

# The **+** WITNESS

DECEMBER 20, 1962

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**“YE SHALL FIND THE BABE . . . . .”**

CHRISTMAS CRECHE at Trinity Cathedral, Trenton, New Jersey, placed on the chancel parapet next to the pulpit during Christmastide and Epiphany

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**-- GREATEST FAILURE OF ALL TIME --**

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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  
Sundays).

WEEKDAYS: Wednesdays: Holy  
Communion 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

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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and  
Sermon. 4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday  
at 12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

### CHURCH OF THE HOLY TRINITY

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### GENERAL THEOLOGICAL SEMINARY CHAPEL

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12:30; Morning Prayer & Sermon,  
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munion, 4:30 p.m.

### ST. THOMAS

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MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
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3S) 11 MP (HC IS).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

One of New York's  
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For Christ and His Church

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## SERVICES

In Leading Churches

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Sacrament of Forgiveness - Saturday  
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The Rev. Walter E. Neas  
The Rev. Walter J. Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
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(8:00 in Advent and 6:15 in Lent)

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23 Avenue, George V  
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Services: 8:30, 10:30 (S.S.), 10:45  
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Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

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## Story of the Week

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# Reliance on Nuclear Weapons Condemned by Church Report

★ Reliance on nuclear weapons whose destructive potential outweighs any possible advantage that could be gained by their use was condemned in a report received by the Methodist council of Bishops and sent to the entire Church for study.

Asserting that a nuclear war would destroy more value than it could possibly conserve, the report also charged that constant preparation for such a war devalues human life, brutalizes society, and channels economic resources away from constructive uses. It criticized the country's civil defense program for providing a false sense of security and making the idea of nuclear war seem feasible.

As alternatives to the nuclear "balance of terror," the report suggested an all-out effort for total disarmament, with the U.S. taking some unilateral steps if necessary, support of the United Nations and other such international organizations, increased help for underdeveloped countries, and strengthening of civil liberties and racial justice at home.

The 99-page report on "Christian Truth and War in the Nuclear Age" was requested by the Methodist general conference in 1960, prepared by a 12-man commission headed by Bishop Matthew W. Clair Jr. of

St. Louis, Mo., and submitted to the council of Bishops at its St. Louis meeting. Although the document is not an official statement by the bishops, it has been approved by them for use in "appropriate study programs throughout the Church."

"To be silent in the face of the present massive preparation for nuclear war is to share responsibility for it," the report said. It continued:

"The Church, through its pulpits, literature and other means of instruction, should urge the repudiation of any military policy which makes likely its own self-destruction.

"If, in fact, we are provoked into the waging of war by massive assault on populations, whether by nuclear, chemical or biological weapons, this would mean that the Christians of the United States would be practicing genocide, destroying by the millions the very Christians who are today in the front line of courageous Christian testimony under Communist governments."

The report emphasized that the Church "must go far beyond declaring that it would refuse to support such massive assaults on populations if those assaults were actually to be launched" and must search for constructive alternatives to reliance on military power.

While noting that many

Christians disagree about the necessity of maintaining military and nuclear power to deter possible enemy aggression, the report said the "deterrent theory" is fraught with risks, including accidental war and miscalculation, that increase as more nations possess nuclear power.

The report said that full scale nuclear war could not be limited to military objectives but would destroy entire populations and thus "is so indiscriminate in its destruction as to be devoid of justice or any claim about morality."

It challenged the theory of a limited nuclear war on the grounds that it would be almost impossible, once such a war started, to keep it from "escalating" to full-scale war.

In addition, the report said constant preparation for war, whether limited or full-scale, tends to make the whole society, and especially young men who face military service, insensitive to human values.

"The Church has a duty to oppose militarism not only when it becomes a dominant force in foreign policy but also when its demands of men vocationally and financially redirect the energy and resources of a whole population into destructive rather than constructive activity," the report said.

Turning to the nation's civil defense program, the report seriously questioned whether the present preparations, or any economically viable prepara-

tions, or any economically viable preparations, offer real protection in the event of nuclear war.

From one point of view, the report said, civil defense is "an effort to make nuclear war seem feasible by seeking to insure some type of national survival even while recognizing that a large part, perhaps the major part, of the population of the world is doomed to death."

"To persist in the effort to make nuclear war seem tolerable through civil defense programs is a sin against God and man," it declared.

In the final analysis, the report said, "there is no really hopeful or acceptable alternative to the present road to ruin except complete and universal disarmament down to police levels and under effective international control."

While the United States government has an obligation to ensure the security of its citizens, the report suggested that to begin the reduction of international tensions the U.S. might take "certain limited steps toward disarmament." These could include renunciation of chemical and biological warfare, halting nuclear weapon tests, and abandoning military conscription.

The report also advocated strengthening the UN financially and by making use of its structure to settle international disputes. If it is to be effective, the UN must have an increasingly universal membership that includes "troublesome powers" as well as more responsible nations, the report added.

Christians, both individually and through their Churches, can help to prepare the road toward disarmament by creating a climate of public opinion which rejects "blind anti-Communist hysteria and hatred"

and which encourages negotiation rather than resort to war when international disputes arise.

"In this divided world a Church united, not in institutional form but in the power of the Holy Spirit, could speak a word on peace and disarmament

which would be heeded by every government on earth," the report said.

"God's power, speaking through man's power in the Church of Jesus Christ, could be instrumental in saving man from nuclear destruction and bringing peace to the world."

## Radical Changes in Philosophy Of Missions Urged by Leaders

★ A suggestion that future Protestant missionaries could be more effective if they remained unmarried, at least for a limited time, was made by a World Council of Churches executive whose speciality is training missionary personnel.

"Do the present needs of Christ's Church in some countries demand a company of men and women prepared to remain single . . . for a limited number of years?" Gwenyth Hubble asked in a speech to the annual assembly of the National Council of Churches' division of foreign missions.

She quoted anthropologist Margaret Mead, an Episcopalian, as foreseeing the possibility of missionaries "so dedicated that there is no room for the particular engrossing loyalties of family life, so dedicated that complete fulfillment of the individual is often more possible than it would be if life were lived out in the family . . ."

"We need a reinstatement of the possibilities of single-blessedness, a climate of opinion where dedication to the single life, whether religious or secular, can be protected and given honors," Dr. Mead was quoted as saying.

Miss Hubble also suggested that future missionaries may spend most of their lives in one foreign country, get the major part of their training after they arrive in that country, be able

to speak and write the language as fluently as their own, have technical skills they can teach to others, and be able to transcend traditional denominational loyalties for loyalty to the whole Church.

She emphasized that these suggestions were designed to "provoke thought and discussion" as part of a study now being made on the recruitment and training of missionaries.

Also calling for a "new look" in mission philosophy and personnel policies were other speakers at the conference including R. Pierce Beaver, professor of missions at the University of Chicago Divinity School; Bishop Lesslie Newbigin, director of the World Council of Churches division of world mission and evangelism; and Paul Loffler of London, a secretary in the WCC division.

