

# The **WITNESS**

SEPTEMBER 5, 1957

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## ST. MARGARET'S SCHOOL

ONE of the fine buildings of this historic school for girls which is but one of the system of schools for girls and boys operated by the Diocese of Virginia

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**Article By W. Norman Pittenger**

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## SERVICES

### In Leading Churches

THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE  
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.

Weekdays: Morning Prayer, 7:45; Holy  
Communion 8:00 (and 10 Wed.);  
Evensong, 5.

THE HEAVENLY REST, NEW YORK  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer,  
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
*The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
NEW YORK CITY  
Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

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

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday); 12 noon Sun-  
day: Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11.  
Holy Communion: Wed., 7:45 a.m.

ST. JAMES'  
117 N. Lafayette  
SOUTH BEND, IND.  
The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy  
Communion, 9:30. Friday, Holy  
Communion, 7.

PRO-CATHEDRAL OF THE  
HOLY TRINITY  
PARIS, FRANCE  
23 Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES

### In Leading Churches

ST. STEPHEN'S CHURCH  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
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Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

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13 Vick Park B  
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The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sundays: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL  
Grayson and Willow Sts.  
SAN ANTONIO, TEXAS

Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

CHRIST CHURCH  
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.  
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL  
DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS  
20th and St. Paul  
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service—  
Wednesday, 7:45 p.m.

TRINITY CHURCH  
MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH  
Broad and Third Streets  
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Associate  
Rev. Richard C. Wyatt, Assistant  
Sun. 8 HC: 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

CHURCH OF THE INCARNATION  
3966 McKinley Avenue  
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahon, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays Wednesday & Holy  
Days 10:30 a.m.

CHURCH OF ST. MICHAEL  
AND ST. GEORGE  
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The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst., and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School. 4:30 p.m.; Canterbury Club,  
7:00 p.m.

ST. JOHN'S CHURCH  
Lafayette Square  
WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

## Story of the Week

### Labor Sunday Message Stresses Responsibility of Unions

★ Organized labor was called upon last Sunday to help solve the many moral dilemmas arising out of the nation's current booming economy.

In a Labor Sunday message, read from thousands of pulpits, the National Council of Churches stated that America's economy of abundance, "far beyond the dreams of the past," presents a situation "full of peril."

"New and heavy demands are placed on the Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits," said the statement. "Labor can be made a unique and necessary contribution in the quest for solutions to the problems which this era poses for all . . ."

Under the theme, "To new levels of dedication," the message urged labor to join with other leading segments of the nation's life to grapple with such new or continuing problems as:

Giving people in their daily work a sense of purpose and individual participation.

Elimination of discrimination in social educational service.

Wiping out persistent poverty, slum living, disease and delinquency.

Eliminating the dangers of "extreme inflationary or defla-

tionary swings" within the framework of economic freedom.

Finding ways to share abundance with peoples in underdeveloped world areas. "These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people," the statement continued. "We can meet them only with the whole hearted cooperation of labor, along with other groups . . . Such cooperation our churches are bound to encourage and promote."

Prepared for use during the Labor Sunday observance, the statement said the recent great growth in organized labor's strength and influence has added to its responsibilities.

"The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice and peace, here and throughout the world."

Historically, Labor Sunday observances go back to the year 1910, when the American Federation of Labor called on the Federal Council of Churches—now one of thirteen agencies merged in the National Council—to sponsor it. The first message was issued just 40 years ago, in 1917. Similar messages, each reflecting the Christian

concerns for major social problems of their time, have formed part of Protestant Church observances since that year.

### DEDICATIONS IN LIBERIA

★ The mud buildings at St. Stephen's School, Mambo, Liberia, have been completely replaced by permanent concrete buildings which were dedicated recently by Bishop Harris, with a number of government officials present.

The present campus, a little removed from the old site, has been well planned, with the chapel the focal point around which the other buildings are placed: a class room building, two staff houses, a dormitory-dining room.

Also recently dedicated by Bishop Harris was Bromley Mission, the elementary school for girls in the first eight grades. Present at this ceremony was Mrs. Margaret Sherman, executive secretary of the Auxiliary in the U. S., which provided the funds for the new building.

### WILMINGTON CATHEDRAL HAS DAY SCHOOL

★ The first kindergarten sponsored as a private school by the diocese of Delaware opens next week, with classes held at the Cathedral Church of St. John, Wilmington. It is the first unit in a program which will progressively provide a primary school of limited enrollment which will emphasize individual attention and the development of a Christian life.

# Saint Margaret's School Unique Among Church Institutions

By Viola H. Woolfolk

Headmistress of St. Margaret's

★ Little did the ladies of the Brockenbrough and Gordon families know, as they stepped down the wide staircases in their early 1700 homes, that in the twentieth century, school girls would be running up and down those same old stairways. These new sounds started to echo through the old homes in 1921, when St. Margaret's School in Tappahannock became a part of the Church School system of the Diocese of Virginia.

Residents of Tappahannock and the surrounding areas showed their interest by contributing toward the creation of St. Margaret's. The Rappahannock Valley and the Northern Neck of Virginia have been characterized by a life rooted in the finest traditions of the state and of the Church. The area has been a seed bed for true representatives of the Christian life—clerical and lay—ecclesiastical, political and cultural. The interest and loyalty of the community, especially of the Episcopal Church in the Rappahannock Valley Convocation, have made a strong impression on St. Margaret's School. They have helped the school convey to generations of school girls of genuineness and of spiritual values.

While St. Margaret's heritage of fine principles has not been altered, the physical changes on the school's grounds show steady progress. East of Water Lane, along the banks of the Rappahannock River, lie the six buildings which make up the physical part of the school. The New Building, which was ready for occupants in the fall of 1955, is the dormitory for the upper school, and houses

the infirmary, reception rooms, dining room and kitchen, recreation room, and laundry room. The old Brockenbrough and Anderton houses provide living quarters for the faculty and for the younger students. St. Margaret's Hall, built in the 1800's, furnishes space for a four-room library, reception rooms, offices, study hall, classrooms, and the school chapel. The Cottage, a former dormitory, now houses the music studio and practice rooms, the science laboratory, art rooms, costume room, and publications room. The Ball Memorial Gymnasium, given by Mrs. Alfred I. duPont in memory of her mother and father, is used for dramatics, movies, dances and social gatherings, as well as for the indoor sports. Further facilities for the athletic life of the school include two tennis courts, a hockey field across the street, and several canoes.

The addition of St. Margaret's School to the Church School system provided Christian education in the rural areas for the first time. Advantages of the location are both financial and personal. In spite of increases in living costs, St. Margaret's rates are still the lowest in the Diocesan system. The natural and particularly lovely setting of the school contributes to wholesome and relatively informal living. Because it is not in a metropolis, St. Margaret's is freed from having to enforce the stricter regulations of the city school. At the same time, the girls are able to take advantage of the cultural activities in the historic city of Richmond, located fifty miles to the southwest.

