

The **+** WITNESS

DECEMBER 26, 1963

10¢



THE MOTHER AND CHILD

CHRISTMAS STORY by HUGH McCANDLESS

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Story of the Week

Mutual Responsibility Concern Of National Council Meeting

By Edward J. Mohr

Witness Editorial Assistant

★ Bishop Wright of East Carolina, after reporting for a special committee on Mutual Responsibility and Interdependence at the National Council meeting in Greenwich Dec. 10-12, said that someone had told him that the church needed a good "goosing" (the exact meaning of the term was not readily ascertainable), and that the report may provide just that. Among other things it calls for the abolition of missionary quotas for dioceses after 1964.

The Mutual Responsibility program, presented by Bishop Bayne, Anglican executive officer, was one of the main items occupying the meeting, along with a policy declaration on race and a special fund appeal for a 1964 race program.

The council joined the House of Bishops in approving in principle the granting of autonomy to the Brazilian Episcopal Church. Reporting for a joint committee of the bishops and the council, Bishop Donegan of New York said that the church "must become independent." He said the leaders of the Brazilian church held this to be very urgent because of conditions there, among them "strong anti-American feeling", although, according to Bishop

Donegan, the church is not self-supporting and is poorly equipped.

A proposed agreement offered by the Brazilian church would commit that church to the principles of the Lambeth quadrilateral, and in addition would require submission to the Presiding Bishop and House of Bishops of the American church changes in the liturgy and constitutions and canons, as well as a commitment of financial assistance by the American church. In the discussion on the proposal Bishop Bentley, director of the overseas department and first vice-president of

the council, said that if the Brazilian church is given autonomy these conditions could not be attached to it, and no such financial commitment could be made. Under the council's action its staff will assist in the preparation of the autonomy agreement, which will be considered by the Brazilian church at its spring synod, before being submitted to General Convention next fall. The objective is to establish the independence of the Brazilian church at the beginning of 1965.

The committee on Mutual Responsibility was appointed by Presiding Bishop Lichtenberger after Bishop Bayne had reported on it. It consisted, in addition to Bishop Wright, of Bishop Loring of Maine, Mrs. John Foster of San Antonio, Canon C. Howard Perry of Sacramento, and Prime Osborn, a new member of the council.

In strong support of the Toronto manifesto the committee recommended that:

- The manifesto be officially received by the council.

- Each council department examine its program in the light of the manifesto and study its own form of obedience to the church's mission.

- The manifesto be commended to all for study and implementation.

- That the Presiding Bishop appoint a large representative committee to sponsor the mani-



BISHOP DONEGAN: Church in Brazil must be independent

festos, and that funds be appropriated for its work.

- That a suitable presentation of the manifesto program be prepared for General Convention, and that in the meantime the promotion department should gain support for it.

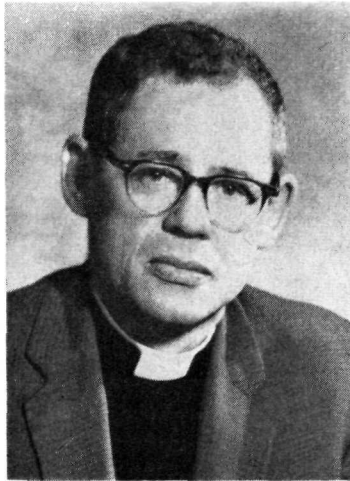
- That there should be a commitment to Mutual Responsibility as a basic element in the life of the church, and that this should be reflected in the abolition of the quota system.

Racial Justice

"The Church's commitment to racial justice has been the foremost priority for the National Council of the Protestant Episcopal Church since the whole nation became heavily involved in the current crisis early in 1963," according to the statement on a 1964 program on race presented to the council by Bishop Louttit on behalf of the education department, of which he is chairman, and the home and social service departments.

"There is every expectation that the emergency will be greater in 1964", the statement declared. "All churches will be called upon to devote more time and funds to deal with racial crisis situations as they arise in all parts of the nation. Indeed, racial crisis is world-wide and events in the United States will have serious repercussions in the church's mission overseas as well as at home."

On the recommendation of the departments the council approved an appeal for \$150,000 in 1964 in support of a race program. Of this amount \$45,000 would be given for the budget of the National Council of Churches commission on religion and race, of which Dr. Lichtenberger is chairman. Other sums would be used to give relief needed as a result of specific racial situations, such as clergy and lay people in need of shelter, food, medical care



DAVID THORNBERRY:—says new bishops will know what they are getting into.

and jobs; persons needing bail; local churches suffering physical damage. The council "requested each department to re-examine its 1964 program to find ways and means for its fullest participation, through staff time and funds, in this struggle" and that reports be made to the February meeting of the council on this.

The council's own policy statement on race was adopted in executive session and then placed in the record. It affirms the acceptance of the stands on race previously taken by General Convention, the Presiding Bishop, the Anglican Congress, and the pastoral letters and resolutions of the House of Bishops.

In effect the policy statement is a response to critics of some of the council programs and actions in racial matters. It makes the provision that before going into any diocese the council's departments and officers must have the bishop's full consent before carrying out any part of the church's program there. The ecclesiastical authority of a diocese must also be informed whenever an officer of the council is participating in a National Council of Churches or other interdenominational group carrying out a program in the area.

In cases where an individual Christian engages in an action in accordance with the dictates of his conscience the policy will be to inform the ecclesiastical authority that he is doing so as an individual and not as an official representative of the church or at its expense. This is apparently intended to cover such situations as the one in Baltimore, where Bishop Corrigan, director of the home department, was arrested in a desegregation demonstration in a public park.

