

# The **+** WITNESS

MARCH 29, 1962

10¢



## DR. CURRY GREETES BISHOP SAUCEDO AND TROUP

HEADMASTER OF LENOX SCHOOL continues the discussion about young people, first presented March 8th in Issues in Dispute. Japan and Mexico are in his plans

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## HOW ARE WE TO REACH YOUTH

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.  
Morning Prayer and Holy Communion  
7:15 (and 10 Wed.); Evensong, 5.

#### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street  
SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days)  
WEEKDAYS: Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays)  
HOLY DAYS: Holy Communion 12:00  
noon.

#### ST. BARTHOLOMEW'S CHURCH

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

#### CHURCH OF THE HOLY TRINITY

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

#### GENERAL THEOLOGICAL SEMINARY CHAPEL

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

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

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

#### ST. THOMAS

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

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3S) 11 MP (HC 1S).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.  
One of New York's  
most beautiful public buildings.

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For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

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Wednesday and Holy Days 7 and  
10 a.m. Holy Eucharist.  
Sacrament of Forgiveness - Saturday  
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## 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

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Rev. G. Irvine Hiller, STD., Rector  
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23 Avenue, George V  
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Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
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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****Christian Concern Over Success Of Disarmament Conference**

★ The concern of Christians for the success of the United Nations-sponsored disarmament conference is expressed in a letter delivered to the heads of the delegations of the eighteen participating nations by World Council of Churches official, O. Frederick Nolde.

The letter said that "the peoples of the world have suffered many disappointments in the course of the twentieth century as their leaders met to seek effective disarmament. Yet they cling to the hope that sufficient agreement may happily be reached before the hour is too late".

The letter lists five points which it says "can serve to dispel the suspicion which thwarts agreement on the technical steps towards disarmament".

● That, while responsibility for progress rests peculiarly upon the major powers, all governments — whether large or small — have a contribution to make and an obligation to meet

● That as a manifestation of goodwill and a measure to relieve tension, governments promptly take such unilateral action bearing on disarmament as need not unduly endanger security nor prejudice forms of inspection and control

● That, while utilizing the

agreement reached between the Soviet Union and the United States on principles of disarmament and subsequently approved by the United Nations General Assembly, steps be pressed without hesitation but also without rancour to ascertain where the same words and phrases are interpreted differently and where they command agreement

● That, while vital points of principle are at stake for all concerned, diligent and sincere effort be made to understand the difference as well as their motivation and to seek a viable accommodation

● That, concurrently with concentration on disarmament, governments seek to cooperate in resolving political disputes which threaten the peace, in advancing a strategy of economic development for countries in need, and in opening the doors to permit people to be related to people in an open society of friendship and goodwill.

The letter further quotes from the "Appeal to All Governments and Peoples" adopted by the Assembly of the World Council of Churches in New Delhi, India.

In the appeal the Assembly declared that: "To halt the race in arms is imperative. Complete and general disarmament

is the accepted goal, and concrete steps must be taken to reach it. Meanwhile, the search for a decisive first step, such as the verified cessation of nuclear tests, should be pressed forward despite all obstacles and setbacks."

Nolde is director of the World Council's commission of the Churches on international affairs. The World Council has a membership of 197 churches of the Protestant, Anglican, Orthodox, and Old Catholic confessions in more than 60 countries, including all of the 18 countries represented at the disarmament conference.

**PAUL A. TATE RECEIVES GOVERNMENT AWARD**

★ Paul A. Tate of the National Council staff has received a meritorious service award from the department of state for his work as a consular agent in Cuba.

Headmaster of St. Paul's Episcopal School at Camaguey, Cuba, for 32 years until July 1960, Tate also served as U.S. consular agent for the province of Camaguey from 1948 to 1960.

"His display of unusual personal courage and resourcefulness fulfill the highest traditions of the foreign service of the United States," reads the citation signed by Secretary of State Dean Rusk in recognition of Tate's "meritorious service, loyalty, and devotion to duty as consular agent at Camaguey, Cuba." A bronze medal accompanied the certificate.

# Jazz in Church Services Debated By Churchmen and Performers

★ A New York jazz musician told a religious group meeting in a Greenwich Village club in New York that "the Church is obligated to come into the clubs where we work and save our young men from the things that can destroy them."

Drummer and composer Max Roach made his comments to about 100 clergymen, students and jazz buffs during a panel discussion on "The World of the Jazz Musician" which was part of a three-day workshop on jazz and contemporary culture sponsored by the United Lutheran Church.

"It is your responsibility," Roach declared, "to seek us out and teach us the moral values that can save us. We need a moral code to save us from the enticing things that confront young men in the clubs where we make our living. This is the Church's responsibility."

Making an obvious reference to such late jazzmen as Charlie Parker and Bix Beiderbecke who burned themselves out early, drummer Roach made a plea for his contemporaries whom he described as being susceptible to the "gaudy things that kill them by the time they're 30 or 35."

Roach, who was one of five panelists, said he was introduced to music in church, but that because he had to earn a living in night clubs the church had turned its back on him and his kind.

He acknowledged that liquor, prostitution and drugs are part of the night club atmosphere, but said he believed this was all the more reason for the Church to take an active interest in the jazz musician who must spend a great deal of his time in such

a place in order to earn a living.

Another member of the panel, Mundell Lowe, a guitarist and composer, said the image the public has of the jazz musician has been conditioned by the association of jazz with "street walkers and backroom dives."

However, he told the churchmen, "this moat between jazz and the jazz musician in the public mind has been crossed and perhaps one day," he suggested, "even a bridge will be built."

Roach attributed this "false image" of jazz to what he called "the slanderous definition of jazz in the Encyclopedia Britannica."

From this definition, he charged, "you get the impression that jazz came out of New Orleans brothels and drug dens."

He urged the encyclopedia to change its definition so that "we can start to create a new image of jazz, an accurate image."

The Rev. John G. Gensel, pastor of Manhattan's Lutheran Church of the Advent, New York, who was co-chairman of the workshop, saw an improvement in the relationship between the Church and jazz musicians.

Gensel, who ministers to jazz musicians, explained that the church was the place where jazz originated and that when it moved out of the church into the night club "a divorce occurred that has not yet been reconciled."

He described the church and jazz as "two of the most expressive and penetrating things ever to draw apart."

"Certainly," he told the workshop, "there was a marriage at one time. The church and jazz are rooted in each other."

Luther A. Cloud, a New York psychiatrist who moderated the panel, saw a new image of jazz emerging, though predicted "it would take a very long time for it to penetrate the public's consciousness."

Other panelists were William B. Williams, a New York radio disc jockey and Art D'Lugoff, owner of the club where the workshop was held.

At one point in discussing the value of jazz as a cultural export, Roach chided the Voice of America for playing a great deal of Louis Armstrong and Dave Brubeck.

