

Yet this has not been merely the trial of the defendant Eichman. Contemporary Jewish commentary both in Israel and in the United States has never claimed that the matter was as straightforward as that.

Perhaps, as some suggest, the whole hideous episode was compelled by the nationalistic political necessities of the new state of Israel. That at least tends to explain away the disregard of due process of law in the apprehension of the defendant and the reluctance of Israel to hear challenges to her jurisdiction over the defendant.

Beyond that, however, eminent Jewish spokesmen — including, indeed, Eichman's prosecutor — have said that the trial was to be a forum for the moral education of this generation. This morbid ontology apparently reckons that the remembrance, recital and display ad nauseum of the Nazi savagery would somehow restore the zeal of men for righteousness.

Eichman is guilty, but the trouble is that Eichman is not uniquely guilty — in the way a common murderer seems to be who has but one victim. Eichman is guilty, but so are others guilty, and the temptation in the Eichman trial is that his conviction will be taken by the naive, the indifferent, the ignorant, the gullible and the arrogant as their absolution. That would hardly be a morally edifying result for anybody.

EICHMAN'S CONDEMNATION obscures a more subtle issue — not the issue of Eichman's own

guilt nor even the collective guilt of the Nazis — but the issue of any man or nation any where which fancies that he or it is morally isolated from the power of death in the world and, therefore, morally innocent in this awful matter. Death was incarnate in a ruthlessly aggressive way in the Nazi era, but death threatens, afflicts and possesses the lives of all men and of every nation in each era. Nazism is not the only, or the most ingenious, albeit a loathsome, appearance of death in human history.

The moral obtuseness of the Eichman proceedings — which were supposed to be so morally enlightening — arises at just this point: at the understanding which resides in Israel and in contemporary Judaism of the presence and power of death in history and the relationship of death to the sin of men, both individually and corporately.

In this sense the Eichman trial embodies the most potent and profound issues of the Biblical religions — of the differences which exist between Judaism and Christianity regarding man and God, death and resurrection, sin and forgiveness, the present life and the final judgment.

Though the comparison is scandalous, it is obvious that this trial of Eichman bears for Israel and thence for the rest of the world some of the very same issues that marked an earlier trial in Israel's tribunals. The defendant in the earlier case was rather different from the present defendant, but, nevertheless, he was accused, as Eichman was, of subverting the Jewish nation. The authorities, as in Eichman's case, had apprehended him by trick, and there was a dispute about who had jurisdiction to try him. He had to be tried, it was asserted, as in the recent trial, for the sake of the law, for the sake of the moral nurture of the people. And it was said in his defense, as Eichman testified in his own defense, that he was being condemned for the sins of others.

The difference in the two trials is that Eichman's condemnation does not save a single man from bondage and service to death, while the condemnation of the other defendant set men free from death and from the power of death in their own sin.

But in both trials Israel has been confounded in her longing for righteousness.

# Issues in Dispute

## HOW ARE WE TO REACH YOUNG PEOPLE?

### Club Open to All

By R. M. McIntyre

*Vicar of St. Paul's, Lorrimore Square, London*

A FRIEND OF MINE, trying to impress upon me that her family were "church-goers," said to her young son, "You do like going to church dear, don't you?" to which remark there came, for her, the shattering answer, "What's church, mummy?"

This sums up the attitude of a large percentage of our young people today. They just have no idea at all what the word "Church" stands for. They are a generation who have been brought up in non-church-going families, so that religion is something removed from everyday life, an extra that some folk like to indulge in. For them it has no appeal, because it is old-fashioned and "toffey-nosed" i. e. middle class.

Yet these are the fathers and mothers of tomorrow and unless a serious attempt is made now to hold before them the Church, and the Kingdom of God, the vicious circle will remain unbroken and another churchless generation will be growing up.

This then is the reason why something must be done in every parish to try and center club life, community life, round every parish church not just where there are college missions, or settlements, but round every parish church.

Yet, if the foregoing is true about our young people, is it not as dangerous and pointless to insist that attendance at church services is obligatory for club membership, as it would be to throw a non-swimmer into the sea with the curt order. "Swim or else." Clubs and communities should then be "open," but it is necessary to ask what the church hopes to achieve by running such open communities and clubs.

First the open club and community is a meeting point.

This surely is important wherever the church may be, for there are in every parish countless

young people who are suspicious, antagonistic or indifferent to any claims we may make for the truth of our faith, and with these attitudes allied to ignorance of the meaning or method of worship there must be a meeting point other than "after a service" or "because you went on Sunday."