The school makes the most of its unusual setting along the banks of the river, which is a

mile wide at this point. May Day and Commencement, highlights of the school's activities, take place out-of-doors, overlooking the river. Whenever the weather permits, there are dancing and dining on the river bank portico instead of in the recreation room or gymnasium. The exchange of social activities between Christchurch School, the rural Church School for boys thirty miles south of Tappahannock, and St. Margaret's, and the freedom of Sunday afternoon campus dating, encourages a normal amount of boy-girl activity.

While the social life of the school develops poise and self-confidence in group association, other qualities inherent to the well-bred person are brought out in the school's varied extra-curricular program. Each fall the girls organize a symposium presenting the various organizations and activities to the new students. Girls interested in writing, photography, and executive work may ally themselves with the newspaper or yearbook staff. The Junior Auxiliary, the Athletic Association, the cheerleaders, the library committee, the dramatic club, the choir, and the social committee, all provide further opportunity for a girl to pursue her interests. The student is requested to limit her activity interests, thus enabling her to do a valuable piece of work in her organization. Leadership, cooperation, self-discipline, creativeness, and adaptability are a few of the qualities encouraged and developed by the student's sincere participation in her extra-curricular group.

Like all boarding schools, St. Margaret's seeks to maintain the standards of scholarship and character which have remained important in our country and Church since long before the Church schools existed. This college preparatory school, conservative in its curriculum,



has long had a reputation for good academic standards. However, the school does not select its students entirely on the basis of scholastic aptitude. If the school believes that records and recommendations indicate that a girl will benefit by being at St. Margaret's, and will contribute in ways other than academic, and if she is willing to give her best effort to pass the work, she is a fitting candidate for the school.

Scholarships are available to the average as well as to the superior student. The girl of high ability, however, is expected to do above average work and must give of herself in other ways as well. She is required to take the college board examinations in both her junior and senior years. Achievement tests are given to the entire school every year. These tests, which measure the level of the student's achievement in her academic work, are a guide to the student as well as to the teacher. The school is able to keep a constant check on the student's work; to see that her ability and her performance are not too far apart. Consistent effort in the full academic schedule is supported by two hours of supervised night study hall.

St. Margaret's feels that the Student Council members represent, to the highest degree, the composite values stressed by the school; the development of a good mind and a Christian character. Although the Council is chosen by the student body in an open election, it has been a source of pride to the school that the Council officers have been girls of high character and of solid academic standing. The school, through its honor system administered by the students, seeks to bring out in each girl a high standard of honor and responsibility without putting too much responsibility into youthful hands. A long

tradition strengthens the operation of this system. It was started when Miss Laura Fowler was headmistress, and was greatly encouraged and developed during the sixteen years of Miss Edith Latane's fine service as headmistress. Emphasis on character development is as important to the Christian education of each girl as is her academic development. St. Margaret's School, therefore, continues to stress the fine principles established by her founders in her natural and up-to-date environment.

### ST. AUGUSTINE'S COLLEGE SUMMER SCHOOL

★ The largest attendance ever was recorded for the international summer courses at St. Augustine's, Canterbury, the Central College of the Anglican Communion.

The summer session, which began on July 8th and closed August 16th, was divided into three terms of two weeks each. In addition to courses given by the members of the teaching staff there were a number of distinguished names among the visiting lecturers. These included the Archbishop-Elect of Capetown, South Africa, Joost De Blank; the general secretary of the C. M. S., Canon M. A. C. Warren; the Lady Margaret Professor of Divinity at Cambridge University, the Revd. C. F. D. Moule; and the Bishop of Croydon, J. T. Hughes.

A course on pastoral counseling was given during one term by the sub-warden, Canon Alden D. Kelley who was formerly dean of Seabury-Western Theological Seminary.

There were in attendance 112 students from 14 countries and 60 dioceses. They represented Churches or provinces of the Anglican Communion from Great Britain, North America, Europe, Africa, Asia, Australia, and New Zealand. Among those registered were 15 from the United States.

Located in the ancient and picturesque city of Canterbury, the Central College occupies the historic site of the original abbey founded by St. Augustine in 597. A number of its buildings are medieval dating from the 13th and 14th centuries. Here, in the shadow of the cathedral, may be brought home to the summer visitor and student in a way not equalled any other place in the world the long tradition and world-wide character of the Anglican Communion.

A number of men from the U. S. are on the faculty for the summer school next year. Bishop Bayne of Olympia will lecture in the third session which deals with Christian unity; Almon Pepper of the National Council staff and the Rev. Moran Weston, rector of St. Philip's, New York, teach in the second session on the Church and Society, and the Rev. R. H. Fuller of Seabury-Western is one of the teachers in the first session devoted to the role of the laity.

### KEEPING THEIR EYES ON PROPERTY VALUES

★ St. John's Cathedral, Albuquerque, New Mexico, a couple of years ago made plans to start a chapel in a residential area of the city. The city fathers granted the building permit at the time. But now home owners have protested the erection of the church and day school. They told the city board of adjustment last week that the church would "increase noise, increase traffic hazards and depreciate property because of the congestion."

Officials of the cathedral were told by the city board that they had allowed the first building permit to lapse. They will decide on September 9 whether or not another will be granted.

# U.S. Church Membership Reaches Highest Figure in History

★ Church membership in the United States reached a new high of 103,224,954 in 1956, a gain of slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue.

A century ago only 20 out of every 100 Americans was a church member. In the last generation span of 30 years church membership has doubled, while population has risen 40 per cent.

The statistics are from the Yearbook of American Churches for 1958 to be published by the National Council of Churches on Sept. 15.

Of the grand total with religious affiliation, 60,148,980 are Protestants, 34,563,851 Roman Catholics, 5,500,000 Jews, 2,598,055 Eastern Orthodox, 367,370 Old Catholics and Polish National Catholics, 63,000 Buddhists and 20,000 Moslems.

The Roman Catholic Church considers all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of these being over 13 years of age. The two major exceptions are the Lutheran bodies and the Episcopal Church which now report all baptized persons.

The figures are based on official reports provided by 258 religious bodies of the 268 listed in the Yearbook. The one notable body not reporting was the Church of Christ, Scientist. A regulation of this Church forbids "the numbering of people and reporting such statistics for publication."

Benson Y. Landis, Yearbook editor, said the figures give

fresh statistical evidence that the tide of interest in religion—at peak levels in this country since world war two—appears to be rising still higher.

According to the Yearbook, the major religious bodies have developed in about the same relationship to each other during the last 50 years. Thirty years ago, 27 per cent of Americans were Protestant—today the figure is 35.9 per cent. Roman Catholics were 16 per cent of the population a generation ago—today they represent 20.7 per cent.

Of the 258 separate Churches which reported, 82 account for over 98 per cent—or over 101,500,000—of the total membership.

The largest Protestant church body is the Methodist Church, with 9,400,000 members and close to 40,000 local churches. A close second is the Southern Baptist Convention with 8,700,000 members and nearly 31,000 local churches. Ranking third in membership is the National Baptist Convention, with 4,550,000 members and over 25,000 local congregations.

The Yearbook shows that a majority of American Protestants belong to denominations that are constituent members of the National Council of Churches. This agency, with a constituency of 30 church bodies, embraces memberships totaling 37,400,000—up nearly 700,000 for the year.

