

The **WITNESS**

MARCH 17, 1960

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John H. Johnson

Writes of the program at St. Martin's, New York City, which is one of the largest and most active parishes in the United States

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

World Council Releases Report On Religious Liberty Issue

★ A plea that both Protestants and Roman Catholics learn to approach the subject of religious freedom "without bitterness and with genuine faith in the sincerity and good faith of each other" was made in a World Council of Churches report.

Written by Angel F. Carrillo de Albornoz of Geneva, the report was prepared for the use of a 14-member commission conducting a study of religious liberty under the auspices of the World Council's division of studies. Carrillo, a Spaniard, was formerly a Catholic priest and is now a layman of the Episcopal Church in the United States. He is the study commission's research associate.

The report said "it is most unfortunate that the question of religious freedom has so frequently been treated in a general atmosphere of suspicion and distrust so far as the doctrine of the Roman Catholic Church is concerned."

Too many Protestants, it said, "seem to believe that all Roman Catholics (even those who defend religious liberty) are of bad faith and voluntarily tergiversate in this matter with the Machievellian intention of misleading Protestants, or that they have as the unique goal, in all they do and say, political domination."

As for Roman Catholics, the report added, "many of them also seem to think that Protestants raise the question of

religious liberty merely as a pretext to attack the Catholic Church."

There is a special need, therefore, it contended, for the ecumenical movement and the World Council of Churches, in particular, to work toward removing the present distrust and replacing it with "a truly ecumenical spirit of charity and understanding."

The report said "many Catholics still hold to the old-line position which seeks to restrict the freedom of non-Roman Catholics."

However, it stated, "there is a growing number of Roman Catholic theologians who defend a new theory in favor of religious liberty which is quite different and even opposite to the old doctrine." This new theory, it emphasized, has not been condemned, but on the contrary, is supported by "very important members of the Roman Catholic hierarchy."

According to the report, Catholics, on matters of policy, ask for religious freedom where they are in the minority and oppose it when they are in the majority. On matters of doctrine, it said, Catholics believe that where the principles of the Church can be applied, "error" must not be free to be propagated. But where Catholics cannot "prudently" impose their principles, "freedom of error" can be provisionally tolerated as the lesser evil.

Large parts of the report were devoted to quotations from Catholic laymen and clergymen, including cardinals, in defense of the principle of freedom of religious practice for non-Catholics.

What is required, it said, is that Catholic theologians "work toward a completely satisfactory formulation of the theology of religious freedom." To this end, it stated, "the very notion of liberty on the doctrinal plane" and other matters must be defined and clarified.

The report asserted that no decisive statement against religious freedom, as it is understood by Catholic thinkers, has ever been pronounced by the Catholic Church. In this connection it noted that condemnations of the Popes in the 19th century were directed against "absolute freedom" and were "time-conditioned" and "without eternal validity."

Modern Popes, particularly Pius XI and Pius XII, have sought to find a conciliation between Catholic principles and the new society founded on liberty, the report said, adding, however, that "there is still no authoritative and decisive statement of the highest Roman Catholic hierarchy in favor of religious freedom."

"This is probably so," the report commented, "because the Church does not consider the actual controversy among Roman Catholic theologians as sufficiently ripe for making a final decision."

Chairman of the study commission is Alford Carleton of Boston, Mass., executive vice-

president of the American board of commissioners for foreign missions, an agency of the Congregational Christian

Churches. Carrillo has been in Geneva for three years. He holds doctorates in theology, philosophy, letters and law.

Time Is Running Out For Church In Orient Says Bishop Bayne

★ Bishop Stephen Bayne arrived at the London airport on February 15th, on his way to Lambeth Palace where he set up a temporary office as the first executive officer of the Anglican Communion. We are sorry not to have the picture that appeared in the London papers to run with the story, for he was decked out in a fine new stetson of the western, five-gallon variety. Pictured also were Mrs. Bayne and two of their children — daughter Lydia and youngest son Bruce.

He arrived after a tour of Anglican communities in Japan, Borneo, Indonesia, India and Malaya, and he told reporters that he thought the days were numbered in which the west can move freely in the Orient. He stressed the necessity for the Church of the west to do what it could before it has to retire and leave the job to the indigenous Churches.

