

# The **+** WITNESS

MARCH 22, 1962

10¢



## CHURCH DEALS WITH POVERTY OVERSEAS

CHURCH IN AFRICA, and particularly Liberia, by the Rev. Packard L. Okie, is featured this week in *Issues in Dispute*, a continuation of the discussion last week by the Rev. Rowland J. Cox and the Rev. Richard L. Rising

---

---

## THE CHURCH'S WORK OVERSEAS

---

---

## 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.

## The WITNESS

For Christ and His Church

### EDITORIAL BOARD

W. NORMAN PITTENGER, Chairman  
W. B. SPOFFORD Sr., Managing Editor  
CHARLES J. ADAMEK; O. SYDNEY BARR; LEE  
BELFORD; KENNETH R. FORBES; ROSCOE T.  
FOUST; GORDON C. GRAHAM; ROBERT HAMP-  
SHIRE; DAVID JOHNSON; CHARLES D. KEAN;  
GEORGE MACMURRAY; CHARLES MARTIN;  
ROBERT F. MCGREGOR; BENJAMIN MINIFIE;  
J. EDWARD MOHR; CHARLES F. PENNIMAN;  
WILLIAM STRINGFELLOW; JOSEPH F. TITUS.



### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIDMAN BROWN;  
GARDINER M. DAY; JOSEPH F. FLETCHER;  
FREDERICK C. GRANT; CLINTON J. KEW; JOHN  
ELLIS LARGE; ROBERT MILLER; CORWIN C.  
ROACH; MASSEY H. SHEPHERD JR.; WILLIAM  
B. SPOFFORD JR.



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  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.  
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  
PARIS, FRANCE

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

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

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. David S. Gray,  
Associate Rector  
The Rev. Jack E. Schweizer,  
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.

**Story of the Week****Bishop Saucedo Leads Mexican Group in New England Tour****By Robert L. Curry***Headmaster of Lenox School*

★ Have you ever spent any time wandering about the South Station in Boston on a winter Sunday afternoon? It is the epitome as a symbol for the decline and fall of American railroads. The place is drab, dirty, largely deserted, little maintenance being done, and a "living tomb" for the homeless, the forgotten, the aged wanderers who have nothing to do, no place to go, and friendless.

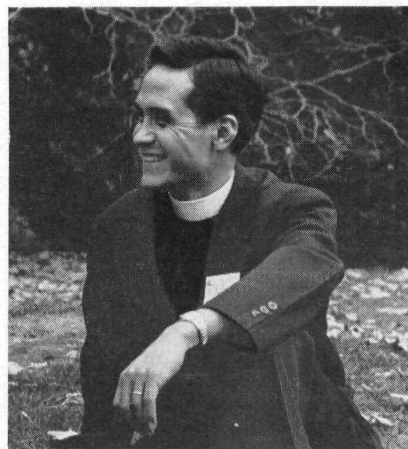
We were not there to study railroads, people or buildings. We were there to meet the bishop of our missionary district of Mexico and fourteen of his young people due into New England for three weeks of touring with their fiesta, and their joy over being Christians in a land which we have largely ignored in the past together with other Latin American states.

The train was late — three hours late — thus the study of South Station and some wondering about the future of our country in transportation. Then the New England States arrived from Chicago and after four days on a day coach, fifteen Mexicans emerged, and behind them more baggage than I thought possible for fifteen people to bring anywhere.

Four hours later the Mexican

fiesta opened at St. Mark's in Leominster, Mass. A typical New England audience of 250 people, ages 5 to 75. The bishop, The Rt. Rev. Jose G. Saucedo, spoke of the work in Mexico, then on came his young people — many of them students at the University of Mexico, some church workers, ages 17 to 25. In the midst of the second dance applause broke out, most un-New Englandish, and the tour was launched.

In the next twenty days this group gave thirty-one performances in every diocese of the first province except Maine and Rhode Island. They were seen and heard by 7000 people. They were in twelve schools and colleges and sixteen parishes.



BISHOP SAUCEDO will welcome a return visit of American youth to Mexico in summer of 1963

Wherever they went they brought light and joy and warmth into a New England winter scene. They went through Crawford Notch in a snow-storm, they saw it 22 degrees below zero in northern New England, but the word coming out of Littleton, N. H., Burlington and Rutland, Vt., was to the effect that the temperatures rose and there was a fiesta in the hearts of people, and you could see it on faces all over New England where these Christians traveled.

Near the end of the tour, Bishop Saucedo had a chance (the only one) to talk with his young people for two hours, and asked them for their reactions and thoughts over all they had seen and heard.

The first reaction was the cordial hospitality they received everywhere they went — this they did not expect, for in hearing about the United States in Mexico, the impression was formed that New England is the cold and reserved aristocracy of the land. These young people expected to be treated as "performers", not people, and the welcome they received in homes and in churches, in schools and colleges gave them a new sense of their worth as persons.

The second reaction was our wealth — what we have to do with in the Church—our buildings, our supplies, our equipment. Some of the girls are church workers, and a very real problem for the Church in



Mexico is to find supplies, or rather the money to buy the supplies. Why can't our Church in Mexico have some of this, they asked their bishop?

The third reaction was the opportunities which they saw given to lay people in the Church in New England. This came as a surprise and again they asked their bishop, whom they adore and respect with a love which was something to watch through the days, why they cannot do more as lay Christians in their Church.

### What Did We Learn?

First of all, and most important, many learned that there is nothing which can replace the "person-to-person" relationship. When I watched these young people dance last fall at our provincial dinner in Detroit at General Convention, I knew that if we could get them here to New England to school and parish, we could break down many narrow and pre-conceived notions and ideas — so many of us live with blinders on and can see only the parish or community situations. One boy expressed his amazement. He had spent three months in Mexico with an uncle, and in all that time he had lived only in an American colony, never saw a folk dance (only American record hops) and never knew that Mexicans "were anybodies". He has written his uncle a long letter telling him what he has learned about Mexico and its people in New England!!

This has something to say about the mission of the Church — how we approach it — our need for knowing people not quotas. How this is to be done on a national scale I do not yet know, but certainly we need to work on this approach as the one to arouse enthusiastic interest.

Secondly, many saw and learned a bit that Christianity

can be fun. These were joyful people, they were happy to come and dance for Christian groups. There were days when they were "dead", when they were sick with colds and fever, but no audience ever knew it, and every performance was an opportunity to express their faith in music, dance and color.

They didn't have a chance to attend many church services, but they commented on the lack of singing at our services so that after a school service, the bishop smiled and said what a joy it was to hear a hearty response.

The group often sensed this reserve in audience reaction. It was fun to dance before school groups because there was a response which sometimes didn't come with an adult group — we are so careful and conservative with our response to the gifts which God has given to us — and I am a New Englander!

### Mexican Visit Proposed

Thirdly, it was an eye-opener for hundreds to see what Mexican Christians could offer us. One of the reasons for this group coming to us was to start building a foundation toward sending a work camp group to Mexico in 1963. As I watched the performances I finally turned and asked the bishop — "what can we bring to you?". What color, what native dances, what music, what can we take to these people?

We are so used to sending money, we can work with our hands, but we want to bring more — we want to show our friends that we too have a joy about the gospel of Christ, which can be demonstrated through the arts and games, as well as hard labor and gifts. This is going to take some thinking, searching, planning and doing, and this will be good for us.

Finally this trip stirred the

hearts of many to want to do something more than we have done in the past for Latin America in general and Mexico in particular.

Many young people want, though not often being able to formulate it into words, a "value forming experience". They would like to go out on a frontier.

So our plan is to go to Mexico in 1963 with a work camp group. We want to take a group of boys and girls with various qualifications — we want Christian youth with an outlook toward life which is warm and has joy within it. We want young people with talents — youth who like music, dancing and games as well as the physical strength to build and labor. We want bright young people who can teach younger children the elements of the Christian faith in which they have some sense of belief as being important.

We will be looking for these young people later in the year so we can form the group in the fall, and start our training and preparation.

We were missionized by Obispo Saucado and his Moceidad — they brought us great joy and we miss them which is a true test of worth and impact.