The research and survey division will make diocesan surveys available to newly consecrated bishops in the future, according to the report of Archdeacon Thornberry of Southern Ohio, its chairman. When Canon Watley of New Orleans, never lacking in wit, suggested that such surveys might be made available before the man accepts the election Mr. Thornberry questioned whether this would be desirable.

Missionary Offering

Confirming earlier indications, Lindley Franklin, the treasurer, reported that the Church school missionary offering for this year would be the highest since it was taken out of the quota count. At the end of November \$350,352 had been received, making it probable that the total may reach \$400,000. Payments by the dioceses on the quotas at the same time totalled \$7,659,232, which Franklin held to be satisfactory.

Economy Move

In a move for economy the council decided by majority vote to confine its meetings to Seabury House. For the last four years one meeting a year was held elsewhere, the last two in Cincinnati and San Antonio. The cost of these meetings, for room, board and travel of members of the National council itself, totalled \$12,093.

If these two meetings had been held in Greenwich the cost would have been \$8,208, a saving of \$3,885 for these expenses. The estimated cost of having 37 officers of the council attend these meetings was \$11,222. The cost of having them attend the meetings in Greenwich would have been \$630, a saving of \$10,592. The total estimated extra cost for the two meetings came to \$14,477.

The motion to eliminate the distant meetings was made by Bishop Louttit. Canon Perry felt that they had value in calling attention to the work of the council. Carman Wolf, director of the education department, expressed the view that visitors to such council meetings did not gain much of an understanding of the council's work because they could not be adequately prepared for them. She felt that special provincial meetings held especially to inform people were better for this purpose. Most of the council members appeared to feel that the results obtained from the meetings do not justify the extra cost.

In other actions the council: Set \$3,900 as minimum salary for all women workers in the domestic field, effective Jan. 1, 1965, with \$100 per year increases for the first six years.

Declined to provide additional funds for the home department for a full time officer for the volunteers for missions and apprenticeship programs.

Agreed to have the Seabury Press take over the production of all council publications, the departments retaining editorial responsibility, beginning in January.

Heard a preliminary report from Dr. Wilbur Katz, chairman of the special commission on church and state.

Fixed \$2.50 per square foot as the pro-rata maintenance

expense to be paid by church-related agencies occupying space at the Episcopal Church Center.

Adopted a scheme for the scheduling of all types of conferences which the joint program planning committee prepared to avoid conflicts and overlapping.

Approved a plan for support of extra-budgetary projects of the World Council of Churches and for the National Council of Churches programs in ecumenical relations, interpretation of its work on radio and television,

and faith and order studies.

Authorized the sending to all bishops of the report of Warren H. Turner, second vice president, on the work of the Episcopal Church delegation to the general assembly of the National Council of Churches in Philadelphia.

Heard Bishop Corrigan point out that National Council departments make extensive use of the work of the staff of National Council of Churches, in whose 70 commissions the Episcopal Church participates.

Secular Forces are Challenge To Evangelism of Churches

★ Social and political pressures in Latin America have pushed Protestant - Roman Catholic divisions "into the background" and brought all Christian evangelical efforts to "a point of stagnation and crisis," a mission expert declared at the meeting of the World Council of Churches commission on world mission and evangelism.

Addressing some 200 Protestant and Orthodox church leaders from around the world, the Rev. Gonzalo Castillo-Cardenas of Bogota, Colombia, said this is the case "in spite of reports of advance in evangelism."

Older Protestant denominations, particularly, he said, have internal problems which reflect the "total situation in Latin America . . . the awakening of the collective conscience to the fact that we live in a society unjustly organized, which does not justify the sacrifice of the millions of human lives which are being required for its preservation."

Castillo, executive secretary of the committee on Presbyterian cooperation in Latin America, said the "climate of high tension" has made tradi-

tional church life and programs seem not only irrelevant to the masses but also "an offense to God and man unless those who profess to believe accept the human situation of the people as a primary responsibility and offer their lives to change it."

Latin Americans question the amount of personnel and financial aid from abroad, he said, adding: "When the major portion of these resources are provided by the same country—one which is in other aspects labeled imperialist—it is inevitable that the church is exposed to the questions and suspicions of a people that is daily gaining greater self-awareness."

Castillo said Protestant divisions also cause widespread concern, but maintained that expression of unity in "visible and organic form" may raise fears that the church will suppress personal liberty and seek political power.

Time must be allowed, he said, for the "great ecumenical preoccupations to stir and disturb the Latin American conscience from within."

"In the middle of this revolution-in-process, the Christian suffers as he is besieged by

agonizing decisions," Castillo said, pointing out that some Christians have abandoned the church and become communist leaders and others, while participating as Christians in the effort toward social change, have suffered rejection by the "elders and hierarchies of their churches."

Protestants are attempting through study and consultation to learn "how to behave responsibly in this crisis," he said, and are discovering "with new freshness and power to the relevance of the gospel for all of the life of the people . . ."

Also discussing the need for Latin American Christians to "come to grips" with their responsibility to the world was the Rev. Aharon Sapsezian, general secretary of the association of theological seminaries in Brazil.

Modern Brazil, he said, "offers a panorama of Christian pluralism, of Christianity in all its usual forms, that makes it impossible for any church to escape the encounter with the 'other church.'"

He said the majority of the population "continues firmly, even if not very conscientiously, linked to the Roman Catholic Church" and that "Catholicism in Brazil is living through a phase of awakening and the development of a new conscience."

Protestantism in the country, Sapsezian said, has "young" and "old" elements. Unless Protestant churches find "a new depth to their life and being," he said, "they will often lose as many 'second generation Christians' out the back door as they receive new converts through the front door."

Still, he said, there is an "established Brazilian Protestantism" which exists throughout Brazil and which is "recognized and respected by Roman Catholics, by government authorities and by the people in general."