"Neither Louis nor Dave has contributed anything to jazz in many years," he asserted. Although making clear that he was not detracting from what both musicians had contributed to jazz, Roach contended that by using both artists the Voice of America was not reflecting an accurate picture of contemporary American jazz.

Earlier, the participants heard Dr. Rudi Blesh, who lectures on jazz at New York University, trace jazz from what he called "the rape of Africa" to its position in contemporary society.

Blesh, who said that the Nazi slaughter of Jews in world war two was a small matter compared to the 40 to 50 million Africans sold into slavery, illustrated his lecture with recordings of African tribal chants and with the work songs of the American Negro slaves.

He explained that several words which recur in Negro spirituals do not mean what one would suppose. For instance, when the word heaven appears, it really means North. The Children of Israel are the Negroes themselves and Egypt means the South. Pharaoh is the White boss and Moses, anyone who can help them better their lot.

"Afro - American music,"



Blesh concluded, "is the message, the language of freedom."

The workshop is part of the Lutheran program of faith and life institutes designed to "engage people in free and penetrating discussion of the meaning of the Christian faith for the issues which confront them in daily life."

It is sponsored by the denomination's Board of Social Missions and is under the direction of the Rev. Herman G. Stuempfle Jr., Cranford, N. J., associate director of the church's Department of Social Action.

More than 100 persons from 15 states and four European countries participated.

### What is Jazz Saying

The old theatrical advice of sending messages by Western Union instead of making plays of them was enlarged to include jazz.

A panel of jazz musicians and critics cautioned those attending the workshop not to read too much into jazz and not to pervert it for their personal use.

"Don't think you'll find in jazz any key answers to the problems of our age," Nat Hentoff, a prominent jazz critic, told the participants.

The four-member panel which was moderated by Voice of America commentator Willis Conover was discussing "What is Jazz Saying?"

It became apparent early in the session that whatever jazz was saying was something highly personal and not any one thing, especially not in the realm of religion or politics.

"The danger," Hentoff declared, "is that you may read more into the music than is there for the players. There are some who believe that Charlie Parker is the Dostoevski of our time. This is not so."

Another panelist, Bill Crow, a bass player with Gerry Mulligan, said he was frankly sick of

the government using jazz as a cultural export to sell democracy.

Crow said he believed jazz is first and foremost entertainment and if anyone gets any message out of it that's fine. However, he told the group that for some reason it's not popular just to be entertained today.

"There is something suspect today when you just enjoy music. The idea of pleasure in jazz has been associated for so many years with illicit pleasure, that now we seem to think we must make it into some kind of message in order to listen to it."

Commenting on his own work, Crow said, "I'm not trying to say anything in particular when I'm playing. You can't be conscious of social significance or whether you are an angry young man or trying to cast your bread upon the waters."

Crow told the workshop participants that when he goes into a club to hear jazz he wants to be entertained. "I feel I've been rooked when I have to listen to somebody who has an axe to grind that has nothing to do with either of us."

He also scored the use of jazz for what he called the "force-feeding of political ideologies and using jazz as a salesman for democracy."

Billy Strayhorn, an arranger for Duke Ellington and composer of "Take the A Train," admitted that he didn't know what jazz was saying, though he had strong opinions on what it wasn't saying.

One thing it isn't saying, Strayhorn asserted, is anything religious. "There are 88 keys on a piano," he told the ministers, "and none are religious and none are non-religious. There is no religious scale and no non-religious scale. There's just music."

Hentoff said he didn't like to see jazz used in a religious serv-

ice merely to dignify jazz, but then disqualified himself from commenting further on the grounds that he is an atheist.

Moderator Conover said that while the panel couldn't get together on what jazz was saying, it was saying plenty to the people behind the Iron Curtain who listen to jazz over the Voice of America.

"There are many people in Poland, Czechoslovakia and the Soviet Union who admire the spirit of America which comes through in its music. Jazz is more than entertainment," he concluded, "it speaks of freedom."

Although Conover couldn't get the jazzmen on the panel to share his opinion, Hentoff did admit that "jazz is certainly international and it can say a great deal about America."

### Theologians Speak

★ A University of Chicago theologian told the workshop that he sees little chance for the world of jazz and the world of religion to meet in the church.

The Rev. Joseph Sittler declared: "The existence of jazz within the church will be strange and esoteric until the church recovers a full theology of creation, redemption, nature and grace."

Furthermore, he continued, "the church's suspicion and ceremonious stance before jazz can change only superficially unless the church, the proclaimer and celebrator of grace, again regards the world as a theatre of grace."

Although he saw little hope for a reconciliation between the two worlds, the theologian saw a great area for understanding, and acknowledged a valid reason for concern on the part of the church for the jazz musician.

"Music is of nature, and because of this, she needs no apologia, no legitimation by decent marriage to something else

to make an honest woman of her. Its being has its own integrity, it does not have to mean, but be. Any meaning superimposed upon this being is an affront and a distortion."

Following this logic a bit further, Sittler said "all art is man's way of affirming that nature is good — that she does not have to be made good by priestly alliances, spiritualized, as it were, by baptism at the hands of accredited agents of the holy."

Referring to several jazz musicians and their plea to the churchmen to try to understand the language of jazz, Sittler said he agreed that jazz indeed uses a special language, but added that so does Christianity and asked the jazz musicians to make an effort to understand it.

The Rev. Karl H. Hertz, professor of sociology at Wittenberg University, gave the workshop his impression of what jazz and the jazzmen were saying.

"Man is more than a thing, a commodity, a utility that can be used or manipulated," Hertz said. "The jazz musician wants to be a person — that's what his music is saying. 'I want to find out who I am' — in a sense that is what the jazz musician is saying."

The sociologist said a great deal of jazz "speaks out of a situation of oppression — because jazz is basically a Negro form of expression and as such it expresses some of the dehumanization of man and is a protest against this."

Hertz said he could "learn a lot more by listening to a jazz artist that I can from reading some scientific people who try to tell me what life is like in the 20th century. Sometimes, listening to jazz, 'there comes a moment of recognition—a moment when you say to yourself, 'that's the way it is.'"

Hertz said he saw many prob-

lems in bridging the gap between what he called the suspicion of the "church people — the nice people — and the jazz musician — the night people."

He cautioned the church in its approach to the jazz musician. "There is a real danger," he said, "if the church manipulates this workshop to increase church membership."

## LEFFLER URGES BETTER OBSERVATION

★ Dean John C. Leffler of St. Mark's Cathedral, Seattle, exploring what he called Seattle's lack of reverence for Good Friday, urged Protestants and Roman Catholics to join in promoting a more meaningful spiritual observance of the day.

He asserted that until the recent furor over the scheduling of the World's Fair kickoff dinner on Good Friday, April 20, Seattle did not pay much attention to the day.

Following protests from church groups and individuals, the dinner was rescheduled for Maundy Thursday, April 19.