Other tables in the Yearbook show: a total of 39,904,276 enrolled in Sunday schools, a gain of 2.5 per cent over 1955. Of this number, some 3,000,000 are church school teachers and other religious education workers. Ninety-three per cent of the total enrollees are Protestant. The number of Sunday

schools was given as 270,606—about 6,000 more than the year before.

An increase of 3,198 places of worship—bringing the 1956 figure to 308,647.

A new high of 235,100 clergymen in charge of local churches—a gain of 13,000 over the previous year. There are 349,870 ordained clergymen, including those retired and those engaged in non-pastoral work.

An average per capita contribution of \$53.94 in Protestant and Eastern Orthodox churches—a gain of eight per cent over the previous year. Fifty Protestant and Eastern bodies—the only denominations that make such figures available—reported contributions for 1956 totaling \$1,842,592,260, a gain of \$154,670,531 over last year.

A new peak of \$775,000,000 in church construction, topping the previous year's high by \$40,000,000.

## DETROIT PARISH CELEBRATES

★ St. Matthew's Church, Detroit, will celebrate on September 22 and 29th its one hundred and eleventh anniversary as an organized unit in the diocese of Michigan. At the same time, it will observe the fiftieth year of parochial status.

The edifice has stood on its present location since 1883. Recently the exterior was renovated. Presently the interior is being beautified with stained glass windows in the nave. These will be dedicated as Memorials on September 15th.

The preachers on Sundays during the celebration will be Bishop Richard S. Emrich, on September 22; and on September 29, the Rev. Joseph W. Nicholson, rector of All Saints, St. Louis.

The present rector is the Rev. F. Ricksford Meyers.



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# EDITORIALS

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## Thoughts at the Seashore

WE ARE living in an environment made up mostly of sand, water, wind, and sky. Ancient people were under the impression that the half of the heavenly "sphere" to which the sun was fixed was luminous throughout, and that the sun was simply the most concentrated part of its luminosity. This strikes one as especially well-observed at the shore, where the sky is so full of light, and equally so what Aeschylus called the "innumerable laughter" of the sea unless he meant the small observations that sheltered bays make at night. Even on mild days here for very young people and very old people there is too much light and wind, and people in between feel a concentration of natural forces. There seems no good reason why the waves should not be fifty feet high instead of five, sun and lightning infinitely destructive. Is it an illusion then when we feel that the elements have been carefully adjusted to our strength? We will be told that the environment is stable, and that humankind and animal-kind have evolved along lines which would fit into the environment. At the least anyway we are suited to each other.

### BEEN HERE BEFORE

WHEN we pass through the last lines of stinging beachgrass and come to the zone of transition between earth and water, where bits of wood and seaborne artifacts lie, and little bubbles appear between waves over the burrows of unknown sand-animals, we are conscious somehow of returning to a place we have been before. It would be hard to frame a definition of a living organism which would not stretch to include a peatbog or a pasture; and in fact there is a branch of science called "ecology" which describes plants, animals and soil as a unit. But the sea was living long before the land. It seems hard to believe that the conditions under which one-celled organisms first arose in the primeval sea can have been overwhelmingly different from those of tidal swamp today. Most biologists in fact doubt that "spontaneous generation" is presently taking place; but one suspects that they have some hopes of bringing it about in the laboratory. In any case that original sea was in the strictest sense the womb of all life; the composition of our blood is hers; our own

embryology recapitulates the emergence of life from her; the same moon governs our systole and diastole; the recurrent image of our dreams is the great drowning wave, the ancient mother asserting her rights over her own.

Mr. Whitehead asserted to his last days that electrons, in some sense, "think"; because life and thought are properties of certain arrangements of electrons, and must have some root in the properties of the things they are made up of. But on whatever planet in whatever galaxy life first arose—except that Mr. Einstein will not let us talk of priority!—something new came into being that had only existed potentially before. There was a long period of time before then; and poets are wrong in talking of the sea, much more so of the earth, as the source of all being. D. H. Lawrence, as we remember, says somewhere that the sun shone because the corn grows. That is a fine saying but not, strictly speaking, absolutely true. The Greeks were as usual right in preferring Apollo to the other gods. What really happened in the beginning? It was something like what goes on in the sun, only more so. You could hardly talk of space then, for matter was too crowded together for space to have meaning nor even of time, for none of the atomic mechanisms by which we measure time as yet existed. Matter and energy, space and time are all things that evolved out of that original packed vibrating chaos. The sun, and generally all the diffused light and heat of the summer shore, are archaic survivals of the beginning of time, monuments of a state of affairs before life—when so to speak energy was too youthful and potent to have yet specialised itself into the form of life. Apollo is the symbol of that undifferentiated energy, and on the whole we feel it would make sense to worship Apollo.

### BASIC LABORATORIES

THE sun and the sea then are the two basic laboratories: or rather later forms of the original laboratories in which complex atoms were first formed out of free electric particles, and then complex proteins were formed out of the simplest molecules. Everything else we know about the universe suggests that higher phenomena that lies behind them: perhaps then

the mystery of the making of life illustrates the mystery of the making of matter. There would then be a real connection between sun and sea: and as the Greeks again thought, each one of us in the mystery of his own growth sums up the mystery of the entire Cosmos. The gods of water and fire take no cognizance of our limitations, and we shelter ourselves against them on the sand with our beach-umbrellas; but it seems to be a just impulse which pushes us to get as close to them as we dare.

A sociologist would call that impulse by the now rather spoiled word "worship". But the ancient and the primitive world, while it indeed habitually worships gods, is very careful not to seem too familiar with them; it remembers what happened to the Titans who piled Ossa on Pelion to try and reach the sky. Man, by virtue of being that "micro-cosmos", really does have within himself the essential energies of the cosmos; but only in a secondary form; and if he acts as if he had them in the original form, like the gods, he gets called out at first base. Nobody could claim that our reproduction of the sun's nuclear reaction has been a howling success; and one hopes that the first test-tube protozoa do not get out of hand. The "envy of the gods" strikes us as a very sound description of the way the universe really works, and we do not propose willingly to run afoul of it.

#### GOOD AND BAD

ALL this no doubt will strike our kind readers as very pagan: and all we can say is that we suspect you have to be pagan before you can be anything else—that is "paganus" in its original sense of a country-dweller, a person who knows that his own bed and board are directly connected with what the Great Bear and thunderstorms are doing. We must confess that it seems like colossal presumption to go beyond the sun, the sea and the earth—which are obviously "gods" in some sense of that word—and talk about some one God of whose energy they are only pale reflections. It is true that we may be unable to avoid that presumption. Mostly in these pages when we talk about that one God we are trying to see him behind the good and bad in human history. But chronologically human history is a very small episode in cosmic history, and the sea in which the brontosaur splashed was not very different from ours. The Hebrew didn't see this: he makes human history begin at the creation, and when Jerusalem falls the heavens are to be rolled up like a scroll and the stars fall like figs from a tree. Presumably there is some truth behind this poetry: the principle of recap-

itulation is still at work, and in human history there is summed up all the energies which created matter and life. But during the summer, when the general store runs out of the Sunday Times before we arrive, we should like to forget about the complications of history, and look at the cosmos in its simpler and more elemental forms. If there is anything to the rumors about the one God which have made their way even to our untelephoned cottage among the pines, you would think we would be in as good a position to verify them here as anywhere.