This meeting point must always be regarded as a meeting between God and his children. We are in this the men of God doing his work, and so this fact must be evident in all the activities, always upholding the Christian standards, always showing true Christian love, always, and this is most difficult, practising Christian patience.

The club is not only a meeting point, it is a "waiting point," and we must go on working and waiting remembering that we are being brought into contact with souls we would in all probability otherwise have no contact with; here God is giving us an opportunity to reveal himself to them through Christ in us.

Secondly the "open club and community" is a place where the Kingdom of God can be upheld, which is in a nutshell the whole purpose of the church. The economic pressures of life and its social pattern these days mitigates, in many parishes, the value of door to door visiting, whereas here the claims of the Kingdom can be practically shown, and talked about, remembering that those whom we are in contact, although they may never have been to a church service are members of a church organization.

#### Patience Needed

BUT HERE IT IS NECESSARY to insist on a conditional clause: if the open club is to be successful for God, it must be adequately staffed by convinced Christians. A young assistant once said, "The time will come when they will say to me, 'And what do you get out of this?' and, being surprised by the answer, 'Nothing,' they give you then the opportunity to explain the true meaning of the work of the Church."

This is the first wedge driven into the devil

bolted door of a young soul, and subsequent wedges will be easier to drive home. Where else will young people talk about religious things? Not in their homes, it is difficult in the street or coffee bar, and certainly not in a meeting called for the purpose.

Thirdly, it is pointless trying to take young people from where they are not to somewhere they don't want to go and the attitude is resentment if you try, for they hate being "caught." We must in all things be honest.

An open club leaves church attendance voluntary, but it should insist on club prayers, which rule must be clearly pointed out to all who seek to join. But we must not try to cram a prayer meeting into these prayers, they must be brief — a moment of silence when we remember the presence of God in the club, a silence of five seconds followed by one prayer, and only one — one short prayer in understandable language, and not a long dissertation between the leader and the Almighty, which no one will understand or indeed listen to.

Neither must we attempt to give activities a "religious flavor." We must be honest. This is their club and it is only when they catch the wonder of Christ flickering through us that they will ask and want and take an interest in the serious side of life. How infinite must be our patience if we would succeed!

Now you may ask, "Where is all this leading to? We have heard it all before. There is nothing new here."

I wish there was a clear cut answer. A few it is true have committed themselves to Christ, a few jump on the Christian wagon now and again, yet so many seem quite unaffected and unconvinced. We dare not, however, demand "worship tickets" and adopt the "tight little circle" policy, condemned in both Old and New Testaments.

Everyone agrees that young people become "grown-up" so much earlier these days, yet we keep them at school longer, so that the sixth form tends to become composed of eligible men and women, if not in fact "married" already. School is compulsory, and so much excellent work there is marred by this feeling of "we must," that it is more important than ever that parish clubs should be open.

It must be stressed however that underlying this repeated assertion of the need for freedom of choice there lies a certain discipline, a discipline that is visible rather than vocal, one that

arises from the presence of the voluntary staff, from the insistence upon a strict observance of the rules of the club, and most of all from the presence of the warden himself, his quiet leadership, unflurried work, infinite patience and quiet smile when he insists upon a point.

### **The Sunday Club**

FINALLY TO HELP THEM on their way there is the Sunday club, run on completely different lines. No subscriptions, no membership forms, no age limits, except in the evening when the age limit begins at 12. The only condition is that they have been to worship; everyone on Sunday who would play together must pray together. Again we have the invaluable adult help, again the discipline of punctuality and behaviour, and to this there come some few of the weekday club members, who are prepared to consider the claims of Christ, young people whom we have made friends with through the open club.

No mention has been made of the club program or details given of the various activities, for two reasons. The program must of necessity vary in each club, and the details are not the important thing. The vital questions are: Why do I want to run a club? and: What is the goal in view? The answer must be surely: Because I love people, and I must, at all times, before all people, uphold the Kingdom of God. These last two "alls" make the open club the only possible answer.

## **Nucleus as Spearhead**

**By Michael Baughen**

*Recruiting Officer of Pastoral-Aid Society*

I AM DISMAYED at the number of youth groups which seem to be wasting time. Youth groups often with a crowd of teenagers but no spiritual impact. Fellowships that deny their very name, with folk lolling around amongst the table-tennis and darts, and at which an outsider gets less of a welcome than he does at the cinema. Epilogues that are almost introduced with an apology for disturbing the activity and the inactivity. Youngsters who will drift off into the world after a few years and will regard Christianity as an optional extra, a tacked-on imposition, or an irrelevant bore. Where are we going with our youth work? What is our aim?