He said it is mandatory that a "common language of internal dialogue" be developed between the "young" Protestants—characterized for their "aggressiveness in evangelism" and indifference to "ecclesiastical formalities" and the older elements of Protestant churches.

While large sections of the Brazilian population show signs of "de-Christianization" caused by social change and the growth of "sub-Christian religiosity" and religious cults, Sapsezian said there also are signs of "a new, unprecedented hour of mission and witness for the Church of Jesus Christ in Brazil."

"This new hour will demand, it is certain," he said, "a renewed Church . . ."

Missionaries To U. S.

Churches around the world were urged to send money and missionaries to the United States to help in the effort to eliminate racial injustice.

The call for global Christian assistance in the American civil rights fight was made by Robert W. Spike, executive director of the National Council of Churches' commission on religion and race.

Earlier, at the General Assembly in Philadelphia, Spike announced that he would make the request during the meeting here.

"We need the help of mission workers who have experience in ministries of education and healing in hostile environments," he told the gathering. "We need the support and offerings of churches from every corner of the earth."

The United States, he said, is in "the early stages of a profound social revolution" and needs help from other nations.

Noting that while "the church is very late in awakening to what it must do" in the racial crisis, Spike said American Protestantism and Orthodoxy are now showing a willingness

to use "secular power in the American scene to achieve integration."

"It is to our shame we have seen so clearly for a long time the evil of racial segregation but we have been unwilling to use our power to make any effective changes," he said, warning that "you cannot keep one-tenth of a people segregated in a mass society which depends for its existence upon consensus and mobility without destroying that society."

The official said that churches are "now at least partially involved in the struggle and for once on the right side."

He singled out Mississippi, "where we have encountered the blunt presence of nazism," as a crucial area for civil rights action but added, "it is not only in Mississippi that this ministry must be refined and sharpened. In the great northern cities, perhaps the most bitter struggles will finally be waged."

"And this is why mission forces need help from our brethren in other lands. The awareness of what it means to be a missionary in revolutionary situation is coming to us late."

Training Missionaries

Denominational emphasis is hindering the training of missionaries, according to a report presented at the meeting.

The matter has been under study since 1959 and says in effect that churches should work closer together in preparing people for overseas work.

It also says that churches must recognize the need for a new image of missionaries since many young Christians prefer today to work for secular agencies.

Secular Ecumenism

M. M. Thomas, Indian sociologist, told the delegates that a "secular ecumenical movement"

(Continued on Page Sixteen)

EDITORIALS

J. Irwin Miller

OUR AWARENESS of the underlying forces in social, economic and cultural movements, and our realization that they in turn throw individuals to the fore, may obscure the role which personal leadership plays. This must not be.

J. Irwin Miller, who has just completed three years as president of the National Council of Churches, has made a difference. In speaking of him Eugene Blake, stated clerk of the United Presbyterian Church, has said that "Miller has made a unique contribution in that a very successful individual has revealed himself in these three years to be a Christian who knows theology and an intellectual who can speak both to common people and leaders of American society."

Like other bodies which have attempted to cope with the human situation with some circumspection and some rationality the National Council has been the object of irrational sniping from fanatical cultural and religious ignoramuses. In the face of such sniping there are the inevitable temptations to yield in fright or to attack in kind.

Miller has not yielded. In addressing the triennial assembly of the council he set out some of his motivations:

"Violence is not held in check by fear, but violence is restrained by love. When we love as our Lord has commanded us, we care even more for what happens to those around us than for what happens to ourselves. Violence is securely bound by respect, which is the child of love, for respect grants the same free hearing to another's ideas that each wants for his own. And violence can be chained and made harmless by wisdom."

Rather than fearing criticism of the council he has welcomed it, though he has pointed out that many of the loudest critics are from outside the church. "We are apt to feel," Mr. Miller says, "that they are persons wishing to weaken or destroy the council rather than strengthen it, and that they may elect to do so by spreading misinformation and falsehood — even after the misinformation and falsehood are brought clearly to their attention. However, apathy is more likely to destroy the church than attack. If the doings of the council were irrelevant or ineffective, it would not be criticized. It would be ignored."

Miller sees the human problem as one in which we "have split ourselves off from God, either by

attempting to lock him permanently within church doors, or by asserting that his laws are not universal and that there are some areas of our lives where customs of our making are more practical." The church, he holds, supports this split, "this limited notion of God," in its worship and teaching. He offers his constructive responses:

"If the servants of God are called to awaken the children of this world, to open their eyes to all of God's doings, then they must help men to see God's purpose not alone in what we term moral laws, but as well in the laws of mathematics and in the discoveries of scientists who seek God in that corner of his creation; to find new truth about him in the economical beauty of his design as we see it in insects, trees, and stars; to learn about God the Creator through the eyes and perceptions of the artist, and all creative humans who find knowledge of him through their capacities to feel. The church must somehow present the whole of God so far as we are able to know him. The vast breadth of his interest and creation, the range of intellect, depth of feeling are not easily compassed."

But Christian worship and teaching must also move men, Miller holds, and they cannot do so "unless they scorn the comfort of mediocrity; unless they are continuously creative, in emulation of the Creator himself." In this Christian worship and teaching, America today falls short. It should not.

"Above every opportunity," Miller says, "worship has the best chance to make a beginning at setting men and women on fire. Yet worship for us has too much become a place where nothing ought to be done for the first time; where the third rate and the harmless and familiar rule unchallenged, and where no man is willy-nilly lifted out of himself, confronted with God the Father and returned to the world forever changed. Pastors and teachers serve God less than well with comfortable familiar services. Laymen do God and the Good News of his Son a disservice with heavy insistence on endless repetition, undisturbed by change or trial for the better."