It is hard to remember here that the elements elsewhere can take such different forms—the Sumatran jungle, the foggy Hebrides, the plains of Dakota. Even here you would scarcely recognize Apollo when the marshes freeze and the nor'easter blows in. Pagans are logically forced to recognize the existence of lots of gods. You must not be hypnotized by the twin spheres of sky and sea into thinking that Apollo is the only god. The question is really the one that William James raised: is the universe "pluralistic", containing lots of different energies with none supreme; or is there some one force to which all are subordinate? Could we recognize all the powers of nature as in any way related to each other unless they really had something in common behind them? Why not? Do you need to think of the Mint to recognize two dimes as alike? These are familiar questions: but sitting out on the dunes you discover that they are important questions. You cannot avoid paying a good deal of respect to Apollo unless there is something even bigger than Apollo.

We are not pretending that it is really possible today to worship Apollo after the old manner; even the great earth-goddess has no devotees that we know of except Mr. Robert Graves. But just because the Christians won out over the pagans does not of itself prove that the pagans were wrong. After all the pagans wrote better poetry than we, which we can admire but not reproduce; why should not the same be true of their cult? Lots of valuable and irreplaceable things have gone out of the world, and there is nothing to do but lament their loss. We do not wish to invent a lawyer's case in favor of a client whom we know to be in the wrong: rather it strikes us that the case makes itself, and we are only leaving Apollo free to make his presence felt.

#### INCONCLUSIVE

AS OFTEN, our conclusions are inconclusive. It cannot be that the pagans were simply



wrong; our love for the pagans, the plain evidence of the luminescent atmosphere, shows that whatever results we finally arrive at must at least include paganism, however far beyond it we go. Why should it be that what we consider our most important conclusions are not immediately obvious to all people? Perhaps we are not all that wiser than the pagans. Christians tend to say that it is not important if children, or even child like people, do not make a fully clear distinction between their own father and a

Father in Heaven; the real point, they say, is that the idea of there being a father should be central. In the same way possibly the important thing is to recognize the reality and sanctity of the natural powers, by whatever name we call them.

One thing that everybody says about God is that there is more to him than meets the eye; we should then not worry about not saying everything about God, so long as what we do say is half-way worthy of him.

## Anglicanism and Liberalism

By W. Norman Pittenger

*Professor at General Seminary*

THERE was a time when Anglicans, and especially Anglicans of the "Catholic" sort, rejoiced to be known as "liberal Catholics." Charles Gore, for example, always thought of himself in this way; the editor and contributors to the symposium "Essays Catholic and Critical" so described themselves; a series of essays published in *The Living Church* during the mid-thirties (and in part collected in book form) were called by that name. And those of us whose theological training was under such men as Frank Gavin, Marshall Bowyer Stewart, Burton Scott Easton, and others like them, were formed in the "liberal Catholic" mold.

To us it seemed obvious that the fullest appreciation of the Catholic heritage of our communion must necessarily be associated with the spirit of liberality in thought and criticism in study. That association, coupled with a strong "gospel" (or evangelical) zeal, was for us the very essence of the Anglican spirit; and we rejoiced to find that from its earliest days our communion had in divers manners and under differing conditions expressed that spirit, from the distinction between "things necessary" and "things indifferent" in the King's Book of 1536, through the perhaps surprising theological liberality of Archbishop Laud, through the "Lux Mundi" school of the late nineteenth century, down to our own teachers and masters.

For us a high-water mark was the publication, in the late thirties, of the Report of the Doctrinal Commission in England; this report, signed by the outstanding theologians in all "schools" of thought in the Mother Church, seemed to show clearly (even though the document had no "official" binding authority) that our under-

standing of Anglicanism was right; it freed us from anxious concern over critical tendencies and gave us an insight into the way in which, in our own time, the distinction made in the ancient King's Book could be applied to matters theological without damage to the central Christian assertions.

### CHANGE IN SPIRIT

IN RECENT years—say since the end of the Second World War—there has been a change in spirit and attitude. It may be described as a kind of "hardening", a revival of "party" emphases, a dismissal of the liberality of the earlier period as being really license, and a demand for authority of an almost oracular type. The causes of this "hardening" are not hard to seek: in political, economic, social, and even philosophical thought we have been caught up in a violent reaction which moves (even in American democratic circles, as resurgent hyper-nationalism shows) in a totalitarian direction.

Coupled with this have been newer biblical and theological emphases—all that is suggested by words like "neo-orthodoxy", "post-critical thought", "biblical theology", "typological interpretation", "confessionalism", etc.—whose concern has been to return to what is conceived to be a more integral view of Christian faith.

Now whatever we may think of the "secular" manifestations of this anti-liberal mood, we must be grateful for much that we have learned in biblical and theological matters during the past fifteen years. There were defects in the old "liberal Catholic" approach and we should be foolish if we failed to recognize it. Especially in the period between the wars, we were perhaps

too optimistic about human nature, we had not taken sufficient account of how great a thing is sin (to paraphrase St. Anselm), we were often too ready to adapt Christian teaching to philosophical systems, our critical study of the Bible sometimes tended to negative results rather than to positive appreciation of the great biblical motifs. The more recent movements of thought and study have served as a useful, indeed a necessary, corrective.

But can we be content with the eclipse of "liberal Catholicism" altogether? Can we be happy with the loss of that distinction of which the King's Book and the Report of the Doctrinal Commission both spoke, between matters which are "necessary" and those which are "indifferent"? Can we view with satisfaction the tendency to become "pre-critical" (even "fundamentalist", though in a new way) about the Bible, under the pretext of being "post-critical"?

Many of us—how many one does not know—cannot accept this new interpretation of theology and biblical study as being true to the essential genius of our communion. To us it seems that much of this "new" way is nothing but a retreat into obscurantism, a refusal to face real issues, a disloyalty to the God whose other name is Truth and who has promised that his Spirit will lead his Church into truth, at whatever cost to inherited ideas and precious beliefs. One does not wish to give names, either on this side of the Atlantic or the other; but the snide contempt for honest study and its results, the tightening of mind about differences of opinion, the demand for authority in the most narrow sense, and the suggestion that those who in all sincerity and with full faith in their Lord and Saviour take unpopular or unconventional positions should give up their ministry (or, in the case of laymen of whom I know, should count themselves not truly Christian and hence with no right to stay in the Church), are all of them patent facts today.

### WE BELONG

**B**UT many of us have not so learned Anglicanism; indeed, have not so learned Christ. Many of us believe that to be a Catholic of the Anglican tradition means to be also a liberal, in the sound dictionary sense of that word: open-minded, free to enquire, with a loyalty which comes not from imposed authority but from freely-accepted consensus. Such an interpretation of our communion's genius is to us a matter of fundamental conviction. We are sure that we

belong. We are sure that the way in which we have been taught to understand the Anglican combination of Catholic structure, liberal interpretation, and evangelical concern, is the right way. Sometimes, indeed, it seems to us that those who are our most violent critics are themselves most dreadfully victims of the zeitgeist; they, rather than we, are cutting the truth to "what Jones (and an anti-liberal, totalitarianly-minded, authority-seeking Jones, at that) will be willing to take."