In most of the youth groups that I have seen really getting somewhere for the Lord there



seems to be one main aim: "to produce men and women in Christ." They are realistically presenting Christ to youth and unashamedly believe that they are offering young people something more dynamic than they will ever find in all the dance-halls and beatnik-bars of England.

Don't get me wrong — I do not include in this those enclosed groups that have developed spiritual stagnation and in-grown spiritual toe-nails, and which are content with themselves and an unimaginative Christianity. I mean the groups that are alive, with real outreach, on their toes, and with a weekly program that has all the zip, praise and power which is the matchless characteristic of Christian youth.

Again, let me make it clear that this does not mean "closed" groups with attendance limited to church-attenders — on the contrary it means open youth groups which are glad to welcome all who come because the program is really worthwhile.

This sort of group must start from a nucleus of youth that really means business with God. It would be extremely difficult to infuse the right atmosphere into a group which had been running on social-centered lines. Sometimes, therefore, it may mean a drastic spiritual "surgical operation" or even a complete closing-down of the old group.

Our natural instinct is to throw out a wide social-festooned net to reach as many youngsters in our area as possible but this is usually not the most effective way for the over-15-year-olds if we are aiming to produce "men and women in Christ."

### **The Nucleus**

THE MASTER'S PATTERN is in the Gospels. Vast crowds pressed in upon him, some of them attracted by free bread and healing. The opportunity seemed tremendous, but Jesus chose eventually to withdraw himself with the twelve. They were to be the nucleus, the key to the future, and they had to be taught patiently until they could acclaim Jesus as the Christ. The gospel was planted and rooted in the eleven — and from this small outward-looking nucleus the Church sprang.

Let us scrap the idea of running a youth group if necessary, until we have found and trained our nucleus of youngsters — a nucleus rooted and grounded in Christ which has the radiant joy of Christian fellowship.

This nucleus is to be our spearhead of evangelism, our living testimony to the thrill and power of the gospel, and our proof to the neigh-

borhood that modern youth can find in Christianity that which is "hot", relevant and terrific!

With a bunch of dedicated young people who have really come to know the Lord Jesus Christ and the power of the gospel, a Christ-centered youth group can be built.

If social activity is to be part of the program (and it does provide a bridge for the outsider) it is important to plan it as carefully as the rest of the program. Both by the amount of time given to it, and by the way it is announced on the program card, it should be clear to all that it is a preliminary to the real purpose of the evening. It also should have the dominant atmosphere of Christian fellowship being enjoyed rather than of non-Christian pleasures being expressed.

With this in mind some groups have one main social item in which all join, and this certainly helps the fellowship.

Spiritual life ought to pervade the whole program. but especially should this be so in the spiritual section. Here there needs to be an opportunity for modern young Christians to express their joy in Christ as well as aiming to build one another up in the knowledge of the Lord and of the faith. Before the main "meat" of this part there can be a variety of items. The static hymn-plus-prayer-plus-reading-plus-chorus - plus - talk pattern should be erased from our minds, for the spiritual enthusiasm is dampened by such an approach.

Let us forget Sunday school choruses and find youth choruses. There are some grand choruses in the "off-beat" rhythm. Let the pianist have a copy of Thirty 20th Century Hymn Tunes amongst his music books. The guitar and the washboard can add their touch too. A Christian has something to sing about and youth sings well in its own idiom.

### **The Main Dish**

THEN THERE CAN BE various items — none of them over-long — a news report with Christian comment, an off-the-cuff answer to what a non-Christian has said in factory or sixth-form, a demonstration of "how not to" in witnessing etc., and so on.

This section of the program might last about twenty minutes and be committed to the organization of a different member each week. The key is to retain life and interest throughout.

The main meat of the evening must also be delivered without dullness — I am sure that the Lord Jesus was never dull when he taught his disciples! It is the strong conviction of many

now that the best way of tackling even the toughest youth is to be blunt and straight-from-the-shoulder, and he will then come back for more!

This means a program of blunt discussions, frank talks, good films, well-shown filmstrips, and over-all a variety of topics although always on Christian matters. Some aim to include in each three-months session one evangelistic guest evening, something on a doctrine, on the personal spiritual life, on the Church and the Prayer Book, on Church history, on practical Christianity, and on controversial issues, as well as a group Bible study.

A provocative or searching evening will lead on to informal discussion and personal work after the meeting. The Christians should have been strengthened and the non-Christians should have been impressed by the whole evening and especially by seeing real Christian fellowship in action.

