

The **+ WITNESS**

DECEMBER 24, 1964

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NEW YORK CITY

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Story of the Week

Executive Council Discusses Race Behind Closed Doors

By Edward J. Mohr

Witness Editorial Assistant

★ For the last time Presiding Bishop Lichtenberger presided over a meeting of the Executive Council of the Episcopal Church when the enlarged body met at Seabury House Dec. 8-10. The Presiding Bishop-elect, the Rt. Rev. John E. Hines, who will take office Jan. 1, was present for the meeting, which saw the election of Bishop Stephen F. Bayne Jr., the new director of the overseas department, as the first vice president of the council, the election of the first woman to the chairmanship of a council department, and the resignation of John W. Reinhardt as director of the promotion department.

Inasmuch as this was the last meeting of the council during the current three year budget and program period there was a general marking of time. Although only a few references were made to it there was an undercurrent of awareness that the program authorized by General Convention for the three year period beginning with January will allow little expansion of the present program, except as it may be supplemented by projects developed under Mutual Responsibility and Interdependence.

In what Dr. Lichtenberger called a "break-through", Mrs.

John H. Foster, of San Antonio, Texas, who had previously served as the liaison member of the council for the general division of women's work became the chairman of the overseas department, succeeding Bishop Thomas Wright of East Carolina, whose term on the council had expired. The departments, as divisions of the council itself, are sub-committees made up of specified numbers of council members, additional members, liaison members, the general officers, and the director.

Departmental Changes

The membership of the council now numbers 40, including four of the general officers, but not the secretary. Of these, half were hold-overs from the previous council, the others beginning new terms, or serving for the first time.

In other departmental changes Bishop DeWitt of Pennsylvania became chairman of home department, succeeding Bishop Hunter of Wyoming. Hugh Laughlin of Toledo, Ohio, formerly chairman of the general division of laymen's work and a member of the department of finance, is now chairman of the latter, while L. Dale Pederson of Eugene, Ore., a new member of the council, succeeds him as chairman of the laymen's division. Of other new mem-

bers Bishop Burrill of Chicago became chairman of the general division of research and field study, and Mrs. Robert H. Durham liaison for the women's division.

Race and Civil Rights

In the area of race and civil rights the council authorized a 1965 appeal for a \$100,000 fund to supplement a \$25,000 gift from the women of the church. The authorization was given after the council, sitting in executive session at the request of Bishop Loutitt of South Florida, amended the resolution as offered by Bishop Marmion of S. W. Virginia, chairman of the Christian social relations department, with a condition which precludes the use of such funds in any project where a priest of the church would be engaged without the approval of the bishop of the jurisdiction in which the project is located. This condition would cover not only programs administered directly by the council but also those under the sponsorship of the National Council of Churches and other ecumenical bodies, such as the Delta ministry in Mississippi and other programs in the south. At the present time it is not clear how this condition will be implemented administratively when the fund comes into existence, nor the extent to which it affects volunteers in civil rights demonstrations.

The resolution itself makes no mention of names or places, but

it was clear that the concern was over the sensitive southern areas.

The special race relations appeal made during 1964 has so far brought contributions of \$80,000. In a report to the council Bishop Marmion listed expenditures of \$73,000 from the fund, including \$40,000 to the NCC commission on religion and race in payment of the council's commitment.

Mr. Shadegg Objects

Stephen Shadegg of Phoenix, Ariz., a former associate of Senator Goldwater, raised a question about one item in the list, the \$5,600 given three California dioceses for an educational program on Proposition 14, a constitutional referendum on racial discrimination in the sale and rental of housing. Mr. Shadegg asked whether this had not been a "controversial" matter, implying that in such case the use of funds under church control was questionable. Mrs. Harold Sorg, of Berkeley, Calif., called upon to explain, said that at the program meetings all sides of the questions were brought out, though, when pressed by Mr. Shadegg, she said that the church had indeed taken a stand against the proposition. It is a matter of record that all expressions of organized religion in California was in opposition to the proposed amendment, though this was not necessarily shared by all members of congregations.

Canon C. Howard Perry of Sacramento, chairman of the promotion department — and high, wide, and portly enough to be the bishop of two dioceses simultaneously — made the point that although executive council staff members had assisted in the preparation of material in the campaign, in which the proposition carried, at no time was any implication given that

the council itself had any stand in the matter.

Other items in the list of expenditures were \$5,000 for church rebuilding in Mississippi, \$2,000 for an experimental ministry for a human relations training program administered by the department, \$2,000 for what in the soft accent of Dr. Marmion sounded like the employment at the Church of St. Edward the Martyr, New York, of a "street walker for church summer program", which, he made clearer, after the council was regaled with laughter, was actually "street worker", which amused the council no less.

In the budget and program proposed to General Convention by council departments the funds for this type of work would have been included in the regular budget items. However, the convention budget dropped these items, leaving it to the council to make a determination with respect to a special appeal.

While the council was in executive session on this proposal some staff officers felt concern lest a majority of the council might reject a special appeal altogether, thereby crippling work in the racial area. Actually, however, the differences in the council concerned only conditions on the use of the funds rather than the appeal itself.

Lenten Offering

Dr. Lindley M. Franklin Jr., the treasurer, reported that the 1964 Lenten offering was running \$45,000 behind last year as of Oct. 31, when it amounted to \$303,829. Dr. Franklin indicated that when offerings now being held by diocesan treasurers are sent in the total may come to \$400,000 by the end of the year. In the payments on quota pledges from the jurisdictions the Oct. 31 total was \$7,559,100, against a total due at that time of \$7,992,726. Dur-

ing November another half million was received, and it is anticipated that by the end of the year all but one million dollars of the \$10,656,968 pledged for the year will have been received, and the full amount thereafter.

Dr. Franklin reported that a legacy from an estate to be settled next year may run to a half a million dollars, adding the comment that "we need it!" For the first time at this meeting he was reelected treasurer by the council itself, rather than by General Convention, as the canons formerly provided.

Bishop Louttit on Policy

Bishop Louttit of South Florida, who has an inexhaustible fund of clean but witty stories, and the necessary memory and engaging manner to go with them, elected to make some observations on council affairs before delivering his report as chairman of the Christian education department. He expressed the view that the departmentalization of the council made it difficult for the body to act on over-all strategy, and tended to make the council a rubber stamp for the actions of the department. A similar view was expressed about a year ago by Franklin B. Miles, of Elkhart, Indiana, then a council member, in an extensive statement in which, among other things, he suggested that minority reports be brought in from the departments so that the council would hear more than one side of a proposal. Dr. Louttit suggested that at some time a meeting might be held dealing only with council strategy.

Bishop Louttit went on to propose that the powers that be — "whoever they are", as he put it — consider adding a council meeting room to Seabury House so that the present one might be used for a chapel,

replacing the small one now used. Then, after a reference to "that thorn in the flesh", the General Convention committee on program and budget, of which Bishop Burrill had been chairman, and telling another story, he said — declaring first that he was always relevant — that if as much time were spent in raising money as has been spent on budget making and budget cutting the Church would have all the money it needs. Dr. Louttit then quoted the inscription carved on a government building in Washington, "The past is but prelude to the future", and told the council that when a taxi driver was asked what it meant he said, "You ain't seen nothing yet". The bishop went on to say that he felt that the proposed three-year program of the council had been over-sold at the St. Louis convention, and that instead of being put in the position of a beggar the program should be presented as that of a responsible body making no apologies for discharging its obligations.