In any event we are convinced that a real appreciation of Catholicism, in what thirty years ago I ventured to call "the Anglican mode", demands liberality of spirit; just as true liberality of spirit, if it is to be Christian, demands the Catholic mind and heart. And both demand the greatest of God's gifts, charity. Evelyn Underhill once described the Church as "the school of charity." There could hardly be a better name for the Body of Christ, the household of God.

Let us try, not to rule each other out, but to live with each other in the Spirit of Christ. Let us try to understand each other. Let us seek the positive emphases in each other's views. Let us, above all, live in the freedom which is ours in the charity of Christ.

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## Don Large

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### Beautifully Local

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**A**S THE Dean-emeritus of the Yale Divinity School tells it, a man crossing Nebraska by train was reading a newspaper published in Lisbon Falls, Maine. His seatmate expressed surprise. "I didn't know you came from Maine."

"I don't. I've only been to Maine once in my life."

"Then why on earth do you read that sheet? Isn't it horribly local?"

"That's why I read it. You've got the right adjective, but the wrong adverb. It's not horribly local. It's beautifully local!"

And it really was. It was the Lisbon Falls weekly, as local a product as Maine blueberries. For that reason it did then, and still does now, have readers who subscribe from all over America. It is so pinpointedly local that it evokes an interest which is universal. And as



the Dean points out with quiet wisdom, only the local is universal!

That statement may sound like the sheerest kind of nonsense, but it's unerringly true. I'll never forget the answer a young man gave me when I asked him how he had happened to pick the Heavenly Rest for his spiritual home. "Among other reasons," he said, "I chose this parish because I noticed that you keep the Blessed Sacrament perpetually reserved for the sick and the troubled. Now I know God is everywhere, but I don't want a Christ who is just everywhere. I want one who is also specifically somewhere. And it comforts and strengthens me to slip into the chapel, where the burning sanctuary lamp reminds me that my Christ is locally residing, and perpetually available, there in his tabernacle . . ."

That's what we're talking about when we say that only as you respond to the local reality can you invest it with the reality of the eternal. Only as I deal lovingly and patiently with local needs, am I qualified to deal with the universal as a mere extension of the local.

Many are the Christian parishes, for example, which stand in danger of getting too big for their boots. The individual is too often lost in that universal welter of high-sounding phrases accompanying the compilation of impressive statistics which may not impress God. Christianity may be a universal religion indeed, but it is also a beautifully local religion. As the Dean once put it, "It is localized in a specific corner of geography and history. It is not the worship of the Good, the True, and the Beautiful. Here is its localism: 'Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.' It was very local stuff: 'He came to Nazareth, where he had been brought up.' Its ethics began in local situations: 'If you do not love man whom you have seen, how can you love God, whom you have not seen?'"

There are always those sentimental souls who will softly weep, "Ah, dear, dear Mesopotamia, from whence St. Paul heard the stirring cry for help!"—but who will snarl with bared fangs (or at least be less than cordial) if they stalk into God's house and find a stranger unwittingly sharing their pew. Since God works in concentric circles, the Mesopotamian cry will be more effectively heeded, when—at the same time—we have met the local need of our brother, whether he be at our very elbow or up in Lisbon Falls.

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## NOW HEAR THIS

By Frederick A. Schilling

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### The Gospel for the 12th Sunday after Trinity *St. Mark 7:31-37*

"He maketh both the deaf to hear, and the dumb to speak."

St. Mark here records a specific case of the general summary which St. Matthew gives (15:31), "The crowd wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing" (RSV). Jesus had just returned to the shores of Lake Galilee and was passing on the East side "through the region of the Decapolis". This was a predominantly non-Jewish territory, and it may be presumed that this deaf mute was a Gentile. If so, this fact, we may be sure, heightened the miracle in the eyes of the original witnesses and readers.

Significant details are the people bringing the man to Jesus and begging for his healing; Jesus spitting and touching the ears and the tongue; the preservation in the story of the Aramaic, "Ephphatha" ("be opened"). Jesus went through all the motions which in the deaf mute's mind were necessary to an act of healing. The spitting indicated the exorcising and expelling of the demon which was believed to be holding the ears and tongue in fetters. The Aramaic word was pronounced with considerable movement of the lips. The touch by the finger made the healing contact. The man who could only watch and feel was thus given an impressive demonstration that Jesus was both freeing him from demonic chains and giving him hearing and speech. This is a very significant example of accommodation to the mentality of the man that was to be helped.

The purpose of this selection is not to give the opportunity for reflection on healing miracles as such. It is rather intended as an **allegory of the miracle of mental healing**, of releasing the fetters upon mind and heart, emotion, intellect and imagination, which stunt a person's character growth and prevent his hearing the higher things of life and cripple his ability to speak of them. This deaf mute represents any person who has lost the essential means of communication because of this inner paralysis. He receives his normal powers through the merciful act of

God by two agencies. These are Jesus and the people ("they") around the deaf mute. Over and over again the proclamation is, "He hath done all things well" (v. 37), and people are called to Him by whose touch they will regain their mental health. He is still doing it. He is still commanding, "Ephphatha", with a power of penetration that breaks through walls of deafness.

The man who was not able himself to ask for help was healed because he had friends to do that for him. Perhaps the particular lesson of this incident is just this act of the friends. It isn't enough to proclaim, "Come to Jesus, He will heal". Too many can't respond of themselves. They need friends to bring them. That is the duty and responsibility of all who have felt the healing touch of Jesus' hand on body and soul. Jesus acted on the faith of these friends, and their action was an integral part of the healing. People need the contact of hand, and the hand of Jesus to-day is the hand of the friend who makes the contact in faith. Then, after minister or counsellor or educator, doctor or nurse, neighbor or kinsman has done this, the last phase of the healing is the enthusiastic testimony, "He (God) hath done all things well." The healed man and his community together give grateful recognition to the divine source of the healing power and by their publicity they try to share their own wonderful experience with others. The healing is complete. Communication of the highest quality is at work.

## General Seminary Library

By John Pairman Brown

In the last issue there was a preliminary announcement of the plans for the enlarged library of the General Theological Seminary in New York City, and of the campaign for funds to build it. Against our usual practice I here type out a few lines in appreciation of that library and in support of the campaign. Principally perhaps because of what I learned as a student wandering through its stacks, which I trust will always be kept open; and remembering the steady flow of inter-library loans that has come from it while I have been working on my thesis.

A good library can only be the creation over decades of a whole community of scholars. It has taken the interest and work of several generations to give the General Library its irreplaceable collections in liturgics and certain

centuries of Church history. It has required the constant interest of donors to supply unique items during the brief period when they were on the market. For example, there are not many other American libraries where one can find a complete set of reproductions of the earliest manuscript Bibles, of more importance to the student of Christian beginnings even than the Gutenberg.

