

# The **+** WITNESS

MARCH 15, 1962

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## MISSIONARY ROWLAND J. COX AND WIFE

NOW CHAPLAIN at Princeton, the former missionary to Alaska, writes on our work overseas. The Rev. Richard L. Rising, rector of St. John's, Williamstown, Mass., formerly of the Philippines, contributes also on the subject in this issue

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## THE CHURCH'S WORK OVERSEAS

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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

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**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.

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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

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Sundays: Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
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#### GENERAL THEOLOGICAL SEMINARY CHAPEL

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Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY

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Chaplain  
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12:30, Morning Prayer & Sermon,  
11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC  
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Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.  
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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

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## SERVICES

### In Leading Churches

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18th and Church Streets  
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The Rev. Walter Marshfield  
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Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

**Story of the Week****National Council of Churches  
Strengthened by Attacks**

By Geraldine Sartain

★ A fresh breeze blew through the mid-winter deliberations of the National Council of Churches' general board, meeting in Kansas City, Mo.

This meeting marked the first time in its 11-year history that the board has held sessions of five days' duration.

The currents arose from the declaration of the Council's president, J. Irwin Miller, Columbus, Ind., industrialist, that concern about disunity in the Churches is stirring wider interest among churchmen and women than attacks of the right-wing extremists.

There were also frank avowals by many Church leaders that Christian unity must begin at the parish level, but then, they asked, what must be done to bring these ecumenical goals into the day-to-day life of men and women in the pews?

Mr. Miller looked positively upon the assaults against the Council, asserting that they are giving the Council its greatest opportunity to bring its real message to the American people.

"Critics of the Council have spread knowledge of it into all corners of the nation, which we, otherwise, would be unable to reach," the first lay president of the Council pointed out. "The false and libelous state-

ments about the Council have disturbed Christians, and they are ready to listen."

Two churchmen, examining the attacks at the opening board session, agreed that a "deeply committed faith within the community of Christians" remains the strongest bulwark against the radical left and radical right alike. The Rev. Jerald C. Brauer, dean, Chicago University Divinity School, urged strengthening the commitments of conservatives and liberals. The Rev. G. Raymond Campbell, minister of the Westminster Presbyterian Church, Oklahoma City, identified fear as the cause of extremist attitudes. Some people, when frightened, "panic, lose their common sense and follow leaders who exploit their fear," he said.

In a major action, the general board issued a pronouncement calling for the shaping of U.S. immigration policies on the basis of moral principles and human values, as well as of national interest. It urged changes in the present quota system to eliminate racial and regional discrimination. These changes would provide for the admission of persons with special occupational skills needed here and those who would stimulate our economic and social life. Further, the reunion of families should be considered, the board

said, and permanent legislation framed, in lieu of temporary, to admit needy refugees.

The Rev. Norman J. Baugher, Elgin, Ill., general secretary Church of the Brethren, and a National Council of Churches' vice-president, explained that the pronouncement was addressed to churches, their members and inter-governmental officials and agencies, for study.

**Exchange Visits**

The Board commissioned Methodist Bishop John Wesley Lord of the Washington, D. C., area, to head its first Easter ministry to U.S. forces on Okinawa, and approved an exchange visit of Christian leaders of the United States and the Soviet Union. A 13-man delegation, headed by President Miller, will visit Russia for three weeks next August, and the Council will receive a return visit from Russian Church leaders in February, 1963.

The two groups will hold face-to-face conversations in order to "increase mutual understanding of Church life and to further friendly relations between the two countries," Bishop Lord noted. As a tentative agenda, he said, "the discussions will deal with contemporary theological trends, what Churches may do to advance world peace, the bearing of the Christian gospel on science, social-economic concepts and practices, and the place of the individual in today's society."

The Rev. Eugene Carson

Blake, of Philadelphia, Pa., chief administrative officer of the United Presbyterian Church, who headed the first National Council delegation to Russia in 1956 when exchange visits were held, said that the two-way visitation has been approved by both the Soviet and American governments. He emphasized that the trips' purpose is "theological not political," and that the two groups have agreed to discuss the effects of Communist materialism on Russian religion and of American materialism on the Christian Churches in America.

(Bishop Lauriston Scaife of Western New York and Paul Anderson, consultant to the NCC on relations with Orthodox Churches, are the Episcopalians in the delegation.)

### Justice and Peace

The Council's chief executive officer, the Rev. Roy G. Ross, proposed a series of major recommendations for strengthening the Council's work and declared that the most important Council development has been its assistance to member communions and church councils in their long-range planning.

The general secretary called on the Council to study ways by which the Churches can make a greater impact on religious liberty, racial justice and peace. He suggested that the Council help translate the ecumenical spirit into wider action in the denominations.

Denominational groups separately pondered how to do this and the board heard a panel discussion on it.

Bishop Lord made the revolutionary suggestion that the Churches pool some of their resources for each other's use, that they create what he termed "the ecumenical dollar" to give weight to declarations of unity. He addressed 400 fellow church and lay leaders at a fellowship

luncheon tendered the general board by the Missouri and Greater Kansas City Council of Churches.

In this context, the general board approved action to ask each member denomination to assign responsibility for developing programs in this field to a group whose chairman will serve on a Council sub-committee for such planning. The Council sub-committee will devise general strategy and study materials for denominational use and maintain a counseling and information service on local ecumenicity.

The American Churches were warned by Archbishop Iakovos of the Greek Archdiocese of North and South America not to be unduly enthusiastic or to show "unjustified mistrust" over Russian Orthodox Church membership in the World Council of Churches. Labeling it "a theological contribution," he cautioned member Churches to see that no false impression of the World Council's aspirations is given.

Charles Parlin, New York City attorney, Methodist layman and a World Council president, saw much significance in the attendance of official observers from the Vatican's secretariat for promoting Christian unity at the World Council meeting in New Delhi, India, last year. He contrasted the present Catholic Church attitude with the fact that Catholics were forbidden by Cardinal Stritch to attend the 1954 World Council assembly in Evanston.

### Cuban Refugees

An urgent plea was directed at the American people to open their hearts and homes to 100,000 Cuban refugees already in Miami, Florida, and to those still arriving at the rate of 1,700 a week. At the very moment when leaders were painting the

desperate situation for the board, the first friendship plane of the churches' "flights in freedom" project was landing in Cleveland, with 85 Cubans to be resettled. They represented the vanguard of 1,000 flights which will carry Cuban families to 1,000 cities where homes and jobs will await them, thanks to the combined efforts of Protestant, Catholic, Eastern Orthodox and Jewish religious agencies.