Leffler declared that while he did not believe "non-Christians should be forced to celebrate Good Friday," the "importance of the day to Christianity should be recognized by the city's employers."

He said employees should be permitted, "even encouraged," to attend Good Friday services.

While an intercreedal drive for a more reverent Good Friday observance may take time to become effective, the dean said, a similar campaign in which he participated had considerable success in San Francisco, several years ago.

A number of cities around the country have Protestant-Catholic committees promoting a spiritual observance of Good Friday.

Leffler drew wide attention about a year ago when he sug-

gested that Lent might be made more meaningful through a shortened, concentrated period of devotions and denials of pleasures. His "trial balloon" became known as Dean Leffler's "short Lent."

## WASHINGTON CATHEDRAL ADDS BAYS

★ More than 13,000 building stones for a new outer aisle bay to be added to the nave of Washington Cathedral have been subscribed by members of the National Cathedral Association and their friends.

The stones, ranging in price from \$10 for plain ones to \$250 and up for carved ones, were given by 2500 friends of the cathedral from all but six of the fifty states. Massachusetts led with 438 donors contributing \$32,222.

The \$130,000 bay will be built on the north side of the nave. Except for carved embellishments, its architecture will be similar to that of the Woodrow Wilson memorial bay on the south side of the nave.

Construction of two additional bays, given recently by individuals, will go on simultaneously with that of the one given by the association.

## NEW DIOCESE GIVES TO NEW CENTER

★ The newest diocese of the Episcopal Church, self-supporting only since it changed in November from missionary district status, has pledged \$5,000 to the Church Center being built in New York.

From Bishop Sumner Walters of the diocese of San Joaquin, comes word that the diocesan convention has unanimously pledged this amount for the national headquarters building.

"We wish it could have been more and sooner," wrote Bishop Walters to the Presiding Bishop.

# EDITORIALS

## The Forecast Causes

## The Dilemma

ITEM: In New York City, the steel skeleton of the new "281" begins to rise on Second Avenue. The present building, considered outmoded by reasonable standards as long ago as 1920, cannot begin to house the national headquarters of the Church with efficiency. New facilities are a clear necessity. Not all of the Church sees it that way, by any means. "281" is not simply an address; it is a symbol — of central planning, program, and missionary enterprise—or of hopeless bureaucracy, centralization, and a bottomless pocketbook. Both views abound in the Church. Perhaps they represent the two aspects of our ambivalence to the modern world. We recognize its complexity, and the changes being wrought in society, and on the Church itself. But we are uncertain about this complex, technological, bureaucratized world. Especially when it seems to encroach on the Church itself. There is a surprising amount of hostility in some quarters to the new Episcopal Church Center. "It should have been out of New York." "We should have gone into the Interchurch Center." "It is too expensive." "'281' is already too large; how many new staff are they going to add?" And on the criticisms go. Apparently the building touches issues more complex than steel and stone.

ITEM: Across the country, it is the season of diocesan conventions. Countless addresses are exhorting churchmen to vote ever-larger sums of money for "new missionary work." It turns out that much of this is for the housing of new congregations in the suburbs of our cities. "Mis-

sionary work" might frequently be better translated "church extension." The demands on the pocketbook of the Church frequently tax diocesan budgets already caught in the problem of expanding staffs and providing diocesan services to parishes unheard of in earlier days. A comparison of diocesan budgets of 1960 and 1950 shows a vast increase of such personnel and services.

ITEM: Several Episcopal parishes have cashed in on a growing trend in America, the "parish business manager." With the complexity of parish administration growing as the society in every respect becomes more institutionalized, the adoption of management skills is as inevitable as the baptism of the mimeograph in an earlier, simpler day.

All this adds up to a forecast and a dilemma:

THE FORECAST: There will be more rather than less pressure for central planning as the society itself continues to be more complex. This means more administrative staff, more national budget, more diocesan budget, more parish business managers. The Church has adapted its structures to other societies. What we are facing is an increasing adjustment to the one we now live in.

THE DILEMMA: Does this trend towards planning permit a counter-trend, the free movement of the Holy Spirit? Is sound administration compatible with the spontaneous expansion of the Church? Is God at work in the "principalities and powers of the modern world" which threaten to capture the Church?

# Issues in Dispute

## HOW ARE WE TO REACH YOUTH?

By Robert L. Curry

*Headmaster of Lenox School*

AS I SAT LISTENING at a conference recently, I heard three speakers talk about the need for "value forming experiences" for our youth. Three illustrations of how this could be done today were through aid to foreign students to bring them to this country; to go out on work camp projects in the summer time to other lands; through the establishment of a camp in Colorado where boys could come for a period of rugged physical fitness — long pack hikes of four and five days, rock climbing with ropes, etc.

These speakers had hold of a real answer to a present problem for youth — where to find the exciting and moving experience which shows values and imparts them through the experience.

I listen to youth advisors and directors talk about their problems with youth groups. They don't want the "usual program"—they are looking for excitement. It has been interesting to watch the full circle of summer camp programs. I am a product of the Concord conference — the youth conference in former days for the first province — a large group with top leaders of the national Church as teachers, game directors, song leaders, etc. Then came the movement for the small and more intimate grouping — diocesan camps. Now these in many places are having their troubles programming and filling up in the summer, and more trouble trying to capture the middle and late teen-ager. Many youngsters are working in the summer but many are not, and more are not going to be as the population outruns the job opportunities. What to do?

One thing to do is to "think big" within the Church for our youth. We had never thought or talked about summer work camp programs at school — believing it was out of our reach — until Paul Rusch came in after General Convention and blew the school apart. He did not talk to the boys about giving a Sunday offering to his work at KEEP — he didn't challenge them to

send a Jersey cow to join his herd — he didn't ask for books or discarded magazines. He pointed his stubby finger at the boys and said — "it is time you got off your soft-padded pews and came out to KEEP to help me clear pasture land, to build a road, to work in the barns and in the fields". The place exploded and the result is that we are sending twenty-one boys to Japan come summer with two masters. Why? The sense of a value-forming experience—the chance to break out of the usual pattern and routine and answer that call of adventure which, thank God, is still in the hearts of youngsters by the thousands if curs are any norm by which to judge others and I think they are.

### Mexico In 1963

WE ARE NOW STARTING to think ahead to 1963 and Mexico. As a prelude to this work camp group, the Bishop of Mexico and fourteen of his young people have been here putting on a fiesta to warm a New England winter. When they left they took the hearts of many boys along with them, and we are already getting requests to go to Mexico in '63. Whoever thought about Mexico ten and twenty years ago? There is a keen desire within youngsters, which often we do not see, to go out and serve nor should we ever underestimate it — we should strive to find opportunities for it to be used in value forming experiences.

Secondly, there is a need for the Church to help boys and girls gain confidence. It has come to me as a surprise to suddenly realize that more and more time in counseling is spent in trying to convince boys that they can do the things I am sure they can do.