At this point Dr. Louttit began a discourse on love, but Bishop Lichtenberger induced him to change the subject with the question, "How about the report of the department?"

In the report Bishop Louttit said that the Seabury curriculum series had now completely undergone a second revision, and that it was substantially changed from that of ten years ago. He said that no further revising was needed but that it was necessary now to do a job of selling in the church. Referring to the material he said that the "best is what our children — and this is the best." Of the Sunday schools in the church 30% now use the Seabury material, 30% the Episcopal fellowship series, and 40% a "hodge-podge", as Dr. Louttit described it.

Long Range Planning

In a statement to the council the second vice-president, Warren H. Turner Jr., advanced proposals which he said might be the council's response to the Toronto manifesto on mutual responsibility calling for an evaluation of structures, priorities and planning in the church. To this end he asked for better criteria in determining what work should have priority, and what needs to be discontinued. He held that the departments were competent in making plans for three years in advance, saying parenthetically — with a reference to General Convention's cut-back on council proposals — that they are not so good at selling them, but that there was need for plans for five and ten years, and for clearer ideas of objectives. He advocated more extensive use of individual members of the council in addition to department chairmen.

Mr. Turner referred to the enlargement of the council membership, saying it had been sought in part to achieve a broader representation on the council. With respect to church population this has not occurred. A listing prepared by the office of Canon Guilbert, the council secretary, credits only two members to the second province, New York and New Jersey, which includes 18% of the church's communicant membership.

The Rev. John S. Young of Wichita, Kansas, raised the question as to whether long range planning was not the responsibility of General Convention, on the assumption that the function of the executive council was to carry out the programs authorized by the convention. Mr. Turner held that while the planning is subject to convention approval it is the function of the council to develop it, a position supported by

the fact that the majority of the council members are elected for 6 year terms.

The resignation of Mr. Reinhardt takes effect May 31. For 11 years he has held the directorship of the department which is the most exposed to the church of any of the sections, and one on whose functions — fund-raising, publicity, promotion, advertising — almost every individual in the church considers himself a competent judge. Under the circumstances it is difficult for the department to make any move which does not meet with resistance or criticism in some quarters. Mr. Reinhardt is organizing a community relations service firm to be located in Philadelphia.

Other Action

In other matters the council:

Adopted a new salary schedule providing increases of \$500 and \$600 for single and married overseas missionaries respectively, and made adjustments in retiring allowances for lay missionaries to permit social security payments to be received in addition to other provisions.

Appropriated \$60,000 a year for the World Council of Churches, special gifts to be added to this amount.

For lack of funds did not respond to an appeal from the California diocesan council for \$25,000 for legal expenses of a California parish defending itself against suits brought to prevent continuation of a parochial school under zoning and deed restrictions.

Requested an interdepartmental committee to present at the next meeting a restatement of the church's position on gambling, after hearing a presentation by Edgar Mead, a New York churchman, of the economic and criminal effects of legalized gambling.

Abolished the strategic advisory committee on the mission of the church, which has worked

under the Presiding Bishop, and transferred its functions to the new mutual responsibility commission. Its former executive officer, the Rev. Joseph Moore will become regional planning officer of the newly established 9th province.

Approved the appointment of Paul Tate, formerly assistant director of the overseas department, to be associate director of the department; the Rev. E.

Bruce Partridge to be associate director of the laymen's division; the Rev. Reinhardt B. Gutmann to be executive secretary of the division of health and welfare services, succeeding the Rev. Kenneth Nelson; and elected Arthur F. Greer as assistant treasurer, effective Jan. 1.

Bade farewell to Arthur Lichtenberger, bishop and doctor; president of the council.

ecumenism has lessened the major doctrinal differences," he replied. "I think it has shown within the Roman Catholic Church a bit of a shift in the proportions of doctrine and a notable recognition of a true ecclesiastical life outside the Roman Church.

"That, I would say, is a shifting of proportion rather than a change of dogma."

Dr. Ramsey added that he would evaluate the "greater" constitution on the Church in the same way as a change in the proportions of doctrine — "that is, significant and hopeful . . . I think it lessens the sharpness of the division between the Roman Catholic view of authority as it has been understood and our own view of authority."

In answer to other questions, Dr. Ramsey said it was too early to say whether the plan for intercommunion and then unity between the Anglican and Methodist Churches was likely to go forward quickly to a conclusion. He also said he did not foresee disestablishment in England within the near future.

"I think that we have to work for and conserve certain essential liberties of the Church and certain fundamentals in our relation with other Churches," he said. "If in the end establishment proved to be a stumbling block it would go."

PULPIT EXCHANGE TO AID UNITY

★ Churches of the six communions participating in the consultation on Church union will take part in a pulpit exchange on Sunday, Jan. 17, the beginning of the week of prayer for the Christian unity. Announcement of the observance, which was proposed at the consultation's meeting last April, was announced by Bishop Robert F. Gibson Jr., chairman of the consultation.

Archbishop of Canterbury Urges Anglican Worship Reforms

★ Reforms are needed in the Church of England and one of them is revision of forms of public worship, according to the Archbishop of Canterbury.

"One of the reforms we need is reform of the liturgy and public worship," he declared. "This has already been happening for instance, in the very considerable use of the new English Bible in church. In the next few years I think the reform of our forms of public worship will be a very considerable task for us to set in hand."

Dr. Ramsey expressed these views in an interview with Desmond Fisher, staff writer of the leading English Roman Catholic newspaper, the Catholic Herald, and its correspondent at the Vatican Council.

Fisher began his interview by recalling a conversation he had with an American Methodist delegate-observer at the Council. The Methodist, he said, had declared that the aggiornamento in the Roman Catholic Church faced other Christian Churches with the challenge of initiating their own movements of reform and renewal. They could reject the challenge to their souls harm or accept it to their minds agony, the observer said.

Dr. Ramsey reacted to this by declaring: "I think that liturgical reform and renewal is some-

thing happening in every part of Christendom and that we can all gain immense challenge and stimulus from one another.

"I think that we in our Church can be challenged and stimulated by the liturgical renewal and reform within the Roman Catholic Church." (See editorial page 7).

In answer to other questions by Fisher, the Primate said, "I think that we urgently need to present the Christian faith in ways that modern man can understand. This means a dialogue between Christian thinkers and thinkers outside the Church. I believe that we present the Christian Church to those outside the Church if, all the time, we are learning from those outside the Church the ways in which their own minds are working . . .

"The way we express our belief inevitably affects the forms in which we worship, and I think also that the way in which we worship affects the shape and pattern of our belief."

Fisher asked the archbishop whether promulgation of the Vatican Council decree on ecumenism and the Constitution on the Church lessened the major doctrinal differences between the Roman Catholic and Anglican Churches.

"I don't think the decree on

EDITORIAL

Rome Steps Out In Front

THOSE CHURCHES which for more than four centuries have been using the vernacular in their celebrations of holy communion have been gratified by the partial adoption of this practice in the Roman Church here.

Beginning with the first Sunday in Advent the congregational parts have been said in English at low mass in those places where the changes have been introduced.