### PHILADELPHIANS GET BAWLED OUT

★ Bishop Stephen Bayne, executive officer of the Anglican Communion, flew from the Philippines to give three lectures in Philadelphia. A total of less than 1000 turned up.

It led the diocesan monthly to comment that "If the cost had been two dollars a night, five dollars for the three nights, we dare say Holy Trinity Church would have been too small to accommodate the crowd. Perhaps the real error was that this treat was for free."



# Harvard Professor Believes New Theology is Emerging

★ A new kind of theology more closely related to life experiences is emerging in the American Church, a Harvard theologian believes.

"Orthodoxy, liberalism and neo-orthodoxy all are going to be left behind," Hans Hoffman predicted. "The new theology will be more concerned with what is going on at the grass roots level of the Church."

The Swiss-born theologian whose speciality is religion and mental health said this new theology will be concerned with "interpersonal problems, political problems and whether we reveal and glorify and enjoy God."

Hoffman, who was the featured speaker at the University of Miami's religious emphasis week, said the emerging theology will admit "we don't really know God, but we haven't given up, and we want to be there when God reveals himself next."

This new theology has no particular leader or spokesman, Hoffman said. He expressed the hope that its development will be "a democratic sort of thing."

He said the Church makes a mistake when it tries to fit the Christian faith into a narrowly defined system or attempts to limit God.

"We, the Church, are guilty of constantly presenting the reality of God in terms of our own understanding," Hoffman said. "We say, 'This is our understanding of God.'"

This kind of misunderstanding of Christianity, Hoffman continued, also attempts to make a god out of the Bible and to "box" people into a system of law.

"The Bible itself, Christ and the apostles all show more

understanding than we that faith does not depend upon our individually fulfilling the law alone," he said.

"The Christian faith is a relaxed faith in which our purpose is to glorify and enjoy God forever," Hoffman said.

"When we are saved we are able to see things in the right proportion and don't pant after things which don't satisfy anyway, and so we don't abuse them or fear them."

## BISHOP PIKE ASSAILS EXTREMISTS

★ Extremist right wing groups and Communist forces in the U.S. were condemned as equal partners and "enemies alike" against freedom by Bishop James A. Pike of California in a Stephen Wise memorial lecture at Temple Sinai in Roslyn, Long Island.

"Those who would divide neighbor from neighbor in our own country and create an atmosphere of suspicion which would destroy our capacity to meet any enemy, Russian or otherwise, and those who would seek to undermine in the direction of a Marxist totalitarianism are the real enemies," he told the synagogue congregation.

The Bill of Rights, Bishop Pike observed, means the "freedom to worship a God beyond the nation or not to worship any God, the freedom to speak one's mind even against the current national policy, or the freedom to associate with others who have ideas which may not fit neatly into the current 'safe' notions."

Warning that the Communists "would destroy this and so would the radical right," he asserted: "Those of us who be-

lieve in a God above all nations, and in the right to be loyal to him and his purposes beyond any local allegiances, are actually the best supporters of the whole American idea."

Bishop Pike stated that both Communists and extreme rightists are trying to stifle religious and secular leaders from speaking out on social issues.

"Those who in the name of the great Biblical tradition speak out against social evil are all too quickly branded 'Communist,' 'dupes of the Communists' or 'tools of the Communists.'"

The bishop added that "what these fellow travelers of the radical right overlook is that the whole issue in the world today is between freedom and totalitarianism."

"Certainly Soviet Russia represents the most conspicuous example of the latter," he said, "but many of those who are most vociferous in their anti-communism are equally against freedom."

## MALCOLM BOYD STAGES PLAY IN COFFEE BAR

★ The Rev. Malcolm Boyd portrays a Negro, and a Negro student at the Detroit Institute of Technology plays the role of a white man, in a sketch entitled "Boy: An Experience in the Search for Identity" in which they are appearing during March in a Detroit coffee house in a theatrical presentation of social and political satire.

Proceeds of the show are going to the bail fund of the fifteen Episcopal priests who were arrested during the Prayer Pilgrimage of the clergymen last September in Jackson, Miss.

Bishop Robert DeWitt, suffragan of Michigan, and several board members of a group petitioning to become the Michigan chapter of the Episcopal

Society for Cultural and Racial Unity were present at the opening performance.

"I see the dramatic sketch as being a sermon in dramatic form," Chaplain Boyd said. "It seeks to pose the existential question of identity. It attacks the categorizing and labelling which tend to be dehumanizing forces in our society. By 'preaching' this 'sermon' in a coffee house, we are able to inject the force of its content into the life and bloodstream of the whole Detroit culture."

The coffee house features

jazz music and serves espresso coffee. It has been filled to capacity by audiences attending "Boy." Several suburban Detroit parishes have organized theatre parties to attend the performance. Chaplain Boyd and Woodie King, the Negro student with whom he enacts the sketch, will present it in May before the Michigan Methodist student movement annual conference.

The priests who were arrested in Jackson, Miss., during the Prayer Pilgrimage must return to that city to stand trial during the week of May 7-15.

## Churches in Eastern Countries Deal with Problems of People

★ L. Harold DeWolf, president of the American Theological Society and a professor at the school of theology at Boston University, reported last week on the role played by Churches following an extensive visit to eastern European countries.

Dr. DeWolf, who held long conferences with major Protestant leaders from communistic countries, said he was surprised at the strong support the Church is giving government efforts to step up food production, in relieving poverty, developing more housing and extending adult education.

The clergy in those countries, DeWolf says, feel that by maintaining and even seeking out close contact with government officials, as well as supporting such humanitarian projects, the Church is enabled to play an increasing role in political and cultural affairs.

"For instance," he said, "I learned that despite Communist ideology, the state pays the salaries of all clergymen and provides all church buildings. Also, I was told there is no

direct censorship of sermons in the church."

In Prague, DeWolf said, he noted "a tremendous revival of culture, especially in Christian education" and that even though there has been a decline in church membership throughout Eastern Europe and Czechoslovakia since 1948, there is a much more meaningful spiritual life and depth of commitment on the part of church members today.

Among congregations to whom he preached in Prague, he said, there was a larger proportion of youth and young adults that one would expect to find in American congregations.

In his talks with Church leaders in communist countries, as well as some from the West, DeWolf said they forthrightly agreed that the greatest problem facing the Church today is in keeping itself relevant in the lives of a population deeply entrenched in a modern, technologically and industrial developing society.

The greatest threat to the Church, the theologian said, is

not the official opposition of an atheistic propaganda but rather in its losing relevance to the practical problems in which people are involved.

### KENNEDY FAMILY DIFFER ON AID

★ Edward M. Kennedy, the President's younger brother who will be a candidate for the U.S. Senate in Massachusetts, said that he would support federal aid to parochial schools in "areas which might be considered constitutional."

He declined to say whether this conflicts with the President's attitude. President Kennedy has said that general federal aid to parochial schools is unconstitutional.

On the federal aid question, Kennedy said "it is quite evident from legislation" that "there is an opportunity to provide aid to private and public schools which would be considered constitutional."

To support his contention, he cited the national defense education act of 1958 which contains provisions for loans to private and church as well as public colleges for science laboratories and foreign language training equipment.

He referred also to school lunch programs and assistance to schools in buying textbooks. Kennedy said these are areas that could "be considered at least constitutional."

"And I think that I would certainly support these areas and possibly other areas which might be considered constitutional," he said.

### CARIBBEAN BISHOPS VISIT PARISHES

★ Bishop Swift of Puerto Rico and Bishop Kellogg of the Dominican Republic are filling speaking engagements this month in parishes in Western Massachusetts.

## EDITORIALS

### The Suburban Captivity Of Church Bureaucracy

A YEAR OR SO AGO DR. GIBSON WINTER, now of the faculty of the University of Chicago Divinity School, wrote a book entitled, "The Suburban Captivity of the Churches," in which he dealt with the problem created by the fact that in most American urban areas the suburban parishes have the greatest concentration of membership, wealth, and leadership potential. Dr. Winter went on to point out that this development has led to a rather inadequate sense of strategy for the Church as a whole in modern society.