The sumptuous facsimile of the Book of Kells, of which as I remember only a few hundred copies were printed, is the fundamental source for the student of Celtic Christian culture. The place where these books are to be found preserves the memory of the past and helps keep order existent so far as may be in the midst of chaos.

The wealth of a man or a nation is the greatest test of what he is really like; because he can do whatever he pleases with it. The ruins of Nineveh only confirm us in our judgement of Assyria as a military tyranny, and the Pyramids define Egypt as a land of the dead. And we would judge the Athenian Empire and medieval feudalism as basically schemes of oppression if the Parthenon and Chartres did not witness to something more.

There is no question that America since 1945 has been richer than any other land on the face of the globe. Are we leaving behind any tangible monument to show future generations that we understood what money was for? We cannot point with pride to the Pentagon; most of our churches, including the biggest, are dull imitations of Chartres. But a library is beautiful if it is designed to preserve its contents from rot, burning, and oblivion. It is certainly a matter of debate what contributions to either Christianity or humanity our civilization has made: perhaps the chief one, and the one anyway in which our dollars can take an active part, would be to transmit the realities of the past safely to that future which the greater bulk of our dollars seems currently earmarked to destroy.

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### SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

*Assistant Secretary Overseas Department National Council*

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## THE WITNESS

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# Talking It Over

By W. B. Spofford Sr.

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THE Presiding Bishop has stated that "Church papers, objectively presenting news of our Church and of the Christian community through the nation and the world are . . . essential to the life and work of the Church for it is vital that our Church be informed."

I doubt though that he, and a lot of others who have endorsed a campaign for subscriptions by the Living Church, would subscribe to this statement made by that magazine:

"Only one Episcopal magazine survives which speaks to the whole Church on the whole life of the Church from the standpoint of the historic Christian faith. This magazine is the Living Church, and on its shoulders now falls the whole task of informing laity and clergy on affairs beyond diocesan and parish boundaries."

There are so many "wholes" in that boast that it would get us down if we made it for the Witness—too much responsibility for our slender shoulders.

"From the standpoint of the historic Christian faith" likewise needs a bit of defining. That standpoint to the Living Church is Anglo-Catholic and will continue to be, however nice they promise to be to enlist Evangelicals and others (like Prof. Pittenger, for example) in their campaign.

Readers don't want too much of claims and counter-claims by the Church press. So we won't take much space plugging ourselves—just a bit like this now and then to let any Episcopalians who are interested know that The Witness is still here—and for \$4 a year, not \$8.50.

As Mr. Ford is saying today about his car: "Pay More! What For?"

## IGY

By Corwin C. Roach

Dean of Bexley Hall

THIS curious phrase does not refer to a new patent medicine. It represents the initials of International Geophysical Year. Ten thousand scientists in sixty-two nations will spend over five hundred million dollars observing this

earth on which we live, hoping to learn more and more about it. They will experiment, observe and record. The interested layman will look forward to the final reports and conclusions of their year-long investigation.

Two thousand years ago a small group of men living in an out-of-the-way corner of the world came up with some conclusions about the earth which have remained valid for two thousand years, long after the scientific facts upon which they were based have disappeared. These truths will remain even after the findings of our ten thousand scientists have all been reported and digested.

I refer you to the first chapters of Genesis and the truths there proclaimed.

One, the world is the creation of the purposeful intelligence of one mind. Two, that world is marvellously designed for the purpose. Three, man is the climax of creation and is destined to use it and control it intelligently. Four, man has too often chosen to use his intelligence and his free will to abuse and exploit his environment, including his fellowmen and in the end himself. Five, there is a corrective factor in life which will ultimately resolve even man's ignorance and self-will. It is summed up in a verse which twenty centuries of Christian heritage have not been able to exhaust. "For God so loved the world that he gave his only begotten son to the end that men should not perish but should have eternal life."

As we look forward to the results of this Geophysical Year, let us not forget the findings which these ancient seekers after truth have recorded for us.

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## Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

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"I was interested in your Pointers for Parsons," writes an old friend. "Their inconclusiveness is, of course, intentional. That is the way such conversations go in life, and it is up to the parson to try and think it through. I need a bit more guidance."

I admit the inconclusiveness. I even agree with the editor who said he did not always know on what side I was coming down and added that perhaps I did not know myself. I agree with a

brother minister who said of the Mrs. Blackie Pointer that "there seem to be two or three morals in it, but they are well hidden."

Writing with the clergy in mind I would not dare to be dogmatic. Is it a question of accepting tainted money, of enforced retirement at seventy-two, of opposing war and supporting defense, of what is Caesar's and what is God's? There will be many differences and a Pointer for Parsons may properly point them up rather than point them out. Who dare be dogmatic where the Church has not spoken?

A recent editorial remarked that nobody "holds his dogmas with absolute firmness." Does that mean that we all sometimes doubt? I expect we do, but should we doubt in the pulpit? I am reminded of two laymen, both my parishioners, but in far different parishes. One said of a preacher, "Why does he preach all that. It's hard enough to believe without getting all unsettled." The other said with satisfaction of another preacher, "He speaks with authority."

People like us to speak with conviction, and at the same time to understand their doubts. It is not hard for one who has "glimpsed the vision of the highest" even though it was but a glimpse,

and we cannot always recall the vision and its glory. Yet to have had it is to be convicted and convinced, convicted and convinced as Peter was. It is a paradox of the faith that the Lord meets each of us on the way, on his terms and on our terms.

He meets Peter in one way and Paul in another and Mary Magdalene in yet another and as he met men and women then so he meets them now. He is utterly unexpected. The Church had to be dogmatic about him and declare what he was and is. Therefore the Creeds, and, if you like, the Liturgy. Creeds trouble so many for they seem so impossible. But to most men and women who have met the Lord what they say is not impossible. Astonishing, yes! Mysterious, yes! But true, yes!

But if we teach and declare the dogmas of the Church, what authority have we? That of the Church? It's not enough. We need more; we need to have met the Lord. We need conviction, and conviction is more than the mind's assent. It is the utter certainty of our whole being.

It may well be that only to the pure in heart does it come easily.

## THEOLOGICAL SEMINARIES RE-OPEN

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### ASHFIELD PARISHES TO CONTINUE

★ The arrangement in Ashfield, Mass., whereby both the Congregational and Episcopal churches are served by one minister, is to continue. The Rev. Philip Steinmetz, who has been in charge of both congregations since the experiment was started, is to leave in the fall to take a position with the Mass. Council of Churches.

Whether or not to continue the arrangement was put to a vote in both churches, with the Congregational Church voting 70 to 17 in favor and the Episcopal Church voting 52 to 1 in favor.

Mr. Steinmetz, in a message to his congregations, states that "it is evident that the rightness of this arrangement is clear to most of us who have had an active share in it.

"That does not mean that it is perfect beyond need for

improvement. There is much room for prayerfully seeking deeper answers than we have found. I hope to be among the first to point out to my successor some of the places where we have done what we should not have done. But I thank God that we shall continue to face our tasks as one parish.