The parts for which English is being used include Introit, Kyrie Eleison (Lord, have mercy), Gloria in excelsis, Sanctus (Holy, Holy, Holy). Creed, Lord's Prayer, Agnus Dei (Lamb of God), as well as Epistle, Gospel, and Blessing.

It is to be noted that while the Roman Church in the U.S.A. has caught up with the Anglican prayer books in these matters it has in practice at the same time also gone out ahead in others.

The bishops' directive under which the changes are being made shows that they have not only sought congregational participation in language and words. They have also thought through to the congregational ceremonial actions which are suitable for these parts of a vernacular rite.

Thus the people will stand for Kyrie eleison, as well as Introit and Gloria in excelsis. They will stand for the Preface and Sanctus; for the Lord's Prayer, and post-communion.

Standing for these parts was also the practice under the first English book of 1549. But eventually the Latin low mass practice, until now in vogue, of kneeling indiscriminately (understandable enough in a foreign language rite) for almost all parts of the communion service became the fashion which is still largely dominant in American Episcopal churches today — so much so that it is often erroneously thought to be required by the rubrics.

The commonly voiced cliché has it that we stand to praise, sit for instruction, and kneel to pray. It is to be noted that this is by no means a rule of the Prayer Book, which in many places has us standing for instructions and prayers, and, while not forbidding it, does not say much about sitting. But much of the dullness and lethargy could be driven out of the services if this cliché were taken a bit more seriously.

If the people were encouraged to stand for the collect for purity at the beginning of the communion service (when the decalogue is not said), the summary of the law, and Kyrie eleison, it would then make more sense to kneel after the bidding: "Let us pray". This is all highly legal. Again, if the people are standing for the prayer for the whole state of the Church, now becoming a wider practice, it makes sense when they are asked to kneel humbly for confession, absolution, and comfortable words.

Common sense shows that when the consecratory action begins, with the dialogue which opens with "Lift up your hearts", the last place where the people should be is on their knees. They want to stand for this hymn of praise and thanksgiving, from then on right through the preface, the sanctus, the "prayer of consecration", and the Lord's prayer, until they kneel again for the prayer of humble access.

It is reported that the standing liturgical commission will make public a new proposed revision of the eucharistic rite before long. It will be hoped that this proposed rite, while it cannot be expected to give much positive direction along these lines, will at least not in any way impede progress in the direction which has now been taken in the Roman Church.

ANGEL SONGS

(Sicilian Mariners)

Angel songs to shepherds hearing
Tell the news of God made man;
How the Virgin, God's Son bearing,
Breaks the hold of Eden's ban.
On the manger crib appearing
Lays anew Salvation's plan.

Bethlehem, its Prince acclaiming,
Bids all peoples come adore,
David's Son and Heir proclaiming
As foretold in prophets' lore —
He, our flesh today reclaiming,
Offers life forevermore.

Precious Babe of Mary Mother
Reigning from Your throne of straw,
May our love become Your cover
'Gainst the winter cold and raw;
While we claim You for our Brother,
Frame our hearts within Your law. Amen.

— Joseph Wittkofski

A GENTLEMAN OF BETHLEHEM

By William Butler Sperry

Rector of Christ Church, Detroit

IT WAS a crisp, clear morning. The sun was pushing up behind the hills to the east beyond which lay the mysterious city of Jerusalem. The light swept across the valley and into the little wooden building where Caleb was asleep. He gave an irritable snore and settled his head more comfortably. But the light would not be denied and he opened his eyes. Then he yawned, one of those slow yawns when he opened his mouth slowly but very wide and then snapped his jaws shut. This brought him to, and he remembered what day it was and all there was to do.

He went to the door and sniffed the fresh air, then came over to wake his wife and help her with the children's breakfast. This was a real task because there were six of them and they all wanted to be fed at the same time. Alma, his lovely wife, was already busy washing their faces and as they slid down over her tummy Caleb would push them with his nose and a gentle paw to the place where they could best get their breakfast. Soon their little yelps were quieted and Caleb and Alma had a chance to say "good morning" to each other.

Caleb was a dog, a sheep dog, but none-the-less a gentleman. He was courteous, thoughtful, kind, gentle and brave. He and Alma were very proud of their children. There was Judah who looked like a baby lion, Daniel who looked very wise and acted with childlike wisdom and Rachel who already behaved in a motherly way to the others. And then came Esther who was the cleverest of the lot, and Absalom the most mischievous of all and at the end of the row as they worked away at their breakfast was little Benjamin that all of them loved.

Now being a dog in Palestine was not the easiest sort of life. This story happened many years ago and in those days people and animals treated dogs almost like second class citizens. Horses and camels and oxen and donkeys were well cared for and taken into the family life, but not dogs. No one had ever heard of a school for dogs in those days, nor a hospital, nor a beauty parlor, nor nice gravy-like food with vitamins. It took a long, long time for people and animals to learn that dogs could be their friends and helpers and that dogs had character. Certainly Caleb did, and that

is why he grew up to be such a gentleman — courteous, thoughtful, kind, gentle and brave.

A Special Day

THERE IS another thing about dogs that people often forget. They can smell smells that we can not smell, they can hear sounds that we can not hear. So also, they can think thoughts that we do not think and they sometimes know things that we do not know. And that is why this was such a special day for Caleb. He of all the people and animals knew what was going to happen. He would have to do Alma's tasks for her out in the sheep pastures because she would be needed at home with the children. But he had it all planned. He would have to run much farther and look up more stray sheep but he knew he could get them all back in the fold and be with the family that night. Then with Alma and the children he would find a place near the stable. He would not be pushy and rude, nor interfere with such fine folk as oxen and donkeys, or people, but he and his family would be there to see the kings and the camel, the star and the angels — and the Mother and Child.

It was a long day for Caleb without Alma there to help him. When they were together they could bark across the fields to one another to give warning of a ewe that was too close to a cliff or a ram that obstinately would wander to a forest where a jackal or a wolf would be greedily waiting. And sometimes they would bark just to say "hello" to each other. There was much more running back and forth to keep the flock together — and he really did want to help the shepherds. He found them to be really rather decent fellows. They were not particularly cruel and heartless and Caleb realized that they had just been conditioned to regarding dogs as inferior beings. So he did his work the best he could, put up with his lot and dreamed of a day when they could work together more cordially, realistically and fraternally.

The sun had swept across the sky and like a great red ball was settling gently on the horizon. The hills were gentler to the west and beyond them Caleb knew there was a vast blue ocean. Glorious colors of pink and crimson streaked the

fleecy clouds and he realized that this panorama of beauty was in preparation for the coming night.

The shepherds had been warming themselves about a fire. They picked up their crooks, called to Caleb and started to lead the closely huddled sheep across the fields and down the hill to the fold where they would spend the night. They led the sheep, and Caleb tarried behind to keep the stragglers together and with a watchful eye for those foolish ones that wanted to nibble an extra tuft of grass or were curious about the shadows at the edge of the wood which might prove to be a fox on the prowl for his supper.

All seemed to be well. The sun was gone and only the stars lighted the sky. The only sounds were the little thuds of scores of tiny hoofs, the baas and bleats as the sheep nudged each other and occasionally the guttural voices of the shepherds as they commented on events of the day.