Without going any further into what Dr. Winter meant, there is another dimension of the problem which is more immediately pressing, which we might call "The Suburban Captivity of the Church Bureaucracy". By this we mean the growing tendency in official Church programming to make New Canaan, Connecticut, the pattern for parish life. No disrespect is meant for St. Mark's Church, New Canaan. The Rev. Grant A. Morrill is doing a superb job; but one might question whether New Canaan, either as a village in Fairfield County or as a symbol of suburbia, is really typical of the way most people live. Perhaps St. Mark's, New Canaan, is not too adequate a symbol since it is a fairly large and well organized parish, and there are many smaller churches with smaller staffs doing comparable work.

The suburban captivity of the Church bureaucracy means that Christian education leaders, for example, tend to think first of what is possible in a suburban community and then to make this the norm, even though they allow for other circumstances. One might wonder how the Seabury Series would have developed if, instead of locating the National Department of Christian Education in Greenwich, it had been located in downtown Manhattan or in Jersey City.

Urban sociologists agree that the trend in America is toward huge, complicated urban regional areas, in which the local neighborhood will have less and less significance. One factor in the changing pattern is the increased mobility of people — in the sense of moving from one residence to another after a relatively short stay. Another factor is the trend toward apartment house living, particularly in urban redevelopment projects. While, as far as we can see in the foreseeable future, many families, particularly with children, will want the advantages of suburban living, there is a serious question as to whether the suburb in the days ahead will loom as large in the general American scheme of things as it does now.

In American urban life there is an increasing number of single people, plus divorced and widowed persons, childless couples, and couples whose children have grown. One might legitimately wonder whether the preponderant emphasis on family services and family programs doesn't to a certain extent disenfranchise a considerable number of the Church's membership. In suburbia, family life is the norm, even though its stability may not be all that is desired. The question is, doesn't the Church need a broader view of its mission and a more effective understanding of how people are to be reached?

What has been said about the Department of Christian Education is obviously not limited to that agency, nor does it deny the great contribution it has made in many ways to the effectiveness of the Episcopal Church today. There is, however, a serious question as to whether the Church as a whole — the projected Department of Ministries, stewardship education, the General Division of Women's Work, and the laymen's program, as well as other national agencies seeking to be of service to parish life throughout the country — do not need a more adequate view of what really happens.



# Issues in Dispute

## ARE WE DOING A GOOD JOB OVERSEAS?

### What's Wrong in Africa?

By Packard L. Okie

*Rector of St. Margaret's, Emmaus, Pa.*

"WHAT DO YOU THINK about the situation in Africa?" Anybody these days can get such questions thrown at him, but somebody who has been there gets more than his share. He might preface his answer like this: "It's a big place. There are pygmies, giants, and even a master race. There are dozens of situations. Which one did you have in mind?" Or he might say, "I've been away for seven years, and things are changing fast. Go ask Rip Van Winkle what he thinks of the situation in America."

But if someone is still listening after the preface, the question remains, and often a perplexed feeling behind it. "What has gone wrong? Haven't we sent missionaries? Haven't they learned democracy from the white men? Haven't they got schools and roads and trade?" I would like to make three comments, speaking chiefly from the standpoint of Liberia, where I lived for ten years.

Things are not as bad as you think. But things get into the newspapers, and you can't evaluate them as well as you do when you read bad things about your country. There has been less bloodshed in Africa in six years than on our highways in one; and 165 million achieved independence. \* There are bad things, to be sure. Some, like tribalism, were inherited. Others, like nationalism or racism (problem number 1), were imported by the "Europeans" (a term which includes Americans.) But there are also good things, and it is well to mention them too:

● Human virtues—warmth, humor, responsibility towards relatives, hospitality towards strangers. Along with these traditional virtues there is a desire to learn.

\* Wm. Attwood, "A hard look at African Neutralism" *Princeton Alumni Weekly*, Jan. 26, 1962, p. 4

● Independence — (It is certainly customary in the USA to class independence among the good things.) This little country, the size of Ohio, is the only part of Africa that has not been ruled from Europe. During those land-grabbing years Liberia lost territory, balanced on the brink, but remained independent. And she is extremely proud of it. I gather that the rest of Africa values or wants independence just as much.

● Inter-group relations — Liberia was founded as a nation by Americans: Americans of African descent, but many generations back. In Liberia they became a dominant foreign minority among a far greater number of tribal natives, speaking twenty different languages, none of them English. The different groups have lived together, mostly in peace. Educated aborigines have taken their place, sometimes a high place, in the governing class. There aren't enough schools in that big forest, but often a boy from a primitive village can go to school, and he can go far. Liberia is far from perfection, but I would give a good mark in inter-group relations.

#### Helping Is Hard

THE SECOND COMMENT is that we have not helped Africa as much as we think. We expect more results than we have a right to. Remember that you have read a lot of promotional literature: about what foreign aid, or American industries, or American missionaries are doing abroad. You get an exaggerated idea when you see a missionary map of Africa with Liberia marked green for "Episcopal area," and a large picture of Cuttington College superimposed on the palm trees. Helping people, or helping a whole country side is hard. Any conscientious missionary, or Firestone "planter", or "Point Four" technician will tell you this. Let's try to appraise our influence realistically:

● Church — our Church has done good work in Liberia. Our missionaries are admirable, as

Episcopalians go, and some real saints are buried there. We have been at least as influential as any other Church, and together the Churches have had a significant influence, especially in education. What are the weaknesses?

For years it has been said that if there is to be a "foreign" mission of the Church, simple logic requires two things: good inter-group relations and good native leadership. Everybody has said this — visiting committees, arm chair critics, missionaries, and Africans. But we haven't always faced how hard these things are.

Christian inter-group relations means trust, understanding, and friendliness between people of widely different backgrounds. It is harder where one group has a higher standard of living. Being guests in a foreign country adds another complication. A lot of things are involved, including language, customs, food, health, schools, and good manners. Missionaries have not done badly. But it concerns all Christians abroad; and at home too. We have not often achieved the ideal, at home or abroad, and it's the sort of thing that even if you do it today you have to do it over again tomorrow. It is possible only when our eyes are open to see clearly our Lord and our task.

As for training African leaders, we believed in it even before extreme nationalism made the need so urgent. But the belief never sufficiently affected the heart and the pocketbook of the Church. When Bishop Harris upgraded our school system it took drastic changes in the budget just to make a start. Do you know where you can buy sixteen or nineteen years of education cheaply? We have a complete school system in Liberia. If we didn't we would need some other program to get young people to good schools, and to give them the contact with the Church that many of them do not have at home. Training leaders is a major project, requiring determined action. The American Church doesn't pay all the bills in a foreign country. Local Christians assume heavy responsibilities as they work towards self-support. But the mother Church must help with the school bills, if she assumes responsibility for setting the educational standards.

So let's count the cost. Compare what the churches are spending locally in your diocese with what is being spent in Liberia. Liberia has good results, considering what has been put into it.

## Industry and Government

IF YOU FELT A LITTLE GUILTY while comparing what the Episcopal Church is spending at home with what it is spending abroad, you will feel worse when you bring industries and trading firms into the comparison. Humanly speaking they are far bigger enterprises than the missionary enterprise. They have spurred economic development and have become the main support of the economy. Beyond the material contribution, there are side effects, some good, some bad. It is not fair to expect companies to think first about what they can contribute; and they don't. They are not in the welfare business. We should be thankful for the fact that they do make some good contributions. Their influence would be even better if we understood it better. American influence abroad is chiefly the influence of business enterprises, rather than the smaller scale influence of missions or government.

Of course our government has had some effect too. Historians say that only in recent years have we been interested in the outside world, and this would seem true in our dealing with Africa. Our policy has helped, without doubt. An American agriculturalist spends six months on research and comes up with a report on the control of a particular insect. This is of great value, and I wish we did more. On the other hand the country can't be expected to blossom tomorrow because of it.