"Before we can move further, though, we must choose the right man as pastor. And to that task the cabinet and executive committee, the bishop and the Rev. Kenneth Beckwith are now giving prayerful attention. Between us all we know of several able men to whom this parish is a challenging task. Far from being at a loss to think of anyone who can fill the bill, our task is to choose wisely among many possible persons. You can help by supporting with your prayers those who are at work on this matter and by coming and sharing what

light you have received when parish meetings are held to make the decision.

"It may be some weeks before there is any definite news to report. It takes time to write and receive letters, plan and hold meetings and conversations and move toward an agreement on the person to suggest to the churches. But we have time. Our parish life and witness will continue while we are seeking guidance in our choice. We are indeed fortunate and thank God for the future as well as the past."

### MUSIC CONFERENCE AT SHATTUCK

★ The fourth annual music conference at Shattuck School, Faribault, Minn., Aug. 12-16, was the first of a series of special events scheduled for Shattuck's centennial year.

The conference, conducted by the joint commission on Church music of the General Convention, offered courses in service music, anthems, and both plain-song and Anglican chant. On the faculty were Edward B. Gammons, director of the music department at Groton School, Groton, Mass.; the Rev. John W. Norris, rector of St. Michael's, Brattleboro, Vt., and former instructor of church music at the Philadelphia Divinity school; Vernon de Tar, organist and choirmaster of the Ascension, New York, and Paul A. Beymer, for twenty years director of the summer choir school at Put-in-Bay, Ohio.

Dennis Lane of Minneapolis, diocese of Minnesota music commission chairman, coordinated arrangements with the joint commission. The Rev. Edward Bowyer, Ascension, St. Paul, was the chaplain.

Services were conducted daily in Shattuck's Chapel of the Good Shepherd. The final Evensong service was held in the Cathedral of Our Merciful Saviour, Faribault.

## HOW TO SAVE MONEY...

On a future date someone will look at what you have saved over the years. What you have managed to save to that time through savings banks or investments may satisfy your need, but be distressingly disappointing to your widow whose need will be the more immediate and usually by far the greater. *But never so if your savings account is a life insurance policy.*



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# PEOPLE

## Clergy Changes:

ALBERT E. RENDER, formerly vicar of St. John's, Toledo, Ore., is now curate of St. George's, Roseburg, Ore., chaplain to Episcopalians in the veterans hospital and vicar of the Church of the Holy Spirit, Sutherlin.

JOHN A. BRIGHT, formerly ass't at St. Mark's, Medford, Ore., is now vicar of St. Andrew's, Portland, Ore.

EDMUND K. SHERRILL has returned to Sao Paulo, Brazil, after a furlough in the United States.

JOHN B. KELLEY, following a year at the Southwest Seminary, is now vicar of the Good Shepherd, San Jose, Costa Rica.

ROBERT YERBURGH is now headmaster of St. Peter's College, Port-au-Prince, Haiti.

RICHARD H. BAKER is now minister to the American congregation at Guam.

PERRY C. BURTON, formerly ass't at Christ Church, Charlotte, N.C., is now rector of Emmanuel, Bristol, Va.

HARRY C. KEETON, formerly vicar of St. Luke's, Idabel, Okla., is now curate at Trinity, Tulsa, Okla.

CLAUDIUS MILLER 3rd, formerly vicar of St. Mark's, Mecklenburg, N.C., is now vicar of the Good Shepherd, St. Louis County, Mo.

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JOHN F. ROLLMAN, formerly ass't of Lingonore Parish, Md., is now ass't at the Messiah, Baltimore.

GEORGE W. DAVISON, formerly rector of the Advent, Baltimore, is now associate rector of St. Luke's, Dallas, Texas.

ALDEN BESSE, formerly ass't at St. Anne's, Annapolis, Md., is now rector of St. Luke's, Altoona, Pa.

JOHN N. HILL, formerly rector of St. Paul's, New Rochelle, N.Y., is now rector of the Epiphany, Baltimore, Md.

WARREN C. SKIPP, formerly ass't at St. George's, New York, is now rector of Christ Church, Baltimore.

SIDNEY G. CLARY, formerly rector of Calvary, Tarboro, N.C.; is now rector of St. Philip's, Charleston, S.C.

WADDELL F. ROBEY, formerly locum tenens of St. Philip's, Charleston, S. C., is now rector of St. Vincent's, St. Petersburg, Fla.

CLIFTON REARDON, formerly rector of Christ Church, Pulaski, Va., is now director of education for the diocese of Southwestern Va.



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## ORDINATIONS:

HENRY P. KING Jr., was ordained on July 15 by Bishop Block at St. Paul's, San Rafael, Cal. where he is ass't.

JAMES P. SHAW was ordained deacon on June 30 by Bishop Block at Grace Cathedral, San Francisco, and is now director of the division of special services of the dept. of promotion for the diocese of Cal. Also ordained deacons at the same service: MICHAEL M. TSUDA, prof. at the semin-

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ary at Kobe, Japan; **ROBBERT TSU**, ass't at St. Paul's, Walnut Creek, Cal.; **EDWIN SUNDERLAND Jr.**, ass't at St. Luke's, San Francisco.

**EUGENE N. STILLINGS** was ordained deacon on June 15 by Bishop Craigne at St. James, New Castle, Ind., and is now vicar of St. Luke's, Shelbyville, Ind.

**EDWARD G. BIERHAUS Jr.**, was ordained deacon by Bishop Kirchhoffer on June 21 at St. James, Vincennes, Ind. and has worked at the cathedral in Indianapolis this summer.

**TOM C. AKELEY** was ordained deacon by Bishop Powell on July 6 at the cathedral in Baltimore, and is now ass't at Zion Parish and Linganore Parish, Md. Ordained deacons at the same service: **WALTER A. BELL Jr.**, in charge of Holy Trinity, Churchville, Md.; **WILLIAM J. COX**, in charge of St. Philip's and also Holy Cross, Cumberland, Md.; **HARRY L. HOFFMAN 3rd**, in charge of St. John's, Relay, Md.; **ROBERT POWELL**, in charge of Holy Trinity, Baltimore, during the absence of the rector; **LLOYD WOLF**, ass't at Catocin Parish, Md. Ordained perpetual deacons: **RAYMOND F. HERON Jr.**; **LLEWELLYN**

**E. JONES, Jr.**; **WILLIAM McPHERSON**; **MAURICE PEARCE**.

**JOHN B. WHEELER** was ordained priest by Bishop Powell on July 13 at St. Andrew's, Clear Spring, Md. where he is in charge.

**CARL B. HARRIS** was ordained priest by Bishop Powell on July 20 at St. Anne's, Annapolis, Md. where he is ass't.

**GEORGE S. BUNN 3rd**, was ordained deacon by Bishop Marmion on July 13 at Christ Church, Pulaski, Va., and is now in charge of St. Thomas, Christiansburg, Va.

**CARTHUR P. CRISS** was ordained deacon by Bishop Marmion of S. W. Va. on July 11 at St. George's, Kansas City, Mo., and is now in charge of churches at Arrington, Massies Mill and Norwood, Va.

**PETER R. DOYLE** was ordained deacon by Bishop Marmion on July 12 at R. E. Lee Memorial Church, Lexington Va., and is now in charge of churches at Altavista and Evington, Va.