I cannot remember as a teen-ager that we ever sat about discouraged and thinking that we were not going any place. What has caused this I am not sure, but I think we can find keys in the intense competition for college entrance with many being turned down; the growing competition for



jobs with many not getting placed for a long time out of high school; the sense that the world is becoming so technical and highly-skilled that there will be no place for poor-dumb-me. As parents I think we reflect some of this when we say that we are glad that we are not going to school in these years, for we would never compete successfully to get into college.

Young people need to develop confidence, and to gain skills is an aid to confidence. I am most interested in the opening this summer of "Outward Bound" in Colorado. This will be a camp where boys come for nearly a month to learn physical skills — to find out what the body can do and thus gain confidence in oneself and what can be accomplished. As I listened to this project described I thought — what an opportunity for the Church with all its land and resources — what we could do with this type of operation in Wyoming, for example, where we spent time last summer.

### New Approach To Faith

THIRDLY, WITHIN THE CONFINES of the diocesan summer program, where the day-to-day life is less exciting and dramatic, there is need for program rethinking. Most everything today is in process of revolution — there is the "new mathematics" and all my teachers are retraining themselves in math; there is "new science" and men are brushing up summers to keep up with new information and discoveries; there is a new approach to language study (the language labs) — but where is the "new approach to the Christian Faith"? I once wrote to the dean of my seminary and asked if a summer course could be put in for parsons to return and brush up, for I was sending off my men in all other departments to learn the new things. The reply was that the seminary had talked about it, but turned it down for clergy wouldn't give up their vacations to come!

I think that one of the reasons why young people are dropping away from summer conferences and out of youth groups is because it is "old hat" and "strictly square". The truth does not change — this is for sure — the format however has to with the changing times, and the truth must be put into new bottles, and our task is to find these bottles with the right labels which both attract young people and which they can understand.

In all of this the Church has an age long secret

which no secular operation can match in the long run — the sense of community which is indwelt by the Spirit.

I heard a college chaplain say the other day that whenever he preached to a school congregation, he had the feeling that the interest he held was only courtesy interest and was only one quarter of an inch deep. I don't know where he preaches, but I do know that in those schools where there is a sense of Christian community, this is not true. He may lose the interest as I often do, but that is not because youth does not wish to listen — it is because we have lost them along the way and have not spoken to their situation or their curiosity.

When we go to Japan this summer, every boy in the group will know what is expected of him without laboring the point, for he has been in this community where the gospel is presented forthrightly. Next year when we accept invitations for the trip to Mexico from those outside our community, there will be a period of orientation and hard work before we leave, so that all will have some sense of community and the Spirit indwelling it before we go — God willing. If we could open an "Outward Bound" an important part of the program would be the Spirit to show how the skills gained by the body should be used. And no program at any level for youth within the Church is worth the powder to blow it up, if there is not ceaseless effort on the part of the leaders to develop a sense of community, of loyalty, of integrity, of concern, of a willingness and gladness to serve.

This then is the way, I believe, to reach out for youth. And I believe it for I see it in operation in a community of youth, and it is working and the results are that we move with power in the Spirit. There is a drive and a concern and a lift which is not found in communities without this Spirit — or even here when the Spirit is blocked out and we fall into that trap of everyman-for-himself. The most common observation our graduates write back to us from college is how much they miss the community — the sense of concern and of belonging, yes, even of the chapel life where there is power in worship.

The Church has a wonderful Power to reach out to youth, but the Church has to get into the same revolution as education, politics, etc., and find the value forming experiences for the oncoming generations.

# SPRINGBOARD TO LIFE

By Edward D. Eagle

*Staff of St. Bartholomew's, New York*

## THE ATOMIC AGE AND SPACE AGE REQUIRE AB- SOLUTE VALUES IF WE ARE TO RID SOCIETY OF ITS MORAL SICKNESS

SOME YEARS AGO I attended the opening night performance of a play called "Springboard to Nowhere." In their reviews the next morning, the critics throughout the city were unanimous: the play went exactly where its title said it was going! I was reminded of this play recently while reading a current travel magazine. An interesting advertisement for a low-cost cruise caught my eye on one of the pages. It told about a two-day cruise which starts for Bermuda; however, due to the low cost the ship goes out only two hundred and fifty miles, and returns the following day. I thought how often our projects and our lives seem either to be headed nowhere, or they just never quite arrive.

We are all aware that we live in a fearful era. We live in a nuclear age of rapid changes. We live in an age where our standards change almost daily, and little seems safe or permanent.

In a world where most things are relative to one another, it is difficult to remember that all things are not relative. We have witnessed many changes in both living patterns and moral standards in the past fifty years. Everything about us seems so fragile, so changeable, that we often forget that there are exceptions to this law of change. We forget that life is not possible without absolutes. In striving to be neat, we often try to trim off the edges of life's exceptions to fit our schemes.

We experience early in life the fact that what was true yesterday is not necessarily true today in many situations. We see this in international affairs. A different point of view may change

our thinking so rapidly that it is difficult to keep up. Take for instance the matter of spying. The point of view has much to do here with how we look at it. When some one spies on us, it is, of course, espionage. However, when we spy on others, we call it intelligence. We find much the same kind of thinking in the Church. When others take members away from us, we call it proselytizing; but when we go after people who may be members of other sects, it is termed evangelism. Do you see how quickly our values can change by merely changing the point of view?

### Need For Values

MUCH OF THE MORAL SICKNESS of our time springs from a failure to come to terms with the fact of our need for absolute values. In a single generation we have entered both the atomic age and the space age. Old-fashioned ethics seem hopelessly outmoded, and individual morality appears relevant only to an age that is past. In an issue of Newsweek Magazine, there is an article about a former reporter who has become an ordained minister in the Presbyterian Church. At one point he is quoted as stating: "I discovered that the Church is too much separated from the rest of the world. It doesn't speak the language of the artist, of the businessman, of the man in the street. As long as it is totally ecclesiastical, the Church is a bore because it speaks a message nobody understands."

While this statement may be true in part, it is not true altogether. The Church speaks a message of Christ — which can both be heard and

understood. Too often the world turns a deaf ear to the message of the Church, because the challenge of the Christian gospel demands that we turn and face Christ. And in this turning, we shall find our absolute truths and values.

There are two great affirmations from the Old Testament which are pertinent to our problem of relative standards. The first comes from the Book of Genesis, where we find these strong, positive, and majestic words: "In the beginning God created the heaven and the earth." Everything begins with God. No discussion about this; it is known to the Hebrew writer to be a fact. This is where we must begin — this is the great fact which brings all relative knowledge into focus. God is our sovereign Father, our sovereign Lord. Later, in two of the Psalms, we have this further statement: "The fool hath said in his heart, there is no God." The Psalmist is certain that atheism is foolishness and that faith is wisdom. If we reflect on this, we know it to be true also. And as Christians, we know through Christ that God is with us.