Beaver said that the Catholic Church has a much better record than Protestants in the academic training of missionaries.

On the Protestant side, Beaver said there is "the utmost pressure to get new appointees out to the field as speedily as possible, and a reluctance to invest their time and their board's money in adequate preparation."

He noted that, in contrast to this, Catholics have "taken the long-range point of view, and have with patience been willing to invest time and life, counting

the long integrated philosophical, theological and field orientation as already being missionary service."

"Their thorough academic preparation has brought great dividends," Beaver said.

Bishop Newbigin also emphasized that two of the main missionary problems is insufficient language training and the missionary's lack of willingness to submerge himself in the environment, developing "a deep sense of solidarity with the people."

"The missionary today should have a deep identification with the people he is serving and be exposed to the full impact of the culture, thoughts, beliefs and ideals of the people to whom he goes," the bishop said.

Loffler called on the Protestant and Orthodox Churches to make more extensive use of the many laymen who now travel and live abroad.

He warned that not all of these business and professional men are qualified to be "missionaries" but added that there are "still plenty left who could play an important role in world mission."

Laymen, Loffler continued, "are not called upon to play the organ in a church overseas or to be spare-time missionaries running Bible classes after office hours."

"They are primarily called to give a missionary witness — at their desk, in their professional capacity, through their daily work — to men in the secular field," he said.

### Urges Partnership

A need for "radical changes" in the philosophy of missions was noted by Bishop Newbigin, who said today's mission task is directed to "six continents, not three."

Calling for "re-thinking" and casting away of the mantle of 19th century colonialism that shrouded early mission activity,

he said "the image the word mission evokes is that of the white man going to Africa, Asia or Latin America — we don't see those deeply committed Christians from Jamaica going to work in the pagan slums of Manchester and Birmingham."

The need for common planning and less emphasis on sustenance of the confessional boundaries in mission activity is made mandatory, Bishop Newbigin maintained, by the increasing urbanization of the world, the heightening demand for educational facilities, the impact laymen are making in overseas areas and the urgent need for mission effort in the many unevangelized areas of the world.

"For every one person who goes overseas as a missionary," he said, "100 go in some other capacity. Potentially, the question of the future evangelization of the world rests much more on the 100 than on the one . . ."

He called attention to the "paternalism" that has developed between the older "sending" churches and the younger "receiving" bodies and asked for an end to this situation through effort to "develop a genuine partnership in decision."

### Era of Change

Prof. Beaver stressed violent changes in world economic and social structure, emphasizing "the magnitude of the metropolis and the population explosion." He said it is urgent that mission activity move into new patterns "by setting free a goodly number of men and women from the traditional duties and methods of missionaries and granting them complete freedom with plenty of time to experiment."

The Chicago theologian expressed the opinion that world conditions "will demand far more missionaries in the fu-

ture" and said the church should augment its professional ministry through "the voluntary, unpaid action of layman making witness and exercising a manifold ministry by virtue of their discipleship."

"A daring new openness is necessary," Dr. Beaver said, "if effective new mission patterns are to be discovered." He criticized older churches as institutions "concerned with conserving their prestige, privileges and remnants of power, with maintaining their peculiar traditions, and with carrying on ever more activities."

### CHRISTMAS STAMP HAS A STORY

★ The Christmas stamp issued by the post office was put out to encourage people to use first class postage in mailing their many millions of cards, and thus bring in a big added revenue to the department.

The department acknowledged that it rejected a proposed design for special Christmas stamp on the ground that window panes shown resembled a cross.

The department released a picture of the controversial design and also released pictures of four other designs that were considered and rejected before the current design of a simple holly wreath and two tapers was accepted.

The rejected design would have shown a candle burning in a window framed by a wreath. Rejection of the design emphasized the fact that no religious symbol, or apparent religious symbol, will be permitted on the Christmas stamps which the department expects to issue each year.

The rejected design was for a 5-cent denomination. This year's stamp was issued in 4-cent denomination because Congress made the recent postal

rate boost effective Jan. 7 instead of Oct. 1, as the department had hoped.

That the public is going along with this commercial twist given Christmas by the government is attested by the post office disclosure in early December that this year's stamp has proved so popular that the printing order has been increased to 850 million stamps — 350 million more than originally planned.

In a further effort to avoid criticism that it has issued a stamp to commemorate a specifically religious event, the department has refused to list the stamp with its commemorative stamps, but is listing it as a "special" 4-cent stamp of the ordinary regular series of stamps.

The principal effect of this has been to confuse stamp collectors, who wanted to order it from the philatelic sales agency maintained by the department in Washington, but who could not find it listed on the order blank. It is listed among the regular stamps of various denominations, not among the commemoratives.

The department asserted that most of the mail received here concerning the Christmas stamp has been favorable.

"Comments indicate the public thinks it is a beautiful stamp and it is proving very popular," it said.

Postmasters in several small towns have reported that when they ran out of the initial supply, patrons went to another town to buy stamps for their Christmas mailings. They also say big orders have been placed by commercial firms for their holiday mailings.

### **VATICAN COUNCIL SECOND SESSION**

★ Second session of the Vatican Council has been postponed until Sept. 8 instead of May 12 as originally planned. Reasons:

elections in Italy in the spring and hot weather which would be tough on the predominately elderly members.

The first session lasted 58 days, with 36 general congregations.

### **BISHOP BURGESS AND THE PRESS**

★ Archdeacon John M. Burgess was consecrated as second suffragan bishop of Massachusetts at Trinity, Boston, Dec. 8th. Presiding Bishop Arthur Lichtenberger was consecrator and Bishop Stokes and Bishop Lawrence, both of Mass., were the co-consecrators. Many other bishops joined in the laying on of hands.

Newspapers throughout the country made headlines of the fact that the new bishop is a Negro, with statements like "the first Negro Episcopal bishop to have jurisdiction over white congregations."

Burgess was elected bishop because of his outstanding ability demonstrated over the years in many important posts. The most recent was his dual role as archdeacon of Boston and superintendent of the Church's mission society there. In this job he of course directed what the secular press calls "predominately white" work. His election, ratification by bishops and standing committees of the whole Church, consecration and future work had nothing to do with the color of his skin.

He is a suffragan bishop of the diocese of Mass. because, in the opinion of a vast majority of the clerical and lay deputies who elected him on the first ballot at a special convention, he was best qualified for the job.

### **PARIS CATHEDRAL RECEIVES ICON**

★ On a recent Sunday (November 18, 1962) at the American Pro-Cathedral Church of the Holy Trinity in Paris, Dean Sturgis Lee Riddle accepted and dedicated in memory of the late Harry A. Hill, junior warden of the Cathedral and head of an American company in France, a seventeenth century Greek Icon, presented by Mrs. Hill from her husband's collection of Greek religious art.