It would appear that Mr. Miller, although himself a member of the Disciples of Christ, has also had the opportunity to visit parish churches in the Episcopal Church.

People make a difference, and we may thank God that there are different people.

CHRISTMAS AND THE GUARDIAN ANGELS

By Hugh McCandless

Rector of the Epiphany, New York

STORY TOLD AT THE CHURCH OF THE EPIPHANY, NEW YORK, AT THE FAMILY SERVICE ON CHRISTMAS DAY LAST YEAR

MY FRIEND SQUADRON O'TOOLE thinks he has some very interesting cousins, and I think so too. But I think he is just as interesting as they are. "You seem to be different, Squadron," I tell him, "You're normal." I really mean it very well, but I think he doesn't quite know how to take it.

Theologically, I suppose, his most interesting cousin is a tiny baby named Cygnet Swan. Cygnet is one of the first children in this country to have two guardian angels, a regular one and a junior apprentice-in-training, under a new procedure which is becoming terribly popular today in many fields. I supposed Cygnet was picked for this pilot project because her parents are **extremely** intellectual: in fact, they own both the smallest car and the largest high fidelity set in the Commonwealth of Rhode Island, which is quite a distinction.

They are also very liberal Anglo-Catholics, which is a combination that can be found only in our beloved Protestant Episcopal Church, and which should give any young angel a great deal of varied experience.

Cob and Penny Swan decided that their baby should be baptized on Christmas Day last year. It may not have been reasonable, but it was rubrical, and Cob and Penny are great young rubric-quoters when it suits them. Cousins by the dozens had to refuse invitations to this rite, because of other commitments, and Squadron's little sister Flotilla found herself raised at the last minute to the dizzy eminence of proxy-Godmother.

Junior Angel

CYGNET'S JUNIOR GUARDIAN ANGEL was quite disturbed at the Swan's mixture of precision and casualness, and the rather haphazard results. "This Mrs. Penny Swan," he complained, "is a legalistic law-breaker. I understand she

brazenly inserted the words 'and obey' into her marriage vows, although cautioned not to by the officiating clergyman. Now she insists that she will be churched, just before the baptism, and in a mediaeval-looking gray veil, too. The result of her planning is that the congregation at this most important ceremony are a mere handful of shivering people, thinking how cold their feet are."

"My boy," said the senior Angel, who was old and tired and rather relaxed, "The one thing they fail to teach in our training schools is that any job would be easy and rewarding if only you didn't have to deal with The Public. And dealing with the public, in a very personal way of course, is all the job we have. I could tell you some stories"

The younger angel interrupted hastily, for he was sure he had heard all the other's stories, some of them several times. "But why must she revel so in sin? She has asked the vicar especially not to slur over references to sin in the obsecrations, but to stress unpleasant words with deliberation. She would have liked to suggest that he say them with relish. Look at our baby — a tiny incarnation of pure spirit in a dainty innocent envelope of flesh. One of God's unspoiled creations. Sin, indeed!"

"Unfortunately, little people are People, too," said the older angel. "That tiny rosebud body is just bursting with Original Sin. That infant is so completely self-centered that she doesn't even believe that other people are people at all. She never heard of the I-Thou relationship. She is furious at a thing called the church building for being so cold; at a thing called her mother, usually an efficient machine for supplying her every want, for handing her over to a thing called Flotilla, who is holding her precariously and uncomfortably. She is in a bad temper at the Vicar for making her still uneasy. Since she believes

that she is the center of the universe, she is now howling her wrath, with the firm purpose of frightening her machines back into line, or else destroying them and the whole universe. Fortunately, as St. Ambrose says, all her original sin will be liquidated today, just as all the Egyptians were once washed away in the Red Sea waters."

"St. Ambrose didn't know everything," said the younger angel. "He was only a saint, after all; not one of us."

"You young fellows have such strong regimental loyalties," sighed the older angel. "At least admit that St. Ambrose was on our side." "Well," said the cadet angel, "If her sins were entirely washed away, Cygnet wouldn't need God-parents, or promises, or the Catechism, or the Church, or anything. And don't tell me I'm too church-minded. Look at the Church that is receiving Cygnet today: all the other people there. They are all baptized, and yet I can see six of the seven deadly sins right here from where I float."

● **Anger.** Mr. O'Toole is very out of sorts with Steinmetz O'Toole, the family inventor, because Steinmetz fixed the cigarette lighter in the car so well that it now pops out, red and glowing, right into the driver's lap.

● **Covetousness.** Little Feemus wants some of the attention Cygnet is getting, and is demanding to be baptized all over again.

● **Envy.** Squadron feels that he should have been the proxy god-parent, and not his younger sister.

● **Pride.** Flotilla is simply wallowing in her new importance, and enjoying Squadron's envy.

● **Sloth.** The sexton wishes the service had been later, so he could have had a nap.

● **Gluttony.** Steinmetz wishes the service had been earlier, so he could have been eating dinner right now."

"Oh dear," moaned the older angel as they soared from the church to the Swan's house, "Please don't trouble to look for the seventh deadly sin. We shall have enough to do with gluttony for the next hour."

At the house, Cygnet was getting all the comfort and attention her greedy little heart desired, and Flotilla was basking over her in a condescending kind of reflected glory. The baby held out her round little arms to include everybody, or, rather, every thing, and she cooed and gurgled.

Squadron forgot his wonderful presents. He cast aside his glorious appetite. He resented being passed over as proxy. He sulked, in a frenzy of hurt-pride, envy, hatred, malice and all sorts of uncharitableness. Somewhere an alarm

sounded, and Squadron's guardian angel came zooming over the horizon, with worried wings. What would happen now?