Just because we have come through an era, in the lifetime of many, when we have passed from the horse-and-buggy into the space age; when we have passed from thinking of life in terms of molecules to thinking of life in terms of atoms, this does not mean that God has not always known about atoms. I am sure that God knows, in his infinite wisdom, that if you split an atom, things happen. After all, he created atoms, and he has a plan for them just as he has a plan for us. We can interrupt God's plans by going against his will; but God will not be provoked forever. Just because in this time and in this place national leaders may or may not use wisely the powers God has given, this does not mean that God's will can be put off forever.

### God's Way

RECOGNIZING THIS, we have an obligation — an obligation to decide to follow God's way as shown to us by Christ. How many times have things in our lives slipped away from us because we failed to make a decision or hesitated too long? How many times have we fallen short of the mark because we have failed to establish our direction? God sent his only Son into the world that we might find direction — a way, through him. Often the way has been obscured by our own inability to see that a lack of decision on our part really becomes a decision not to follow our Lord. Finally, in this world of relative standards and slippery half-truths, the time must come for

each of us to decide whether or not we are going to take up the cross and follow him. Throughout life we are tormented by the uncertainty of the paths which lie before us. Every way we choose demands that we turn aside from other possible paths. But only one way has been shown to us through Christ, and it demands that we share with him the burden of the cross; and in sharing, we shall find our way.

When we take seriously the claim of Christ, when he says: "I am the way, I am the truth, I am the life!", then we shall also find the absolute truth which will give purpose and direction to our lives. The travel cruise which I saw advertised in the travel magazine is only a symptom of our age. I think that we have been deceived into thinking that if we do not make decisions — if we never quite arrive — possibly all the problems and turmoil will pass away. I am afraid that it is this "ostrich-in-the-sand" philosophy which has kept many from facing the world as it really is — governed by God the Father. Through Christ we are given our direction, so that we shall not only set sail, but we can reach our destination. If our Lord could take a man like Peter and make of him a rock, he can do the same with us. The Gospel of Christ is our springboard to life, and the way of Christ is our journey toward's God's Kingdom. This is an absolute truth — we can stake our lives on it.

## Talking It Over

By W. B. Spofford Sr.

THAT SECTION of my Sunday paper that is devoted to business and finance had this bit of information: "there'll be big news in the cement industry when a company completes its plant and will be producing cement with one-seventh of the number of people usually needed."

That turned me into an amateur researcher about our economy which raised some questions about who gets what, and why.

A giant public utility company made the stock partners ("partner" is the word these days not "holder") happy by telling them that "the total number of employees has declined each year reflecting continued improvement of manpower budgeting and plant utilization." The revenue of this company in ten years went from 119 million to 339 million, the dividend increased 30%, plus two 4% stock dividends in the decade.

A giant in the oil industry had a net income of

540 million ten years ago — net, mind — and 689 million last year. There was a stock split during the period, an increase in the dividend of 87¢ and a couple of stock dividends. Workers? —17,000 fewer in 1961 than in 1951.

The company is worried a bit about Soviet oil — “virtually absent for more than twenty years,” says the chairman of the board, but now with its production increasing “it is in a position to trade and barter and the prices of its oil exports are, of course, not governed by normal cost considerations.”

That statement, professor, is a good one to discuss with your beginners class in economics.

A rubber company has a report covering a twenty year period. In that time sales jumped from 291 million to 941 million. There were 60,000 workers 20 years ago — 58,000 now.

A drug company increased its sales in ten years from 24 million to 130 million, with 6,700 workers at the start and 8,900 now.

Another giant in the public utility field increased its income \$493,972,000 in one year — split its stock 3 for 1 and increased the dividend 10%. Workers? — 12,737 fewer in 1961 than in 1960.

But automation is but part of the story. You also have big companies gobbling up the small—like General Foods, which took over Baker's Chocolate and now plans to close the chocolate plant which has been in Dorchester, Mass., for nearly 200 years, and moving the operation elsewhere for the sake of economy. It means 800 out of jobs with a weekly payroll loss to the town of \$100,000.

Meanwhile management looks after itself. A fairly small electric company pays its top executive \$100,000 a year. He retires at 65 at a salary of \$43,000 as long as he lives, and now owns 23,000 shares of the company which brings him another \$30,000 annually.

The top man in a drug company gets \$105,000 a year and \$37,000 a year on retirement. No incentive bonus in this company, as there is in most, but there is a stock option plan. Thus this officer bought 4,000 shares last year at \$41 a share with the shares selling for \$70 the day he bought, to add to the 4500 previously owned — upping his pay \$17,000 in dividends.

These \$100,000 salaries are relatively low as salaries go in U.S. corporations. Here's a president — the chairman of the board gets more — whose salary is \$210,000 plus \$27,000 in profit sharing, with retirement at \$23,000 a year and

10,000 shares picked up on options at bargain prices, which gives him another \$28,000 a year in dividends.

Walter Reuther, so the story goes, was being show around a Detroit auto plant just before collective bargaining negotiations got under way. The top brass conducting the tour stressed automation and finally said, “You see, Walter, we can make autos with gadgets, operated by a very few workers.”

“Right you are,” replied Reuther. “gadgets can make autos — but whose going to buy 'em?”

The answer, Mr. Reuther, is management.

## Offering our Total Selves

By W. H. Tyte

*Vicar of St. Francis, St. Louis*

IN THE PRAYER of invocation in Holy Communion there is a sentence that we should heed with great care. “And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee . . .” These words can carry a profound meaning for worshippers in terms of their experiences, if they are understood rightly.

I am sure we will all agree that a person is what the sum total of his experiences has made him. He is what he is because of what has happened to him. Memories of experiences may fade away, but effects do not. They are always with us, and they color our outlook on life and affect our living. Some experiences strengthen and mellow us. Others may weaken and embitter us.

When we come to the altar to receive communion we bring all of our experiences with us. None of them can be detached from us and left in the pew. Some persons feel that they should bring only their sins, for which they would seek forgiveness; they have never decided whether emotions like joy and thanksgiving have any place in the service of Holy Communion. They may not know that joy and praise predominated at the Lord's Supper in the beginning years of the Church. Those emotions were basic in the lives of the members of the first Christian community.

The evidence we gather in a study of man's worship of God makes us feel sure that God wants us to bring our joy and gratitude as we come before him. In the fourth chapter of Genesis we learn of the first sacrifices that were made by man to God. “And Abel was a keeper



of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof."

### First Fruits

WE SOMETIMES FORGET that the elemental principle of sacrifice has always been the offering of the first fruits of what has been received — gifts offered with praise and grateful hearts to a generous God. Nothing should be reserved as we come forward in the echo of the words: "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee . . ."