In one youth group I know well, which runs on these lines, there have been many conversions. In nearly every case spiritual awakening began through seeing real Christian fellowship being expressed and enjoyed in the group.

"These young people have something different. I have never met anything like this before. They really are enjoying life." Such were the ways in which they expressed their surprise; such were the reactions that prompted their desire to seek Christ.

Youth groups with a spiritual impact are founded in prayer and supported by prayer. They usually do not attempt to copy someone else's blueprint — they go to the Architect themselves for their own situation. It is, of course, true that the Christ-centered principle is not the only "method" of youth work being blessed by the Lord but wherever I have known it to be adopted it has been blessed with conversions, the maturing of young Christians and the bringing in of outsiders — it does produce "men and women in Christ."

## The Intruder

By Malcolm Boyd

*Episcopal Chaplain, Wayne State University*

THE INTRUDER is a fearful, electrically-charged, important motion picture which places prejudice and ignorance on an operating table and proceeds to dissect them.

A native fascist — an articulate, attractive young white man — arrives in a southern town

and wastes no time going about his business of corrupting decency, exploiting evil and calling into being an angry mob.

He raucously incites a neurotic, sick 'in' group of racial bigots to strike out explosively for the white supremacy which is their dream. Prior to his coming, school integration was in the process of becoming an established fact, according to the law. This, too, is but another whip in his hand as he resolutely stirs the initial flames of a violence which his pitifully limited intelligence cannot begin to comprehend.

The fascistic young racial bigot is after personal power. In some of the film's most intensely moving scenes, the mob which he called into being wavers under his hypnotic spell and contemptuously does not even bother to destroy him, as it deserts him, for the reason that he has destroyed himself. But it has been a close call, and the lowest depth of tragedy has been averted almost by the flick of an eye within the sweaty, hot center of a milling, curious, amused, angry mob.

An irony about the production of *The Intruder* is that its use of the word 'nigger' — as a prominent exhibit in its anatomy of prejudice — is being used by some persons as a weapon of attack on the film itself. The movie utilizes the word 'nigger' in order to show how some persons choose to refer to Negroes. In its dissection of racial tension and hatred, the film wisely and rightly shows how the particular racial epithet of 'nigger' is perpetuated by various persons, sometimes almost out of habit and with only subliminal ill-will, at other times with deliberate intent to inflict hurt and insult or to play upon deeply-rooted and demonic images which are evil.

The fascistic racial bigot who tries to exploit the prejudice of white supremacy for his own ruthless and selfish ends is played with exceptional power by William Shatner. The motion picture was filmed on several locations including a border town in Missouri. Frank Maxwell portrays a courageous white newspaper editor who, after having taken a stand supporting justice for the town's Negro population, is mercilessly beaten and maimed for life.

Several non-professional performers, cast in parts while the movie was being shot on location, fill several roles in the film. A stand-out performance is given by Charles Barnes who memorably portrays Joey Green, a quiet, earnest young Negro student who is subjected to psychological

torture by the angry mob and whose lynching is barely averted by the last-minute confession of a young white girl that she had lied when she accused him of having attempted to assault her.

The Gene and Roger Corman production, based on the Charles Beaumont novel, is a film possessing considerable educational value. It is an educational value concerning racial prejudice and mob violence.

We see a high-school principal — portrayed with integrity by Charles Beaumont, who also wrote the screenplay — shouted down and physically assaulted by a few loud-mouthed and emotionally depraved bigots. Masked Klanners drive through the Negro section of the town, fire a cross and finally bomb a Negro church. Several

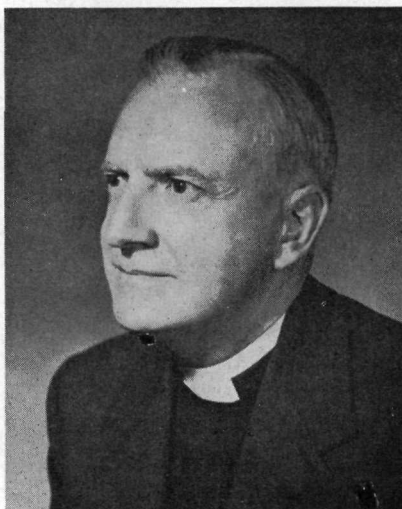
serious-minded Negro students are subjected to fear and coercion which could well inflict emotional scars for a lifetime, and bravely persevere in a fight they ought not to be forced to fight: a fight for constitutionally-bestowed civil rights.

The Intruder is a film which informs the mind, stirs the conscience and deeply disturbs complacency. At its conclusion, the film seems to be stating that there is a way of action in race relations which is creatively open to possibilities of human and social maturity. Audiences need to see and hear what this film is saying, in its earlier depiction of unrest and violence, and then in its concluding statement of hope which may find expression in creative growth of understanding.