The baby again spread her arms and gurgled appreciatively at her courtiers. "Cygnet is adopting the whole family," beamed Flotilla, in the lady-like tones that always annoyed Squadron. Then Squadron spoke, and everyone turned to listen. "I remember," he said very calmly and clearly, "that my Sunday School teacher once said, that the Vicar once said, that St. Athanasius once said, that Our Lord adopted all mankind by becoming a baby."

At this unexpected, appropriate, and savory bit of divinity, the whole conversation became uplifted and improving. Squadron's Grandmother patted him on the top of his head, and all three angels curled their wings with relief. The tide had turned.

The older angel could not resist pointing a lesson: "I agree, my boy, that promises and catechisms are indispensable. So are Sunday School teachers and vicars. And so are saints, as you have just seen. One nice thing about our work is that the natives here really do want to be on our side, on the side of the angels."

The Morning After

By W. B. Spofford Jr.

Dean of Cathedral, Boise, Idaho

ALL I CAN TELL YOU is that it has been a queer and tiresome night. I admit that I am weary, out-of-sorts and put upon. And if they don't shut up pretty soon, and let me get some rest, I'll take my staff to them the way I handle the desert jackels which bother the flock.

Oh, normally, I am the most reasonable of men. And, truly, I don't mind people having a bit of a good time. After all, I've been known to hit the town myself on occasion. It does get lonely out here on the hillsides and the pressure builds up. But enough is enough . . .

And through the years, I've gotten used to the loneliness and, actually, I rather welcome it. My feelings are probably just the result of getting old. The juices don't flow the way they used to do and my old psalm-singing baritone is, let's face it, a rather quavery thing.

Of the bunch of us, I would say that I am the balance wheel, the plumb line, the stabilizing foundation stone. I guess that the Rabbi would

accuse me of the sin of pride with that statement. But it isn't that. I think it is the reasonable truth. I'm the eldest and I hope to God I've learned something about responsibility through the years.

They came back two hours ago, just as the morning star was being snuffed out by the rising sun. They came with a lot of noise. Oh yes, it was happy noise. I could hear them singing afar off, from way down the valley. At first, it was just singing and, then, it became apparent they were singing psalms. Soon, I made out that they were singing the forty-eighth canticle, glorifying the Holy City. I know that they didn't go there, but down into the village of Bread, which, if you ask me, is a rather grubby place.

Now, as I said, I don't mind the boys having a bit of fun, but it was the sheer irresponsibility that I mind. It started as midnight was approaching. There had been a scuffling among the flock over on the north shoulder of the mountain. All of us were huddled around the fire and, after casting lots, I was picked to go calm them down. A rather normal task, but an extremely cold one. The night was unusually clear with all the stars flickering like lights through the windows of some heavenly city. I must admit that it was beautiful, and the clearness made the hike across the ridge a thing of peace and, should I say, joy. I don't mind loneliness anymore and I felt responsibility in doing the job.

A hour or so later, I came back. The sheep were lying around, keeping themselves warm, with a few sports off on individual forging expeditions. But the lads were gone. I looked for some kind of message to be left under the notice-stone, but there was nothing. Just the sheep and the bright heavens!

When I think of it, I get mad all over again. Suppose the wolf had come down out of his cave on the saddle-back, or some of those rascally brigands in the eastern canyons had been out on one of their prowls? How I wish those miserable Romans would do something about them, instead of freezing our lives with their taxes and officiousness.

So, I spent the rest of the night, awake, doing the tasks of five other men. No wonder I'm out of sorts and fatigued. And, I'm telling them they had better cut out all of that noise.

They came back, as I reported, at dawn, singing and comradely full of the old vinegar. They clapped me on the back, told me an absurd story of having gone to a birthday party — in a stable, yet — and have been praising and glorifying God ever since.

They don't smell of wine, I'll admit, but they've got all the symptoms. Usually, by this time, at least one fight has started, but look at them over there, sitting around the fire, with their arms around each others' shoulders, singing. I'm going over and tell them off No, I just can't do it.

Well, I can't go to sleep with all the racket and, besides, I find that I want to do some singing, too. It's a quavery voice but you should have heard it a few years ago. It's always hard to be late to a party but, as they say, better late than never!

A Twofold Miracle

By Gardiner M. Day

Rector of Christ Church, Cambridge

THE FIRST MIRACLE is that this Baby born at Bethlehem should turn out to be the Christ of God. Suppose Matthew, Mark, Luke, John or anyone else had suggested in advance that this Baby born to a Jewish family in a stable in a little-known village in one of the fringe provinces of the mighty Roman Empire would be the Son of God. No one would have believed the story. "Ridiculous," "incredible," they would have said.

Had someone prophesied that this Man who lived his entire life of only thirty-three years as an itinerant teacher and healer in the towns and villages of Galilee and Judea would be so remembered that the celebration of his birthday, years later would cause traffic jams in our cities, he would simply have been greeted with "You're crazy."

Light Still Shines

THE SECOND MIRACLE is that the light is still shining in the darkness and has never been put out. Jesus' contemporaries tried to put out the light; they nailed him to a cross and sealed him in a tomb, but the light still shone. Roman emperor after Roman emperor tried to put out the light, but the more they persecuted, the brighter the light grew. Before the year one thousand, the Mohammedans destroyed the churches in North Africa and the Near East, thinking that they would quench the light, but they did not. In our own day, first nazism and then communism have tried to put out the light, but it still shines even behind the iron curtain!

The marvel is not that the world is dark and always has been dark. If I were to enumerate the evils of this age of nuclear terror, I could

make a striking case for the contention that the world has never been darker; but still the radiance of the light of Christ, which has shone down through the ages, still shines; and the composite evils of our day have not been able to put it out.