But the majority of pilgrims to the altar who receive a reward are undoubtedly those who bring the dire experiences of life: its sorrows, its illnesses, its disappointments. Those who do are wise, and they learn that there is comfort and strength to be obtained. Through adversity we can march to fulfillment of ourselves.

Can it be, O Christ Eternal,  
That the wisest suffer most?  
That the mark of rank in nature  
Is capacity for pain?  
That the anguish of the singer  
Makes the sweetness of the strain?

Help and strength to carry burdens come when men offer at the altar as a sacrifice the darkest aspects of life. As they rise and make their return, they do not leave those adversities at the altar. They carry their burdens back with them. Their experiences have not been obliterated, but they are not the same persons — they have been renewed.

Not long ago I heard a speaker discussing the weakness it seemed he had overcome. There were lines in his face that showed the struggle through which he had been. Very revealing were his remarks on the part that the mind played in keeping alive temptation. He said, "I am no longer bothered with the craving that my body was experiencing. I have fought that off. But I still must face the temptation, for I cannot turn my mind off. As hard as I try, I still cannot keep out of my mind the possibility of yielding to the temptation."

Isn't it true that the experiences through which we have been can never be completely eradicated from our lives? No sorrow ever com-

pletely disappears. No heartbreak ever heals perfectly. No intense suffering is ever forgotten altogether. The marks of the struggle of a human spirit do not vanish, but in Holy Communion, when we offer them up as part of our total selves, we are given strength to go on with them.

When Holy Communion is taken in this manner it begins to have real meaning for us. This meaning grows until it assumes a central place in our living, around which we build our aspirations and our acts and from which we gain strength to overcome our adversities and failures. It become an act to which we look forward because of the strength it gives. As one member of a parish who had experienced many troubles told me, "I could never have gone on without Holy Communion."

It takes years to realize what the service can mean. But as people learn that everything of life, even its worst defeats, may be offered, it is those with the greatest setbacks who show the greatest eagerness to partake.

### Renewal

ACTUALLY, there are very few havens in the world to which we may repair with certainty that we shall be restored and renewed. A place which we anticipate will serve us in this way may turn out to be a disappointment. Even the shrine of one's home may not necessarily be a place for the renewal of strength. But in the service of Holy Communion we find every element of worship necessary to redirect the self toward stronger living. There is confession, there is penitence, there is assurance, and there is the real presence of God in Christ. As we are renewed through Holy Communion, we will come to realize that we cannot do without it.

We present ourselves, our souls and bodies realizing as we do so that we are only transients in this world. We come and we go, as countless Christians have come and gone, but Holy Communion continues on forever. The central service of the Christian faith has been ever available for all who in any age have needed the strength it brings them, as burdened with the undesired strains of life they have found a way to carry themselves to God and to let him know of those burdens in order to receive help.

And we too may join with all the followers of Christ in saying, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee . . ."

# THE NEW BOOKS

*The Displaced Person's Almanac* by  
John Pairman Brown. Beacon.  
\$3.50

The author of *A Displaced Person's Almanac* travels in good company, although each of his companions must, by the nature of the job, be a separated voice in the wilderness. Socrates defined it; he called himself the gadfly of the noble steed of the Athenian state, always fastening himself upon it, arousing, persuading, reproaching. God, caring for the state, sent him. God-given to any state (either of mind or in fact) these people are; we silence them at our peril; as long as they speak, however things look, we know we are not dead yet.

John Pairman Brown is not so amorphous a social satirist as Marquand, nor so venomous a critic as Swift whose creative well was full of hate. On the contrary, we feel Mr. Brown's to be full of love. He reproaches and persuades as we would the child who will not pick up the dropped sock. This is our beloved child, but there the sock is still, crumpled and stained on the bedroom rug. "... it's a small planet, (he says) but there are those who love it."

The book consists of thirteen chapters titled by the signs of the Zodiac. Most of the chapters appeared as editorials in *The Witness*, of which Mr. Brown was editor for four years. Of the book as an almanac he says in his preface: "I've tried the innovation of adding the anticipated schedule of some migratory birds and native flora." This he does with some lyric bits of earth talk. "The sweetness of the country perhaps lies in our willingness to surrender the comfortable symbol for the unknown reality. But only at odd times, sitting in the hill-pasture when the movement of the reaper down below us goes transparent, and for an instant we see ruddy angels getting in the harvest..." The year moves on; summer ends. "The gulls' cry is falling astern... A little closer in to land, and we'd see our moors going wine-dark, and the sandpiper complaining on his unpickled beach." Why this falling note sounded throughout? The answer Mr. Brown would seem to give us (and who can deny it?) is that America has lost her innocence.

"If it ever seems that in these forecasts we jump from one thing to another, we do; we're trying to keep

By Kenneth R. Forbes  
Book Editor

up with the disconnections of our world." The book touches on much, including our churches, our state department, our nuclear policy, our American ways of life. To support his conclusions, Mr. Brown reaches back into history, philosophy and literature. There is a timelessness in his comments; never before, he makes us see, has "now is the day of salvation" rung with such perfect pitch. In the nuclear light of the end of our world expediency casts a false shade. We have forgotten how to put ourselves in another person's place in our creation of organized religion, in our international exchanges. Our churches are big business. We study them "in accordance with the technique of motivational research." Jesus lies buried in them. We distribute our national abundance where it is politically expedient, for propaganda purposes, forgetting how it feels to be hungry. There is surely no health in us.

But there is hope, the author feels. His specific, since we have lost an innocence we may never have possessed, is that we learn to distrust our own motives. Still the way forward is the way back; in our beginning remains our end. "What we're to learn we don't know, . . . It may be we can hope for a greater happiness lit up by knowledge instead of innocence . . . for hope . . . that's seen isn't hope, and from now on no kind of hope except the unseen is any good."

Let's refrain from passing Mr. Brown the hemlock cup. Let's read *The Displaced Person's Almanac* for what it tells us about our selves and our world. If enough people do, we may be around a little longer.

— Barbara St. Claire

*The Voice of the Church* by Eugene  
R. Fairweather & Edward R.  
Hardy. Seabury. \$3.00

Definitions of "Ecumenical Council" by average citizens you meet on the street are many and curious, even though a fair number are Christians and church attendants. Most of them are aware that the Pope has called such a Council and that's about all. Accurate and pertinent information has been — until now — very hard to get, save in the midst of ponderous — and not

well indexed — ecclesiastical histories. Therefore, this modest little book on the subject should be widely welcomed and read. It is a cooperative labor by a theologian in Toronto, Canada, and a Church historian at Berkeley Divinity School in New Haven.

Both of the authors present the subject from the angle of Church unity. Professor Fairweather writes a concise account of the history of Ecumenical Councils and what they have meant to the Church. Professor Hardy gives a careful history of each of these Councils, why they were called and what they accomplished.