## THE CHURCH IS OF GOD

By Francis P. Foote

*Director of Vocations, Diocese of California*



WHAT CAN WE SAY to the man who says, "I am a good Christian, but not a church-goer"? Or to the man who says, "I keep all the commandments and live by the golden rule; but I do not like any church I have ever seen"; — or, "Is the church really necessary for this modern day of ours?"

There are many answers, some of them familiar, perhaps too well-worn and trite. One answer is that given by the parson who showed his non-church friend a glowing fire of live coals, and then took tongs and lifted one coal out and laid it on the hearth by itself; there of course

it soon dimmed and faded. Or there is the answer given by the able writings of Elton Trueblood, especially in his striking phrase, "Ours is a cut-flower civilization". This is a way of life that may look lovely and colorful, with certain fragrances, but without roots. Like a gorgeous rose in a silver vase, it is good for a time, then withers and dies.

There is the oft-used comparison, that the casual good fellow who has nice children and never breaks the moral laws, and yet has no definite church life, is "living on the spiritual capital of his family". His parents, or grand-



parents, built up this tradition of faith and practice, which lingers on into his day, but he has done nothing to add to the body of the estate. One day it will be gone, like a spendthrift's fortune.

These are all true answers, and easy to remember and quote. But we need to look further, and deeper, into the historical background of the Church, to find what its nature was from the beginning.

### Chosen People

FROM THE BEGINNING of the Biblical record we see God choosing to redeem men by means of a family, or a society. Clear back in the Book of Genesis, we find God promising Abraham that he will be the father of a vast family; then God makes this promise, that by means of that family "shall all the families of the earth be blessed". The greatest men of Israel, such as Isaiah, understood this to mean that it was God's purpose to save mankind through the family of Abraham. Here we see one of the basic patterns of the Bible; God working in history to save men by means of a special chosen group.

At the next stage the group is understood more in terms of a nation than a family. Here is the story of the leadership of Moses. The various tribes, claiming descent from Abraham, loosely associated as they had been, became an organized community living under common laws, held together by a common faith and common worship. In Deuteronomy we read (chapter 7, verses 6 to 8), "For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth. It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers . . . ."

Here is Israel called "holy", not meaning morally good, but consecrated to God's service. We use the same word today, "Holy" in describing the Church, not meaning a boast of spotlessness either of the Church or its people, but as carrying a duty and responsibility as God's instrument. The quoted passage also makes clear that the choice by God was not for size or power, nor for any special merit, but only because of the love and mercy of God.

There followed the period of several hundred

years, during which the great prophets wrote and spoke; from Amos and Isaiah through Jeremiah and Hosea and later ones. Their theme was a constant series of warnings that this people, chosen of God, was failing to obey him, and was falling into the snares of heathenism. Finally they were carried away captive. It is not a pleasant or happy picture, but a most frank and outspoken position is taken by the prophets. They were spokesmen for the righteous God.

The recurring prophetic emphasis was two-fold. One was, "Thou art my people, I am thy God; but ye have followed after other gods"; and the other, the future change when the Messiah should come and redeem his people, and bring his work to perfection. The old national Israel was to pass away, but there would be a renewed and purified people, who would carry out the task God had given them; he will finally show mercy and save them.

So, the whole of the Jewish scriptures is an unfinished work. The Old Testament leaves the people of God waiting; it leaves God himself waiting!

### Christ the Cornerstone

THEN COMES THE GOSPEL. The New Testament contains many passages which refer to the long history of God's dealings with the people of Israel. Nowhere is this better summed up than in the first Epistle of Peter. We read (I Peter 2:9, 10), "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people, but now you are God's people; once you had not received mercy, but now you have received mercy."

Here is an echo of the Book of Exodus, showing that the pattern of redemption through a redeemed community is the same that it was in older times. The difference is that now the Church is not limited to those who are physical descendants of Abraham, but included all who have faith in Christ Jesus.

This is further expressed in the letter to the Ephesians, where we read, "Ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone".

Foundation stones; the Prophets of the old Israel and the new, with Christ himself as the cornerstone! This is in accord with our Lord's own words in the Gospel, that "upon this rock I

will build my Church"; the rock being the profession of faith just enunciated by Peter, "Thou art the Christ, the Son of the Living God." Upon this, as on an unshakable rock, the Lord purposed to erect the divine organism, the living Church.