Standing By

THEY WERE almost back to the fold when Caleb felt that something was wrong. There was one nice old ewe that had been behaving strangely for the past few days. Caleb thought he knew what the trouble was. He hurriedly looked for her but she was not with the flock. He saw the others safely in the fold and with a bark of warning to the shepherds headed back across the dark and now ominous valley. Caleb knew his ewes and his lambs and his rams and he was pretty sure he could find this nice old ewe and that she was in trouble.

Smelling those smells that we can not smell and hearing those sounds that we can not hear he traced all the ground where the sheep had wandered so aimlessly during the day. His nostrils quivered, his ears stood up. He was sure now of what was happening and where to go. The road to Bethlehem skirted the wide, wide field as it passed below a steep cliff. At the foot of the cliff were some caves. It was so dark now that he was only guided by his nose and his ears. But he found the right cave and gave a gruff but kindly bark. The ewe inside the cave answered piteously. He went inside and licked her face gently. He had seen Alma in this situation and he knew there was nothing much he could do but be gentle and to wait.

Being a gentleman he asked himself what he could do. And he thought, "I can give her privacy. I can let her know that she is not alone and perhaps I can give her some protection. Who

knows but that a jackal or a wolf will come by and go into that cave?" So with a voice that was half whine and half growl he gave her an encouraging message and assured her that he would stand by.

He sat at the entrance to the cave counting the stars, looking for another star, and thinking of Alma and the children. He was hoping it would not be long but nonetheless he felt it was his duty to stand at the door of the cave.

The road from Bethlehem to Jerusalem was fairly well travelled in the daytime but very lonely at night. The caves such as the ewe had found were frequently the hiding place for robbers and criminals. Everyone knew this, even Caleb, and travelers were very wary. So when Caleb heard footsteps and voices he grew very tense and the hair on the back of his neck bristled. As the sounds drew near he realized that these were not stealthy thieves but a group of ruffians and soldiers that having spent the evening in a tavern in Bethlehem were now on their way back to Jerusalem.

Caleb, being a gentleman, could hardly thrust himself into the privacy of a mother ewe in the throes of labor so he stood steadfastly at the entrance to the cave determined to protect her from any disturbance. The ruffians and the soldiers came on somewhat uncertainly guided by a small lanthorn which one of them carried. As the rays from the lanthorn fell on Caleb's steadfast figure one of the men saw him.

"Look at that dog", cried one of them, "What's he doing out here at night. I bet he belongs in the sheep fold and is out here stealing chickens." Then, to Caleb, he shouted, "Come here, you pup."

Caleb did not move. The man becoming angered, shouted, "The dog's got no manners. I'll show him". With that he strode over to Caleb and gave a mighty slap with his open hand on the side of Caleb's head. He reeled, but did not whimper and stood again at the door of the cave. The angry man then shouted again, "Did you see that? He tried to bite me. I'll show him." With that he kicked him viciously in the ribs.

Caleb recovered slowly and dragged himself to the opening of the cave. But still he uttered no sound.

A second ruffian joined in the group and shouted. "What's he trying to hide in that cave? Something he's stolen?"

A soldier with a short javelin joined the group and yelled, "The hell with that. We can't have

these dirty dogs insulting us this way." With that, he made a swift lunge and Caleb's side flowed red with blood. Again, with superdog effort he raised himself and once more stood at the cave entrance.

The second man rushed at him, "Let me get at that impudent cur," he cried and with a stout club sent a crushing blow to break a leg.

At this point a more sober member of the group came up and said, "Don't make so much fuss about a dirty dog. Leave him alone. We've got to get back to town and check in the barracks. What do you expect of a dog anyway. Come on. Let's get going."

Another man said, "Well, that one won't bother anybody anymore. It's funny you can't teach them no manners — they seem to be getting bolder all the time."

So they went on.

The Blessed Night

CALEB was lying on the ground his brown eyes opened to watch the star studded sky. He summoned what consciousness he could and listened intently. He was sure he heard it — a motherly bleat and a little baby-like "Baa". Through the pain he felt a tremor of joy. He fell back to the ground, his head framed in a bramble bush, his broken leg dangling and his side wet and red. He gave a great sigh and opened his eyes once more.

Above him in the sky there was a marvelous light. The dark of the heavens was pierced with brilliance and through that darkness came a vast procession. Almost formless at first but on it came and he saw figures in marvelous flowing, fleecy raiment. Yes they were angels, lovely, comforting, beautiful angels. And they were right above him. The light was too bright, the spectacle too beatific. He closed his eyes, but he felt an angel hover over him, and lift him up. He felt healed, and warm and comfortable and accepted. And somehow though he knew that he would never see the ewe again nor be on earth again, he was happy.

Now he could open his eyes again and found he was in the midst of this glory — and he knew what it was all about because he could think thoughts that others could not think and he knew things that others did not know.

So, of course, they went to Bethlehem, and to the stable. And as the glorious chorus of angels sang, the one that was holding him close with arms that seemed so everlasting let him look down at the scene. There they all were, the

camels, the shepherds, the oxen, the donkeys, the sheep. But they were not all standing separated from one another. In a circle around the stable into which all could see through the windows they stood reverently and they all joined together, hoof in paw, hand in hoof and hand in hand as they knelt in prayer and adoration.

Caleb watched with a very special smile because he saw with the others Alma and Judah and Daniel and Rachel and Esther and Absalom and Benjamin — all in the circle with the others included in the glory and the acceptance which blessed that night.

Words of One Syllable

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

EXAMINE the Christmas gospel which is the prologue from St. John. It is made up almost completely of one-syllable words. There is a baker's dozen of two-syllable words, a couple of three, and one of four. This simple vocabulary is characteristic of the fourth Gospel.

It is the more surprising in that St. John was written almost a generation after the first three, when the Church had burst the swaddling clothes of Judaism and was exposed to the rough blasts of Graeco-Roman thought and speculation.

This very prologue captured four centuries of Greek philosophy as it identified the Word, the Greek term for the World Reason, with the Babe of Bethlehem. It sounds the death knell of the Gnostics, the "spiritualists" of the day, when it boldly says this Word became flesh and blood. It throws down the challenge to doubters within the faith and the rival powers without when it declares that no darkness can grasp or quench this light.

St. John is the theologian's gospel. It is a masterly explanation and defense of the Christian faith against the cults and isms of its day. And yet it does this in plain, unvarnished language. Only a truly great work can express profound truth in the words and deeds of ordinary living. This is the charm and worth of this gospel. No wonder that our Church gives it the position of highest honor and chooses from its beginning and end the gospels for Christmas and Easter.

St. John speaks of the deep things of the faith

in terms of a wedding, a birth, food and water, sickness and health, life and death. At the Last Supper, Chapter 13, Jesus' central act is to wash the feet of his disciples. In the farewell discourse which follows, St. John has Jesus speak of himself as the scout or agent who goes in ad-

vance and sees that proper accommodations are available for us. St. John tells us that Jesus has gone before us in the simple joys as well as the deep sorrows of life.

There is no human experience which cannot take on new meaning as we turn to this gospel.

SHALL WE LOOK FOR ANOTHER?