Realm of Ideas

At a press conference given on arrival, the bishop spoke of his office, and said that although according to his title he had been appointed in an executive capacity, the more important part of his work would be in the realm of ideas. It would be an endeavor to keep up, throughout the intervening years between the next Lambeth Conference, the sense of unity within the world-wide Anglican Communion which had inspired the Conference itself. In the past, this sense of unity had reached a peak during the Conference but had lapsed six or eight weeks afterwards, and been submerged under national

affairs and more parochial church considerations. The bishop said that by fostering communion of ideas, aiding closer cooperation between the Churches, and by asking the right questions, practical results and practical answers would be forthcoming.

Bishop Bayne saw the coming disengagement of the west from the east not in terms of specific anti-Christian or anti-Western feeling, but as a historical necessity in the light of the depth of the poverty and the strength of the nationalism that possessed these countries at the present moment. He stressed the warmth of his reception by the eastern people he met, but said that in the face of the tremendous desire of the east for self-respect and a higher standard of dignity, the west represented the force which had for so long made them second rate, and so had to go. He spoke urgently of the need to help missionaries in this increasingly difficult situation.

Family Planning

Asked about his views on family planning for the east, he said that he was more firmly convinced than ever that it was the Church's duty to preach Christian morality and family planning there. He instanced India, where sterilization was an accepted measure of birth control in many areas; and Japan, where one million abortions — more than the number of live births — are practiced every year.

But he stressed also that the problem was not a simple issue

of too many people, but too many people in relation to too little food, and said that therefore an understanding of national desires, and technical help in remedying the lack of training which had led to this situation, must be attempted.

Aspirations

The West must sympathize with them in their national aspirations, and must preach to them the Gospel pure and unhampered by the accidents of western civilization which have grown to it in the last 100 years. "With love and care," he concluded, "it can be done."

CHURCH MAKES REPORT TO YOUTH CONFERENCE

★ The National Council has submitted a report to the White House Conference on children and youth which is to take place in Washington, March 27 through April 2. The report was prepared by a committee under the chairmanship of the Presiding Bishop, who is also a member of President Eisenhower's executive committee for the conference. The report incorporates material gathered from the several units of the National Council which are members of the council of national organizations on children and youth, plus the reports of two affiliated agencies which are also members.

There are three central themes which all of the Episcopal Church groups wish to stress:

● Religious faith is essential in children's growth and development. However, by the very nature of our tradition and pluralistic culture, our public schools have not been in a position to deal adequately with the religious aspect of human experience.

● Children and youth must be full members of our society. The frequency with which families move create so many

changes in neighborhood, schools, friends, and adult leadership that children have little chance to identify with any groupings long enough to be active members. For a creative life they must find their place as needed members of their families, communities, nations, and the world. A vigorous faith works toward true freedom and dignity for all men.

● There must be reaffirmation of the value of freedom and dignity. The ideals of justice, humanity, and respect for the rights and personalities of others; values essential to the democracy, are threatened by conditions of modern society. Man has become the victim of his own mass mechanization.

The report also noted that segregation, lack of communication and understanding, and social and economic stratification have caused inner conflicts and tensions within today's youth which "are manifested and documented in every incident of violence from Little Rock to Levittown."

Stresses mentioned were those occasioned by the shock of seeing parents and other respected leaders speaking in defiance of American processes of law and judgment; the effect of seeing violence and disorder go unpunished; and the frustration of seeing adults repeatedly making decisions in regard to the youth's choice of associations while ignoring their opinions and denying them their accustomed right of opinion-sharing and mutual decision making.

NEW OFFICER FOR TEXAS

★ The diocese of Texas has retained William O. Parker for the new job of church planning consultant for the department of missions. He was formerly director of planning for San Antonio, Austin and San Angelo.

COLLEGE YOUTH COOL TO LITURGICAL JAZZ

★ A contemporary jazz setting for John Wesley's order for Morning Prayer in Methodist churches was coolly received at a worship service attended by 200 college youths in Providence.