The Icon, showing the Annunciation, with Kings David and Solomon carrying prophetic scrolls, and the Greek Fathers, Gregory of Nazianzus, Basil, Chrysostom, and Athanasius, was the holy doors of an Iconostasis of a church in northern Greece, perhaps Kastoria. A Byzantine expert has made this comment on the panels:

"I'd consider them important and exciting possessions, for their aesthetic finesse, wholly effective exuberance, sure-handed and devoted expression of an earlier style, and their unaltered condition. Large pieces like this are often cut up."

Following the service of dedication, the icon was blessed by Monseigneur Meletios, Bishop of the Greek Church in Paris, and placed in the cathedral's chapel of St. Paul-the-Traveler.

Mrs. Hill, present at the dedication, is active in the work of the Episcopal Church women of Trinity Church, Princeton, New Jersey, and of the diocese of New Jersey. She is the daughter of the late professor of classics at Princeton, Dr. Capps. Mr. Hill's brother, Edgar Hill, treasurer of St. Paul's Church, Athens, where the Hill family have lived for several generations was also present at the service.

# EDITORIALS

## Greatest Failure Of All Time

THE CHURCH which is the Body of Christ was born in a stable, planned in a carpenter shop, preached by the wayside, organized in an upper room. There was no pomp or ceremony in the birth of him who was to be the King of Kings and Lord of Lords, and yet there was a quiet dignity in the prelude to the drama. Some simple shepherds heard a choir of angels singing, "Glory to God and on earth Peace, Good will to men." There were Magi from the east bearing symbolic gifts. There was a radiant star casting its light upon the cradle. Surely God is an artist as well as a mechanic; a dramatist as well as a mathematician.

The event has been the inspiration of art and music and poetry; of worship and fellowship and benevolence. It has found a response in the merriment of children, the joy of parents, the carols of innumerable choirs. Because of its simplicity it has been within the comprehension of young and old in all nations. The test of time is the witness to truth. That which satisfies a human need in all places and at all times needs no logic to demonstrate its value, no argument to prove its worth.

If the spirit of Christmas could be the atmosphere in which men lived throughout the year the Christian gospel would demonstrate itself. But there are certain factors in the problem which need to be considered.

First there is God's gift of the Christ to a world which was eager to be healed of its diseases without desiring to overcome its sins. But God's gifts are dependent upon man's co-operating with the conditions involved in their bestowal. God did not give man education but merely the capacity for it. Unless and until man developed the capacity he could not possess the treasure. God does not give man righteousness but merely the capacity for it, and unless and until man develops the capacity, so likewise he cannot possess the treasure.

Today the world demands equality, fraternity and liberty by a short cut. Instead of developing the capacity within he seeks to impose these qualities upon men from without. In such a program these words are like the claims of a high pressure salesman. They are slogans which conceal the facts.

You may have equality of privilege in a household where love prevails but not in a corporation where only ability counts. You may have fraternity in a group where men give and forgive, but not in a world of racial and class prejudices. You may have liberty where men are virtuous but not where they are brutal and vindictive.

There is no greater hypocrisy than that of using slogans which are stolen from the gospel and proclaimed by Barabbas. "Not this man but Barabbas."

Why do so many disciples of Christ look to such sources for relief. It is, they say, because the Church has failed. Failed to do what? To come down from the cross and save a wicked world by legislative enactment?

Of course the greatest failure of all time seemed to be that of Christ himself. Instead of correcting the political and economic injustice of the Roman Empire he allowed himself to be crucified. No wonder the disciples forsook him and fled. It needed a resurrection to gather again the scattered forces.

We want Christmas without Advent; Easter without Good Friday. And we want these things because our deeds are evil. Christmas has become a house of merchandise; Easter a parade of fashion. We wonder why the world is rejecting Christ when Christians celebrate Christmas without Christ's Mass as the one adequate observance of the day.

Many Christians are filled with discontent. It is a divine discontent when we are discontented with ourselves; a worldly discontent when we are discontented with others; a diabolical discontent when we are discontented with God.

The world is very sick but that does not mean that it will be cured by any other prescription than that which the great Physician gave — in which he assured us that in the world we should have much tribulation, but bade us to be of good

cheer for he had overcome the world. No! Not yet but in his own good time.

So in spite of the world's tribulation let us adore the Babe of Bethlehem in full confidence that he will bring peace and good will into God's creation in his own good time.

## Christmas

THE STORY OF CHRISTMAS is the story of God in action. "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." This is what God did in Jesus of Nazareth. He came into the world and was laid gently in a crib; He gave His life for us and was nailed to a cross.

But why do our thoughts go so quickly from the gaiety of Christmas to the sorrow of Good Friday? Because the cross also is part of God's action for us. And if we would know the joy of Christmas, we must see where it leads: past Bethlehem to Calvary, and then to Easter morning, and to the Day of Pentecost, and to the presence with us now of the Holy Spirit. This is God's action, His ceaseless love at work in us and in His world, opening the way for His love which heals and restores.

When we think of Christmas in this way, then we can celebrate it merrily even in these uncheerful days. Christmas has its own tone and color and warmth, and whatever helps us keep this time with joy is good. Although we are perplexed and anxious and afraid, we can know both the joy and the hope of Christmas.

We see where Christ went from Bethlehem and where we are led in response to God's action, from our worship at the manger. Seeing this we understand that God speaks and we answer; God acts and we respond. We know that if we are Christ's followers, we are to be people of good will: open-hearted, loving, forgiving, makers of peace. The road to Bethlehem leads home again, that we may show there what great things God has done for us.

PRESIDING BISHOP

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## One Woman's View

By Barbara St. Claire

"An Uneasy Season"

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THE SEASON OF ADVENT, like a two edged sword, is back again. It is an uneasy time in the Church year; Janus-like, it looks in two directions at once. If we would understand its meaning, we must take into account this duality. We must not forget, as we prepare our hearts for the incredible joy of the coming of the Christ child, that Advent is a penitential season too. Any confrontation of ourselves and our Lord is, on one hand, joy and peace, and on the other hand, judgment. Judgment is inevitably present in a juxtaposition of ourselves and God, whether daily, or at the last day. "For who shall ascend into the hill of the Lord?" asks the Psalmist. "Even he that hath clean hands, and a pure heart." Our hands are not clean and our hearts are not pure. It is in the light of the light of the world that we see ourselves as we really are; in the seeing is our salvation.

Advent is a deep and troubling time. It is meant to be, for ours is a hard and subtle faith. There is not much comfort for us in Advent-light when we read in the paper of the eleventh man to die in Kansas since its resumption of capital punishment in the 1930s. We read uneasily that the man condemned had been diagnosed as mentally ill by the Menninger Foundation. This sort of thing is always done in our name as long as we acquiesce, for we are the society on whose behalf the state acts. We are also children of God, in capital cases irretrievably judgmental of a child of God.

As Christians we have been told to love one another. But with what sort of love? It would seem that Christ's love is not so diffuse and ill-defined as to recommend to us the easy way out of our responsibility for our brother — the electric chair, the hangman's noose. Instead, His love is focused on each one of us as though each were the only created being in the world. On the condemned and on the one who condemns. But how should we love one another?