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati, Ohio

OUR DOUBTS OFTEN LEAD US TO THE CORRECT ANSWERS

LIKE THE PROPHETS before him, John the Baptizer was utterly fearless in his demand for righteousness. This led him to condemn King Herod's marriage to his sister-in-law, and as a result he was thrown into prison. Now by nature John was a man of action and the sudden curtailment of his career with its enforced idleness was particularly hard for him. As so often happens at such times, he was besieged by questions and doubts. Was this, he wondered, the way it was to be? Could a life which had begun so miraculously end so miserably? If so, it appeared the Almighty was guilty of a cruel jest.

He thought, too, of the rigorous years he had spent in the wilderness where he had disciplined himself by every conceivable form of self-denial. All this had been done, not for his own sake, but in order to add the weight of personal witness to his call for repentance. But alone in his cell, he began to question the value of virtue in a world where evil seemed so inevitably triumphant.

It was in this frame of mind that John summoned his followers and sent them to Jesus with the pressing question: "Are you he who is to come or shall we look for another?"

How strikingly similar his questions and doubts are to many of our own, when we are challenged to reconsider Christ's coming into our lives and into the world around us.

Is Christ The Answer?

INEVITABLY, we wonder, is Christ really the answer, or should we look for another? Indeed, there are many who have ceased even to wonder. Like the French existentialist, Jean Paul Sartre,

they have come to the conclusion, there is No Exit. There is no Christ who is coming, no Savior, no God — just life with its endless train of to-morrows "creeping," as the great bard said, "in their petty pace from day to day," on the way "to dusty death." The age is long past when most men could be comforted by the thought of God in his heaven. As Bishop Robinson has said: the idea of God "up there" or even "out there" is no longer tenable.

Perhaps, then, we too, are prisoners — not in a cell but on a tiny planet. It is a disturbing thought, for it engenders a whole series of questions. Is what we have called faith anything more than an evasion of things as they are? Do we believe simply to escape the necessity of facing the fact that there is no power greater than ourselves, except for the power of nature itself? Are the commandments simply changeable customs? And, most important of all, is all our talk about the centrality of love, a lie calculated to hide from us the hard fact of everlasting indifference?

If these questions sound sophomoric, and of course they are, I nevertheless feel justified in asking them, for much that has been called religion is presophomoric.

Again, we remember John. He was a good man — strong and simple. Everything seemed quite clear to him. If men would repent — live the good life — then God would send his Messiah to restore order and peace in the world. There was just one condition as he saw it — repentance and after that God would take over and set things straight. Until he was immobilized

in prison, he had never questioned this scheme of things. But God has a way of speaking to us at such times as at no other. Such speaking is quieting, and it often takes the form of doubt. So it was in John's case. Stated bluntly, he wondered whether he had bet on the wrong horse. As a matter of fact, he still didn't doubt his own conception of God's way of working, but he obviously questioned Christ's role in this plan.

Inspired Doubt

COULD IT BE that God is trying to speak to us, as he did to John, in the midst of our doubts? I firmly believe so. And the real point of his speaking, which John missed in his question to Jesus, is to have us reexamine all our own neat little conceptions of him and how he works. If this should lead to the discovery that we have often substituted formalism for faith, legalism for love, moralism for mercy, dogmatism for devotion and religion for renewal, then doubt is indeed divinely inspired. Thus God speaks now, as always, in order to free us from the prisons our pride has built in the attempt to confine both him and ourselves.

Now all this is easy to say, but it is far from easy when we are challenged at the point of our particular prejudices and predilections. We think, for example, of Bishop Pike's comments on the doctrine of the Trinity at General Convention. Judging from the adverse reaction, it is clear that many are more interested in their formal understanding of God than in whether it helps or hinders the proclamation of the gospel. And a recent issue of a magazine tells of a congregation in the Netherlands which forced their pastor to publicly confess to adultery because someone had seen him being kissed by a member of his confirmation class. God alone knows how difficult it will be to free such people from the shackles of moralism and legalism perpetrated in his name.

Where to Turn

IF THEN, many today have decided he is not the one who is to come and have begun to look for another, it may be because those within the Church who claim to know him, do not really know him and have prevented others from doing so. But what about us, should we also look for another? For my own part, I feel very much as St. Peter did when our Lord, having noted

how many had forsaken him, turned to the twelve and asked: "Will ye also go away?" and Peter replied simply: "Lord, to whom should we go?"

That is precisely the point — to whom should we go? I am often amused by the impression some people have of the ministry as a sheltered profession, because I can't think of any calling where one is so continually exposed to the whole spectrum of life — its triumphs and its tragedies. Such exposure gives amply opportunity both to see and be seduced by the saviors men serve. The alliterative array bear such names as prestige, popularity, possessions, power, professionalism, and even psychosis. Church membership does not give us immunity, but it may offer a disguise for following our own Messiah.

In response to John's question: "Are you he who is to come or should we look for another?" Jesus replied: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them."

Professor Tillich has paraphrased Jesus' answer in this way: "If I am able to heal the deaf and the blind, and if I am able to liberate the mentally sick, then a new reality has come upon you."

John, in his expectation that the coming of the kingdom would spell the end of Israel's domination by Rome had missed the very signs of its presence. His hope for a new ruler had blinded him to the new reality. And so it is with us over and over again. We seek some sign which will conform to our expectations of how we think God should act. But he does not yield to our desires. Instead he keeps pressuring us through our doubts and disillusionments to abandon all else save our faith in the fact that his spirit is indeed alive in us and in the world he came to save.

Following a lecture delivered at St. Thomas, someone asked Dr. Robert Page of Bexley Hall whether he posited belief in God. He replied: "I do not posit belief in God, I apprehend God and I respond to him."

The whole scriptural corpus has been bequeathed to us as an aid in this process of apprehension and response. It is not a book of proof texts, an infallible guide for conduct in every situation, or even a theological treatise but a candid record of the rebellion and response of men like ourselves when confronted by the new reality. And

whenever and however God comes into our lives there is a new reality. Think of this, if you will, in connection with the story of Jesus and the woman by the well. It is to my mind one of the best examples in the New Testament of the sort of dialogue relationship Jesus had with people in the attempt to awaken them to the new reality.

Effort to Escape

AS YOU will recall, Jesus was seated at the well and a woman of Samaria came to draw water. Having nothing to draw with himself, he asked her for a drink. It was a simple request but she was incapable of spontaneous and normal response. Blocked by her prejudice she questioned why a Jew should ask a favor of a Samaritan.

Jesus suggested that something more than water was involved — that their meeting like every meeting between people had potential for life or death.

Insensitive to communication at this level, she was unable for the moment to go beyond her literal and formal concept of religion. She attempted, therefore, to engage in a religious argument based on the differences which separated Jews and Samaritans theologically.

Jesus saw this for what it was, and generally is, an effort to escape from reality by the religious route. Seeing that escape was impossible and sensing the probable gain surrender might bring she indicated her willingness to listen and receive. But it was a conditional willingness — a partial kind of acceptance. She wanted the living water — the new life — while clinging to the old life. With the request that she go, call her husband, Jesus pointed out the impossibility of such spiritual ambivalence.

Christ's coming into the life of the woman of Samaria involved the surrender of her prejudice, her literal and formalized religion, and her attempt to live by using people instead of loving them. Faith she discovered is not escape from life but facing into life in all its fullness. I pray that during this Christmas season we may be led to recognize that the very doubts, disturbance and disorder which beset us can be opportunities for apprehending and responding to his grace.