The liturgical jazz was played by the composer, Ed Summerlin, a graduate student at North Texas State College at Denton, and his nine-piece contemporary jazz ensemble, who are currently introducing the work to campus groups in a tour of some 40 universities.

First played at Southern Methodist University, Dallas, Texas, the work had its second performance last August during the Methodist quadrennial national convocation of Methodist youth at Purdue University. The service here was sponsored by the Brown University Christian Association and the Protestant college ministries of Providence.

Lack of an advance briefing of the congregation on what the composer sought to achieve may partly account for the unenthusiastic reception, observers stated.

Except for the hymns, which use standard tunes with an improvised interlude before the last stanzas, the music was played as background accompaniment for the reading of the prayers, lessons and canticles of Morning Prayer. It included a prelude, postlude and "song without words," the latter played at the time of the usual offertory anthem.

Instruments were drums, saxophones, flugel horn, trumpets, trombone, piano and bass.

At a discussion after the service, Summerlin said his objective in writing the work was to integrate music, words and drama to express "the drama of salvation." He added that he had not tried to write singing parts for the service "because it

is difficult to find singers who can express jazz, unless it's an Ella Fitzgerald."

Asked to compare his work with the so-called jazz Mass of Anglican Geoffrey Beaumont, which had its first American hearing in concert form at the Cathedral of St. John, Providence, three years ago, the Texas composer said Father Beaumont's Twentieth Century Folk Mass is not jazz at all.

"It's sort of a musical with a 40-piece orchestra," Summerlin said, commenting on a much-publicized performance of the Beaumont composition last year at Norwalk, Conn.

NUCLEAR WEAPONS SEEN MORALLY JUSTIFIED

★ The Rev. William G. Pollard, Episcopal clergyman who is director of the institute of nuclear studies at Oak Ridge, declared at a symposium at Albuquerque, N.M., that the use of nuclear weapons is morally justified under certain circumstances. The meeting, attended by military chaplains, was sponsored by the atomic energy commission and the defense atomic support agency.

Taking the same position was a Roman Catholic theologian, Francis J. Connell, retired professor of moral theology at Catholic University.

Pollard said that an ironclad agreement by nations to renounce atomic weapons would accomplish little in erasing the overhanging threat of atomic war because in an armed conflict any country could be producing nuclear arms again within a year. World destruction by nuclear warfare will be ever-present, he added.

Pointing out that the sun and every star in the milky way is a natural hydrogen bomb in the process of fission, the Episcopal clergyman said that "it is a sobering thought that God made more hydrogen bombs than anything else."

Church Life in West & East Germany

Compared by Martin Niemoeller

★ Pastor Martin Niemoeller of Germany has been preaching in churches in American cities, with more to follow through Easter. He spoke to several large gatherings in Chicago, and on March 6th spoke at several services in New York.

One of the matters he dealt with is a very controversial subject in his own country, and in Lutheran Churches generally to a far greater degree than in other Churches. "The powers that be are ordained of God" said St. Paul to the Romans. Bishop Otto Dibelius of Berlin has stated that East German authorities cannot be so regarded and that Christians do not owe obedience to that government. For this he is to be tried for advocating disobedience.

Niemoeller said in New York that he differed sharply with Bishop Dibelius, and told reporters after the service that "I had to obey Hitler until Hitler ordered me to do things which were opposed to the will of God. At that point I was free to oppose the regime." Because of this opposition he spent eight years in Nazi concentration camps.

Calls for Courage

Niemoeller said it was his view that there is "more real church life" in East Germany than in West Germany. He said this is so because "you need courage, more faith" to be a Christian under Communist rule than to be a church member in West Germany.

Church life in West Germany "has suffocated in prosperity—in fact," he said. While there were beginnings of a resurgence after 1948, he said, these leveled off and now there is "no strong movement."

Niemoeller said it was "quite

obvious" that there has been an upsurge of anti-Semitism among German youths. "It is due less to the seduction of young people," he observed, "than the neglect of the instruction of young people of what happened under Hitler. There are young people leaving school today who have never heard the name of Hitler."