The Rev. Jon Regier of New York, executive secretary, National Council of Churches' division of home missions, said that the problem is a national responsibility. The combined Protestant forces, national and local, have spent more than half a million dollars to aid those fleeing the Castro regime. The Council's international Church world service, relief arm, plus the home missions division, Miami churches, and church councils are dealing with the present crisis for the Protestants.

The general board adopted a budget of \$20,432,530 for its 1962 operations. This included \$6,105,000 reimbursable by the U.S. for ocean freight. The board authorized its president to alert the nation's churches to the 100th anniversary next January of the Emancipation Proclamation and to request the President of the United States to issue a commemorative statement and the postmaster general, a commemorative stamp.

### Oppose Tests

Opposition to resumption of nuclear testing in the atmosphere by the National Council has been made known to President Kennedy, Mr. Miller told the closing session, by letter, telegram, and a personal interview two weeks ago. The Council stated its position in a pronouncement in June, 1958. It



opposed resumption of nuclear testing and called for "persistent negotiation on reduction and regulation of all armaments."

Christian leaders who initiated a spiritual emphasis at the Seattle and New York world fairs were commended by the board. Their denominations will be encouraged to assist financi-

ally, especially for the Christian witness pavillion in Seattle. The board expressed its appreciation to the Methodist Church for opening the doors of the proposed 12-story church center at the United Nations for the use of Churches and their agencies in a cooperative program of international affairs.

## Re-Thinking of Mission Policies Urged by Bishop Reeves

★ Bishop Richard Ambrose Reeves, former Bishop of Johannesburg, South Africa, declared that many churchmen have failed to recognize the growing significance that nationalism has for increasing numbers of Africans.

Speaking in Great St. Mary's Church at Cambridge University, he warned that the challenge of nationalism cannot be evaded by churchmen "hammering after some form of neo-colonialism."

"In the coming years," he said, "the Church in Africa will have to recognize African nationalism for the powerful revolutionary moral force that it is, with its double emphasis on liberation and on human dignity. Let us make no mistake; nationalism has come to stay in Africa, and the clock cannot be put back."

Bishop Reeves said it was "imperative and urgent" that the Church realize the colonial period is ending in Africa and that the missionary policy and strategy which was effective there in the past is "rapidly becoming outmoded."

"Unless the missionary societies and missionaries themselves recognize this," he said, "they will all become increasingly paralyzed and confused in the new Africa."

The speaker said it was "ridiculous to attempt to con-

tinue relationships between the Church in Britain and the Church in Africa as if the vast African territories were still being administered from London, Paris and Brussels."

"The times," he stressed, "call for a radical re-thinking of missionary strategy."

However, he declared, "there is still an urgent need of men and women in almost every walk of life who are prepared to give a limited period of five years to Africa."

At the same time he stressed that "it is no longer sufficient for men and women from overseas to be willing to work for Africans. They must be prepared to work with them and, if necessary, under them."

### NO FIRE ENGINE PRAYERS FOR GLENN

★ Col. John H. Glenn Jr., gave the Senate space committee a sermon on religious faith, life and death.

Asked by Sen. Alexander Wiley (R. - Wis.) for his thoughts while in space in relation to his faith, the astronaut replied that he had "some very definite feelings" in that regard.

"I cannot say that while I was in orbit I sat there and prayed," he said. "I was pretty busy. People in the past have tried to put words in my mouth on this. My religion is not of the fire

engine type — not one to be called on only in emergency and then put God back in the woodwork for a 24-hour period.

"I am trying to live as best I can. My peace has been made with my Maker for a number of years, so I had no particular worries on that line."

Col. Glenn said a man should live as though each day might be his last. In that daily effort, he added, he falls "so far short that it is pitiful," but he always tries again.

### URGE BRITAIN TO BAN NUCLEAR WEAPONS

★ Four Anglican bishops were among twelve leading churchmen who signed a statement urging the British government to be ready to renounce nuclear weapons in the cause of nuclear disarmament.

The churchmen appealed to the government not only to "be prepared to renounce its independent manufacture and control of the nuclear deterrent in a manner and at a time which promises to lead to this end," but also to "make every endeavor to limit the spread of nuclear weapons among powers which do not yet possess them."

They said Britain must implement these and other points as "an essential minimum" if progress was to be made toward disarmament and rule of law.

The Anglican prelates signing the appeal were Bishop Robert Stopford of London; Bishop George E. Ingle of Willesden; Bishop Roger P. Wilson of Chichester; and Bishop Derrick L. Greer of Manchester.

Other Anglican signers were Sir Kenneth G. Grubb, chairman of the house of laity of the Church of England Assembly; Canon Edward Carpenter, treasurer of Westminster Abbey; the Rev. Theodore R. Milford, master of the temple, London; and

Canon L. John Collins of St. Paul's Cathedral, a leader of the British disarmament movement.

Also signing the appeal were the Rev. David Edwards, man-

aging director of the Student Christian Movement Press; the Rev. Alan R. Booth and the Rev. Harold Roberts, both Methodists, and the Rev. Daniel Jenkins, a Congregationalist.

been removed by the Nazis in 1942 to be melted down for Hitler's war. It escaped the furnace somehow and was discovered two years ago in a dump in Hamburg. It was moved to its original site with the permission of East German officials.

## Local Councils of Churches Play An Insignificant Role

★ The 20th century reformation of Christianity will be meaningless without grass roots unity of our churches, a Protestant leader warned. President Henry P. Van Dusen of Union Theological Seminary said the current disunity of Christians in local communities makes them powerless.

He called the "ecumenical reformation the greatest Christian fact of our time." But at the local level, he asserted, "the honest truth is that there is not one major problem — political, social, spiritual — not one, upon which the churches can make a significant impact . . . by congregations or even denominations."

Van Dusen cited these problems crying for solution in communities throughout the nation: political corruption, prostitution, narcotics addiction, alcoholism, juvenile delinquency, endemic diseases, poor housing and inadequate education.

When we bring our attention close to home and face the churches' first and most clamant responsibility . . . hundreds of thousands who are wholly outside effective contact with Jesus Christ and his gospel . . . the bald fact is the same: impotence in separation.

He noted that the ecumenical movement is well developed at national and world levels but has hardly begun in local communities.

"This contradiction . . . goes far to make a mockery of our professions of Christian unity," he said.

Dr. Van Dusen said local congregations and local communities often look upon local church councils as:

- A messenger boy, a useful servant — to do for them all sorts of rather secondary but necessary things . . . special seasonal services, radio ministry, institutional chaplaincies.

- A circus-master who, on occasions of public demonstration such as Reformation Day and Lenten services, marshals all the beasts in spectacular and harmonious parade.

- A telephone exchange, a message center and clearing house . . .