Painful and difficult such response may be at first it holds for us the potential of being gripped by a new reality which enables us to sample victory over our restlessness, uncontrolled desires, obsessions, hidden hostility and despair. Such victory, however transitory, is enough to

convince us there is no need to look for another. Robinson is right, God is not up there or out there — he is here, at work in us and through us and we must worship him in spirit and in truth.

Greatest Event In History

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

AT THE BEAUTIFUL SERVICE of Lessons and Carols I was struck more forcibly than ever before at the mixture of joy and sorrow in so many of the lovely carols of Christmastide.

As a younger man I used to think it strangely incongruous to celebrate the holy communion with its emphasis on Christ's death as the chief service commemorating his birth. I do not feel that way any longer; because life itself is a strange and often bewildering mixture of joy and sorrow, peace and strife, love and hatred. And if, as we believe, Jesus shared in all its fullness our human lot, then his life too must comprise this same mixture.

Further, it is necessary for us to remember that each life is all of a piece; that there is nothing more false than to try to cut it up into segments of age and episode. The germ of all our future was in the cradle where first we slept on this earth. And the process of living, whatever one's years may be, is a continuous process from birth to death; and as the Christian believes, beyond death.

I have always liked to believe these were some of the things Mary pondered in her heart as she laid Jesus in the manger. It is not necessary to ascribe to her some semi-divine prescience about her son's future, but only the insights any thoughtful mother has as she looks at a newborn child. She knows that there will be pain as well as contentment in store for him; failure as well as success; sorrow as well as joy. This is the way life is for every man born into the world.

But the joyous tidings of Christmas burst in upon these thoughts not by denying them but by accepting them as the sublime opportunity God has to reveal himself in Jesus. We should not be celebrating Christmas if we did not need to

hope for victory through Christ. We should not be celebrating the birth of a Saviour were there not things from which we need to be saved such as sin and fear and death. We should not turn toward the Light of God shining in the heavens above Bethlehem, were it not for the darkness in which we grope.

So, the holly and the ivy, the Christmas rose with its thorns, and the celebrating of his birth through the memorial of his death and passion are all part of this festival. I even believe there may be a value in the often regretted fact that

the pagan side of Christmas tends to obscure the other. Certain it is that Christmas loses its significance entirely if we see it as some isolated little moment of make-believe and myth in the midst of life's realities.

It is not that at all; but the catching up in this beloved story of all the facets of our human lot and seeing them in the perspective of God's eternal purpose for us men.

This is what I pray we may find as we gather again at the Lord's table to remember the greatest event in human history.

- NEW BOOKS -

E. John Mohr
Book Editor

*THE PIONEER OF OUR FAITH:
A NEW LIFE OF JESUS* by S.
Vernon McCasland. McGraw-
Hill. \$4.95

This latest new book by the professor of religion at the University of Virginia is lucidly and pleasingly written. Its aim is to put into the hand of the non-specialist an informative and easily readable description of Jesus' life and teaching. Indices — both subject and biblical text — bibliography, and an appendix on *The sources of our knowledge of Jesus* are valuable additions.

Prof. McCasland is concerned not only with the historical facts — what can we know, really, about Jesus of Nazareth? — but also with the difficulty which many modern readers have in recognizing the personal relevance of the biblical idiom. Indicative of this are his frequent efforts to translate and explain this language which is so foreign to twentieth century ears. And if, sometimes, one might suggest a different and more effective way of underlining the contemporary meaning of this or that saying or word picture, nevertheless the writer's concern on this point is highly commendable. Such a concern makes a good biblical historian doubly effective and valuable. After all, to determine what a particular event or saying or exhortation meant to the earliest Christians who first witnessed or heard some two thousand years ago is but an initial, although indispensable, step. What, the world waits to know, does it mean now?

Now this is all to the good. And

the author's concern for contemporary relevancy makes for effective discussion at many points of his study. We would instance, particularly, his stress upon Jesus' genuine humanity, his recognition that Jesus "lived by faith as other men do, struggling for certainty about God, about his fellow man, about himself", his realistic treatment of apocalyptic symbolism and of the role played by hyperbole and paradox in Jesus' teaching, and his thoughtful discussion of the biblical evidence for the resurrection.

There is, however, a reverse side to this coin. To translate from one idiom to another always involves a certain risk — although, we reiterate, a risk which must be taken. But one of the dangers — and it is exemplified by Prof. McCasland's book — is that of reducing the figure of Jesus and the faith of the primitive Church to a pale reflection of what was actually the case. The fact is that Jesus and his gospel are a scandal, a stumbling-block to the world.

This will always be the case where the full gospel is preached. And the inoffensiveness of the Jesus in the pages of this book, to this reader at least, simply does not ring true. Whether, for example, one understands the virgin birth as literal biological fact, or as dramatic proclamation of a theological reality fundamental to Christianity, surely some two thousand years of Christian experience have shown that there is far more here than simply "one of the most sincere tributes ever paid to the character of Jesus".

Or, is it true, either biblically or theologically, that the "possibility of immortality is the central message of the Christian faith"? Or was the Jesus who, Prof. McCasland argues, was consciously God's Messiah, after all merely a social reformer with a "program for the Kingdom of God"? To be sure, apocalyptic imagery is

poetic imagery. But does this mean that Jesus was not in earnest when he proclaimed judgment, and the imperative necessity that man repent and let God reign?

The late William Temple once said of the so-called "liberal lives of Jesus" which characterized the turn of the century, "It is hard [the reviewer's approximate recollection of his words goes] to understand why they bothered to crucify him!" So this reader finds it difficult to imagine how the New Testament and hundreds of years of Church history could have sprung from the Jesus who is depicted in this book.

And there is a second caveat which many will wish to enter — this: we simply do not know as much about the Jesus of Palestine as Prof. McCasland would lead us to believe.

In the preface, the author makes it clear where he stands — and no one will question his right to his convictions: "my researches have convinced me that the picture of Jesus in the gospels is essentially reliable . . . such a substantial body of the sayings of Jesus has been preserved that we are able to enter with confidence into the world of his mind." "A fundamental principle of my study is that an ancient record is entitled to the presumption of authenticity unless there is positive evidence to the contrary."

And it is because of this considered stance that he is able to offer us such a full and detailed life of Jesus. Many, upon reading the book, will rejoice to find that, seemingly, after all, we can know so much with such great certainty.

Prof. McCasland may be right. He is an experienced and deservedly respected biblical scholar. But it is important to note that a substantial number of other biblical scholars disagree with him. And many, reading his book, will feel that the complexities of the gospel records have been

drastically over-simplified. Certainly an uninformed reader will remain largely unaware that there are such problems.

That we do know important essentials about the earthly Jesus — his central aims and concerns, the shape of his ministry and relationships with people, basic tenets of his gospel, and the saving power which men and women found in him both before the first Good Friday weekend and after — of this there is no doubt. The so-called "new quest of the historical Jesus" has helped us to realize that in recent years New Testament scholarship has been too pessimistic about our ability to see the earthly Jesus.

We are not entirely in the dark. But there are many obscurities — and probably always will be. And in the long run—hard saying though it may seem — those books which will prove of greatest value will be those which challenge readers to a more mature faith because they share with them the puzzles and problems which remain to test the metal of biblical historians.