"You know I have come from that part of the world, from Germany, where the clash between Christianity and atheism is most obvious and fierce," he declared. The situation "does not allow a peaceful co-existence" for, "to those who live on the other side of the so-called Curtain, we are the enemies and to us, they are the enemies."

"What are we to do with the Communist atheists who will not accept Christ, nor grant him hospitality?"

To find the answer, he said, Christians must not act according to the impulse of opposing "hatred by hatred, violence by violence, enemy by enemy" but rather to seek out the manner of spirit exemplified in a Christ who died loving his enemies. They must be willing to "meet an inimical world with no other weapon except his love."

The German churchman is to give addresses in Syracuse, Evansville, Ind., St. Louis, Cleveland, Detroit and Philadelphia before returning to Germany.

CONFERENCE ON MINISTRY HELD AT CAMBRIDGE

★ Fifty college students met recently at the Episcopal Theological School to discuss the ministry as a vocation. Berkeley Divinity School shared in the program.

BABY CARE MANUAL RULED OUT

★ The air force, which even washes its dogs by the book, disclosed on March 6th that it has lots more manuals still in the works, according to United Press.

One of them, it is reported, will cue high ranking officers on how to handle themselves when testifying before committees of Congress on such controversial issues as the manuals put out by the air force.

However, a possible volume on baby tending, which a helpful Congressman suggested as a companion piece to one already published on "Care and Control of Pets," has been definitely ruled out. Instead the air force will spend \$140,000 next year on commercial diaper service.

Some lawmakers have expressed the view that the air force already has published several manuals too many, on such subjects as mixing martinis, making up beds for the generals, and keeping watch for left-wingers in church.

However, testimony on the service's budget for the new fiscal year, published by the House appropriations committee, showed \$1,296,000 earmarked for manual printing, plus \$225,000 for pamphlets and \$451,000 for on-the-job training publications.

The last category is where the document on dog-washing and related matters fits into the picture. Tips on testifying, House sources hear, will come out as a pamphlet. "Manual" apparently is a term the air force reserves for sturdier tomes.

The navy in the same hearings assured committee members it has nothing in print to compare to the air force's directive on use of soap, water and elbow grease to get dirty dogs clean.

The Self-Supporting Parish

By John H. Johnson

Rector of St. Martin's, New York

RECTOR OF ST. MARTIN'S CONFERS WITH POLICE CAPTAIN, WITH THE CHURCH HE SERVES IN THE BACKGROUND. THE RECTOR HAS BEEN CHAPLAIN OF THE NEW YORK POLICE DEPARTMENT FOR MANY YEARS

THE subject deals with one aspect of the parish ministry. I have been a parish priest in charge of a congregation for nearly all the years of my ministry. There have been occasions when I had the feeling that the local parish was overlooked in the concentration of attention upon the heavy machinery of national and diocesan organization and in the focus of attention directed at church affiliated bodies. There is a continuous flow of printed matter that reaches the desk of the average parson urgently asking his assistance in church related activities. Much of it, to say the least, has only a remote connection with the pressing demands of his own congregation.

I realize fully the dangers of parochial-mindedness. A congregation should not become ingrown, with narrow, limited and selfish interests. There is vigor and enthusiasm to be generated by cooperative efforts in which we work together as one Church.

Church related activities, though necessary, are secondary to the work of the local congregation. Parish clergy should not be called upon to serve on endless committees. They should not have to attend meetings only remotely connected with their immediate job. However small and wherever it is located, the meeting of the congregation at least once a week is the Church.

When the local congregation thrives, in some measure fulfilling its commission, making a positive impression upon the community, there the work of the Church succeeds. When the reverse is the case, the Church fails.

As a general rule, we have three kinds of congregations. There are those parishes whose existence is more or less permanently assured because they possess substantial endowment. Another group is composed of aided parishes

and missions that are financially unable to provide for their own maintenance. Then there are self-supporting parishes which may or may not have a small endowment. These latter parishes must raise the money to pay current expenses from year to year. As one clergyman bluntly explained, "we raise the budget or starve."