The Church is clearly of divine institution, made by the will and purpose of God, acting through Christ. It is clearly not a society of like-minded men who once set out to form a club that would be their own.

The Church is the house where God meets his people in the ways he has chosen. God has not been found by the way of nature-worshippers, or even by the seeking minds of men. God is a revealed God, meaning that it is he who is the supreme seeker, the eternal hunter after mankind. The people whom he has found turn then to him, and find him in the Church, and in all creation; those who have been found of him are able to see his presence in the whole world of nature, in the laws of the physical universe, and in the affairs of nations.

### Promise Fulfilled

WITH ALL ITS WEAKNESS, its errors, its ineptitude, the Church has survived and grown. This alone is evidence that it is under the guiding hand of God. A merely human Church would not

have outlived empires and governments, and continued in strength over the centuries. A merely human ministry would not have shown the power that we have seen, in the lives of saints and martyrs, and the heroes of the faith, even to our own day.

The Church is the place where God fulfills his promise, that where men are gathered together in his name, there he is. It is the place of the altar, where at Christ's express command his perfect sacrifice is remembered and his words repeated, his cup passed among the faithful, and his body received in Communion. The sacraments may be, and often are, offered outside the building of the Church. They are administered at sick beds, and children are baptized, when need be, at home or hospital; but the Church is the headquarters of the family of God.

It is not a social bond that unites us, nor is it a pleasant ancient custom, nor a law passed by the state; it is the fact of God's everlasting and all-encompassing love, and his free and gracious offer of salvation. It is this that the Church, representing Christ, has that is unique; the power which comes from no school, no hospital, no business, no political agency. Here is God's healing power, God's loving self, God's living presence.

## THE NEW BOOKS

*Proclaiming Christ Today* by W.

Norman Pittenger. Seabury. \$3.50

There has been such a revival of Christian theology in the past twenty years that the seeker after religious enlightenment finds it difficult to know where to turn, as the theologians are many and varied, their printed works replete with technical language and the authors seem all too ready to disagree with each other over some of the very basic ideas of the Master's life and purpose. Happily for the prospective readers of this book, Dr. Pittenger is not of this ilk. He has foresworn the use of ecclesiastical jargon and has limited himself to one aspect of the Christian religion — the primary function of the preacher.

The content of the six short chapters were originally given as a course of lectures and still retains that form. The book title itself tells us clearly what the author's purpose is. That fact alone is a merit all too rare. (Book reviewers suffer exasperation when book titles and the actual subjects are not on speak-

By Kenneth R. Forbes

ing terms!) Our clergy, the author tells us, are sorely tempted to use the preaching office for the inculcation of Christian morals or as a system of teaching. But this is not the Church's will.

Dr. Pittenger speaks with eloquent precision: — "All too much of the time we consider our preaching to be an exercise in theological teaching, in moral exhortation or in pious meditation. There is room for each of these in our ministry, but none of these things is what is meant by *preaching the gospel* — our preaching can be nothing other than the proclamation of God's word for the wholeness of men."

Each of the six chapters of this book is in the logical position — in fact the inevitable location — for making clear what "the gospel of Jesus Christ" stands for, which the Christian preacher must proclaim. The author defines this clearly in chapter one as *The Gospel we Proclaim* — Jesus Christ himself in his

human life among us; as the creative work of God in the affairs of men; in the reality of his resurrection and in the commissioning of his disciples to work with him in reconciling mankind to God.

*The Setting of the Gospel* clarifies much theology and deals particularly with the Church's sacraments.

This eloquent book is notable for the unwillingness of its author to dodge the difficult spots which are inevitable in an essay concerned with the profundities of a religious life. How successful he has been in those tough spots will be evident when you read the book's last three chapters.

*The Lady at Box 99* by Burton J. Rowles. Seabury. \$5.75

In a prologue to this absorbing biography Mr. Rowles asks: "How could it be that this . . . sixty-one-year-old woman, author of a classic book on delinquency, former juvenile court judge, founder of the famous El Retiro home in Los Angeles, author of articles on social work and capital punishment . . . how could it be that she found herself in quasi-

judicial hearings, fighting for her job, career, and reputation?"

This the author answers. In the process, he paints a living portrait of Miriam Van Walters, who will be best remembered for the twenty-five years she was Superintendent of the Massachusetts State Reformatory for Women at Framingham.

There, convinced that humans are of infinite value, Dr. Van Walters gave her "students" a new slant on life. Once ego-centered, they were taught to be other and God-centered. To do this she relaxed rules, permitted trips "outside" for medical and psychiatric care, established literary and dramatic groups. Mr. Rowles quotes from a student's letter: "We hadn't been out of the place for months. Then the Doctor took us to the woods. We said the Lord's Prayer and ran like hell up the hill."