Nineteen hundred years ago Caesar Augustus, emperor of Rome, was the most powerful and influential person in the world. One would have expected his light to shine for generations. Now he is all but forgotten except by historians, while this Baby born in Bethlehem is not simply remembered but holds the allegiance of millions of followers who strive — now strongly, now weakly, sometimes effectively, often ineffectively — to carry his spirit of reconciling love into every phase of their lives.

Where Is Christ's Light Today?

WHERE DO WE SEE the light of Christ today? The answer is in human lives: and not only through lives of outstanding Christians who are beacons of Christ's light such as Albert Schweitzer or Martin Luther King but in the lives of people in every parish who are candles of the Lord through whom the light shines.

Some of Christ's followers in the eyes of the world are relatively unknown and inconspicuous

while others are in positions of great influence in government, business or education and participants in making important decisions. The faces of some are black, others white, yellow or brown; some live in freedom, some in lands suffering under tyranny and oppression, some can shout their faith from the house tops, others must work and worship in silence, if not, in secrecy. Nevertheless, through them the light still shines today and darkness has never put it out.

The light shines also in great gatherings of Christians such as the recent Assembly of the National Council of Churches in which the resources of churches are brought to bear on some of the great global problems which cannot well be met by individual churches.

In our complex and intricately organized world, with its centers of enormous power, corporate witness and action is essential; but notwithstanding, it is chiefly through the witness of the individual dedicated Christian that the light of Christ shines in each generation.

Thus the primary question for us at Christmas is not whether we find evidence of the light of Christ in the world around us, but whether the light of Christ is shining through us as brightly as possible.

TAX COLLECTORS AND SINNERS

By Francis P. Foote

Director of Vocations, Diocese of California

THE YOUNG SON of Tax Man J. Doe seems to have started the whole hullabaloo. Junior came home from Sunday School, gave his father an accusing glare, then said, "Dad, you're a really bad man!" Dad, in the midst of his third cup of coffee and the Sunday magazine, wanted to know what this outburst was all about. So his son let him have it; he told his Dad about Tax Collectors and Sinners. The day's Bible lesson had been pretty explicit; many times the teacher had stressed verses that told of certain low characters, and always linked together: — "Tax Collectors and Sinners".

After the Tax Man had calmed down a bit he looked up some verses in the Bible his wife had given him for Christmas only the year before. It was one of those Revised Versions, and it sounded rather strange to Mr. Doe. He had never been much of a Bible reader, but when he had gone to

church he heard the Authorized Version read. So he had been brought up, after a fashion, on "publicans and sinners", and had never batted an eye. But lo, here in this new-fangled Bible, he found not once, but many times, the horrid words. Then things began to happen.

Better Than Pharisees

FIRST, TAX MAN told his fellow-workers about this, and it became clear that all who read the words understood what was implied. Tax Collectors in the Bible, and Sinners, were very much birds of a feather, or perhaps even synonymous, one and the same! So the Tax Men got together and decided that all possible steps had to be taken. Here was a most unfair slur against a Minority of the population, and an important Minority at that.

Next, the Movement soon grew beyond county

lines, for the State Tax Men became involved. They met, and they talked, and they resolved. Their resolution was addressed to the churches, and asked that the churches return to the former version, the one that was good enough for King James. The Gospel writers may have been right in quoting strong words against Publicans, and anyway modern readers did not know what, or who, "Publicans" were. But to come right out, in contemporary language, and link one group of public officials with wickedness, must be positively subversive!

Some of the Preachers tried to counter this concern by expounding on one of the Parables, the one labeled "The Pharisee and the Tax Collector". Here was a good Biblical answer to all the complaints, for it was proof that Tax Collectors turned out better than Pharisees. Well preached; That should have been soothing balm for the injured and unhappy Tax Men. It would have been too, but for the fact that Collector himself, in his own prayer, asked "Be merciful to me a sinner"!—so, the net gain was nil. Instead, the Movement by the offended T-Men grew even larger, and spread even farther.

Others in the Act

THE CIVIL LIBERTIES PEOPLE were getting concerned. They began a drive to bar jokes about tax matters from the stage, and from the air waves. It was soon regarded as foul play to refer slightly to anybody in the tax business, or to do impersonations of men in that particular Minority. Even the old cliché, "Death and Taxes", became taboo.

Along with the civil liberties folks, and for different reasons of course, the Patriotic Societies got into the act. Somebody had said "subversive", so the Patriotic Societies met, for hours and days, and wrinkled their brows. The outcome was a decision that here was evidence of a dark plot. (Had there not been reports, before, of the dangerous and radical nature of the translators of the Revised Standard Version?) Now here was nothing less than a scheme to undermine confidence in government! The new wording was shown to be positively un-American; naturally the Movement of the protesting Tax Men snowballed to national proportions.

The Ultra-Right

THEN A STRANGE TURN occurred. Of all the people who were expected to be in support of a highly commendable move, to throw out this dangerous Bible, were those of the Far, Far Right. But these vigorous gentlemen took quite

a different view of the debated words. They were then in the midst of a drive of their own, a drive to abolish the Income Tax. Being accustomed to believing the worst, they found the concept of "Tax Collectors and Sinners" actually just what they wanted. The wording clearly showed, by the popular principle of Guilt by Association, that all Tax Men really were the equivalent of sinners, and therefore criminals. So, Down with Taxes!

However, what finally brought the Drive to an end was something even more unexpected. The big surprise came from quite another quarter, from what might be called the Other Side of the Moral Curtain. That is, if you can believe it, the Sinners were heard from, and to the effect that they were the ones who had been slandered! Large ads began to appear in the important papers, ads signed by "Sinners Anonymous," protesting the linking of their membership with — well, you know, with Tax Collectors. The gist of the protest was that all sorts and conditions of Sinners were being lumped together, heaped into one category with certain public finance men. (It is interesting that Sinners Anonymous soon became known in the press as "EssAy", probably to avoid confusion with one very old and special category, "S.A.")