From one point of view, the heavily endowed parish is self-supporting since there is no necessity to seek outside assistance. Yet if a large proportion of the funds required to meet current expenses is supplied by generations of people long dead, the present congregation is not pulling its own weight.

Naturally I am aware of the fact that there are some richly endowed parishes which, just because they have extensive funds available, are subsidizing important missionary endeavor. This endeavor is essential, and without such support, it could not be undertaken. And I am aware of some of the thrilling work being done in organized missions, where priest and people are dedicated to their common task. It is not my intention to suggest that one type of work is more significant than another. That is something about which we know little, and should hesitate to speak.

The congregation of which I am the minister is self-supporting in an urban situation. This



congregation is composed of people of modest means. I aim to discuss some of the characteristics of this type of congregation. In my humble judgment, this kind of congregation has something positive to offer in these days when we are trying to find a formula for practical Christianity in a disturbed society.

I have no intention of imposing upon you by a discussion of techniques and devices for running a parish, the so-called "parish practicalities." There are innumerable ways and means of getting things done. I am much more concerned about the strategy with which we address ourselves to basic problems, to the aims and objectives that must be kept in mind if a parish is to be a going concern.

My work has been done exclusively in the Negro community. When I started some thirty years ago it was a changing neighborhood. Now, the neighborhood has changed completely and is of one complexion. I am tempted to remark that the only poor people left in the urban community are the colored people. But that is hardly true.

I venture to hope that what I have to say will be for the most part valid, and worthy of general application. I do not accept the idea that colored people are unique, or that they have a peculiar psychology all of their own. Some of my people are happy people, some are good people, some are indifferent people, some are lazy people and some of them are the nicest people you can find anywhere. They are just people like everybody else. I would say that on the whole the colored people in this country have been able to sublimate and forget the racial tag, as much as they are permitted to forget it.

Leadership

THE first requirement of the self-supporting parish is effective leadership. Let me say in passing that I have my serious doubts about the clergymen who gain the reputation of being clerical wonder workers. A great deal of this sort of thing is made up of publicity, exaggeration and stunts. More often than not, such a ministry proves to be not much more than a passing phase. Of course there are certain elements of leadership ability which every parish priest must have to be successful in his work. These qualities, to a large extent, are developed when the right man is put in the right place and when he is given the opportunity to lead. Certainly there are conditions under which a

dynamic personality such as St. Paul would have a hard time exercising effective leadership.

It is not necessary for me to expatiate on the qualities which a good parish priest must have—sincerity, personal devotion, determination. A substantial number of our clergy have these qualities. They have given themselves to a work which they want to do. Without complaint they are making the sacrifices that the job entails.

The priest in charge of a congregation, if he is to rally around him a working congregation, must be the leader of his people. He is not by definition a hospital chaplain, a chaplain in the armed forces, a college work pastor, or an industrial chaplain. He is the spiritual leader of a group of families that come together in one place to worship God, week by week. Naturally he will be called upon to carry out various other functions related only incidentally to his parochial duties. Yet the wise leader knows that his congregation deserves his first loyalty and his undivided attention. Whether he has one hundred, or a thousand in his charge, the fact remains the same.

You are aware of the tendency to restrict the role of the parish priest to those matters that are purely devotional. "He takes care of the altar, and we take care of the collection." We all know the great value of a working, cooperative vestry. Yet the priest is part of everything in the parish. He has as much to say about money matters, or should have, as about doctrinal matters. When he abdicates any part of his leadership, he loses stature in the eyes of his congregation. There is a distinction of course between abdicating the role of a leader and delegating specific tasks to others more qualified to perform them. The second the priest should do. The first he should not.

When you think of parishes that have become strong and self-supporting you associate with their growth the names of one or two or more clergymen who were leaders. This is significant because it indicates that a parish like any other institution requires leadership. It is my opinion that no parish can hope to become self-supporting, or remain so, without effective leadership. If the parish priest is not the leader then he is a hired man. And hired men do not build strong congregations.

Developing Self-Respect

ONE of the invariable marks of the type of congregation about which I am speaking is an ever-expanding sense of self-respect among

the people. This is not to be confused with the idea of social prestige. The doors of a thriving congregation should be opened wide to everybody. Unless this is so, the congregation will become smaller and smaller with the passage of time.