John Donne, in his sixteenth meditation, wrote: "How many men that stand at an execution, if they would ask, for what dies that man?"

should hear their own faults condemned, and see themselves executed by attorney?" We are all members one of another. None of our hands are clean and none of our hearts pure. This is the sharp other edge of the sword, the other

face of Janus, the penitential meaning of the uneasy Advent season. It may be that if we are able to recognize our common fallibility before our God, we can learn to love in humility. For this is the hard and subtle craft of the Christian.

## THE RELEVANT CHRISTMAS

By Hugh McCandless

*Rector of the Epiphany, New York*

SPENT WITH THE FORMIDABLE FRAM-  
WORTHY FAMILY OF VERSAILLES,  
CONNECTICUT. STORY TOLD AT THE  
FAMILY SERVICE ON CHRISTMAS, 1961

MY FRIEND SQUADRON O'TOOLE spends quite varied Christmases, because he has cousins by the dozens. Some of them are members of the formidable Framworthy family of Versailles, Connecticut. (There is a place in France which is spelled the same way, but the French pronounce it funnily. But the Framworthys say, everyone to his own taste.) Otilie and Possy Framworthy are own cousins, twice removed, to Mr. O'Toole. Forgive my calling them the formidable Framworthys; everybody does; and most of them have their own nicknames, like "Iron-sides" Framworthy and "Immoveable" Framworthy, and so forth. There never has been a Framworthy called "Me Too" Framworthy. Otilie does not have a nickname: she is too formidable; and ever since she announced at the age of three that her baby sister's name was Possy, no one has dared call Possy anything else. I am not sure that anyone even knows what her real name is, or rather was.

Possy has hardly spoken to Otilie since they were in their late 'teens, ever since an occasion referred to as That Boston Luncheon. People speak of it in capital letters, like the Boston Tea Party, which it resembles in its historical and revolutionary overtones. Apparently their hostess had asked the girls whether they would have squash pie or tipsy pudding for dessert, and Otilie said loudly, "Thank you. My sister and I will both have squash pie." Soon after, Possy moved to New York, where she married a young man who taught Zen philosophy and rhythmic

breathing. She herself decorates people's houses according to astrological charts; and you may have seen her and her little boy Michael roller-skating around Washington Square together, wearing matching sweaters.

Otilie stayed in Versailles, where she is the volunteer Minister of Education in the Old Colonial Meeting House. This church has been a stronghold of liberalism ever since it was renovated in 1849, and Cousin Otilie is one of the strongest holders. She has practically no one left to educate, for all the children in the village attend St. Cote-des-Nieges, the French Canadian church. But she keeps busy, because most directors of education are always in conference with other directors of education, and have very little time left for the children anyway. But last year she thought: why not fill the old house with young cousins for a real New England Christmas, and have them put on an easy pageant in church? Of course, she was really thinking of Possy and her little boy.

### Need for Improvement

SO SHE SENT OUT INVITATIONS and tried not to make them sound like summonses, though there was plenty of firmness under the warmth. She caught the O'Tooles in a weak moment, and some others, and even Possy and Michael. Her idea was to have a simple scene of angels holding safe electrical candles singing improved Christmas carols. Perhaps you didn't know that Christmas carols needed improving,

but that shows you don't know Otilie Fram-worthy. Take "Away in a Manger," for example. Is it relevant to our age? The first lines don't even make sense: a crib and a manger are the same thing, so how can you say that Jesus was in a manger with no crib for his bed? And why ask Jesus to look down from the sky? This makes children think that heaven is somewhere up in the sky. And so forth. Otilie's improved version had no damaging ideas left in it. It was no fun, either. She sent the mimeographed copies around and said the children should practice it to the regular tune.

Everyone arrived on the very day of the pageant, and Otilie soon discovered that there are about forty seven tunes to this carol, by actual count, and each is considered the regular melody by its adherents. The initial attempt at it sounded like a cat's-concert. Thirty minutes of indignant debate followed. The organist was asked to arbitrate, but he said he disliked all the tunes, and offered to write still another, in the manner of the fourteenth century. Everybody then turned on him, and in the confusion Otilie's choice prevailed, but her poise was shaken. Then Squadron put on his remarkable imitation of being tone-deaf, by means of which he has kept out of choirs for years, so Otilie had to excuse him.

The big drain on Otilie's usual serene superiority, however, was her own nephew Michael. She had not seen him since he was a baby, and she thought she was braced for anything, because Zen people go in for a minimum of things like furniture, clothes, system, order, discipline, — everything that Otilie thought of as part of our civilization. Michael had a good ear, and a true voice, and a great sense of the dramatic, but all this had come from his thorough study of television programs. In fact, he ran a kind of competitive rehearsal of his own, teaching his cousins little songs in praise of various brands of beer and cigarettes, and conducting small Western dramas during the frequent delays in the other rehearsal. Whenever Otilie would say, "Now where has Michael gone?" he would cheerily appear from behind a pew in the upper gallery. "Bang, bang!" he would answer pleasantly. "I got you first, Aunt Otilie." The grown-ups took an instant loathing to him, but his contemporaries valued him as a man of the world. Mrs. O'Toole said that the bang-banging in the church reminded her of the

firecrackers at Christmas in the South, but she seemed to take no pleasure in the memory.

### The O'Tooles

FEEMUS AND FLOTILLA O'TOOLE were fascinated, having been brought up on a wholesome diet of selected television programs. In fact, Flotilla was embarrassed by her baby brother's awkwardnesses. He would shout bang when he didn't have a victim, which is wasteful of ammunition. He once said, "Help, I'm dead!" You don't say, "Help, I'm dead!" You simply say, after a little argument perhaps, "O.K. You got me," then you fall crashing to the floor, and then after a decent interval of three or four seconds, you resurrect yourself, good as new.

Flotilla said Feemus was stupid, lest Michael identify her with her ignorant infant of a brother. But Michael said Feemus had the makings of a wonderful underbrush fighter, since his small size made it possible for him to crawl under the pews all the way to the organ to shout "Bang!" at the startled organist, who was alternately playing and praying. After that remark, Feemus did everything his hero did. This had one advantage, since Michael was the only boy who did not object to being fitted to an angel robe, having met many distinguished swamis and gurus who wore about the same thing.

A council of desperation among the adults decided that the angels had better sing only one song, the altered version of "Away in a Manger." Fortunately, this musical treat was to be part of a regular service, and they should get home early for the present-opening anyway.

### Christmas Spirit

AFTER A REST, back they went to the church for the service. Squadron sat at ease in a front pew and read the leaflet for the service with interest. He noted that although liberal churches do not tell you what to think, this one certainly was specific about how you should feel. Parts of the service were firmly labeled "An Act of Humility," "The Moments of Confession and Affirmation," "The Period of Inspiration," and so forth: perhaps not dogmatic, but vaguely subliminal.