- A symbol . . . a sign, not itself the reality . . . A council suggests a reality which is yet to be: the true unity which is the body of Christ.

The proper role of the church council, he urged, should be to exert Christian leadership in thought, worship and action through sponsoring retreats and theological discussion groups for clergy and lay men and women, and through "a unified strategy, pooling and deployment of resources."

### LUTHER STATUE RETURNS TO EAST GERMANY

★ A bronze statue of Martin Luther is back in its original place in front of a church in Doebeln, East Germany. It had

### MINISTRY TO DEAF IN MICHIGAN

★ A special ministry to the deaf has been expanded in the diocese of Michigan, under the leadership of the Rev. John Smucker. Mr. Smucker, formerly assistant minister at St. Columba's Church, Detroit, has returned to the diocese after two months of intensive training at Gallaudet College in Washington, D.C., the only college for the deaf in the world.

Services for the deaf of Ephthatha Mission, in Detroit, have been scheduled regularly at St. John's Church. Evening Prayer will be held at 2:00 p.m. on all Sundays, except the second Sunday of the month when Holy Communion will be celebrated at 11:00 a.m.

The Episcopal Church has recognized the need for a special ministry to the deaf for over 100 years. Therefore, the diocese has in past years maintained a small ministry in this field. Now the ministry will be expanded to serve the major cities of the diocese. In addition to regularly scheduled services, it will include a program of education for deaf children and adults.

### FBI AGENT TO ENTER THE MINISTRY

★ William W. Sticke, agent of the FBI for many years, is to enter Bexley Hall in the fall to prepare for the ministry. He is a postulant from the diocese of Ohio. He is fifty-three, married and father of a 22-year-old son. He said his wife is happy over his change of jobs.

# EDITORIALS

## Space, Pietism & Prayer

The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by men, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation . . .

Paul addressing the Athenians  
Acts 17:24-26a

THE SUCCESSFUL ORBITAL FLIGHT is an enormous comfort to the morale of Americans and a timely reassurance of American scientific skill to the whole world, allies and foes alike.

And surely everyone admires the dignity and courage of Colonel Glenn during the frustrations of postponement of his launching as well as the candor and humor he has so far displayed in the triumph of his return and the ordeals of the public celebration of his return.

But the excitement of Americans about their man in orbit reveals more about Americans than their relief in catching up in the space race or their spontaneous recognition of an heroic achievement. It also exposes — once more — the superstitious religiosity and fearful religious arrogance of Americans:

"I had faith he would come back safely; it's faith that makes everything all right," said a woman to a reporter.

"I'm not usually religious, but I prayed today," a man watching the flight on TV in a Second Avenue bar told a newspaperman.

"Our Prayers Were Answered!" announced a theatre marquee in Cape Canaveral during the Glenn parade there.

And then there was the predictable rash of "topical" sermons.

The orbital flight was, evidently, a religious experience of some sort for many Americans. It does not deny the sincerity of those for whom it was that, to ask what kind of faith is represented in their utterances and what the uses of prayer may be to them.

This is the kind of pietism which does not de-

pend upon the actual existence of God, since "faith" is the subjective manipulation and earnest projection of one's desire, a pietism popularised as "the power of positive thinking," but also reminiscent of the practice of auto-suggestion in some the more visceral primitive religions.

This is the kind of religiosity in which prayer is for emergency use only as an added calculation of one's good luck. It is the superstitious prayer for your bet to win in a horse race or your team to take the world series.

And it is a childish form of prayer, boastful in the notion that God, somewhat like Santa Claus, exists to please us. Prayer works when it works for me or for my causes or for my nation or against an enemy. Prayer works only when we get what we want.

This sort of religion has no echo in the Christian faith or in a Christian understanding of prayer.

For the Christian faith represents not our concern for ourselves, but our concern for our enemies, and characteristically Christian prayer is such a radical confession of the life and care of God for all men and for the whole of his creation that the Christian dares to intercede before God and amongst men for the sick or the troubled or the poor or the persecuted or even an enemy.

The success of Glenn's orbital flight is not a demonstration that God has decided to rescue the American cause among the nations, nor does it evidence a preference of God for an American, rather than a Soviet, conquest of outerspace.

By all means, praise God, if you will, for the American orbit, but praise him as well for the earlier flights — the ones accomplished by the Russians.

Praise him for outerspace itself and for whatever knowledge is given now to men about it.

Praise him, as the Psalms do, for the grandeur and intimacy of his whole creation for the lives of men.

Praise him as the Lord of space and history, for he is that, though neither Americans nor Russians so acknowledge him as their God, and though his name is demeaned when it is given to idols.

# Issues in Dispute

## ARE WE DOING A GOOD JOB OVERSEAS?

### Commitment Needed

By Rowland Cox

*Episcopal Chaplain at Princeton University*

WE APPEAR TO BE MOVING these days into the era of the armchair missionary expert who sits at home and with the broadest possible strokes freely borrows the terminology of geo-politics and military strategy to explain what the Church should be doing overseas that it is not doing and why most of the things it is doing are wrong. Perhaps such an era is preferable to some fictionalized romances of the past but it hardly bears comparison with the apostolic era. It does, however, indicate a growing sense of involvement and the beginnings of recognition on the part of the whole Church that real commitment involves commitment not only to Jesus Christ as my Lord but to Jesus Christ, the Lord of the whole creation.

Is the Episcopal Church doing a good job overseas? Of course not. We remain at home a half-converted people with strong tendencies to treat the Lord of all creation as one of our household gods. If this is so, would one expect us to be "doing a good job overseas?"

Does this mean that the National Council and the overseas department have failed the Church? Of course not. It is impossible for the leadership of democratic institutions to rise to levels of greatness if its constituency is unwilling to pay or is uninterested in paying the price of greatness. The fault lies not in our stars but in ourselves.

The Episcopal Church is now devoting the equivalent of half a carton of cigarettes per year per member to its work outside the first forty-eight states. Perhaps one out of every fifty ministers of the Church in the first forty-eight states has gone beyond the borders of the homeland. These figures are a measure of our failure, not the failure of the National Council.

There is no need to continue with such breast-

beating but there is need for the Church as a whole to recognize that one cannot blame administrative officials if resources are not placed at their disposal.

There are without question significant and effective pieces of work and witness being done both by the Christian people of the overseas Churches to which we have given birth, and by the workers we have sent to serve as partners with them.

Item: The dozen students who gathered for the first term of the Seminary of the Caribbean last fall exceeded not only in numbers but in quality the fond hopes of those familiar with the situation.

Item: The Philippine Independent Church is halfway around the world and it is difficult for many of us to get excited about concordats, but our Church in the Philippines and the Independent Church are surely engaged in a growth together in life and witness, which, while not as dramatic as the Church of South India, may well prove to have at least as great importance in the life of the Philippines as C.S.I. will have for India.