Framingham became a model of penology. For fifteen years it flourished under sympathetic state authority. Far in advance of its time, its success in human rehabilitation was outstanding.

The inevitable conflict came with a change of political administration. Those who held to the law's letter, who conceived of punishment as therapeutic and deterrent, came into power. The resultant investigation of the Reformatory, the hearings, Dr. Van Walter's eloquent, courageous defense, makes suspenseful reading. Although she was personally exonerated, a new directive to the Reformatory was issued. Of it she wrote: "At the stroke of a pen we were thrown back into the conditions of a quarter century ago."

But this was not the end. Mr. Rowles quotes from a letter sent to Dr. Van Waters: "The light of the New Era penology is breaking everywhere, and the people will yet see and understand."

*The Lady at Box 99*, the biography of a light bearer in a dark world, helps tend the light.

— Barbara St. Claire

*Escape from Loneliness* by Paul Tournier. Westminster. \$4.00

Dr. Tournier is a Swiss physician living in Geneva who has for a long time practiced psychotherapy in connection with his regular large practice. He has not been content to rely on the physical means of cure for his patients' manifold ailments nor on the principles and operations of psychoanalysis, because his knowledge of the world's social and economic problems has convinced him that they are frequently the major cause of illness or suffering.

The contents of this interesting

book are, for the most part, a brilliantly expressed narrative of case-histories which illustrate convincingly the parts that personal religion can play in the illnesses of body or mind — sometimes for good and sometimes for evil — for there are many of those tragic cases where the sufferer is the victim of his own belief in what is nothing more than a parody of religion.

The book, as it comes to us is in French, but it has been so admirably translated that the quality and spirit of the author is happily clear to the reader. A pity that the volume is over-priced. It is worth the publishers putting it in a low price paperback edition.

*Prophets of The Revolution* by Robert J. Alexander. Macmillan. \$4.95

The sub-title of this book defines its field as *Profiles of Latin American Leaders*. The author is professor of economics at Rutgers University and he has specialized in a study of the economics and politics of Latin America. The twelve profiles show a great variety of prophets of revolution and the nations they represent are in differing stages of development. The leaders who have had the greatest influence, both in and beyond their own countries, are probably Lazaro Cardenas of Mexico, Luis Munoz Marin of Puerto Rico, Juan Peron in Argentina and Fidel Castro in Cuba.

All the sketches of these leaders of revolution are very much worth careful reading. The author has presented salient facts vividly, but quite objectively in most cases; Cardenas of Mexico and Peron of Argentina are the most striking instances of fair and effective reporting.

Latin America is constantly in the

day's news and this entire book can help one to understand just what the news signifies.

*A Faith For This One World?* by J. E. Lesslie Newbigin. Harper. \$2.75

The Bishop of the Church of South India has written this close study of ecumenical hopes and realities, which was originally a course of lectures at Harvard University. The thesis of it is that Christianity has the history and inner qualities for a world religion. In five short chapters he examines the claims of the world religions — Hinduism, Islam, Judaism — and with logic and patience analyzes the theology of Christianity to discover how it alone should develop into what God appears to have ordered for it — the One World Religion. For Hinduism the author did a masterly job of sympathetic interpretation. In the last two chapters he describes his own plan for the life of the future "One World Religion."

The book is well worth reading with care, a critical attitude and an open mind.

*But God Comes First* by Dewi Morgan. Longmans Green. \$1.50

This little book is a series of meditations on the Te Deum. The Bishop of London has written a brief foreword, in which he says, what Dewi Morgan's many readers have long known, that "he is one of those fortunate writers who seem never to compose a dull line". But the author's lack of dullness is by no means his chief virtue. He has amazingly keen spiritual perception which is turned upon his readers to interpret for them the fact that praising God with humility is the very heart of Christian worship.

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## BISHOP BAYNE LECTURES AT BERKELEY

★ Bishop Stephen F. Bayne, executive officer of the Anglican Communion, delivered a lecture February 22 at Berkeley Divinity School. A lecture is given at the school annually under a fund, established by his family, as a memorial to the late Louis W. Pitt.

## FOUR ORDAINED IN BETHLEHEM

★ Bishop Warnecke advanced four deacons to the priesthood on February 24 at the cathedral, Bethlehem, Pa. Ordained were the Revs. John H. Diehl, Lehigh; Eugene S. Patton, Ashland and Mahanoy City; George R. Richards, Drifton-Freeland and White Haven; Robert F. Underwood, Scranton.