The clergyman, the Reverend Emerson Biddibody, spoke about what children could teach us all about the Christmas spirit. He glowed with a perceptive sympathy which could have been

achieved only by a man with no children of his own and no Sunday School. Then came the angels and "Away in a Manger." It was a toneless rendition, with Cousin Otilie's voice quite discernible, in its clarity and expression, above the wooden singing of the young. The organist began to feel somewhat relaxed, and played one stanza too many. This made for an awkward moment, which Michael attempted to ease by cocking his finger at Otilie and shouting "Bang, bang!" His disciple Feemus immediately pointed his fat little hand at the clergyman and squeaked "Bang, bang, bang;" All the angels followed suit. Luckily Mr. Biddibody could bless louder than they could bang, and the service was over.

### Relevant Gift

COUSIN OTILIE drove the angels home in her station wagon, to prevent their catching colds, and their parents walked after in mortified silence. There were a few half-hearted jokes about what Otilie was doing to the children, but everyone really felt too sorry for her to laugh. But when they arrived, there was their cousin happily dishing out Indian Corn Meal Pudding to her singers, with Mr. Biddibody pouring on unwise amounts of cream. I don't mean unwise cholesterol-wise; I mean unwise spill-wise. (I hope that made sense; it sounds rather silly.) "Do you know what Michael did?" asked Otilie hoarsely, and Posy's insides turned to ice water. "He made the Christmas Story relevant. That's what Mr. Biddibody says." "Relevant, yes," said Mr. Biddibody, mopping up Feemus' general area at the table, "Relevant, and very, very urgent. Michael, the warrior-angel! How fitting, how fitting. Get your elbow out of that cream."

Well, I guess that's about all there is to it, except that Cousin Otilie saved her presents for Michael to the last. They were improving books, with light-hearted, iron-handed titles like "We Learn About Dinosaurs," and "Rambles through Mediaeval History." Michael was terribly pleased, and found scenes of struggle somewhere in all of them. He was enjoying his New England Christmas very much, and had no idea he had caused a near-catastrophe.

Flotilla whispered to Squadron, "My, what grim presents she gave him!" But Squadron whispered back, "She gave him the best present of all. She likes him. That's what I call a relevant gift."

And I do too.

# Foolishness and Fact About Christmas

By Theodore L. Weatherly

*Rector of St. Mathew's, Homestead, Pa.*

EARLY CHRISTIANS borrowed the date of December 25th from a pagan festival: we don't know the actual birthday of Jesus. It seems only fair to permit non-Christians to celebrate their December 25th holiday in their own way, rather than to expect Christian disciplines from them. Christmas day has not been "commercialized", "secularized", or "paganized": December 25th has always been that. Let the world go its merry way: if Christians cannot give others something better, why should they interfere in the pleasures of others?

But of course, we as Christians are always meeting with the world and we don't always come out best. For example, behind this jolly secularized Santa Claus is the disciplined Christian person of Saint Nicholas. Nicholas led a most attractive life, but the world, instead of asking how did he get that way — which would have gotten to the heart of the matter — saw that he helped children as part of his life, and took up that particular characteristic, glorified it, and made it into its Christmas ritual.

Nicholas would have said that they missed the point. The sickening sentence, "Christmas is for children," with its drooling sentimentality and blindness to the Christian significance of the event, is a betrayal of everything for which Saint Nicholas stood.

A similar distortion of the Christian gospel has resulted in the practice of gift-exchanges: the American public feels an almost religious obligation to get-and-give at Christmastime. We seem to have the feeling that if we don't give presents at Christmastime we're not only failing to support the American economy but also being disloyal to the principles of Christianity.

Well, this confusion, whether intentional or unintentional, has led many astray — and when our Lord comes again, many of his lambs are going to discover that they have really been the black sheep of his family. American abuse of Santa Claus, and American blindness to the real needs of the world all around us will stand revealed for what it is — gross selfishness.

Do Christians know that Christmas as a Christian festival has nothing to do with children in particular, but everything to do with mankind in general and in specific? Will Christians today adopt the historic disciplines that were part of Saint Nicholas' life? When the bell tolls, will

today's Christians know that it is tolling for them?

For those who'd like to do something appropriate at this season, the Presiding Bishop's fund for World Relief is the most effective way to help the needy of the world.

## BRIEF SERVICE CASE RECORD

By **Henry H. Wiesbauer**

*Chaplain of State Hospital, Westboro, Mass.*

### DISTRICT OFFICE

### ROMAN IMPERIAL SOCIETY

### FOR LEGAL WARNING

### OF NEWCOMERS

#### Bethlehem (XIV)

#### Referral:

While shopping in the slave market today, a member of our Board told me that an odd family of newcomers was living in a stable behind one of the local inns. He said he isn't the type of person who likes to get involved in other people's business but still he felt that where the welfare of any male child is at stake, the least any loyal Roman can do is to report to the proper authority. While he himself hadn't seen the family, he indicates that some of his neighbors had. They believe the newcomers are Jews; that they came here originally to register as required by our Illustrious Ruler. Our informant has a way of giving information without saying all he means. I had the feeling that he believes that all is not according to Caesar with these newcomers. Whether there is a moral problem involved is not clear, but even worse, it is just as possible that they may be members of one of the radical groups of Jewish zealots who polish off every speech in such a way that any loyal Roman can see they are plotting more uprisings against our Illustrious Ruler and his unerring justice. Rumor has it that some of these maladjusted trouble-makers are so dissatisfied that they even have a new king in mind.

#### Visit to the Inn

When I called at The Augustus Rex, the owner seemed quite apprehensive about my visit. Well he might have, for it was not a month ago that I

had to make a visit because of complaints about some of his guests' behavior. One of his ex-employees had informed us confidentially about the goings-on but unfortunately we were not able to secure enough evidence to take action. The ex-employee reported that, difficult though it is for any 100% Roman citizen to believe, there had been out-spoken criticism of our Illustrious Ruler's new tax program to enable the military to defend adequately The Roman Way of Life and the unity (I think the word "togetherness" is not only more appealing but more appropriate) of our nation!

Knowing that I am a loyal citizen of our Illustrious Ruler, as well as a public servant devoted to our gods (the inn-keeper and I have worshipped together before local altars), he confided that the Jewish family was still occupying the stable behind The Augustus Rex. To my question, he replied that they had been regular in the payment of their rent. He grew very apologetic as he explained that usually he tells any and all Jews that no rooms are available even when he has vacancies. He does not believe that it is good business to rent to them. "Stirs up a lot of feeling among the other guests," he commented, "and when you rent to one of them, the news travels fast and before you know it . . . well, you know what I mean.". Why, he had even been overly polite to them, showering them with forced attentions, in an effort to make them feel they ought to be moving along now that the child

had been birthed. The last straw was when they hadn't left after he had raised their rent! He groaned, "That really surprised me, because . . . well, you know how they are about money."