"What's wrong with Africa — after all we've done?" My answer has been that things are not as bad as we think, and we haven't done as much as we think. We never have manipulated that continent into what we want it to be and surely we never will. They are making some of their own decisions. And yet we can still have interest and sympathy, because (and this is my last comment) we and the Africans are part of the same complicated world. We have unanswered questions at home. Some of the same ones, too: trade, industry, work, change, country boys going to the city, integration, evangelism . . . It is a long list. And everything is moving faster there. We don't know all the answers, and neither does Africa. Who's surprised?

---

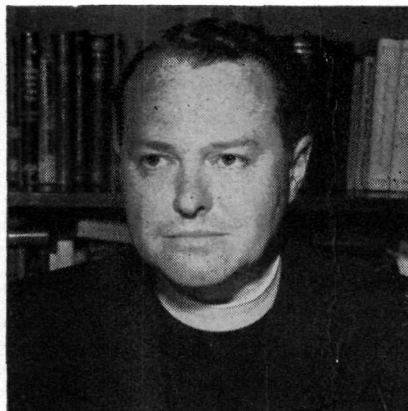
## HOW ARE WE TO REACH YOUTH?

Two points of view on this subject were featured in our issue of March 8th. Another article on this subject by the Rev. Robert L. Curry, headmaster on Lenox School, will appear next week.

---

# SOFTNESS AND ITS ANTIDOTES

By John M. Krumm  
*Chaplain of Columbia University*



MAY I INTRODUCE TO YOU the hero of a recent novel whose dilemma is in many ways the dilemma of the well-meaning, liberal, educated person of our times? He is a professor of English in a provincial British university, and here are his reflections on his attitude toward life in general: "One was now a humanist — a humanist, yes, but not one of those who suppose that man is good or progress attractive. One has no firm affiliations — political, religious or moral — but lies outside it all. One sees new projects tried, new cases put, and reflects on them, distrusts them, is not surprised when they don't work, and is doubtful if they seem to. A tired sophistication runs up and down one's spine; one has seen everything tried and seen it fail. One is at the end of the tradition of human experience, where everything has been tried, and no one way shows itself perceptibly better than another. Groping into the corners of one's benevolence, one likes this good soul, that dear woman, but despairs of the group or the race. For the mass of men there is not too much to be said or done."

So he goes in his well-meaning and rather ineffectual way, expressing his good intentions by giving teas for foreign students, feeling somewhat frustrated and unrelated to life but vaguely superior to it. "Life was no longer for people like him a thing to trust so deeply."

Now I do not pretend to know to what extent that tired disillusionment has spread among the thoughtful and sensitive people of our times, but there is surely some evidence that it has laid its

blight upon a great many at least of the more articulate of our younger generation. And this is reason for genuine alarm, for every day makes it clearer that mankind has reached one of those all-important forkings of the road where decision and conviction and resolution will be at a premium.

No sober student of world affairs believes that the immediate future holds any likelihood of relaxed co-existence between the liberal humanitarian tradition of our Western way of life and the totalitarian police state of the Communist movement. The graduates of our colleges and universities are no doubt well aware that every indication points to the fact that they will live out their lives in the tension of a continuing and sharp opposition and competition between these two contrasting modes of human thought and existence. We can only pray that the contest may be joined by the exchange of explosive ideas rather than nuclear bombs, by the clash of faith against faith rather than nuclear bombs, by the clash of faith against faith rather than the clash of troops and bayonets and tanks.

## Issue Sharply Drawn

WHATEVER THE METHOD of the warfare, the issue is too sharply drawn for any reflective person to miss it: is life destined for the satisfaction of man's material needs alone — or is life an adventure into human freedom, human responsibility, human integrity in response to the freedom and integrity and self-giving of God himself? Times are too fateful and issues too



crucial for the luxury of indecisiveness and cynical, world-weary neutrality in our more thoughtful and capable young people. To doubt whether 'man is good or progress attractive' — and who does not recognize some signs of that sort of creeping cynicism all around us — this must be regarded as a fatal infirmity of the soul in our society.

One must beware, of course, of sweeping indictments. There are, as a matter of fact, some rather encouraging signs of a revival among American undergraduates of expressions of moral sensitivity. One need not agree with the precise strategy of Freedom Riders or of conscientious objectors to nuclear armament to welcome the evidence they bring that there is a tough fibre of serious conviction in the hearts and minds of this student generation — conviction for which they are prepared to suffer and sacrifice.

But our problem is not really whether here and there, now and then, this cause or that one rallies some of the moral energies of some of our young people. The problem is whether there is a generalized moral commitment of this generation of Americans which gives purpose and meaning to their common life.

Father Thurston Davis of the magazine *America* put it this way a short time ago: "What is really wrong, it seems to me, has to do with our loss of (the) Big Idea, by which I mean our loosening grasp on the meaning and purpose of human life. Our problem is that we no longer know who or what we are. We no longer collectively see ourselves as a people bound together by common affirmations, common assumptions, common loyalties to a commonly shared universe of values. For years we have viewed this American pluralism as a product of our freedom and a source of immense strength. Now it is slowly dawning on us that it can become a debilitating disease. It is as though all at once we had lost our identification papers."

### Hopes And Dreams

IF A SOCIETY LOOSES its identification papers, if it loses a compelling sense of the things that count and count supremely and for which all else must if necessary be sacrificed, if it loses its Big Idea, then, of course, the sort of flabbiness and softness and irresolution — of which our fictional British professor is a symbol — are bound to follow. If our main goals are just the easily achievable ones — social status, a five-figure

salary check, a swimming pool in the suburbs, a tolerable marriage — then, of course, calls to heroic renunciation and self-sacrifice fall on deaf ears.

For without any great effort certainly almost anyone who has enough intelligence, energy and personality can attain the dignity of a baccalaureate degree will find most of these lesser goals easily within reach. But if the goals of one's life are more distant ones — goals like inner integrity, the knowledge of truth, the creation of beauty, the possession of holiness — then — and only then — does life become a ceaseless tension, a frequent despair, a perennial confession of inadequacy, a recurrent courage to start over again.

America has been a land of just such implausible hopes and extravagant dreams. To it have come men and women who were not satisfied to live as others around them lived, who yearned for wider freedom, greater opportunity, higher dignity. Harry Golden said recently that the civilization which perpetuates itself is the civilization that lives for tomorrow rather than for today.

"The New England farmers," he wrote, "who moved the rocks on a wood-sled, the Swedes and the Germans who endured the blizzards of the Northwest, the Oakies who fed the Dustbowl, the Jews from Eastern Europe who came to the metropolitan ghettos at the turn of the century were all segments of a society that lived for tomorrow. If we beat the game by playing for the present, it will be the first time anyone has done so."

Our forefathers, like the men whose memory was evoked by the author of the Epistle to the Hebrews, lived in faith and by the promise of that which as yet they could not see.

### New Frontiers

WILLIAM JAMES ONCE SAID that men needed a moral equivalent of war. May we paraphrase him and say that modern Americans need a moral equivalent of immigration? That is to say, we need a sense of frontiers waiting to be crossed, new qualities of social and personal life calling for realization, new levels of sacrifice and generosity stirring us to response. An America which is playing the game, as Harry Golden says, just for the present, which sees its goal as nothing more exciting than the maintenance of present privileges and comforts, which talks more about defending its way of life than of making that way of life serviceable and effective for the welfare of all men everywhere — such an

America will never inspire much enthusiasm in the world community nor create much devotion among its own people.

There must be held up before us as a nation a vision which judges and shames our present achievements and drives us forward to new levels of justice and freedom. A humanism that derives its values from the statistics of average humans is never going to kindle any burning passion or forge any unshakeable conviction. The only goal that can be an antidote for softness is one which looms up far above what most people do and what most people are. If the Communists live for a beckoning tomorrow and we live for nothing more exciting than what we already have today, then the outcome of our contest can be predicted without any doubt.