Item: Can one gauge with any certainty the ultimate impact of Cuttington College on Liberia and other areas of West Africa?

Other examples come readily to the minds of those familiar with our overseas work. More important, people come to mind, the people of the overseas Churches whose commitment and depth of understanding so often appears so much greater than our own: the missionaries, a mixed group, certainly, but one which includes a remarkably high proportion of compassionate and perceptive Christian souls.

### Tough Job

WHAT THE CHURCH AT HOME has largely failed to appreciate is the extremely complex and tedious nature not only of the overseas workers' task but of the overseas department's task. Those who have served overseas tend to the romantic notion that, if only we had been the first mis-



sionaries, life would have been much easier. The giving of aid to the struggling new Churches is, in itself, a matter of peculiar difficulty. How far does the Church at home go in determining how funds given to an independent national Church are spent? How does one give without pauperizing the recipient? How does one serve as a leader in another culture without quashing national leadership? How wise is it to continue to provide the fellowship and psychological strength to our bishops and clergy in other nations which comes from their membership within our national Church? Everyone familiar with our work realizes the extremely tangled nature of the question of missionary and national clergy salaries, to which no one has yet found a just solution.

Is the Episcopal Church doing a good job overseas? Of course not. But this does not mean that we do not have much for which to be thankful.

We would have more for which to be thankful, perhaps, if as a Church we might reach a measure of agreement on certain crucial issues concerning which the mind of the Church is far from agreement. Perhaps what we can demand of our administrative leadership is not that it get work done which we are unwilling to support but that it keep before us central issues and give leadership in seeking the solution to these.

These issues include the following: Is our objective in the work we are supporting in any given country the development of an independent national Anglican Church or of a national Church which will include other than Anglican bodies?

### Some Questions

IS THE TASK of the overseas department and the National Council simply to follow the program and budget of the General Convention or does the National Council have the duty to inform the Church of how little it is doing when it is, as has been the case, forced to do far, far less than it would overseas?

Is the missionary to be seen as a highly skilled professional for whom a long period of apprenticeship and special training is required or do we simply sign him up and hope for the best?

Are we ready to begin to receive clergy and laity from other Churches as missionaries to us — not with the purpose of giving them a nice experience in the United States or of adding some flavor to our life, but with the realization

that other cultures have understandings of the gospel which we do not possess and that we desperately need to hear what they are saying?

Are we ready to experiment with new forms and patterns of ministry and Church life overseas? If so, should we cut our missionary districts loose from the canons and procedures of the Church at home?

The issues involved overseas are sufficient in complexity and gravity to keep the armchair expert busy for the rest of his life, but some have played a humbler role and their sound has gone out to the ends of the earth. They deserve more from us than complaints. They deserve a far greater measure of our resources, although they may not be in as great need of receiving these resources as we are in need of giving them. They need, further, as do we at home, fresh and fully informed thought on the subject of our common task which is mission, for our current understanding of this task is woefully weak throughout the Church.

## Is Autonomy our Goal?

By Richard L. Rising

*Rector of St. John's, Williamstown, Mass.*

AS ONE SURVEYS the history of overseas missionary work of the Episcopal Church, the figures are impressive. By 1961, a total of two hundred and seventy-five thousand baptized persons and almost one hundred thousand communicants were listed in the extra-continental and overseas dioceses. By far the largest slice of the National Council's dollar is designated for this purpose, and the last few years have seen a dramatic increase in the amount available each year for this purpose. Certainly if you talk to the average vestryman in the average parish, we have long since reached astronomical levels for the support of missions.

It is only when our figures are compared with those of other Church bodies that we begin to wonder. The Episcopal Church ranks far down the list in per capita giving for missions, and the fact becomes all the more painful when one realizes the relative economic level of society from which we have traditionally drawn our membership. In relationship to the total available for all Church uses, our mission support record may not look so black; in relationship to the total available to our membership, our sup-

port of missions is nothing less than an ecclesiastical disgrace.

A good deal of attention has been focussed recently on our overseas work for other reasons as well. There is a growing number of articulate, concerned churchmen who have begun raising questions about not only the quantity but the quality of our work, especially in the planning area. The discussion reached a significant enough level by 1958 to result in the establishment of the so-called "Gray Committee", a group under the chairmanship of Bishop Gray of Connecticut, which made a penetrating study of our whole overseas program for the National Council. It is too early, perhaps, to evaluate what effect the study will have, but there is some disturbing evidence to make one wonder whether the committee's report will end up as just another "nice thing" safely tucked in the files.

The mission effort over the last century has been carried on by dedicated people who did not hesitate to abandon the security of domestic work and take their chances overseas. One has only to study the life and work of any of this mighty army to come face to face with resolute faith at work against very formidable obstacles. No one will ever have to set up a committee to investigate their perseverance or profound concern for the spread of Christ's gospel: their actions speak for themselves.

But there is a nagging feeling that all is not well. Our avowed purpose is to establish indigenous, autonomous Churches overseas, and yet after more than a century of work we realize that in only two countries where we have had work — China and Japan — has this goal been reached. In both cases, the decision was forced upon us by political circumstances, not by ecclesiastical choice. Last fall, the House of Bishops was called upon to elect a bishop coadjutor for Liberia, where we have been working for 125 years. After all this time, it is truly remarkable that

- no Liberian participated in the election, despite our so-called "democratic" structure

- no Liberian priest could be tapped for the job

It is true that a century and a quarter is a drop in the bucket viewed from eternity, but in down-to-earth temporal terms, are we really taking seriously our professed goal of indigenous, autonomous Churches?

## Re-Examination Needed

THE PATTERN OF FINANCIAL SUPPORT tells a similar story. Much as we want to encourage the movement toward self-support in the overseas dioceses, the increase of the operating funds available from New York has in many cases made these dioceses more dependent on outside help today than they were ten years ago. In the Philippines, for example, the number of national clergy has been increasing markedly faster than the local capacity to support them. For some time, one half of their support could be considered to have been produced locally. That percentage has been steadily decreasing in recent years. No one advocates slowing the rate of production of clergy overseas, for the whole movement toward autonomy depends on it. But the drift toward further dependence on American support is disquieting and suggests that a major re-examination of our program is still needed.