— O. SYDNEY BARR

Dr. Barr, Associate Professor in New Testament, General Theological Seminary, is the author of the current "FROM THE APOSTLES' FAITH TO THE APOSTLES' CREED", Oxford University Press.

SOCIETY AND LOVE, by Roger Mehl. Westminster. \$4.50

Roger Mehl is a minister of the French Reformed Church and professor of ethics at the University of Strasbourg.

His book on *Society and Love* includes such chapter headings as The Meaning and Presence of Children, The Problem of Authority in the Family, The Mystery of the Sexual Life, Marriage and Engagement, Celibacy, The Problem of Birth Control.

It is solid fare, strongly biblical and evangelical in its starting point and reference, and sound in its conclusions.

He writes helpfully of the meaning of purity, which, as he states, "is nearly always used in regard to the sexual life (and in) a quite negative sense . . ." Purity, he rightfully insists, is not "an endeavor to eliminate all Eros in ourselves . . . For the Christian, Eros is tied to that vital breath we have been given, and holiness does not consist in the annihilation of this gift."

Later on he explains, "Eros is not condemned; it is only illuminated by a new light, that of Agape, which

makes us see the other, the partner, as the person promised in the Kingdom of God." All in all this chapter in its fullness is the most enlightening we have come across on the subject.

Mehl writes persuasively and yet always fairly as a Protestant apologist about such subjects as celibacy and birth control. There is nothing brand new in these pages, but it is good to have familiar arguments and positions well defended. He will have none of the Roman argument that celibacy is the preferred, the more holy estate. And the case he makes for birth control by the use of contraceptives, on moral and biblical grounds, struck us as irrefutable.

Society and Love is hardly an original work, and in places it is a bit heavy-going. But it is sound and Bible-centered, and often it provides very helpful insights to any person seeking light on a dynamic side of human life.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church in New York.

Book Notes

Teilhard de Chardin: Pilgrim of the Future edited by Neville Braybrooke. Seabury. \$3.50

An evaluation of the complex thought of the late Jesuit and paleontologist, this book serves the increasing interest in Teilhard de Chardin. Scientists, philosophers, and theologians are among associates and friends of Teilhard who contribute essays, ranging from biographical sketches and reminiscences to comparisons of his thought with that of St. Augustine and Jung. Two previously unpublished essays by Teilhard are included.

The Perfect Teacher, by Katherine Lever. Seabury. \$3.50

It is the author's contention that it was Jesus' extraordinary power as a teacher that most impressed his contemporaries. Grounded in a thorough knowledge of the Scriptures, he could quote them effectively; being a keen observer, he could drive home his points with homely illustrations; being gifted with wit and imagination, he was a superb story-teller. What Jesus taught is lumped together without regard to source and with ambiguities removed through omission. The miracles are classified under the heading of food, safety, health, etc. Prayer is handled primarily as a commentary on the Lord's Prayer.

— L. A. B.

OKOLONA COLLEGE WILL CLOSE

★ Okolona College, a 62-year-old junior college in Mississippi for Negroes, will close its doors in June 1965 because "it no longer serves a particular need in the state." However, it may be re-opened in the fall with an expanded curriculum for Negroes.

These decisions were made by the board of trustees, meeting in Okolona. The board's action was announced here by Marvin C. Josephson, a trustee of the college and director of the American Church Institute.

In explaining the board's action, Mr. Josephson said that the college "has always responded to new and changing concepts of education as reflected in its transition from a trade school to a junior college. At this time the board feels that the college facilities should be used in a more significant way."

An example of this, he said, would be to turn the nine buildings on the 380-acre campus into an institution for remedial education with a built-in program for adult education or as a preparatory school for junior and senior high school Negro students. A committee has been appointed by Bishop John M. Allin, coadjutor of Mississippi and vice-chairman of the board, to study ways in which the institution may be re-opened.

In appointing the committee, Bishop Allin voiced the hope that a revamped educational program might be offered as early as the fall of 1965.

Okolona College was founded by Dr. Wallace A. Battle, a Negro educator, in 1902 as a "non-sectarian institution to provide normal and industrial training for young men and women of the Negro race."

Tactics of Religious Facists Hit by Bishop R. H. Mueller

★ A charge that "religious fascists" are employing the "big lie" and misleading many sincere Christians with calculated criticism of Churches for their participation in social, economic and political arenas was leveled by the president of the National Council of Churches, meeting in Des Moines.

In a sharp attack on critics who he said seek financial profit through contributions from misled followers, Bishop Reuben H. Mueller of Indianapolis strongly defended the effort of Churches to bring the spiritual values of Christianity into the midst of "terrific problems facing our times."

"A living faith in God must manifest itself in human inter-

relationships," the president said at a luncheon during a meeting of the Council's policy-making general board. "From a Judeo-Christian point of view, we are our brother's keeper in a very true sense."

Bishop Mueller, head of the Evangelical United Brethren Church, charged that criticism of the NCC is the work of "men and organizations whose religion is pugnacious and narrow, and whose patriotism is measured by the dollars that gullible people send them to fatten their bank accounts."

"This kind not only makes the National Council of Churches its favorite whipping boy, but practices Hitler's theory of the big lie: If you tell

it often enough and loud enough, the common people will begin to believe it," he continued.

"This is how Nazi Germany was born. And this is how religious fascism is at work in the United States today."

Bishop Mueller stressed that he was not so much alarmed at the "professional religious baiter, fault-finder and iconoclast" as he was concerned that "good, sincere people" have been led "to become critical of the social application of the gospel through the definite efforts of the Churches."

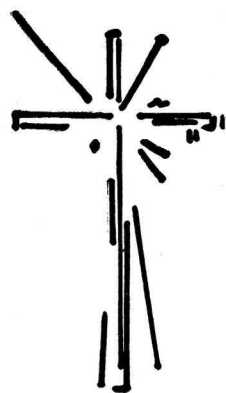
Some "sincere and pious" people who believe it is "none of religion's business" to become deeply involved in social, economic and political problems, the bishop said, "are prone to become very vocal in repeating the criticisms of the National Council of Churches that are prepared and distributed by printed page and sound-waves . . ."

Bishop Mueller asked how such people "have missed the fact of Jesus' own declaration of his purposes as he went about doing good — not just talking about it."

He maintained that those who believe, however genuinely, that the Church should concern itself only with spiritual matters and not practical social problems are forgetting that Christ taught that "by their fruits they shall be known."

As the general board sessions opened, R. H. Edwin Espy, general secretary, also discussed critics of the Churches, saying the attacks actually are on "the Churches as they are now oriented and led."

"The tactic increasingly is to invade the churches," he said, "usually by-passing ministers, confusing and dividing congregations, calling into question national leadership and policies, undermining denomination-



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al programs by urging the withholding of financial support, calling for investigations of the National Council."

NEWS NOTES

General Board of NCC which just ended a meeting in Des Moines can be summed up with these paragraphs:

Established guidelines for a broad anti-poverty program of education and action designed to be carried out by churches on their own, stressing that people who live in poverty should participate in developing solutions to their problems.

Heard a detailed progress report on the Delta Ministry, a program of education and relief among people in the Mississippi Delta.