Their book should have a wide reading and its study and discussion in parish groups ought to be undertaken well before the autumn — which is the date of the start of Council — the first since 1869.

*Conscience and Its Right to Freedom*  
by Eric D'Arcy. Sheed & Ward.  
\$3.50

This is a frank and fair-minded book by a young philosopher from "down under" where they are proud to "call a spade a spade". Philosophers will appreciate the brilliance of the author's argument more completely than ordinary folks, but training in theology or philosophy is not essential to grasping just what the author is militantly driving at — namely, that every normal grown-up has the right to follow his conscience in matters of morality and religion, as well as in business and other secular affairs.

The Roman Catholic Church is on record — in the *dicta* of its theological leaders — that Catholic doctrine demands freedom of conscience for all and forbids coercion of individuals or minority groups against their conscience. The many violations of this principle by or on behalf of the Church is regretfully admitted by our author: Bloody Mary in England, the terrible Spanish Inquisition, the burning of Servetus by Calvin, the violent persecutions by Oliver Cromwell — and many, many more abominations by Catholics and Protestants alike.

But the principle of freedom of conscience stands as the Christian will, however often broken. Even today we see the violations all too often. Books like this one of the young philosopher should be written and written as a witness to the ideal of consciences' freedom in and by Church and state.

# Princeton Seminary Professor Gives Views on Virgin Birth

★ Barred from membership in the New Brunswick presbytery because he refused to affirm belief in the Virgin Birth, a Princeton Theological Seminary professor said that he believes he will be upheld by the general assembly of the United Presbyterian Church.

The Rev. John H. Hick said the question essentially was whether the Virgin Birth is an essential of the faith or a secondary matter for ministers in the Church. He said he felt the "broader view" will prevail when the case is sent on appeal to the assembly.

His membership in the presbytery was blocked by the permanent judicial commission of the synod of New Jersey. The commission sustained the complaint of 18 members of the presbytery after a majority of that body voted favorably on April 18, 1961, to enroll the professor as a member.

The objection of the 18 members to Hick, who is professor of Christian philosophy at the seminary, was his refusal to affirm his belief in the Virgin Birth, although he did not deny it.

In a statement, Hick said:

"The theological question at issue is whether every Presbyterian minister must affirm a biological miracle in connection with the birth of Christ, or whether this is a secondary matter about which it is possible for some of us to be uncertain.

"I distinguish between the central Christian faith in the Incarnation, and the theologically peripheral story of the Virgin Birth, and following St. Paul, St. John, St. Mark, and most of the other New Testament writers I do not found my

belief in the Incarnation upon the Virgin Birth tradition.

"I would therefore not exclude from the Presbyterian ministry those who decline to make the Christian gospel stand or fall on something inessential, and I anticipate that when this matter is finally decided by the general assembly of our Church the broader view will prevail."

James I. McCord, president of the seminary and a member of the New Brunswick presbytery, said that members of that presbytery and other New Jersey presbyteries had assured him that the decision of the synod's judicial commission will be appealed to the General Assembly, which will meet in Denver, May 17-23.

If the synod's decision is appealed, the permanent judicial commission of the assembly will take the matter under consideration. It will give its preliminary judgment to the assembly at the Denver session, and the assembly, without debate, will be called upon to vote to sustain or reject that judgment.

Hick, a native of England, was enrolled as a member of the New Brunswick Presbytery from the Presbytery of Berwick, England. He has held his post at Princeton since 1959, for which the General Assembly voted its approval. Previously he had served three years as assistant professor of philosophy at Cornell University.

## Hick Supported

Three New Jersey clergymen came to the defense of Hick at once.

The ministers were Conrad Harry Massa, pastor of the Old First Presbyterian Church in Newark, James G. Emerson Jr.,

pastor of the Westminster Presbyterian Church in Bloomfield, and the J. Sanford Lonsinger of the Third Presbyterian Church in Newark.

In a sermon to his congregation, Massa said that, while he personally believes in the virgin birth, he "nevertheless completely supports Hick's right to have reservations about the Virgin Birth as a theological doctrine or historical fact, and still be received into a presbytery of this Church."

Massa said he fully agrees with Hick's statement that "the basic Christian doctrine is the divinity of Jesus Christ, not the virginity of Mary."

To give both concepts equal importance "is to do violence to Scripture," the clergyman contended. "To tie the latter to the former is to attempt to give a naive biological explanation for what is primarily a theological formulation based upon spiritual encounter and historical event."

Massa noted that the constitution of the Church contains provisions for amendment. In view of this, he said, requiring "absolute subscription to every word and phrase of the confession of faith as it now stands" would "seem to bind the Holy Spirit and shackle the Church to a particular period for any interpretation" of doctrine.

He also mentioned two similar cases in which a more liberal interpretation prevailed. One involved Theodore Gill who was approved by the general assembly as president of San Francisco Theological Seminary after a controversy over his views on the virgin birth.

In another instance, the late Lester H. Clee, former pastor of Second Presbyterian church in Newark, was admitted to Newark presbytery although he would neither affirm nor deny belief in the virgin birth or miracles of Jesus.



## SEAMEN'S INSTITUTE TO MAKE CITATION

★ Seamen's Church Institute of New York will present its first annual safety at sea award to United States coast guard for outstanding work in behalf of the world's merchant marine during 1961 at Titanic memorial ceremonies April 15 at the Institute, Rev. John M. Mulligan, director, has announced.

The services will commemorate the 50th anniversary of the sinking of the iceberg-punctured liner on her maiden voyage from Southampton to New York with a loss of 1503 lives off Cape Race, Newfoundland.

This award plaque will be given annually on the Titanic date to an individual or organization that has furthered the cause or contributed in an outstanding way to safety at sea, Mulligan said.

Following a brief wreath-laying service at the base of the Titanic memorial tower in the early afternoon a memorial ceremony will be observed in the institute chapel honoring those who lost their lives in this sea disaster.

Many who played a vital role in this 1912 drama are expected to attend. Along with these participants British officials, city, state, national, maritime and Church officials will also be present.

A distinguished choral group will render selections played by the ship's band during the last hours of the Titanic.

At the conclusion of the ceremony a film on the Titanic will be shown.

Outside, the building will be dressed from the mast to street level with flags and pennants of the United States and Great Britain. Inside, flags, large pictures of the vessel, newspaper montages of the drama, models and deck plans of the ship and other decorations will be on display.

Sixteen

Through the years the legislative committee of the Institute has been active in instigating legislation furthering safety at sea. The international ice patrol and the supplying of all ships with sufficient life-boats are some of the programs that the institute helped to establish in behalf of the merchant marine.

## GOVERNMENT CALLED ON TO REPLACE CHURCHES

★ A Detroit clergyman said in Albany, N. Y. that his experience with urban renewal has convinced him that the government should provide dislocated churches with as good or better facilities in a new location.