Curiously our own national affluence exerts a distinctive pressure on us. The steady increase in the funds available for overseas work has given us the dollars to move ahead at an increasing rate, but the rate is determined far more by what the American Church can support than by what the overseas diocese can handle. Most of our mission work today demonstrates the readiness with which we have been able to erect complex American frameworks of operation quite beyond the capacity of the local people to manage and support. When funds are available, it is a hard discipline to evaluate projects in such long-range terms foreign to our thinking. Arguments, of course, can be made on both sides here, and those with access to complete figures may well be able to refute over-simplification. The fact still remains that many who have studied the situation end up with an uneasy feeling about it. The writer cannot escape the recollection of a conversation in 1958 with Canon Max Warren, head of England's Church Missionary Society, in which he detailed the financial pattern of one of our overseas dioceses, and especially of Canon Warren's reply: "If that picture prevailed in one of our places like Afghanistan or Persia, I would assume we were on the brink of a major catastrophe."

## China and Cuba

THE EXPERIENCE OF CHINA is burned deeply on countless missionary's minds and led many mission boards to make an "agonizing reappraisal" of their policies. To what degree, indeed,

could the various mission Churches survive the removal of all foreign funds and foreign leadership? It is true that much of our work is in areas which we still regard as "stable" — but a few years ago Cuba was confidently placed in this category. Today Cuba may end up being a little China for us, and after Cuba, who knows? In the face of this, we continue to insist on the American stamp of approval: our House of Bishops still elects overseas bishops without even the power of nomination available to those who are most affected; we begin a new seminary in the Caribbean but carefully keep the power of control firmly held in domestic hands; we erect diocesan convocations in overseas dioceses but still allow them neither the power of financial review nor significant roles in policy-making.

We may have more time elsewhere than we did in China or Cuba. But one can only wonder if

we are unwittingly courting disaster. If we are serious in our goal of indigenous, autonomous Churches, the time is long past for more realistic long-range planning to achieve this goal. Time-tables are no panacea, but they could well force us to think ahead, to project where we will be, for example, in another ten years. There would have to be a lot of educated guesses, and there would have to be some firm hope that the way of Cuba and of China will be spared us in other countries. But we have no right to make excuses any more on the basis of unexpectedly international developments.

Our mission policy must be geared to realities far more than it has been. Our goals must be pursued relentlessly with the recognition that neither time nor our Americanism is working in our favor. We owe this to those to whom we have carried the gospel; we owe it to our Lord.

## ANOTHER LOOK AT NEW DELHI

By Joseph L. Hromadka

*Dean of Comenius Faculty, Prague, Czechoslovakia*



THE PROCEEDINGS of the General Assembly of the World Council of Churches, apart from two or three occasions, were quiet and without major sensations. The admission of the Orthodox Churches of the U.S.S.R., Rumania, Bulgaria and Poland caused at first some uncertainties. Not only the leadership of the WCC, but also delegates from some Western countries (particularly those from Latin America) were troubled by conjectures how our Orthodox brethren would make their presence felt, whether they would

not introduce disturbing political opinions into the deliberations of the Assembly. However, it had become evident at the end, that their presence was very useful not only for themselves but also for the ecumenical fellowship as a whole. Their conduct was serious and dignified and, particularly in the second half of the Assembly, spontaneous and effective.

The General Assembly discussed the necessity of creating a special post for contacts with Orthodoxy in the general secretariat of the WCC



and of the Russian language becoming one of the two new official languages (besides the Spanish). The Russian Orthodox Church is to have a standing representative in the Geneva headquarters. Five Russian and one Rumanian Orthodox delegates have been elected for the new central committee. This will certainly be of considerable importance for the future activities of the WCC because the contacts between the East European Orthodoxy and Geneva will thereby be made more intense and regular. We may say that the first steps of our Orthodox brethren on the ecumenical platform have been successful and convincing even if various explanations of the new situation have been offered in the Western press.

### Theology Plays Part

PERHAPS IT MAY BE SAID that the WCC has also made a step forward in respect to theology. The Christological accent, that is a strong emphasis on the atoning work of Jesus Christ in his incarnation, cross and resurrection, was unmistakably stronger than it had been in previous assemblies. We have not been able to have a really profound discussion on the person and the work of Christ and his presence in the Church. This is hardly possible in a gathering of this kind. Like in Amsterdam in 1948 and in Evanston in 1954 many organizational and technical problems had to be settled in New Delhi. Theological and biblical problems could only be briefly raised in most cases; they are apt to get lost in the vast ecumenical machinery.

All the same, a sensitive ear was able at all opportunities to hear a stronger or weaker tone drawing attention to the fact that the ecumenical movement would only be able to fulfil its mission if it started with the gospel in all its organizational, theological, ecclesiastical, educational, social and political activities. We have not been fully successful in this respect, but we felt that the person of Jesus of Nazareth stood in the background even in cases when we were not able to agree. While discussing faith and order the Orthodox, the Anglicans and the Protestants were enabled to stand together only by looking beyond the frontiers of their Churches to Jesus Christ himself.

And it seems to me that even our often quite deep political divergencies (in the problem of Germany and Berlin, of the international order and power structure, of ethos, of disarmament and peaceful competition) are in spite of all being overcome by the awareness of our common basis

in the gospel. The word of Jesus Christ as the servant and of the Church as a servant for his sake has been emphasized more strongly than before. It seems to me that some important motives which have not been so fully felt before are alive in contemporary Christendom's understanding of Jesus Christ and the gospel. Our common message in the name of God the Father, the Son and the Holy Spirit is strongly emphasized in the new basis that has been accepted nearly unanimously. But very much remains to be done in this very respect.

It was ever anew brought to our attention in the days in New Delhi how the Churches all the world over were in danger that they would come to a standstill and grow cold, that they would not really understand in what their responsibility to their Lord for service to men inside and outside the Churches consisted. And some representatives of the old oriental Churches and of the Orthodox Churches drew our attention to the fact that the ministry of the message in the name of Jesus Christ must always be joined with the liturgical invocation of the Triune God and the sacramental communion of all believers.

### Fellowship Deepens

I BELIEVE THAT WE CAN SAY that the ecumenical fellowship has been made more solid and profound in New Delhi. Of course, we have not been able to ignore the fact that the consequences of the cold war are deep and that there is a danger that they may become still more serious. We still encountered queer ideas about our life. The essential and most important aspects of our social and political reorganization are on the whole unknown or misunderstood. Most of the ecumenical delegates still see the contemporary international situation merely as a power struggle of the great powers (particularly of the U.S.A. and the U.S.S.R.)

This certainly is an important international question, but the basic problem of our time is: according to which plan and with which perspective the nations build their social and cultural order. The deepest motives underlying contemporary international events are not taken into account, or, if they are, not seriously enough. This is why many resolutions and findings of ecumenical gatherings — in New Delhi also — seem to glide on the surface and to be little more than fine stylistic exercises.