Of course I said nothing but "Mmmm" because we Romans have a pact with the leading Jewish authorities and we pride ourselves on equal justice for all. Others can't hold a fasces to our Roman Way of Life. Cases in point: the size and the beauty of our temple, our courts, our roads, and our water and sewage systems. And the splendor and power of our army ought to impress one and all. (A phalanx of our troops is holding public war games here all this week. I went to yesterday's circus and it did something to me. What a testimony to our sincere desire for strength through joy.)

### **Imperial Policy**

But of course I knew exactly what the inn-keeper meant. Doesn't any real Roman? Imperial Policy is, however, to go to all lengths to avoid any conflicts with the more fixated among these fools who belong to a conquered people but who just won't face and accept reality. I admit that I am not completely objective about all this but I make no apology. Like any good Roman citizen, I believe that the world needs more religion. There is such a thing as carrying it too far, however, and one does have to be practical. Even the gods are intelligent enough to keep their eyes on us down here but to know, too, that their ways can't be our ways in a nearly but not-yet-quite perfect society. In the meantime I gladly obey Imperial Policy: Nothing is more important than to nurture the appearance of togetherness among all who are blessed by the gods in being under the benevolent care of our Illustrious Ruler.

The inn-keeper said that when this Jewish couple had applied for shelter and it was evident that the woman was pregnant, he got soft-hearted and told them that they could stay in the stable. How he now regretted this! Everyone in the neighborhood is talking, and even his guests are prying him for information.

He told me that my visit proved the crowning blow! Surely no one questioned his loyalty to our Illustrious Ruler? Most certainly no one would dream that he would permit un-Roman ingrates to congregate under his roof? Would I promise him that I would use every opportunity to reassure any other civil servants like myself that he and his entire family were loyal with every fiber of their beings to our Illustrious

Ruler? I said "Mmmm" because no one can ever be too sure when such 100% Romanism is sworn to before such an oath is required and the proper public ritual is used. And he knew that I would be a safe person to whom to say such things, because my own loyalty to our Illustrious Ruler is, by the gods whom I worship publicly, unquestionable.

### **Home Visit to the Stable**

When I entered the stable, I was surprised. The young woman had done wonders with one corner of it. There she sat, singing to a male of perhaps six months of age. She introduced herself, and beamed as she showed off her offspring. At that point a man I learned presently is her husband, entered. He had been to market for food, it appeared. After introductions, he asked me point blank if I knew anything about employment possibilities in Egypt for carpenters. Up to that point I had been inclined to be impressed favorably with these Jews, but once he asked about Egypt, somehow I began to wonder about them. For example, he said that he and his wife had had angelic visitors; that one of them had told him to flee with his family into Egypt because there would be a pogrom presently. He looked up and said to himself (although I remember a distinct impression that he thought he was talking to someone else), "Out of Egypt have I called my son. So it was said of old and so it shall be, blessed be god." He seemed quite possessed in all this; added that he would obey. I have found that it is best to humor people who have such aberrations, so I smiled and said, "Yes, of course." He seemed to sense my puzzlement and said no more.

### **Should be Reported**

During our interview, the woman said something which made me feel that the inn-keeper had reason to labor his professed loyalty to our Illustrious Ruler. She told me of a Jewish patriarch who said that her child had been "set" (I think that's the word she used) for the fall and rising again of many people in Israel. Then, in a kind of prayer-like tone she said that their god fills the hungry with good things and sends the rich away empty! It may be that these odd sayings are part of some Jewish ritual, although I know some of the local priests and they never say any such radical things, in my hearing at least. I still wonder if I should have reported these people to our security agency. One can

# Christmas

By W. B. Spofford Jr.

*Dean of St. Michael's Cathedral, Boise, Idaho*

A story that's ancient and yet ever fresh,  
We hear with our senses and live with our  
hearts . . .

The tale of a birth;  
Of God in the flesh  
Making a wholeness of disparate parts.

A story of little things, so long ago,  
Caught in the midst of receding years . . . .

Of camels and sheep,  
Of singing and snow,  
Little Babe, a mother's fond tears.

The song of a choir out of the skies  
Bringing to earth a message of joy . . . .

A carolling host,  
A star on the rise,  
Heralding ever the birth of a boy.

Far on the hills a band of good men,  
Seeking their lambs, are caught up in fright . . .

God's glory speaks and  
Calms them again . . . .  
Peace to their hearts this wonderous night.

Far o'er the desert, majesty moves  
Seeking some meaning, a purpose to guide;

A star leads them on  
To Bethlehem's roofs  
And there, in a stable, they end their ride.

All, kneeling down, worship a King  
Who lies in the straw and gurgles a bit . . . .

Here is no pomp but  
A mighty poor thing . . . .  
God, and God alone, makes sense out of it.

Here, as they worship, with hearts all aglow,  
Is a faint little shadow, a bit of a chill . . . .

A sadness, a coolness,  
Not caused by the snow . . . .  
A hint of a cross on Calvary's hill.

Gifts there are, too; incense and gold;  
Myrrh, a staff, a morsel of bread,

A flagon of wine  
Very cold and quite old . . . .  
All as the prophets had carefully said.

Here is the story of God and his birth;  
Of Mary and Joseph; of three worldly kings;

Of shepherds and donkeys  
And things of this earth  
While a heavenly choir triumphantly sings.

never be too careful with these Jews. They just won't adjust. They defy civil authority when they believe it conflicts with their god's law, even when such deviant behavior costs them their lives. They are positively psychopathic, because even their own history doesn't seem to help them learn the importance and the necessity of, and for, practical and positive attitudes. Some people say that they are really atheists at heart who use their religion as a front. There may be something to this because I've never seen pictures or statues of their god. How odd!

I guess the woman read my mind because she changed the subject by telling me that three Gentile soothsayers had visited them a few days before. Who ever heard of Gentile upper-class people giving gifts to hoi polloi Jews? Yet she showed me the gifts the soothsayers had brought their child: gold, incense, myrrh. For a child: gold, yes — but incense and embalming fluid? I took another look at the child. He looked like any other child to me. Had they stolen these things, I wondered? Somehow I did not get the feeling they had, but perhaps the child did this to me and I too had grown soft-hearted just as the inn-keeper had.

Anyway, they said they were going to leave our community presently. I must say I felt quite relieved, and I encouraged them in this plan. We have more than our share of problem families in this district. Our staff has more than enough to do without having to work with foreigners who do not meet any of our resident requirements.

I utilized informal channels to check on them a few days later. I was glad to hear that they had departed quietly and without attracting further attention.

There was a pogrom; began the day after they left. I'm sure King Herod must have had a good reason to order it. In fact, at a brilliant dinner party last night I heard one of our provincial military authorities say that he believes we've coddled these malcontent groups too long. "The pogrom was a bit drastic, I'll admit," he told us, "but maybe now they'll think twice before they talk about obeying any king but Herod. He's really one grand guy!".

CASE CLOSED.

Overseer of the Poor IV  
District Office  
Roman Imperial Society for Legal  
Warning of Newcomers  
Bethlehem.