The outcome? This writer understands that only one case actually came to court, with EssAy seeking redress. The judge, who must have known his theology, ruled that Sinners Anonymous was too large a body, its membership too inclusive. Everyone who was anyone was in it, even Tax Collectors, the judge said. Since the group was not a Minority it had no grounds for complaint; thus the whole case was tossed out of court.

This left everybody just where they had been before, with some of the Tax Men admitting that they probably had sinned too. It served to prove again that, although Sin may be Original, most sinners are not as "original" as they think they are!

To Those Who Have Ordered The Pamphlet MARRIAGE TODAY

By

Dr. Albert Reissner

Psychiatrist of Brooklyn, N. Y.

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THE WITNESS

TUNKHANNOCK, PA.

THE CHURCH AND YOUNG PEOPLE

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

IF THEY ARE SATISFIED WITH THE STATUS QUO THEY ARE NOT APT TO TURN TO THE CHURCH FOR ANSWERS

A MIDWESTERN COLLEGE chaplain remarked recently, "I am now able to justify not doing anything. I can sit on the fence and I can do so comfortably." He was reacting to arguments from other chaplains about why a service of repentance for the children killed in the Birmingham church bombing would not work. He was facing the status quo, a rut of immeasurable depths.

For many people, the status quo is the totality of their experience in the world. It is all they know. It breeds apathy, and apathy, in turn, infiltrates every facet of life. Apathy can even generate enough energy to prevent change so that nothing will happen to the status quo, even if it is challenged.

Some of this can be seen in the reactions of young people whose lives have not been challenged by any major world crisis, and whose personal problems have been met by the "have society" in which they have grown up.

This became apparent to me one evening when I joined a group of midwestern college students in reading *A Cup of Trembling* by Elizabeth Berryhill. The play is based on the life of Dietrich Bonhoeffer, particularly his stand against the Nazi regime which resulted in his imprisonment and execution.

It was evident that the passion and emotion of this man against Hitler was not getting through to the students as they read the play. During the discussion period which followed, the students said that they had heard of Hitler and knew him to be an evil man, but that was about the extent of it. They had an objective view of Hitler in history.

Is it any wonder that a George Lincoln Rockwell can organize an American Nazi party and not raise a loud cry of indignation from this age group? Can it be that the equation of the extreme conservatism and Fascism is meaningless when the cold realities of Fascism do not inspire passion? These students can objectively dislike what they have learned of what Hitler did, but they are untouched by experience.

Here were a group of boys and girls who had grown up in a status quo society. I don't think

they are unusual. Although they are a bit more isolated in the middle west where there is not an open festering of humanity which you find in the slums of big cities or poverty stricken areas of West Virginia.

Some may have grown up in families beset with domestic economic problems; most seemed to be in the usual predicament of college students who have to squeeze economically in order to pay fees and buy books. But, neither have they been touched by a depression; they have not seen bread lines and soup kitchens. Nor as children have they been deprived of their material wants because their families had to choose between bread and toys.

Lack Experience

NEITHER HAVE THESE STUDENTS witnessed the horror of gas chambers and mass exterminations as reported in the daily press of the 40's; or as seen by Americans who drove the German army from Hitler's ovens. Mass graves, atomic holocaust are but lines on a page of type, or pictures in a book. What sort of impact does John Hersey's *Hiroshima* have on them today?

It is to be hoped that these world-wide horrors never have to happen again; that these youngsters can continue to read about them in history without having to live through them.

A depression, save for the problem of more and more unemployed, is held away by law. Slight depressions are always likely, but the world wide impact of the 30's is more remote. Another war would certainly destroy the status quo and everything else.

Yet, there is still a certain glamor attached to war. In my youth, the world war one films were still likely to capture the mood of adventure. Today, some world war two films still propagandize the youth as they did during the war when the need was urgent. Can we not find a more glamorous way to deepen our patriotism?

Every now and then we see pictures of Hitler's gas chambers and even if we didn't first

read of it shortly after it happened, we should be able to imagine the horror.

But, can we equate these pictures with police dogs and electrified prods being used on Negroes who are protesting for equal treatment and constitutional guarantees? Can our young people who take only an objective view of Hitler actually find the experience in their lives to react actively to the evils which infest the world? Or do they stay within the apathetic status quo?

What Does The Church Offer?

THEIR STATUS QUO world is one of "haves" rather than "have nots". Is it any wonder that the church plays such a small part in the lives of these young people? If some have grown up with the idea that good feeling or solution to problems will come from materials, or even that all their wants should be fulfilled, what do they need of the church? After all the church can be costly; the church can require something of the individual.

If the world of the individual is rooted in the status quo, is it any wonder that the church when it is a part of that individual's world is also buried in the status quo?

What does the church really have to offer the youth of today? Most of his basic personal needs are met by the secular society. He has counselors in high school and college ready to help him through all emotional upheavals. Sometimes if these problems are purely "religious", he's referred to his clergyman if he happens to have one.

Pastoral care is a much later possibility, after all means have been exhausted, or if psychological services become too expensive and the need for therapy is not vital.

There is no material gain, except in some status spots, from church attendance, so what does the church have to offer?

Unless the youngsters of today have been lucky in choosing their parents, they have a possibility of growing up in a home that is bereft of real experience with Jesus Christ. They may have been regular in church school, their parents may be active churchmen, but what of the real life-giving experience? Far too many have been spoon-fed their religion without ever having had the chance to make a firm decision that places God in the number one position, and self under him. Far too many have adopted the church as the club and have not challenged, nor met the challenge which might shake up the status quo.