The World Council of Churches has become a



huge and complicated institution with a growing staff. Many sessions were only a hurried sample of the past activities and an equally hurried sample of plans for the future. This is not said in criticism of the leading personalities. This state of things is simply a consequence of the present structure of the WCC. The machinery will continue to grow, but this means that the responsibility will also be greater to take care

that this necessary machinery does not become an end in itself, that it remains in the service of Jesus Christ as the light of the world, of contemporary society longing for genuine understanding, for mutual trust, for a real peace in the world, for an ever more ardent service to millions of those who still are hungry, who still live in immense distress, ignorance and even slavery.

## GABBLEDEGOOK --- SACRED AND PROFANE

By R. A. Weatherly

*Rector Emeritus, Grace Church, Kingston, Pa.*

THE USE OF WORDS has fallen into a state of confusion, their origin, meaning and integrity have little value in popular writing. Even the dictionaries make no pretense in guiding, if the opinion of J. Donald Adams of the New York Times is true. He is the most valuable of that great paper's critics; he has condemned a recent large and well-advertized dictionary as almost contemptible. Respect for words has certainly dimmed. Oceans of words flow over us from authors who do not know their significance and therefore they signify nothing. A word can cause a revolution, or avert a war, statesmen have told us. A word is a symbol or a sound that stands for an idea or an ideal at its best. There is a history of those who studied logos. Certainly the Christian religion is vitally concerned with The Word. A casual reading of St. John's little book will impress one, a thorough study of Archbishop Temple's meditations on it will introduce him to profound thought of Platonic depth.

Gabbledegook is the current vogue in literature especially in the flow from Madison Avenue denizens. There is "flux de paroles, gush, slush", as Roget puts it. "To gabble is to talk with little or no meaning", says Thorndike, "to make meaningless sounds, as the geese gabled". With this I cannot agree, for when geese sail over me in late March they announce spring with new adventure and architecture. The word gaby is Scotch, for simpleton. It is akin to bother, in Irish an idiom for confusion in itself, sometimes spelled pother.

The tongue and the brain are intimately related, or should be, the psychologists say: as a battery starts a car, talking starts the brain. "She started her tongue wagging and walked away" is a saying on our farms about a gossip.

This facility has been transferred to the wholesale production of words. The right use of words conversely affects the brain as we in our youth have heard from Bacon, Emerson, Ruskin. Shakspeare's warnings we can easily recall: "Words without thought never to heaven go". "Men of few words are the best men". It was not Bernard but H. W. Shaw who wrote, "Men who have much to say use the fewest words". Caesar might teach us something about conciseness. La Rochefoucauld remarks that little minds use many words to say nothing. Calvin Collidge commented one Sunday, "The preacher had nothing to say and said it well". Vermont economy and terseness are not highly valued at the moment when loquacity and debt-involvement are encouraged.

### We Are The Victims

THERE IS A FUNDAMENTAL VULGARITY in the pronunciation, tone and vocabulary of those third-class vaudevillians now on television of which they are completely unconscious. Ignorance keeps them happy but like the frogs in Aesop's pond, we are the victims of their assault. A lack of classical education in the humanities is apparent in our authors and speakers. Their exuberance is due to sophomoric conceit. Recognition of this lack by thoughtful people is not puritanical or prudish. It is the vogue to separate history into fancied "decades", as the "roaring forties" or the "gay twenties"; it is smart to deride the past ten years or so. But there were people of taste and humor then who were disturbed by silliness; human nature does not change much — the disturbing factor is that the proportion of illiterates and vulgarians increase for they multiply more than other people.

Use of smart phrases or slang passes with time. Skidoo, nifty, cat's pajamas, are not sillier than cool, man, levels of thinking, as a matter of fact. These fade like the style of hats for men now aping the circus apes: hats will grow larger when women's dresses come down again, for the benefit of sales. The arrogance of a new decade is due maybe to youth but it indicates a spread of education so wide and fast that it covers but thinly a bleak expanse of mental incapacity.

Gabbledegook is the stock in trade of countless educators with doctors, lawyers and clergy trailing after them, covered with degrees emblematic of their learning. Business men in their social clubs speak a language of their own. Journals and conventions are means of showing one's acquaintance with jargon. If Walter Page did not find one idea among the English aristocrats, he would find few among his reporters today. "Leave the Africans to their primitive privacy; they don't want our democracy and so-called civilization", was one good idea in a weekly that rates itself highly; and another weekly did well with Romney recently; but there was not much else. Noted exceptions have been Thurber, White, Wilson, Liebling and a few others. It is revealing to read a dozen anthologies of recent stories, and of poetry currently respected.

Sermon by etymology and philosophy is connected with life. Emerson said a word should have flesh and blood. Our great preachers have been George Hodges, who, trained as a reporter, never wrote a stupid sentence; Phillips Brooks, whose rivers of words were laden with heavenly knowledge, wisdom and beauty. We have had few others: we are proud of Robbins, Bowie, Norwood, Tompkins, Newton, Ferris.

#### Divine Economy

THE HOLY SCRIPTURES have a divine economy in selection and concision. St. Paul, possibly disturbed by women, remarked that five words that make sense are better than ten thousand of no sense: those who would reactivate the "gift of tongues"—take notice. Paul was swept away in argumentative logic at times but his use of words is priceless. The striking, homely, natural words of Amos, Isaiah, Jonah; the varied imagery of the poetry; the incomparable historical and dramatic stories passed on through generation by word of mouth and therefore brief—he who runs may read and remember them. It is the Bible that says: "The right word is forcible. A word in season is good. A pleasant word is

like honey, — healthful" (Vermont did not discover honey).

Words in the Bible were not used to conceal thought, as Machiavelli suggested about diplomacy, but to reveal life as it is. They are dynamic; they change lives. For this reason they survive.

The words of Jesus Christ recorded are short, simple, strong. His sentences have a definite subject and they say something intelligent and intelligible. We forget their homely origin as we forget the kind of home he lived in. All the words of his in our possession we can read in eight hours. Those perceptive people who preserved these words deserve the greatest gratitude. He himself said his words will not pass away though the heavens fall. They must be precious indeed.

For that reason the search for the right word, for its best use, for its radical meaning, with respect for its integrity, is intriguing and can be invaluable.

## Talking It Over

By W. B. Spofford Sr.

STICKING A FOOT under a swinging steel door didn't pan out too well, so I'm hobbling around in a cast for awhile. But, like in most things, there are compensations — like this note from one of my sisters who is a technician in a large hospital. It's passed on because of its practical theology—not good theology perhaps, but still theology and practical.

"Sister wrote me that you busted your foot and are in a cast. Funny I was thinking about you strong for a couple of weeks. Now I know it was that Holy Ghost hovering around here again trying to say sumpin' — I guess I was dumb and didn't get it! That's too damned bad but it sounds like you're getting good care — nothing you can do anyhow much in a cast but wait for the doc to take it off.