### **Biblican Religion**

IT IS JUST SUCH A VISION of human possibility and human hope — beyond the horizon of any ordinary imagination that has been the great gift of Biblical religion to our civilization. When all the devaluating and debunking of man has been weighed and acknowledged there remains this stubborn fact of his imperishable vision of what he ought to be. For all its realism about man's bondage to self-concern and his consequent folly and blundering, the Bible celebrates and holds up before us these "impossible possibilities" (as one modern theologian has described them) of God's purpose and destiny for us. His call is to purity of heart, holiness of life, self-forgetful service and love, a freedom and a responsibility patterned on his own Divine activity and being, a patience and a forbearance and a hope which rest on a conviction about his divine sovereignty and providence.

For the mass of men there is — perhaps—not too much to be said or done, as our fictional British professor believed, but that very dissatisfaction, that discontent, that shame and disgust are in themselves evidence that God has not lost his grip even on the disillusioned and desperate men of our time. Perhaps indeed it will be chiefly through such disillusioned and desperate men that the revival of sensitivity and passion and conviction will once again be fanned into flame among us.

The late Albert Camus who saw penetratingly into the tragedy and agony of human life, who felt all the pain and horror of the Spanish civil war, the second world war, and most recently of the blood-letting revolt in Algeria, had to con-

fess, "I continue to believe that this world has no ultimate meaning." But then he was obliged to add: "But I know that something in it has a meaning, and that is man, because he is the only creature to insist on having one . . . hence he must be saved if we want to save the idea we have of life."

So even in the heart of one deeply sensitive to the suffering and cruelty of men this dream of the wholeness and sanity of man still lingers on.

So in all times and in all ages, men have felt the pull of that impossible dream and again and again have set out in pilgrimage to satisfy it. And in that perennial quest is the death-knell finally of all plausible tyrannies which invite men to barter their lofty destiny for bread and a mess of pottage or who believe that man's faith and freedom and love are illusory disguises for his animal instincts of self-preservation.

### **City of God**

IF WE ARE TO FIND the resolution and discipline and passion for the tasks of this generation, it will be by the recovery of this great ideal of human freedom, responsibility and integrity. It has been the peculiar glory of the religion of the Bible to set that ideal before men as the plan and purpose of God himself toward which all men are destined to strive by virtue of their creation at his hands. And even when — as is most often the case — our failures and our inadequacies prove that we have "not yet received the promises", we can nevertheless see them afar, and be assured that God who is not ashamed to be called our God has prepared for us a city.

Ours is an age in which man has been devaluated more than at almost any other time in human history; and yet ours is an age in which more is demanded of man in vision and in sacrifice than at almost any other time in human history. So to men and women—tempted to cynicism and tired sophistication and yet sensing the urgency of the time — we commend this bracing religion of the Bible. It is sober and realistic in its appraisal of man's virtue and strength when he tries to stand alone in pride and self-will. It is also soaring and hopeful beyond our wildest dreams about what man may be if he puts himself at God's disposal and yields to his loving compulsion and trusts his sovereign power.

You may share the despair of our fictional British professor who thought he had seen everything tried and saw no one way perceptibly better than another. But through the ministra-

tions of the Church we hope also that you have caught another vision of a great host of men and women who believed that in God's purpose and plan man was something more and who trusted that something more as the most significant clue to the future of the human race. For we shall only match the urgency of our time and circumstance if we like Abraham have looked beyond all times and circumstances to a city which hath foundations, whose builder and maker is God.

## Weightlessness

By Corwin C. Roach

*Director, School of Religion, Fargo, N. C.*

ONE OF THE CURIOUS BY-PRODUCTS of Col. John Glenn's orbital flight was the sensation of weightlessness. He had been catapulted so far above the earth that he seemed completely liberated from the terrestrial gravitational pull. As he put it, "This is something that you could get addicted to".

I suppose all of us would agree. There are times when we would be only too happy to be freed from the gravitational pull. It may be when we are climbing a flight of stairs or perhaps when we are carrying a heavy suitcase. Such a sober experimenter as Benjamin Franklin could look for the day when such dreams would come true. "We may perhaps learn to deprive large masses of their gravity, and to give them absolute levity, for the sake of easy transport."

Yet Glenn's experience had its disquieting aspects as well. Nothing stayed put. You could not rely upon objects falling at your feet. Instead they would go skittering around through the air. Unless you were tied down you would join them in a helpless snarl. Films taken of men subject to very brief periods of weightlessness show what a topsy-turvy world this would be without gravity.

And yet men have sought to live in a weightless world as far as moral values are concerned. One of the Hebrews words describing God is *Kabod*, a term we translate glory. Its root meaning is weight. God like the earth is exerting a gravitational pull upon man. It is only by his moral law that we can walk upright. We escape his pressure upon us at our peril.

But this is the disquieting thing. Moral weightlessness is more common than the astral variety. Men have practised it long before Glenn or Franklin. The ancient Psalmist referred to it when he

described the men of his day, "upon the weights they are altogether lighter than vanity itself". Through the ages man has resented the limitations which God has imposed upon him, not realizing that like the pull of gravity they are the very necessary condition of life itself.

Weightlessness both in the physical and moral forms has a specious attraction. But for the serious business of living we need a force we can depend upon. Only by accepting and working with the compelling power of God can we transform the snarl of life into order and peace.

## - POINTERS For PARSONS -

By Robert Miller

MEMBERS OF THE ANGELICA CLUB enjoyed their meetings. They liked the pleasant surroundings in which they met; they enjoyed the excellent dinner and the witty conversation and the papers that were read were of a high order. In the atmosphere of the club nothing seemed harsh or disturbing.

So it was most disconcerting when H. H. Hazlitt, the distinguished editor, spoke as he did. We knew that his religious views were far from orthodox, but we felt we were broad-minded and thought we welcomed criticism. We found we didn't. Dr. Boanerges, who had persuaded him to talk to us, was much disturbed. He kept saying, "But I had no idea . . . ."

Mr. Hazlitt said he, a mere laymen, spoke with great diffidence to a group of clergymen but since they had done him the honor of asking him to speak he would seize the opportunity of raising some questions. There was, for example, the matter of repentance. He understood that both minister and priest insisted on the necessity of repentance. Did they stress it in their sermons? Had they themselves repented? If so, of what? Of their own sins or of the sins of society? Doubtful as he was of some of the articles of the faith, he felt there was nothing so appealing as a penitent Church. Did we not think so?

We felt uneasy.

There were some matters on which he longed to be informed, but he did not seem to hear many informative sermons. "I often attend a church service," he continued, "hoping to hear a sermon on the second coming or on the resurrection of the body; on the life everlasting; on the last



judgment. Given your views, these matters must be of paramount importance, but how often do you preach about them. It seems to me that most sermons are pious, little talks and that when I do hear a sermon on doctrine it is dogmatic rather than apologetic. Yet we are living in a time that might well be called apocalyptic. Surely it is a time for great preaching, but, if the trumpet is sounding, it certainly is giving an uncertain sound."

This is a poor summary of a talk that was as scathing as it was urbane. We were being rebuked, and we were not used to it and did not like it. We were used to a respectful hearing, and here we were, hearing instead of being heard. Fr. Timmons looked troubled. Dr. Boanerges fidgeted and got red in the face. The president was icily courteous. When Hazlitt sat down he said it was an illuminating talk from which we would doubtless draw much profit. Was there any comment?

There was very little. Nobody seemed to know what to say. At last Fr. Timmons spoke up. "Mr. Hazlitt," he said. "I fear you have given us some very unpleasant truths, and it is always sad when truth is unpleasant. It always makes

me wonder if I have betrayed it, even unconsciously and I ask myself if I have been blind, wilfully refusing to see what I ought to have seen. If so, there is the plain evidence of our need for repentance. As for the sins of society, we can be sure we share in them, and sharing, again we need to repent, to be penitent. It is all too likely that we do not stress it enough in our preaching nor bear witness to it in our lives. Mea culpa. As for sermons on the faith, I would frankly admit that we should preach far more. But such sermons, if they are to be effective, call for far deeper thinking and much more prolonged meditation than most of us know how to give or even want to give. We do not learn how in seminary. It is only too true that we seldom give a clear call and that we do take refuge in an easy morality."