AVE, CAESAR!

A story of little things, so long ago,  
Caught in the mist of receding years . . . .  
Of camels and sheep,  
Of singing and snow,  
Little Babe, a mother's fond tears.

A world that was lost is, thus, being found,  
A creation, confused, is cemented again . . . .  
The stars circling ever  
In their ceaseless round  
Are tied, by Love, to the world of men.

A story of little things, so long ago,  
Becomes, as ever, a picture that's fresh . . . .  
We worship this Child;  
We kneel in a row . . .  
And take to ourselves his blood and his flesh.

The Word had come down . . . God, on earth,  
lives;  
Men, despite sin, are seeing a way  
That they can be whole  
Thanks to a Son that God gives  
On this, and every, Christmas Day!

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

WE LIVE in an amazing century of an amazing world, and the parson is hardput to it. Think of Jane Austen's clergymen or Anthony Trollope's and of how little they had to do, of how little was asked of them.

It's different now. The parson is a busy man for he must be preacher and interpreter, counsellor and visitor, administrator and manager but above all he must be a man of faith.

His activities spring from his faith and so does his preaching. It is his business to preach of the "mysteries", of "the deep things of God", and he must preach to congregations to whom mysteries are mysterious. He must have reflected long and deeply to do this for if he has not he will never make the mysteries full of light and joy. It is much easier to talk of the things of the moment, but these are momentary and pass away. The sermon should make the hearers feel that they are experiencing a moment of eternity.

Some of the mysteries are stated in the creeds and the works are familiar but the meaning is not. If anyone thinks it is let him explain what he means when he says "he shall come again with

glory to judge both the quick and the dead." It is not easy to picture eternity. The modern, educated man can more easily picture the universe than its Maker. It is the scientist who described it rather than the theologian. In every congregation there are some who simply accept what the Church teaches, but there are others who want explanation rather than affirmation. The preacher does not meet their need if he does not explain.

To make any explanation needs years of thought but the problems of the day are pressing too. Is war Christian? Are we justified in having nuclear weapons? Can anything be done to end the cold war? Does the Christian owe a duty to the oppressed and the starving? What should we think about the expanding population? Rapid communication has brought us many problems.

The parson, who should be spiritually at ease and confident, must face the paradox that he cannot escape tension. If he is passionately in earnest he will know many hours when he is close to despair. He may feel tense, but he must not be tense. He may long to support some cause dear to him, and yet hold back for the sake of causes still dearer. He cannot fight on every front. He may find himself both longing to be in the thick of the fight and wishing he could "depart and be with Christ." God has placed him in the world, but the world presses hard.

All he can really do is to long with all his heart and mind for God, but that very longing creates tensions. For instance, it might make us feel stifled by the wealth of our material possessions. How do we use them only for the glory of God? We are always searching for answers.

No matter. We accept the tensions. We live with the unanswered problems, but even in them we find joy. We find light and courage in the divine mysteries. Even in danger we rejoice.

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### SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for ten

### I AM AN EPISCOPALIAN

By John W. Day

*Dean Emeritus of Grace Cathedral, Topeka*

25¢ a copy

\$2 for ten

The Witness — Tunkhannock, Pa.

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# Psychologist Warns About Tests In Selecting Seminararians

★ The Church was cautioned by a psychologist to be careful in its use of psychological tests to determine a candidates's suitability for the ministry.

Dr. Fred Brown, chief psychologist at New York's Mt. Sinai Hospital, told a Lutheran conference on psychological research that "our techniques in the field of psychological tests are by and large ineffective, some of our tests are downright frauds and others are misleading."

The psychologist, who has tested about 300 candidates for the rabbinate at Hebrew Union College, admitted that certain psychological tests do have merit.

However he urged his colleagues to distinguish between diagnostic and predictive tests.

"Don't use the Rorschach test in the selection of future clergymen," Dr. Brown said. "Call on a clinical psychologist as a diagnostician and not as a long-range predictor."

He inferred that the clinical psychologist is so used to looking for abnormalities that when confronted with a group that is predominately normal he is often disconcerted.

"The clinical psychologist is trained to pick out flaws — to sniff out pathology," Dr. Brown explained. "If we train him in this then shift him over to test ministerial candidates, he may fall into the trap of looking on the testee as a patient, one who is in an imminent state of collapse, ready for psychoanalysis.

"In testing ministerial candidates I strongly advocate not using the Rorschach — this would be a grave mistake. There are better ways of detecting possible psychopathology."

Moreover, the psychologist urged his colleagues to have sympathy for the prospective clergyman. "The psychologist must know what the world of the clergyman is and must relate to it. Blind interpretations here only misleads the lame."

Dr. Brown admitted that a

great many rabbinical candidates he has tested were "sick" and in need of treatment. But, he added: "No 'sicker' than the ministerial candidates of the Roman Catholics and Protestants."

He based his observation on research and reports published by Roman Catholic and Protestant psychologists.

"I have great faith in psychological tests when they are used correctly. As predictive instruments, he pointed out, "the tests rate very low and sometimes this element is non-existent. But we can tell something about the individual which is important — we can tell whether he is well or 'sick.'"

Concerning the psychological tests' poor performance as predictive instruments, Dr. Brown declared:

"We work with imperfect tools and deal with imperfect individuals who are extremely complex. Perhaps God has loaded the dice in favor of the individual in our attempt to predict his future performance.

"Under everything, perhaps, there is a magical expectation, that an individual may surprise us in his future actions notwithstanding what the tests tell us."

To emphasize this point, Dr. Brown concluded:

"I am not convinced that a great deal of flavor of personality is not related to pathology. A person may make a choice between becoming a Peeping Tom and an astronomer. Both characteristics may be present."

The tests can indicate this, he said, but they are unable to predict accurately whether the hypothetical individual will turn into a Peeping Tom or an astronomer.

Dr. Brown confessed his ignorance in defining what constitutes a successful clergyman. "I don't know what this means,"

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he told the 30 psychologists and psychiatrists.

"Our tests may indicate that the candidate may have the necessary qualifications to function as an effective minister. He may be a howling success in the pulpit but drive his wife to the brink of psychosis and his children into neurotic reactions. He may be a success in his professional life and a failure as a husband and father."

The psychologist advocated that the tests be used not in a program of selection but as research.

"Let us not be frightened by those who call us 'brain watchers' or 'test tyrants' but go on in our work — realizing our liabilities — so that we may improve predictions with far greater-than-chance success on what any particular individual will do in a specific situation."

The last speaker to address the conference, the Rev. Dr. Harry DeWire, Dayton, O., executive director of the ministry studies board, described the progress in developing a single test to help the Church in selecting ministerial students.

In addition, Dr. DeWire said his organization is engaged in studying how psychological tests are used by theological schools.

"An attempt is now being made to discover ways in which tests can be more useful to both students and counselors," he noted.

Dr. DeWire said he preferred to use the term "selection" rather than "screen" in the choice of ministerial candidates. The Protestant Church cannot afford to screen out potential clergymen, he noted.