Approved a proposal that laymen and clergymen be recruited from countries throughout the world to participate with local churchmen in Chicago, in a northern counterpart of the Delta Ministry which will concentrate on urban problems.

Reviewed the first draft of a proposed policy statement on narcotics addiction, to be put to a vote at the next meeting.

Approved a second North American conference on church and family life to convene at

McMaster University, Hamilton, Canada, May 30 - June 3, 1966, in joint session with the Canadian Council of Churches.

Agreed that the continuation of overseas distribution by CWS of U.S. government surplus food does not infringe on the principle of church-state separation.

Helped Iowa farmers and church members dedicate two boxcars of corn and soybeans for the relief of hungry people in Greece and East Pakistan.

Learned of plans for a new civil rights program in northern cities during summer, 1965, by the commission on religion and race.

Received briefings by experts on the crises in South Vietnam and the Congo as they affect the churches' mission in these countries.

Authorized President Mueller, with the Rev. F. S. Buschmeyer as his executive aide, to visit chaplains and personnel of the U.S. armed forces and their dependents based in Japan, Korea and Okinawa during the 1965

Easter season on behalf of member communions.

Took initial steps to strengthen the role of the NCC at the Church Center for the United Nations.

Took final steps for implementation as of Jan. 1, 1965, of plans for the restructuring of Council program units.

Decided to meet for its winter business sessions in Portland, Ore., Feb. 22-26, 1965.

C Of E dioceses will be consulted prior to the selection of their bishops. They are to submit to the two archbishops and prime minister their need, and the three will consult to determine the most suitable candi-

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date for the appointment by the queen. At present dioceses are not consulted but are required to elect a man proposed by the prime minister. The committee studying the appointment of bishops rejected popular elections, saying that it would lean to "undesirable lobbying" and tend to cause divisions in the Church. They said further that there was no evidence to support the idea that popular elections produce "better bishops."

Inter-Religious theological center is being established in Detroit, following a two-year study. Announcement was made by Robert H. Whitaker, director of the Episcopal school of theo-

logy, who said that Protestant, R. C. and Jewish clergymen would be on the board. Whitaker stressed that the center will not be "just another seminary. We hope to do more exciting, radical things and to address the needs of the times. The last thing we need is another seminary."

Dean J. M. Richardson of Christ Church Cathedral, Houston, has been elected bishop of Texas to succeed Bishop Hines, the new P. B. He was elected on the fifth ballot.

WCC in a published report sharply attacked the apartheid policies of South Africa and called for an international boycott to pressure the country into giving equal rights to non-whites.

Elections to the convocations of Canterbury and York, conducted by mail and completed Dec. 9, have produced about 50% new members, with a strong representation of younger and more liberal clergy. The 214 elected make up the lower house of the National Assembly, with the bishops making up the upper house. There is also a house of

laity, elected to the two convocations in the same matter the clergy are elected. Convocations were dissolved by order of the queen at the same time she dissolved parliament, following a tradition dating far back in history. The youngest member of the house of clergy is the Rev. Adrian Esdaile, 28, a curate and a leader in the "Parish and People" group which calls itself "an association of churchmen concerned with modern solutions to pastoral problems." Also elected were the Rev. Eric James, director of the "Parish and People" group, and the Rev. Timothy Beaumont, owner of Prism, a liberal periodical which has urged a synodical form of government in the Church of England and called for giving laymen more power in decision-making.

Diocese Of Pa. is raising a million and a half to modernize its century-old All Saints Hospital, Philadelphia. Two obsolete buildings will be replaced by a new three-story unit for 84 patients with 77 in single rooms.

Robert B. Appleyard has resigned as rector of Christ Church, Greenwich, Conn., to become rector of Bethesda-by-the-Sea, Palm Beach, Florida. He is leaving one of the largest parishes in the country to accept one about one-tenth its size.

Congressmen are getting copies of the Witness for Dec. 17 in which leading churchmen urged the end of HUAC. Read the appeal and if you agree write your man in Washington.

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--- BACKFIRE ---

William G. Penny
Rector of St. Joseph's
Queens Village, N. Y.

When you covered the liturgical day and conference on church and race at Queens Village, New York, on November 7, 1964, in your column *News from Around the World* (November 26, 1964), you report "Layman John Morsell who is a bigshot in the NAACP said".

Bigshot is an inadvisable way of entitling Dr. Morsell's position as Mr. Wilkins' executive assistant. Nor does such an appellation seem to be in accord with the standards of your publication. Would we use such a term to describe our bishops?

Further, Dr. Morsell labeled the anti-poverty program as "the weak, meager first step" and not the civil rights bill.

It seems to us an explanation to your readers is in order.

Editor's Note: We are glad to call Dr. Morsell whatever he wishes — and so with bishops, some of whom we address with affection as John, Henry, Norman, etc. If any of them prefer to be addressed as "My Lord" and have us kneel and kiss their ring, we'll do that too, though it would take a bit of doing.

We are sorry to have quoted Dr. Morsell wrongly but we imagine he would go along with us in saying that both the anti-poverty program and the civil rights bill are "the weak, meager first step."

H. Ward Jackson
Rector of the Ascension
Frankfort, Kentucky

Dean Higgins' letter (12/3) reflects either a miscalculation or a charming naivete about human parentage. It voices the fear that professional Churchwomen serving as delegates to

General Convention would destroy the balance of power between laity and clergy and silence "95% of the membership of the Church". I suggest as a more immediate injustice that 60% of our membership (our women) presently does not enjoy "true lay representation in the deputies". Once again 35% of our Church has chosen to face the remainder and say "We are grateful for your generosity and drudgery, but we are, at least by the accidents of birth, wiser, fairer, more able to govern than you".

But 35% in itself is a fulsome travesty upon truth. Did the 340 laymen who sat with me in St. Louis represent a fair sampling of even 35% of the laity? How many men under fifty, not privately employed, earning less than \$20,000 could afford two full weeks away from work plus out-of-pocket expenses totalling, perhaps, \$450? Of those who could, how many would? Yet further, the man who would must be willing to spend another two days standing election at diocesan convention and, granting all these qualifications, an aspirant's chances of election are slim unless he hails from one of the diocesan status parishes or has attained regional, secular prominence.

Election as a lay-delegate always is limited, then, to those who "can" go and, within that group, to those properly connected who want to go. The laymen who said "No" to the ladies in St. Louis do not represent adequately even their own 35%, but a generous 5% of the total laity!

This small minority of church lobbyists, oft-repeaters, lay-

canonists, and custodians of America's last all male club may fulfil Dean Higgins' concept of democracy, but a sprinkling of the "ripe" ladies "related to the church by marriage or employment" to whom he takes such strange exception would represent a larger constituency than most of our present lay-delegates.

Eric G. Gratton
Rector, St. Michael and
All Angels, Portland, Ore.

I have subscribed to *The Witness* since my ordination eight years ago. I am always grateful for the "think-pieces" you publish from time to time, but the November 19 issue is outstanding.

The articles "Laymen: Stand Up and Be Counted" and "Venturing Into the Unknown", since I should like to have written them myself, are inspiring in the best sense of the word; that on "Communion Before Confirmation" I have written, *mutatis mutandis*, and frequently expounded — it is therefore both inspiring and heartening.

Thank you again for your constant "witness"!

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