I cannot say that Fr. Timmons restored our comfort. Dr. Boanerges was still fidgeting, and murmuring. "The idea... the very idea... really, I had no idea..." The meeting broke up rather early but a few lingered, talking. I heard arguments about everlasting life and the last judgment, and suddenly Canon Thomas boomed out, "Gentlemen, say what you like. For once we got told. And how!"

## THE NEW BOOKS

*Ancient Israel: Its Life and Institutions* by Roland de Vaux, O.P.  
Translated by John McHugh.  
McGraw-Hill. \$10.95

This is one of the greatest works ever published on its subject. The French original (in two volumes) has been in use by scholars everywhere, since its publication in 1958 and following. Now it is available to anyone who reads only English. The translation is accurate and reliable—more than we can say of some of the modern translations of works on the Bible.

The author has been a leader in Biblical research and has lived in Jerusalem for many years — at the great Dominican Ecole Biblique. He is head of the committee deciphering and editing the Dead Sea Scrolls, for example. The present book is not an account of archeology, though this is taken into account; it is really what the subtitle says: an account of Israel's life and institutions.

Beginning with the nomadic era, the author traces the development of family institutions, civil, military, and religious. Students in Bible courses will prize the work highly, for it gives accurate information in

By Kenneth R. Forbes

easy sections; it will be widely used as a work of reference. But it would repay the student to sit down and read through its 600 pages (large type!) and gain a comprehensive view of the whole sweep of Israel's institutions, social and religious. There are good indexes and bibliographies.

I have only one complaint. The book uses the antiquated spelling of Old Testament proper names (Aggaeus, Sophonias, etc.) which are to be followed in the prospective translation of the Jerusalem Bible. Roman Catholic scholarship would be less handicapped if the spelling common in English-speaking countries for over four centuries were used in English works. After all, the Bible is a possession of all who read and speak our language!

— F. C. Grant

*Evidence of Satan in the Modern World* by Leon Cristiani. Macmillan. \$4.00

This is really a Devil of a book! But let no one think the title just a

publicity stunt for luring more readers. The studious author means just what he says and the dozen sober, interesting and puzzling chapters are to convince you that Satan is a very real person doing all sorts of mischievous business in our world.

The author begins with a long narrative of the Cure d' Ars — already world-famous as a confessor and spiritual director — and his almost life-long experiences with the Devil (as he profoundly believed it was). He heard Satan speak and saw him in the shape of various animals. This went on for so long that the good saint accepted it as one of the trials of life. If psychic research today studied the story it would be classified as "Poltergeists".

For the rest of the book we find Satan's traces at Lourdes, seeming to scorn the good Bernadette and laugh at the careful testings by the Church of healings at the famous Grotto, the particular case of "possession" of Antoine Gay and numerous other cases of possession in the 19th and 20th centuries and the interesting

(Continued on Inside Back Cover)

## EPISCOPAL CENTER AT RUTGERS

★ Plans for the construction of a chapel and student center for the Church on the campus of Rutgers University were announced at the annual banquet of the university's Episcopal student vestry.

The proposed two-story building would have a large area for recreation, dinners and lectures in the basement, a chapel seating 125 persons, a student lounge and the chaplain's offices on the first floor, and a small apartment on the second floor for a student caretaker.

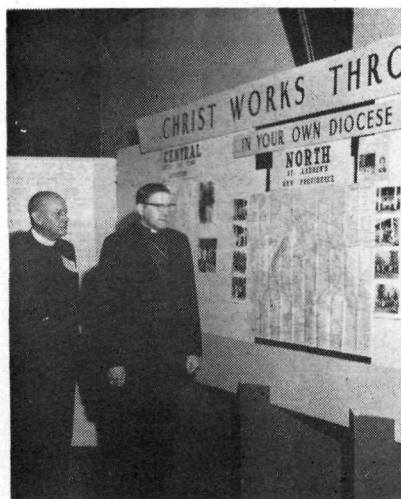
The building site, which has been approved by the board of governors of the university, will be the college of agriculture campus across from the new Douglass College dormitories.

Announcement of the building plans was made by Dr. G. Reginald Bishop, Jr., assistant dean of the Rutgers college of arts and sciences and chairman of the Rutgers Episcopal faculty committee.

He also announced that a campaign to raise \$300,000 for construction of the building will be started this spring. He pointed out that new facilities have become essential in the face of the Church's expanding program of services, lectures and study programs for Episcopal students of Rutgers men's colleges and Douglass College, the women's division of the university.

Bishop Alfred L. Banyard of New Jersey, said the proposed center "will help immeasurably in furthering the Church's ministry to college students of our state university."

In commending the project "to the generosity of all our people," Bishop Banyard said, in a statement prepared for the banquet, "We trust it will serve as an effective symbol of the Church's cooperation in the search for truth which is the



BISHOP BANYARD (r) inspects display of expanding work in Diocese of New Jersey with Archdeacon Samuel Steinmetz. The vital work at Rutgers University will now be strengthened with a new center

aim of our institutions of higher learning."

Principal address at the banquet was given by Bishop Daniel Corrigan, director of the home department of the National Council.

## EPISCOPAL HOSPITALS AND CHAPLAINS

★ The annual convention of the assembly of Episcopal hospitals and chaplains was held in Chicago in conjunction with the American Protestant Hospital Association.

Between the sessions of the two Conventions Dr. Marvin Schwartz, psychiatrist, and Rev. Richard Young sparked a lively interchange at the Bishop Anderson House. The speakers maintained that chaplains should demand a higher place in the hospital hierarchy if a significant service is to be rendered. Mark H. Lepper, M.D., chaired the meeting and brought a fresh approach to the fore as he stressed the importance of the chaplain to the medical staff.

Rev. Granger Westberg, Uni-

versity of Chicago, conducted a session on "Grief" which followed A.P.H.A. presentations on the subject by Rev. William F. Rogers, State Hospital, Fulton, Missouri, and Rev. Carroll A. Wise, Garrett Biblical Institute, Evanston, Illinois.

Rev. Ernest Bruder gave encouragement to those who need more clinical training. He also expressed his conviction that every chaplain gains strength in his own beliefs when he teaches. He maintained that everyone gains when a chaplain teaches, whether he is an accredited supervisor or not.

Canon Kenneth Nelson of the National Council outlined the need for a critical analysis of chaplains and their programs. This was followed by a discussion which considered the question, "In what are we involved". Chaplains Bruder and Wagner were discussants. This led to a resolution being passed which asked the National Council to consider the active promotion and oversight of chaplaincy services. This was suggested by the action of the diocese of Virginia in passing a similar resolution at their recent convention.

The Rev. Cornelius Trowbridge of St. Luke's Hospital, New York, is president of the organization, and the Rev. Joseph Swift of St. Luke's Hospital, St. Louis, the president-elect.

## PORTABLE CHAPELS FOR CHURCH-LESS

★ Mobile fibre-glass chapels, whose sections may be dismantled and shipped by truck, are being used by the diocese of Western North Carolina for church-less congregations in the state's mountainous areas.

Advanced by Bishop Matthew G. Henry, the idea has caught the interest of other dioceses

and various denominational groups.

The chapel is assembled on a concrete floor by bolting sections of the roof and sides together. Its capacity is dependent on the number of sections used.

When a congregation is ready to erect a permanent church the portable chapel is dismantled and carted away to another needy area.

The Rev. James Y. Perry, diocesan mission educator, said the fireproof, prefabricated structure costs only about \$12,000. He said this was between \$5,000 and \$10,000 less than similar portable chapels used in other parts of the country.

### PARIS CATHEDRAL HAS CONCERT

★ An unusual concert of Orthodox Church music was held in the Church of the Holy Trinity, Paris, attended by religious and government leaders, including Princess Eugenie of Greece.

Russian rite music was sung by the choir of the Russian Cathedral and Greek rite, by the vocal group from the Greek

Cathedral. A descriptive address on Orthodox music was given by Andre Champson of the French Academy.

Proceeds of the concert benefited charities sponsored by the Greek Church and the American Cathedral's junior guild, a social service group.

The event was held under the auspices of James M. Gavin, U.S. ambassador to France; Philon A. Philon, Greek Ambassador to France; Archbishop George, Exarch of the Russian Orthodox Church in Western Europe; Bishop Meletios, head of the Greek Orthodox Church in France; and Dean Sturgis Lee Riddle of the American Cathedral.