## FACULTY HOUSE IS BLESSED

★ Bishop Montgomery, suffragan of Chicago, blessed the new faculty house at Seabury-Western Seminary at an outdoor ceremony on December 6th.

## COLLEGE WORK IN CENTRAL NEW YORK

★ The annual college conference of the diocese of Central New York met at St. John, Ithaca, December 7 and 8. The conference was under the auspices of the diocesan division of college work. The conference theme was "You Are a Royal Priesthood" a discussion of the ministry of the laity.

The conference leader was Frank Stephen Cellier, who is lecturer in Liturgics at Seabury-Western Theological Seminary, Evanston, Illinois, and a vice president of a mail order firm. He has been a frequent speaker and conference leader in colleges, parishes, and dioceses throughout the country and is known for his candid wit and his ability to challenge his listeners.

The conference theme sums up Dr. Cellier's conviction that laymen have a genuine ministry within the Church which all too often goes unrealized.

Nearly one half of the budget for missions in the diocese of Central New York goes for college work. The diocese maintains full time or part time chaplains in twelve colleges located within the diocese.

## INTER-SEMINARY CONFERENCE

★ The annual conference of the Anglican Inter - Seminary Movement will be held at Philadelphia Divinity School, December 27-29.

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## --- People ---

FRANCIS I. ANDERSON, acting principal of Ridley College, Melbourne, Australia, becomes professor of Old Testament at Church Divinity School of the Pacific on February 1.

EDWARD H. COOK, formerly director of missions and church extension in the diocese of Conn., is now rector of Trinity, Newtown, Conn.

DONALD J. WEST, formerly rector of Grace Church, Huron, S. D., is now rector of St. Alban's, McCook, Nebr.

FREDERICK A. FENTON, formerly curate at St. Jude's, Burbank, Cal., is now vicar of St. Mary's, Imperial Beach, Cal.

ARTHUR C. FREEMAN, formerly rector of St. James, Fremont, Cal., is now vicar of St. John's, Needles and St. James, Blythe, Cal.

KENNETH J. SHARP, rector of Trinity, Gloversville, N. Y., becomes canon of Washington Cathedral, January 1.

CHARLES S. TYLER, assistant chaplain at Cornell, becomes rector of St. Andrew's, New Berlin, N. Y., January 1.

FRANK M. McCLAIN, formerly rector of St. George's, Germantown, Tenn., is now chaplain at Sweet Briar College. He is also associate professor of religion. He is the first full-time chaplain at the college in over 40 years. He is to minister to the entire student body.

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# - BACKFIRE -

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**Louis Bradford**

*Vicar of All Saints, Alexandria, Va.*

★ I think that articles such as those by Hugh McCandless on practical parish work are excellent and raise many interesting questions. A particularly telling point was the reference to the clergyman who did most of his depth work where the hospitality was greatest and the people were the most distinguished.

One of the familiar complaints reported among strangers, according to Mr. McCandless, was the problem of "friendly" and "unfriendly" churches. Mr. McCandless has outlined a way in which his parish tries to make people feel at home, wanted, and in a "friendly" church. In another way, Mr. McCandless describes what his parish does as "the process of getting people involved in parish life . . . ."

Most clergymen are familiar with this process. There are many different techniques, involving the use of clergy and laymen or both, depending, I suppose, largely on the temperament, available time, and organizational ability of the rector. Obviously there are as many mixed motives involved as there are individuals concerned. Mr. McCandless has noted some of them under the headings of "potential pew fodder, possible supporters, etc."

Mr. McCandless's articles

have made me think of several important questions which, if answered, might cut down on a lot of the gyrations and energy that are put into what he calls "parish promotion" regardless of whether in any given kind it is the good kind we have in our own parish or the bad kind that some others have.

The first question: Should we encourage and condone our people in "church shopping"?

Is there not a great deal in our background which is in favor of the geographical community coming together to worship? If churches were confined largely to their own territory they might be forced to be missionaries to "the great missionary fields of our American cities" instead of just talking about it.

It seems that the present system which we appear to have fallen into, for lack of any clear guidance or thought on the matter, has resulted in many churches becoming enclaves, whose bond is churchmanship, common economic and social background, the personality of the rector, to name a few.

Perhaps this is why the pathetic craving for friendliness which is so apparent in many of our churchmen arose in the

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first place. All that a great many churchmen ever seem to get from their church affiliation is participation in various secular activities. Yet they often are aware that this is not what they should be doing in church primarily. They are confused. They come to a new church, not with the feeling that they are simply moving into a different community of worshippers with the same God-centered purpose that they found in their old church; instead they are faced with the task of breaking into one or more special interest units,

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which are too often quite self-contained and neither want nor encourage new members. And if the newcomer is not too well-grounded in his own purpose for attending church, he often finds the secular obstacles too much to overcome or to even try to cope with. So he wanders off seeking a church where he personally can fit in, or he drifts away from church.

We do not hear complaints of a crowd at a football game being unfriendly. We do not often hear of friendly or unfriendly PTA or friendly or unfriendly lodges in different parts of the country. When a man goes to a football game, he goes for the same reason that everyone else is there — to see the game. This gives him a tacit bond with everyone else there. The same is true of PTA, community civic improvement associations, charity fund drives. The people who go to these functions are united in a common purpose. They feel that they have just as much right to be there as anyone else.

On the other hand, when people appear at a church where a majority of the people are different — in economic, social, or some other aspect — they naturally feel uncomfortable. They are unable to identify themselves with these “different” people in the one central reason that should make them all alike, namely that they are people of God, gathered to worship him in common love.

This raises several concomitant questions: Why do people go to church? Or rather, why have they never learned why they go to church? How does it happen that they have seemingly been brought up to feel that church is where you must be invited or lured to, either by friendliness or by some process of becoming “involved?”

It certainly is too bad that this is the situation; that people think this way; that this process of getting people — churchmen who should already be committed — involved is considered to be a necessary part of evangelism.

It is too bad that evangelism cannot be reserved for people who have never become committed.

It seems to me that we have to train our people to understand that their principal reason for going to church is to worship God. Everything else is subsidiary. The act of worship is obligatory for them. The order of worship is available to them in their nearest church. Worship, then, is the common bond with everyone in that church and with every other church.

Much energy could be saved and fruitfully channeled into other areas if churchmen were instructed that attendance at the local church is proper. If they are from a high Church background and their local church is otherwise, why not accept it as a challenge. The purpose in both is the same. I am sure that both the parishioner and the church will benefit from the exposure to the other tradition and vice versa.

Let us train our people so that when they move into a new neighborhood, they can say this is my parish church. I belong. And by the same token, the church will say, these are our people. They belong.

We can then begin to operate on a realistic level, as the people of God come together to worship. Whatever kind of “friendliness” then develops will be the fruit of a common aim and a common bond, and will not be dependent on such varying and unsubstantial bases as churchmanship, buildings, preachers, promotion, or organizational set-up.

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