I think that Mrs. Sarah Patton Boyle is saying this in her book *The Desegregated Heart*. She was a daughter of an Episcopal clergyman; she was raised in the knowledge and belief in God, but that was about all. Then when she had reached middle age, she had an experience with people, Negroes and whites which eventually placed her in a position to recognize God as supreme in her life. Her status quo until that time was a status quo of church and religion being nice and comfortable; now that has been blasted and God has emerged as her friend.

When we are confronted with the status quo of apathy, we're challenged to do something about it, or we should be. When apathy fills the pews, the gospel falls on deaf ears and inactive bodies. If the status quo is allowed to rule, the church shrinks (51% of our people confirmed in the last ten years have drifted away); if the status quo is challenged, money disappears. How many thousands have been withheld because the church dares to witness to the brotherhood of man in Christ?

Whatever the answer is, it seems to me that it will be found in discovering the way in the affluent society. Everyman needs Jesus Christ; yet if he is satisfied with the status quo and the materialistic universe which seems to him to be apart from God's creation, he's not likely to come running to the church in search of the Lord.

Talking It Over

By W. B. Spofford Sr.

A LOT of beautiful and meaningful Christmas greetings came to my house. One that I liked best was typed on a plain postal card:

June 16, 1963 — Medgar Evers was murdered in Jackson, Mississippi.

Sept. 15, 1963 — Four Sunday School students were murdered in the church bombing in Birmingham, Ala.

Nov. 22, 1963 — John Fitzgerald Kennedy was murdered in Dallas, Texas.

Dec. 25, 1963 — Christmas.

"Almighty God, give us grace that we may cast away the works of darkness, and put upon the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility . . ."

I pray that you may have a blessed Christmas.
— Malcolm Boyd

wrong if it is someone else's money, or if one is constantly asking for more, for greater and more needed enterprises. Very little seems to go to provide more missionaries, or to build more churches in the mission field, or to help the poor Churches in Africa, Asia, Latin America, or the islands of the sea. This is why it is difficult to ask for more money.

It is often not spent wisely or for evangelistic effort. A bishop has to have his salary raised from \$10,000 to \$11,000 or from \$18,000 to \$20,000, as if he could not live on \$10,000 or \$13,000. It is a far cry from Jesus of Nazareth who had no place to lay his head or from St. Paul who made tents for a living.

When one has private means or is living off of endowments it may be a different matter; but when one gets his salary entirely from the freewill offerings and charity of the people whom one is serving one has to be careful in the way such money is spent, because it is the people's money; it is the Church's money; and the Church is people. Unnecessary long distant telephone calls, unnecessary mailings, and any expense not absolutely necessary must be curtailed because the money is given by some people who make great sacrifice to give it and who themselves are not getting large salaries, or having houses and travel and automobile expense provided for them, or able to indulge in the luxuries of some of our Church officials and offices.

Hundreds of thousands of dollars are literally being spent by some dioceses on administration, with precious little on Church expansion either in the diocese or abroad. The Episcopalate in some dioceses, the choir in some parishes, are costing more than it takes to run a whole missionary district or an ordinary parish. I read that one city church spends \$120,000 on

salaries alone, and that a suburban parish has a budget of \$150,000 a year.

Diocesan journals can be most revealing on what administration costs are. Perhaps it is a good thing that few read them, as many might decide to curtail their giving if they did. What is one to do when one wants to help missionary endeavor and evangelistic effort, and schools and hospitals in the mission field, but perhaps to give outright to the project and place rather than to give through the accepted channels, so much of which is spent on administration?

In other words it costs too much to run the Church so that there is nothing left to convert souls, to help the poor, to establish the Church where it is badly needed and where people are asking for the Christian religion, and to run missionary hospitals and schools in far off places or even nearer at home.

This is particularly true of the Church in America. We are the ones who spend money on ourselves. Why does a church reporting less than 100 communicants need a secretary, or one reporting less than 300 need a curate, when the needs are so great in other parts of the Anglican Communion? Are we not our brother's keeper? Why does the American Church have to have so much overhead, when other parts of the Anglican Communion have so little, and desperately need help, as we were told at the Anglican Congress?

Your editorial touched on this very well. Why do bishops require so much more money than other people to live on, especially when they are continually being entertained by the parishes and missions they visit, and those who publish diaries dote on all they eat and how good it is, and also have houses and travel and other expenses provided when most people have none of these?

Why does our Church headquarters need fifty priests to say nothing of all the laity who work there? Many many people wonder what they all do, and many parish priests wonder how they are really being served in their parishes by all this staff.

Why does a wealthy parish have to pay all of its singers, when in a small town parish no one is paid to sing praises to God, and those who do sing in choirs do it because they love God and desire to serve him? The Episcopal Church needs to help other parts of the Anglican Communion to have some kind of a staff of workers who will be paid decent salaries and have enough clothes to wear and food to eat and something more than make-shift churches. Surely we don't need to spend all of our money on ourselves when so much is needed in Africa, Asia, and South America.

As the Church gets wealthier, and people give more, it seems to get farther and farther away from the teaching and life of Jesus. If our national Church, our dioceses and our parishes would be less extravagant and get back to the simple gospel of the Saviour and realize they are spending the people's money and are really living off of charity and realize they are preaching sacrifice but not practicing it, there would be ample means to help those in the Anglican Communion elsewhere who need to be helped, without really raising any more money, because we already have enough only we are spending it on ourselves.

Thank you for that editorial. It is just what is needed and is all too true. Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; "It is more blessed to give than to receive"; "Go sell all that thou hast and give to the poor and thou shalt have treasure in heaven"; "Love thy neighbor as thyself".

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