"How's about planning now for us to go up to Star Island when the cast comes off and take along a few nips to help relax. I'm glad the accident wasn't any worse — on your head for instance which is needed these days. 'Praise the Lord and all the Saints Praise Him.'

"No news as usual — just work, work, work and this hospital business is booming (the only thing that is I guess, except nuclear bomb business). I'm going to write a letter to JFK after finishing this and tell him a thing or two. 'My

sins overtake me' — I'm no good at quoting David.

"It's raining cats and dogs here so I presume it's snowing the same animals in Tunkhannock. But they have grass seed out at the stores so, cheer up, spring will soon be here. After you get the cast off exercise all you can with your foot in

tub of good warm water — you ought to have a higher regard for water than you do.

"That Lent prayer for last Sunday said sumpin' about taking it easy so the body can tone down to the spirit — so keep that in mind. But don't let Lent tone you down too much — hear? — there's work to be done — hear?"

## THE NEW BOOKS

*The Churches and the Soviet Union*  
by Constantin de Grunwald.  
Macmillan. \$4.00

This is one of those unusual books in which it is more important to know all about the author than it is to pronounce a verdict on the value of its contents. Fortunately we can learn all about him, as he has an international reputation: a former diplomatic official in Russia, his native country. Although he has lived in France since the 1917 revolution, he still retains his Russian citizenship and has friendly relations with some of the high Soviet officials. He is a well known historian and laureate of the French Academy. He has been a visiting lecturer at the universities of Oxford, Cambridge and London. He spent most of the summer of 1960 in the Soviet Union in order to—as he says in his preface — “give readers in the West a full picture of the religious situation in my native land and of the bitter struggle now going on there between believers and unbelievers.” The present book is a careful record of this undertaking.

The author visited the large urban areas, but also the far-off provincial regions. Everywhere he had long, intimate talks with official heads of religious groups, as well as with village priests, directors of anti-religion campaigns and university agnostics, workers, students, peasants and taxi drivers. His preface writes with feeling — “They all expressed their most heartfelt convictions to me, whom they recognized as a fellow-countryman”.

The entire book is impressive and to most of us Western readers illuminating. This reviewer's guess is that very few readers will wish to do any skipping, but if they do, let them at least read Chapters 2, 3, 9 and 10 which give condensed histories of the Russian Orthodox Church, its life in the Bolshevik Revolution, the young—and some not so young — seminarians who will be the responsible leaders of the future and the little-known facts about the

By Kenneth R. Forbes

“Old Believers” and the militant spirit of the new sects.

The author as a native Russian has gotten extraordinary types of information throwing light on the prospects of religion in Russia and as he is also a practicing Russian-Orthodox Christian his present conviction is—after thousands of interviews with people of every sort of belief and of no belief but atheism — that religion now will grow and become eventually the basic belief of all classes. Atheists, in and out of government, will still propagandize, but Russia, even now, is well past the persecution era. As the author's fellow Orthodox Russian, Berdayev, wrote, even back in 1931; “The idea of a classless society, founded on labor, in which the one works for the others and for all with a sublime goal in view, does not imply a denial of God; on the contrary, it would be in greater conformity with Christianity than the one upon which the capitalist bourgeoisie is founded.”

What a thorough going job the author did in his busy summer is evidenced by the fact that he visited Central Asia (with only a sprinkling of Christians) and talked intimately with Jews, Moslems, Armenians and north to the Baltic countries where he was very much at home, as his family long ago lived in Riga. Here the minority Churches and groups are Lutheran, Roman Catholic and the “Old Believers”.

This fascinating volume is embellished with twenty-seven photographs — all taken by the author. Scholars, scientists and the religious-minded alike will find the book enlightening.

*English Spiritual Writers* Charles Davis, Editor. Sheed & Ward. \$3.50

The editor of this unusual and interesting book gives us fifteen short biographies of spiritual writers — all of them English — who lived in eras beginning with Aelfric of Eynsham who lived in the middle of

the 10th century to Ronald Knox who lived and worked in our own time, the first half of the 20th. Little is known of the life of Aelfric as he was over-shadowed by the Venerable Bede and King Alfred the Great both of whom were in his era. Probably the best known of those whom our editor chose are Walter Hilton whose writing of *The Scale of Perfection* made him famous among Christian mystics in Britain, Dame Julian, Father Faber, Cardinal Newman and Ronald Knox. Newman is especially honored with two biographical sketches and Mgr. Knox, the only one of our present generation, is specially honored for his translation of the Bible, a feat receiving the encomium of Roman and Anglicans alike.

This Anglican reviewer presumes to point out an omission of the name of a notable spiritual writer of Catholic convictions whose many books on mysticism have exercised profound influence on this generation, the late Evelyn Underhill, whose spiritual director was Baron Van Hugel.

This book is well worth careful reading by spiritually minded Christians of all affiliations.

(Continued on Inside Back Cover)

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## BISHOP PIKE WARNS PALO ALTO GROUP

★ Bishop James A. Pike of California warned a minority faction of St. Mark's Church in Palo Alto, against attempts to organize a "schismatic group" outside his diocese.

He issued the appeal as it was reported that a small number of the 1,200-member church was withdrawing from the diocese of California to function as an "Orthodox Anglican Church."

Bishop Pike urged clergy and communicants to "do all in their power to maintain a sensitive Christian spirit toward them (the dissidents) so as to ameliorate differences and bring about a reunion."

At the same time the bishop stressed "it is hoped these persons will weigh carefully their decision to organize a schismatic ecclesiastic society that is not in communion with the diocese of California."

Meanwhile Merrill Spalding, a professor at San Jose State College and a member of the dissident group, said about 100 former parishioners of St. Mark's were forming the new body. He said they would hold Sunday services in a private building while planning to erect a church.

The dissident members are described as supporters of the Rev. Edwin E. West who resigned last year as rector of St. Mark's on the ground that too much attention was being given to raising money and not enough to spiritual affairs.

Behind the congregation dispute, it is reported, is an attempt by West's supporters to organize a new church with him as rector. Bishop Pike, however, pointed out earlier that a new church must first be constituted as a mission under Episcopal law, whose head is named by the bishop.

Bishop Pike was reported as

declining to name West as head of the mission and consequently the group decided to split from the diocese.

## BAY VILLAGE PARISH HAS JAZZ SERVICE

★ "Jazz at Vespers," a service of hymns and spirituals in the jazz idiom, was given at St. Barnabas Church, Bay Village, Ohio, by seven music educators known as the "Schoolhouse Seven." Some 475 worshippers attended the musical service.