The international congregation, which jammed the cathedral, included also military personnel and their families and other guests.

### CONNECTICUT PARISH ADOPTS MISSION

★ A program of second mile giving has been undertaken by St. John's Church, Salisbury, Conn., which will involve the provision of capital funds for the mission of San Pablo,

Guadalupe, in San Jose, Costa Rica. According to Bishop David E. Richards of Central America, the immediate needs of the new mission for a building lot and simple church hall may be met for about \$5000, which St. John's parish will undertake to raise.

The rector of St. John's, the Rev. James W. Hyde, and his wife visited San Pablo in the company of its priest-in-charge, the Rev. Jose Carlo, in February. The mission is now housed in a very small rented private residence and is in urgent need of larger facilities to minister to its rapidly growing Spanish speaking congregation.

### STUDY PROGRAM AT GENERAL

★ The General Theological Seminary will for the second year conduct a study program for the clergy to be held at the Seminary in New York City from May 27 to June 1. This program sponsored by the trustees and faculty of the seminary in cooperation with the associate alumni was inaugurated in 1961 with 48 men represent-

## Another Witness Leaflet Holy Matrimony

By HUGH McCANDLESS

*Rector of the Church of the Epiphany, New York*

All Leaflets Are 25¢ Each — Ten For \$2

The Witness

Tunkhannock, Pa.

## The Church In Town & Country

By NORMAN L. FOOTE

### A Bishop Parsons Anthology

Selections by  
MASSEY H. SHEPHERD

### The Prayer Book

It's History and Purpose  
By IRVING P. JOHNSON



ing 25 dioceses and Canada participating. Enrollment will be limited to 60 for this year's session and applications are now being received at the Alumni Office, 175 Ninth Avenue, New York 11, New York.

Lecturers are Prof. Powel Dawley on the ecumenical movement; Prof. Robert Dentan on new trends in Old Testament study; Prof. Thomas Bigham on the parish priest as a moral counsellor.

The program will begin on Sunday evening, May 27 with Evening Prayer and will continue through luncheon on Friday, June 1. There will be daily services in the Chapel of the Good Shepherd at 7:30 a.m. and 6:00 p.m. Those attending will be housed in Seminary dormitories and the refectory will serve all meals. The inclusive fee for the five days is \$40.00.

## ECUMENICAL TALKS AT MINNESOTA

★ The Roman Catholic chaplain at the University of Minnesota has launched a series of dialogue discussions in which Protestant and Catholics students are learning about each other's religion.

Father George Garrelts and members of the university's Newman Club, Catholic student organization, have met to discuss religious topics with Lutheran, Methodist and Greek Orthodox student groups. Additional meetings are planned with Unitarian and Episcopal students.

Purpose of the meetings, Father Garrelts said, is "not to indoctrinate but to explore what is suitable for pre-ecumenical discussion."

"We are working for under-

standing," he said. "We want to draw chaplains and students together so we can determine where we are in theological agreement and disagreement. All of us can benefit from a pre-ecumenical atmosphere."

Topics discussed have ranged from the sacraments, justification by faith, the priesthood, and the Bible to church liturgy and lay participation in church affairs.

In another venture into inter-religious dialogue, a panel of foreign students has been organized on the Minnesota campus to discuss the seven religions they represent. These panelists, from Japan, India, Pakistan and Nationalist China, are taking up Taoism, Jainism, Hinduism, Sikhism, Buddhism, Islam and Zoroastrianism.

## The Gap That Must Be Closed

"All that money given for parish churches, for missions, and for the myriad other Church purposes, will be wasted in the long run if the priesthood which constitutes our leadership is not adequately trained for the age in which we live."

Very often a gap exists between realization of this fact and financial support for our seminaries.

### DIRECTORY

**BERKELEY DIVINITY SCHOOL**, New Haven, Connecticut; **BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE**, Gambier, Ohio; **CHURCH DIVINITY SCHOOL OF THE PACIFIC**, Berkeley, California; **DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**, Philadelphia, Pennsylvania; **EPISCOPAL THEOLOGICAL SCHOOL**, Cambridge, Massachusetts; **EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST**, Austin, Texas; **THE GENERAL THEOLOGICAL SEMINARY**, New York City; **NASHOTAH HOUSE**, Nashotah, Wisconsin; **SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH**, Sewanee, Tennessee; **SEABURY-WESTERN THEOLOGICAL SEMINARY**, Evanston, Illinois; **VIRGINIA THEOLOGICAL SEMINARY**, Alexandria, Virginia.

## ARCHBISHOP TO VISIT ORTHODOX LEADERS

★ The Archbishop of Canterbury announced plans for visits in May to Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, and to Orthodox Archbishop Chrysostom of Athens and All Greece.

A possible visit to Russian Orthodox Church leaders in Moscow is tentatively scheduled for later in the year, the Archbishop said. No dates were announced for this trip.

He plans to fly to Istanbul, Turkey, on May 2 and to stay there as a guest of the Ecumenical Patriarch until May 6. On his way back to England, he will stop in Athens to visit Archbishop Chrysostom and to lecture at Athens University.

## DOROTHY SAYRES PLAYS GIVEN IN CHURCH

★ On Tuesday evenings during Lent, the congregation of the Church of the Resurrection, New York, are participating in dramatic readings of the Dorothy L. Sayers radio plays, "The Man Born to be King".

The series of 12 plays dramatizing the life of Christ, written for the BBC, have never been presented in New York. Two of the plays will be given on each of the six Tuesdays of Lent at

## MONEY for your TREASURY OVER 2,000,000

### SUNFLOWER DISH CLOTHS

Were sold in 1960 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915

COHOES, N. Y.

## ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 75¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

8 p.m. in the church. The public is invited.

The cast will be composed of members of the congregation, and the direction is under the supervision of theatrical professionals, Hugh Franklin, currently appearing in "A Shot in the Dark", and his wife Madeleine L'Engle Franklin, actress and author, will direct. Dr. W. M. Hogue, who has long been associated with Church drama, is associate director for the productions.

## HARTFORD CATHEDRAL HAS ANNIVERSARY

★ Christ Church Cathedral, Hartford, Conn., is celebrating its 200th anniversary this year, with a number of overseas bishops as headliners. The first will be Bishop Thomas J. Savage of Zululand and Swaziland who will preach at the evening service on April 1st.

## CASSOCKS

### EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done  
ALTAR HANGINGS and LINENS  
Materials by the yard. Kits for  
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

SURPLICES - CHOIR VESTMENTS

14 W. 40th St., New York 18, N.Y.

TEL. CH 4-1070

## SHARING

## Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request.  
Founded by Rev. John Gavner Banks, D.S.T.

This paper is recommended by many  
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

Write us for

## Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

## VICAR OF PENN VISITS PENN

★ The vicar of Penn, England, the Rev. O. Muspratt, is filling speaking engagements this month in the diocese of Penn. He comes from the ancestral home of William Penn, founder of Philadelphia and Pennsylvania.

## The Family Service

By Massey H. Shepherd Jr.

Church Divinity School of the Pacific

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy \$2 for ten

THE WITNESS

TUNKHANNOCK PENNSYLVANIA

The Parish of Trinity Church  
New York

REV. JOHN HEUSS, D.D., RECTOR

### TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar  
Sun. MP 8:40, 10:30, HC 8, 9, 10, 11,  
EP 3:30; Daily MP 7:45, HC 8, 12, Ser  
12:30 Tues., Wed & Thurs., EP 5:15 ex  
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar  
Sun. HC 8:30, MP HC Ser 10; Week-  
days: HC 8 (Thurs. also at 7:30) 12:05  
ex Sat.; Int & Bible Study 1:05 ex Sat.;  
EP 3; C Fri. 3:30-5:30 & by appt; Organ  
Recital Wednesday 12:30.

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

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

### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar  
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8;  
C Sat. 5-6, 8-9, & by appt.

### ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, Vicar  
Rev. Thomas P. Logan, (Priest-in-charge)  
Sundays: 7 a.m. Low Mass, 8 a.m. Low  
Mass, 9 a.m. Morning Prayer, 9:15 a.m.  
Solemn High Mass, 10:30 a.m. Low Mass  
in Spanish, 5 p.m. Evening Prayer; Week-  
days: 7:15 a.m. Morning Prayer, 7:30 a.m.  
Low Mass, 5 p.m. Evening Prayer.

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

Rev. William D. Dwyer (Priest-in-charge)  
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),  
EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C  
Sat. 4-5, 6:30-7:30 & by appt.

# - NEW BOOKS -

(Continued from Page 14)

descriptions of the use of exorcism by the Roman Catholic Church.

If the reader will let himself be absorbed by the strange stories of demonic doings he will be rewarded by the same kind of thrills that a well done mystery tale produces. The impression which the entire book makes on this reviewer is that most of the weird doings proceed from a personality other than the sufferer; but that there is no real evidence that the multitude of varied strange occurrences are, as it were, supervised or inspired by any super-demon called Satan and that modern psychic research and psychiatry, in most cases, are competent to study the evidence and cure or relieve the pains and sorrows here carefully recorded. The prospective reader, interested in strange stories, would do well to get a copy of Dr. Prince's *Dissolution of A Personality* and study the extraordinary doings of *Sally Beauchamp*.

The author of this book is honorary dean of the faculty of letters at Catholic University of Lyon. He believes enthusiastically in all that he has written. This reviewer agrees with him in part — namely, that some of the cases he describes are truly explained as "possessions" by a discarnate person, others by a distant person in this world (telepathy has produced extraordinary phenomena); still other strange happenings as probably explainable by skillful psychiatrists.

Among the opinions of the author with which I have complete disagreement are those he calls "collective possessions". He means chiefly that nations and groups whom he intensely dislikes, and assumes their immorality, are possessed by Satan himself. It is an extremely interesting book and a challenge to its readers upon which to exercise their critical skill.

*The Way of the Righteous* by John W. Wevers. Westminster. \$150

*Light for the Gentiles* by Leland Jamison. Westminster. \$1.50

These are two units of the publisher's general series, *Westminster Guides To The Bible*. They are both admirable treatments of their essays. In *The Way of the Righteous* the author devotes half his book to a close

study of the Psalms which he analyses as falling into seven categories—of complaint, confession, thanksgiving, trust, dedication, intercession and adoration. He deals with such natural queries as; Who wrote this Psalm? What is its background? To what extent can we express through the Psalms today the same emotions?

The second half of the book is given over to the Wisdom literature of the Old Testament: the book of Job, Ecclesiastes, Proverbs and the Song of Songs. The author's interpretations are sound and realistic. He does not attempt to dodge the facts that Ecclesiastes is a skeptic's lament and the Song of Songs a love song, frankly erotic and charming.

Prof. Jamison's *Light for the Gentiles* is a careful, but eloquent study of St. Paul's Letters, preachings, beliefs and activities and the light thrown upon all this and much more by St. Luke's Book of Acts. The author deals at some length with doctrines associated with St. Paul's name and teachings, but stresses the fact that even today there is no clear agreement by Christian theologians as to just what interpretation should be given to some of them. The book is admirable for young students of the apostolic age.

*The Privilege of Teaching* by Dora P. Chaplin. Morehouse-Barlow. \$4.50

This is a capital book for the inspiration of teachers of religion, whether they be young or old, veterans or tyros. But that is only the beginning of what they should find in the book — namely, a profound knowledge of the Bible and just why it is at the very foundation of the Christian religion; instruction about

prayer which shows the pupil how it is really the breathing of the true Christian.

These realities are the essentials for every would-be teacher to know and the author of this present book is abundantly equipped to show them.

In addition to her knowledge of her subject, she has a very practical awareness of how the job should be done, what tools to use, how to keep them in order, which of them are for beginners and which for mature pupils.

One of the best features of the book is the author's choice of short bibliographies placed at the end of each chapter. It is one of the *sine qua non* tasks of every pupil, one suspects, to spend many hours reading and digesting the particular books.

Bishop Bayne has contributed an enthusiastic foreword which should whet the appetite of readers and pupils.

## Schools of the Church

### DeVEAUX SCHOOL

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., Headmaster  
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,  
Pres. Board of Trustees

### ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,  
Box W, Tappahannock, Virginia

### LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
LENEX, MASSACHUSETTS

## NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin

Rev. James Howard Jacobson

Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

# Schools of the Church



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster

662 Shumway Hall

SHATTUCK SCHOOL FAIRBAULT, MINN.

MEMBER: THE EPISCOPAL  
SCHOOL ASSOCIATION

## Virginia Episcopal School LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

AUSTIN P. MONTGOMERY, JR., M.A.

## OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education  
Co-educational, Private. Episcopal Diocese  
of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades  
and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,  
THE REV. ROBERT Y. CONDIT

## St. John's Military Academy

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,  
Box W, Delafield, Wisconsin

## THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12  
Catalogue Sent Upon Request  
Mount St. Alban, Washington 16, D.C.

## The Bishop's School

A Resident Day School for Girls. Grades  
Seven through Twelve. College Preparatory.  
ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool,  
Tennis, Hockey, Basketball, Riding.

THE RT. FRANCIS ERIC BLOY  
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,  
Headmistress  
LAJOLLA CALIFORNIA

## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of  
Virginia. College preparatory. Girls, grades  
7-12. Curriculum is well-rounded, emphasis  
is individual, based on principles of Christian  
democracy. Music, Art, Dramatics, Sports,  
Riding. Suite-plan dorms. Established 1910.  
MARGARET DOUGLAS JEFFERSON, Headmistress  
ST. ANNE'S SCHOOL  
Charlottesville 2, Va.

## CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing.  
Class enters in September. Scholarships avail-  
able to well qualified high school graduates.

Apply: Director of Nursing

## HOLDERNESS

The White Mountain School for boys 13-19  
Thorough college preparation in small classes.  
Student government emphasizes responsibility.  
Team sports, skiing, Debating, Glee Club. Art.  
New fireproof building.

DONALD C. HAGERMAN, Headmaster  
Plymouth, New Hampshire

## THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for Boys Dependent on One Parent  
Grades — 5th through 12th  
College Preparatory and Vocational Training:  
Sports: Soccer, Basketball, Track,  
Cross-Country

Learn to study, work, play on 1600 acre  
farm in historic Chester Valley.

Boys Choir — Religious Training

REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box S. Paoli, Pa.

## ST. AGNES SCHOOL

An Episcopal Day and Boarding  
School for Girls

Excellent College Preparatory record. Exten-  
sive sports fields and new gymnasium. Boarders  
range from Grade 9 to College Entrance.  
MRS. JOHN N. VANDEMOER, Principal  
ALBANY New York

## ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor  
system stressed. Accredited.

Headmaster

Please address

THE SISTER SUPERIOR, C.S.M.

## SAINT JAMES SCHOOL

FAIRBAULT, MINNESOTA  
FOUNDED 1901

A Country Boarding School for Boys,  
Grades Four through Eight

One of the few schools in the Midwest  
specializing in only the elementary grades.  
Small Classes — Individual Attention — Home  
Atmosphere — Through preparation for leading  
secondary schools — Athletics including Rifle-  
ry and Riding — Competitive sports in football,  
basketball and hockey.

Summer School-Camp Combination. Grades  
Two through Eight. June eighteenth to July  
twenty-eighth.

MARVIN W. HORSTMAN, Headmaster

## St. Stephen's Episcopal School FOR BOYS AND GIRLS

AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas  
as a co-educational church school for boys  
and girls in Grades 8-12. Fully accredited.  
Experienced faculty to provide a strong ac-  
ademic program balanced by activities that  
develop individual interests. Small classes.  
Limited enrollment. Prepares for any college.  
Modern buildings. Splendid climate. Pro-  
gram designed to give religion its rightful  
place in general education within the spirit  
of a Christian Community.

ALLEN W. BECKER, Headmaster  
P.O. Box 818 Austin 64, Texas