## BOSHER LECTURES AT SEABURY

★ Prof. Robert S. Bosher of General Seminary was guest lecturer at Seabury-Western on February 28th, highlighting the mid-year meeting of alumni. He spoke on the American Church and the formation of the Anglican communion, 1823-1853.

## EXECUTIVE SECRETARY FOR LONG ISLAND

★ The Rev. David J. Williams, formerly the rector of Christ Church, Garden City, is now the executive secretary of the diocese of Long Island.

## GUILEY TAKES JOB IN DALLAS

★ The Rev. Augustus Guiley, formerly chaplain at the University of Minnesota, is now

director of social relations in the diocese of Dallas. He will coordinate agencies and institutions, including two hospitals, a house for alcoholics, community center for Negroes and Mexicans and a day care program for children of working parents.

## - BACKFIRE -

Nora (Mrs. J. M.) Stoney  
*Churchwoman of Albuquerque, N. M.*

I have waited long for someone more competent than I to comment on the article in *The Witness* of November 9, 1961, "Lifting the Lace Curtain" by the Rev. Kenneth Clarke. . . Or was I the only one who was shocked?

Mr. Clarke records his impressions as an Episcopalian who had attended a retreat sponsored by the laymen of the Roman Catholic Church, to which Protestant clergy were invited. According to Mr. Clarke

this was to be an informal gathering where persons could meet as persons and not simply as Roman Catholics and Protestants.

The group seems to have felt the Holy Spirit's influence more than once as the bishop "spoke so eloquently and persuasively of the love of God as revealed in the Parable of the Prodigal Son". The shocking part was at the close of the retreat. Mass was celebrated and the Protestant clergy were not allowed to communicate. Out of respect to the Protestants present, who were led to believe it was to have been an informal gathering, they should have dispensed with the Mass out of good manners. If I invite guests to my home, I either do not serve

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food, or if I do, I surely serve them, too.

The fact that the retreat was sponsored by the laymen and not the clergy of the Roman Catholic Church, should have been a tip-off. To their way of thinking Protestant clergy are just laymen, or even worse, heretics. They were not invited to meet Roman Catholic clergy as equals in orders, for they do not recognize the orders of any Protestant ministers, even Anglo-Catholics. The bishop who led the retreat had the effrontery to chide for his meditation, the Prodigal Son. The implication is clear: They were prodigal sons who only have to return to the "One, true Church," and the "Holy Father" would welcome them with arms outstretched.

Though Mr. Clarke suffered much from this treatment, his irritation was directed at those of his own Church, not because of their desire to communicate, which he shared, but "at the maudlin eagerness some of them displayed as soon as they got through the door to grab the bishop's hand and kiss his ring". This fawning attitude of some of our clergy to the Roman Church is disgusting, and their provelling for a little recognition is a shameful thing to see.

The issue of union of the Churches is very important, and I fervently hope this can be accomplished, certainly with some of the Protestant Churches. Unfortunately, there are those in the Protestant Episcopal Church who will try to block any union with their fellow-Protestants. I trust God's Holy Spirit will be more effective among other Protestant Churches that some progress can be made toward unity.

No, the "Lace Curtain" was not lifted, and will not be lifted except to those who renounce their Church and go behind the "Curtain" for good.

### W. T. Pendergrass Jr.

*Officer in the U.S. Navy*

Please cancel my subscription. I am a strong believer in a liberty not always common with Anglicans — the Protestant virtue of free worship, not highly regulated or regimented. The trends are too much; the champions too few.

How can there be inter-church unity and good will where there is not intra-church unity and respect? Our attitudes must be consistent at both places.

The parting of friends is consummated.

### Donald S. McPhail

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The Rector of St. Bartholomew's Church New York City would appear to be leaving himself open to the accusation that he is presenting readers with a rather false doctrine of baptism. Mr. Finlay says, "By the same sign (e.g. the Cross) the majority of you were made members of the Christian Church."

It is to be hoped that he is not saying that making the sign of the cross on one's forehead is the essential element in the rite

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of Christian initiation. To do so would be to uphold, I feel, an indefensible position. This ceremony, although found in many of the ancient rites is surely, on Biblical evidence alone, unnecessary to Christian initiation. The dispute with the Puritans in the 16th and 17th centuries brought forth Canon 30 in 1604 which would appear to make our position clear. Although defending the use of the Sign of the Cross, the Canon is explicit in declaring that it "is no part of that sacrament" and after a person has had the water poured over his head accompanied by the Trinitarian formula that person is "fully and perfectly baptized."

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