The jazz combo included a string bass, a cornet, a clarinet, a trombone, drums, a piano and a saxophone. Featured were "Hear Them Bells," "Joshua Fit the Battle of Jericho," "Somebody's Knocking at Your Door," "Swing Low, Sweet Chariot," "Nobody Knows the Trouble I've Seen," "Rock of

Ages," "The Battle Hymn of the Republic," and "When the Saints Go Marchin' In."

The congregation was made up largely of young people, some from the Bay Methodist church and Bethesda-on-the-Bay Lutheran church. The Rev. Arthur R. Lynch, rector of St. Barnabas, conducted the service. The sermon was given by a layman, Robert H. Guertin, a former professional musician who pointed out that the Church must be concerned with all facets of a person's life.

## RHODE ISLAND CHURCHES ARE MERGED

★ Holy Nativity, Thornton, R. I., and St. Bartholomew's, Cranston, have merged, made possible by changes in public roads which brought the congregations close together.



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## SOLVING FEDERAL AID PROBLEM

★ A Roman Catholic educator predicted in Atlantic City that federal aid to parochial schools will be granted within 50 years when, he said, Catholics will make up the majority of the country's population.

The Very Rev. John P. Leary, president of Gonzaga University in Spokane, Wash., said: "In the last five years, one-third of all the children born in this country were Catholic, although the Catholic population is only about one-sixth of the total.

"In 20 years, when this one-third have grown up, they probably will have half of all the children born."

"Within half a century, the Catholics will be a majority in this country."

Thus, he added, the question of federal aid to private and parochial school, will be settled by "the strange accident of numbers and time."

Interviewed here as he attended the annual convention of the American Association of School Administrators, Father Leary said he believes the government should pay a subsidy to the family of any child

in a qualified and recognized private school. "Something akin to the GI bill of rights" is his description of the suggested method.

## MUSIC SCHOOL PLANNED FOR WASHINGTON

★ Washington Cathedral is to have a college of music which will offer advanced and specialized training for organists and choir directors. It will open in September for the first year of a three-year pilot program.

Leo Sowerby, organist and choir director of St. James Cathedral, Chicago, is to direct the program and assist in completing permanent plans.

## ECUMENICAL SERVICE IN WASHINGTON

★ Over 1,000 persons attended a service of prayer and thanksgiving on March 6th at Washington Cathedral for the success of the World Council of Churches. Bishop Dun conducted the service which was spon-

sored by the local council of churches. Charles C. Parlin, Methodist of New York and an attorney, gave the address.

"The spectacular spirit of unity which we saw at New Delhi needs to be brought down to the local community," Parlin declared in outlining the crucial role which laymen can play in the ecumenical movement.

He assured his listeners that the ecumenical movement of today does not find its inspiration in a simple desire for more efficiency in church administration or other practical advantages of cooperation among churches.

"The real motivation," he said, "is a deep spiritual one based on the belief that unity is God's will."

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# NEW BOOKS

(Continued from Page Fifteen)

*The Improper Opinion* by Martin E. Marty. Westminster. \$3.50

The author of this book — which is one of the publishers' Studies in Christian Communication — is well-known as a versatile character with experience as author, artist, pastor, newspaper writer and a radio and television personality. He now undertakes in this book to present to the average reader a clear picture of the radio and television industry, its methods and principles and its sins of commission and omission, especially as they relate to the moral and artistic quality of its programs, the control by its sponsors and the great difficulties which Christian Churches and organizations find in attempting to use these mass media for the proclaiming the Christian faith and its active mission in the world today.

The introduction and the two following chapters describe the non-religious use of the mass media and its use by religious leaders and organizations to set forth wholly acceptable ideas of any community. The next two chapters face the problem of broadcasting "improper opinion" by the Christian Church, which means radical, challenging Christianity. The author seems to be convinced that this is an impossibility at this time and in America. This, I believe is the gist of the book which is confusing to readers not versed in theological or philosophical jargon. I suspect that this brilliant author's real forte in literature is history. His book — "A Short History of Christianity"—published two years ago, was a model of clarity and high and fruitful imagination.

*Japan's Religious Ferment* by Raymond Hammer. Oxford. \$2.95

Six out of the ten chapters of this small book are devoted to a careful description and analysis of the present dominant religions of Japan — Shinto and several forms of Buddhism — and as a logical study, something about Japan's social relationships and the difficulties with a mingling of Japan and Western culture. This is an excellent thing to do, even though an adequate study of the religions of a state would require many times the space of this book.

The author is a priest of the Church of England, now living in

Japan as a professor in St. Paul's University and Central Theological College, Tokyo. He must therefore be clearly aware of the fact that religious ferment in Japan—and elsewhere, of course — is a deeply threatening phenomenon which has, long since, overflowed the academic pastures, that Professor Hammer describes so well, and is now running in the deep channels of social and political life.

The author must be even more clearly aware of all this than we Westerners are, so it's a puzzle to figure out just why he makes no reference to the "ferment" stirring in the minds and hearts of the Japanese as they regard the Christian religion of the West — and especially the U.S. — and doubt its spiritual quality. They remember bitterly the U. S.'s refusal to admit any folk of Oriental nationality to America nor to grant any already here the status of citizenship. They recall the concentration-camps for Japanese in world war two days, while American Japanese served loyally in the military forces.

The "day of infamy" at Pearl Harbor and all that followed they confess sincerely enough, but put the onus of it on their totalitarian masters. Today, however, these Japanese are still bitter because of the so-called "Peace Treaty" engineered by the late John Foster Dulles—widely regarded as a Christian religious leader. It did, to a very considerable degree, make of Japan a pensioner on America's bounty, making it impossible to grow into independence by banning access to the necessary markets.

They look at Okinawa — snatched

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from them—and apparently come to the conclusion that Christianity — the religion of the West — is immoral and not worth their copying. Now these few reminders of America's dubious treatment of Japan through the years are, of course, open to debate, but it does seem unreasonable that any book titled *Japan's Religious Ferment* should not so much as mention in its pages Hiroshima, Nagasaki, war-time concentration-camps or the denial of entrance and citizenship to the Japanese.

And in a long and interesting chapter on the accomplishments of native Christianity, the internationally famous Kagawa, a devout Christian whose spirit and work was like a combination of St. Francis and General Booth is given less than a sentence!

We advise a careful reading of this little book for its valuable information — and for its puzzles.

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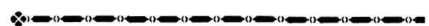
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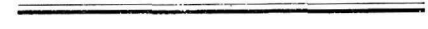
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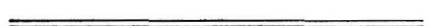
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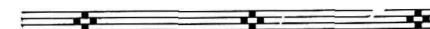
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