Dean John J. Weaver of the Cathedral Church of St. Paul said if churches are kept abreast of city planning from the outset "you'll eliminate half the hostility to a project."

Weaver was chairman of the Detroit Council of Churches' urban renewal department for three years while a large renewal project was being planned for a medical center. Bulldozers soon will move into that 400-acre site and level 28 Protestant churches along with other buildings. Only four will be rebuilt in the area.

"The deeper I get into this," Weaver said, "the more convinced I am that government should provide churches, especially the little ones, with new facilities as good as if not better than the ones destroyed. The aim, after all, is to build a better city."

This should be done, he said, not only through paying adequate prices for the properties taken but in government assistance in helping the dislocated churches find new sites.

"The suffering from this dislocation is great," he said. "When you take a church building, you destroy a temple, a holy place. The effect on the morale



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and morals of a congregation can be very bad."

He said this is especially so for Negro churches and small "store-front" churches that do not have big denominational organizations to help them relocate.

## NIEMOELLER PROTESTS MILITARY BUILD-UP

★ Martin Niemoeller,, president of the Church of Hesse and Nassau, West Germany, and a president of the World Council of Churches, spoke at a rally in Frankfurt called to protest the military build-up in West Germany.

Also speaking was Hans Seigewasser, secretary for Church affairs of the Soviet zone. He denounced the militarism of West Germany and "revengeful plans" that are being developed.

Church leaders of West Germany joined their government in protesting the presence of Seigewasser at the public rally. The sponsoring organization was the Association of former victims of Nazism, described by West German leaders as a communist-front organization.

## INDIANA PLAN A PAPERBACK

★ Design for Adult Education in the Church is now available in paper binding for \$3.00. Popularly known as The Indiana Plan, this comprehensive, authoritative volume, written to

promote effective teaching and learning by adults in the Church, was compiled by Paul Bergevin, professor of adult education, and John McKinley, assistant professor of adult education, at Indiana University. This full-length volume, based on thorough research, applies the best educational theory and practice to group learning in the Church.

It is divided into two main parts. Part one, called principles, describes some basic educational conditions of creative adult religious education. Part two, practice, describes one way of developing a local church adult program based on these educational conditions. The appendices contain illustrations, sample programs, charts, evaluation instruments, and other tools that have been found useful in developing the program.

More than one thousand persons participated in the development of the program described in the book. More than fifty persons from five church communions assisted the authors by reading and criticizing all or part of the manuscript.

## HOBART CHAPLAIN RESIGNS

★ The Rev. David Crump has resigned as chaplain of Hobart College to become the first vicar of St. Jude, a new mission at Cupertino, California.

## BIRACIAL WORSHIP ENDORSED

★ Seventy - four Protestant churches in the Washington metropolitan area issued a joint statement which "welcomed into full membership all persons



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of any racial, economic or social background."

Among churches signing the statement were Christ Church in Alexandria, Va., which George Washington attended; and New York Avenue Presbyterian, frequented attended by Abraham Lincoln.

Issuing the statement was the national capital area council of churches. The Rev. David Colwell, council chairman for Christian social concerns, pointed out that many of the churches had long welcomed members of all races and were only reaffirming their position.

Other Washington churches, he added, supported bi-racial worship "in practice," but were unable to sign the statement for procedural reasons. The council represents about 300 churches.

Those signing also included Washington Cathedral, Westmoreland Congregational, Redeemer Lutheran, Metropolitan Baptist, Christ Methodist and the Friends Meeting of Washington.

## CHURCH BUILDS IN CHICAGO

★ The diocese of Chicago is spending \$750,000 this year on new churches for mission congregations.

## SEABURY-WESTERN ADDS TO STAFF

★ Seabury-Western Seminary has made two additions to its staff. William H. Ahlenius, business man of Decatur, Illinois, has been named director

of development and administrative assistant to Dean Charles U. Harris. The Rev. Francis C. Lightbourn has been appointed librarian and instructor in Greek.

## CHICAGO TO ELECT SUFFRAGAN

★ A special convention will be held in Chicago May 8th to elect a suffragan bishop. He will succeed Bishop Street who will soon reach the retiring age.

Bishop Street recently received an award for his contribution to brotherhood in 1961.

## WALTER RAUH BECOMES CHAPLAIN

★ The Rev. Walter F. Rau, former rector at Corcord, North Carolina, is now Episcopal chaplain at state prisons at Joliet and Statesville, Illinois.

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## - BACKFIRE -

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**Martin Schlesinger**

*Layman of Brooklyn, N. Y.*

I don't know whether you get the same tv and radio program in the sticks that we get here. If you do, note how the Birchers, National Review crowd, etc. drown out the liberals on tv debates and how tenderly the moderators are to the rightists and cross examine the others.

These fears of southern gentlemen that our generals are muzzled from proper indoctrination of the troops somehow reminds me of the stories I heard from my grandmother. In the days of the czars—and not communist days—you opened your mouth against corruption and off you went to Siberia. And one might make a shrewd guess that the pogroms against the Jews were incited with an eye to ridding themselves of the good Church people who had become obnoxious to the regime.

Here I am afraid that complex of industry-military-church that Eisenhower warned us about is what is going to rob us of the Americanism that the Witness stands for.

**Ralph A. Bell**

*Layman of Hartford, Conn.*

Many thoughtful persons are much concerned at the resumption of the testing of nuclear weapons. This has taken place in Russia as well as in this country. There is no doubt that this action brings nearer the threat of nuclear war. The act of an irresponsible army officer on either side might be the step bringing on a holocaust.

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**\* ADDRESS CHANGE \***

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as the new address  
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The recent picketing of the White House by more than 1,000 youthful pickets demonstrating for disarmament and an end to nuclear bomb testing showed the interest of many persons in the matter. There is no doubt that steps toward disarmament are acts toward peace. It would seem as though this could be undertaken by our government without waiting for similar action by other countries. No doubt they would follow in due course of time.

Any actions which would forestall a nuclear war are worthy of our support. In this we should be following the example of our great leader, the Prince of Peace.

**Jane Ames**

*Laywoman of Los Angeles*

If it is not too late will you please call the attention of Witness readers to the fact that Bishop Walter Mitchell, retired bishop of Arizona, will be the guest of honor at a dinner on March 31. It will be held at Park Manor, 607 South Western Ave., Los Angeles, and is sponsored by the Committee for Protection of the Foreign Born. Reservation may be made to that organization, 326 West 3rd Street, Los Angeles, 13.

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**Harry Williams**

*Layman of Chicago*

You have expressed concern on occasions over the arming of West Germany with nuclear weapons. You will be interested to know that Erich Schalscha, retired judge of the supreme federal court of justice in West Germany, recently told the Chicago bar association that he feared for peace if West Germany got nuclear weapons because East Germany would then also acquire them.

He told his audience; "The great majority of my friends would be happier if we had no army at all."

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