**JOHN H. TEETER** was ordained deacon by Bishop Street on June 15 at the cathedral, Chicago, and is now in charge of churches at Rocky Mount, Callaway and Ferrum, Va.

**ROGER A. WATKINS Jr.**, was ordained deacon by Bishop Marmion of S. W. Va. on June 14 at Christ Church, Raleigh, N.C. and is now the headmaster of Virginia Episcopal School, Lynchburg, Va.

**McRAE WERTH** was ordained deacon by Bishop Marmion on June 20 at St. John's,

Waynesboro, Va., and is now in charge of the Good Shepherd, Lynchburg, and St. Luke's, Pedlar Mills, Va.

#### LAYWORKER.

**IRENE SCUDDS**, formerly director of education at All Saints, Worcester, Mass., now holds the same position at Calvary Cathedral, Sioux Falls, S.D.

### PARISH HOUSE REMODELED

★ The parish house of St. John's, Roanoke, Va., built in 1923, is now undergoing an extensive remodeling and modernizing. It will cost \$278,500 and will be completed next May. There will be 24 class room and an auditorium to provide for 600 pupils, the estimated number in the Church School in 1960.

The Rev. Richard R. Beasley is rector and the Rev. F. E. Taylor the assistant.

### NEW CHURCH BUILT IN PORTLAND

★ St. Matthew's, Portland, Oregon, is building a new church at a cost of \$100,000 on a new site. The old church and site was sold for about \$20,000, with the buyer agreeing to let the congregation use the old church until the new one is finished.

The Rev. H. Bernard Lamer Jr. is rector.

### SIMPSON LEADS RETREAT

★ Prof. Cuthbert Simpson of Oxford University, formerly of General Seminary, is to conduct a retreat for the clergy of the diocese of Oregon, Sept. 16-18.

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## REINHARDT TOURS AUSTRALIA

★ John W. Reinhardt, director of promotion for the National Council, arrived in Sydney on August 26th for a three-week visit to Australia. He will share with Anglican churches modern American promotional methods.

His trip is being made at the invitation of the newly-formed National Promotion Council of the Church of England in Australia and Tasmania.

Commenting on promotional methods in the U. S., Mr. Reinhardt said the spread of the Gospel by 20th century means of communication "in many ways revolutionized the life of American churches." Modern methods of publicity are a "very useful missionary force" in reaching those who claim no religious affiliation, he said.

During his visit, Mr. Reinhardt will attend meetings in leading cities, including Sydney, Brisbane, Melbourne, Canberra, Adelaide and Newcastle. He will discuss promotion techniques with Anglican diocesan leaders, parish clergy, church wardens and vestrymen.

American churches are "extremely conscious" of the importance of the press, Mr. Reinhardt said, while Anglican churches in Australia "do not yet see in the press an important ally of the Church."

"Our relations with the newspapers are good," he declared. "We have learned to respect them and they, in turn, cooperate well with the Church."

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## SOUTHWESTERN VIRGINIA HAS CENTER

★ The diocese of Southwestern Virginia has acquired a property near Marion for a conference center. It is a 35-acre tract with a main building and eight cottages, with sleeping accommodations for 86, and dining facilities for 200.

Possession was taken Sept. 1 and the first activity is the clergy conference now in session, to be followed Sept. 7-8 by the annual meeting of the diocesan laymen's league.

Over fifty properties were looked over by Bishop Marmion and a committee before this property was found.

## CONNECTICUT HAS NEW MISSION

★ Bishop Gray of Connecticut, has announced the establishment of the Church of St. Thomas of Canterbury in Sherman, as a new mission of the diocese. This latest establishment brings to 218 the number of places of worship in the diocese. The diocese remains the fourth largest in the entire Episcopal Church in number of active churches.

The Rev. George T. Cobbett has been appointed as priest in charge of the new mission.

The Sherman Church is the third new mission formed re-

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cently, the other two being St. Alban's, Simsbury, and St. Barnabas, Greenwich.

## CONFERENCE ON UNITY AT OBERLIN

★ A conference on "The Nature of the Unity We Seek" opened at Oberlin College on September 3 under the chairmanship of Bishop Dun of Washington. There are 285 official delegates and 90 consultants attending, representing Churches of the U. S. and Canada.

The conference will be reported in the next number of *The Witness*.

## The Family Service

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The department of Christian Education of the National Council has issued four new courses through the Seabury Press which are now available for use in Church Schools. Like the courses which have preceded them, they are based upon a principle quite different from that of earlier Church School teaching.

The statement of these principles by the department is worth quoting: "The older view is that its purpose is to teach what others have already experienced about the Christian faith. The hope is that the members of the class will come, perhaps, to have the same experience in their own lives, but certainly that the knowledge of their Christian heritage will prove beneficial to them, helping to be loyal and faithful servants of God through his Church. There is another view: The purpose of the Church School class is to lead pupils to have, along with their teacher, first-hand experience of the redeeming love of God in the fellowship of the Church, and to find, in the recorded experiences of others, an interpretation of what is happening to them."

This second principle is the basis of all Seabury Series publications.

The Nursery Course, for children of 3 and 4 years of age is admirable done and should be practicable for use by almost any intelligent teacher.

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The series of picture cards for the children are cleverly done and will delight the youngsters. The Teachers Manual costs \$1.80 and the cards \$1.75.

Grade three, for eight year olds, is an elementary teaching of missions. The Teachers Manual has "teaching aids" which include a map of the world, two posters, two Nativity pictures, a sample of Braille and three picture cards of a cathedral. The cost is \$4.25. The Pupils Book is a reprint of the Prayer Book services and Collects, illustrated in color, and has explanatory notes on the Holy Communion and Morning Prayer by Massey H. Shepherd, Jr. and Robert N. Rodenmayer. The cost is \$2.55.

Grade Six, for 11 year olds, has the significant title, *Deciding For Myself*. The Teachers Manual of 192 pages costs \$1.90 and the children's Resource Book, with background information by Edric Weld and William Sydnor, costs \$1.90.

Grade nine, for fourteen year olds, is titled *Growing In Faith* and its purpose "is to help young people to express their gathering doubts and questions and to seek understanding of the means by which faith is transmitted and strengthened". The costs is \$1.90 and the pupils Resource Book, "Old Testament Roots of Our Faith" costs the same.

For all these four new courses there is a special Parents Manual *Faith Is A Family Affair* which can be very useful for parents of children of all ages. The cost is \$1.25. A useful *Guide For leaders of Parents Classes* costs \$.75.

For parish clergy who are considering the use of these new courses, it is desirable to have in

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hand the department's *Preview 1957-1958* which describes the material of all the courses published to date. This has already been sent to every clergyman, but additional copies may be obtained in lots of five or more for \$.35 a copy.

Two basic problems face every parish considering the use of the Seabury Series; securing the hearty co-operation of parents and prospective teachers and the financing of the elaborate material necessary for carrying on these courses.

## *Pathways of the Inner Life* Edited

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The book is a welcome one. Too much current religious literature is purely theological, apologetic, or expository—whereas the testimony of the saints is self-evidencing, and needs no further defense. Those who *live* their faith know how true it is—and so do others.

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