No one likes to be merely tolerated, or supported by charity. Whatever a parish priest can do to make the humblest parishioner know that he counts will pay rich dividends.

I hardly think any priest could enjoy the task of making importunious requests for money. It is a wearisome business. Yet this uncomfortable task is much more to be desired than the attitude of indifference. Some clergymen seem to be saying, if not in so many words, "I am going to get my salary, whether you come to church or not, and whether you give or not."

Personal participation by members in a parish program becomes a matter of self-respect. Once they feel that they as individuals have something at stake they will work and they will contribute. There is no group that has this feeling more strongly than those who stand at the bottom of the social and economic ladder.

No one has a formula whereby a parish becomes self-supporting. A combination of factors are involved. In many instances, an increase in the membership is necessary. In other cases, it means renouncing dead people's money and paying your own way. Doing the second thing is the harder job. The idea of self-respect goes to the heart of the matter.

Much has been made in recent years of the advantages to be gained by the system of proportionate giving. The theory is that members should give a fixed percentage of their annual income to the parish. It is suggested that the ratio will vary according to the size of the income. Undoubtedly, there are places where such a plan has proved successful.

As a rule, members of working class congregations do not have a fixed income. More often than not, their employment is seasonal. One month's income will not be the same as the income earned in another month. Such a person will have a difficult time estimating in advance what his income will amount to.

In addition to this obstacle, a more fundamental one exists. Proportionate giving, or tithing, suggests to some people that the church is a taxing institution. Regardless of how diligent the priest may be in explaining to the people that the giving of money is a spiritual act, and

that in their offerings they are merely returning to God what already is his, many people retain the thought that they are being taxed and they do not like it.

My experience in raising money for parish maintenance is that some people give more generous offerings than they can afford, taking into consideration the size of their income. More than once, I have been embarrassed upon entering a sick room to have the patient hand me a sum of money, all prepared and waiting for my arrival, to take care of weekly church dues. For my part, I think it is wiser to leave the amount of the contribution to the members themselves.

Most large city parishes have a scattered membership with respect to domicile. Parish boundaries have become more or less obsolete. People go to church where they wish to attend. If they are sufficiently interested they do not object to travelling great distances to the church of their choice. Our own membership includes persons from all five boroughs of the city of New York and from all of the surrounding metropolitan communities. They frequently go right by Episcopal churches in their immediate neighborhood. They are among the most steadfast and generous contributors.

The parish serves to bring people together and to give them a sense of belonging, of relatedness. When they have that feeling it is their spiritual home. This feeling of oneness, or unity, as a matter of course creates a sense of self-respect and independence. When individuals have such an attitude towards a church you do not have to beg them for money.

Seek Reality

A PERVADING atmosphere of reality in every aspect of the religious enterprise, I regard as a prime necessity. Most of us know that there is no field so ripe for humbug as religion. Pseudo-piety, artificiality, pretence and bombast are pitfalls to be avoided as one does a plague. They cut us off from the people.

It does not matter too much whether our services are low or high. There is always the danger that some note of unreality and sham will creep into our presentation of the Word of God, thereby nullifying any positive results. A person may not be able to put his finger exactly on where the trouble lies, but there is nothing that causes the people to fly away from a church and stay away as the conviction that what takes place there is unreal.

Unfortunately, some of our churches give that impression. It may be the way the services are conducted. It may be the stilted irrelevance of the sermon. It may be the smugness of the worshippers. Some churches are retreats from reality. They have nothing to do with the world of human affairs.

I intend to consider this concept of reality in religion from three points of view. While the categories are not exclusive of each other, it will make for clarity if I approach them in this way.

- The parish and its ministry to disturbed children.
- The parish and moral judgments.
- The parish and its place in public questions.

Ministry To Youth

THE problem of juvenile delinquency is prevalent in all of our larger cities and in many of our smaller ones. Since 1948, a period of a dozen years, major crimes involving young people under 21 years of age have increased more than 100% in the city of New York. The upsurge has not abated. This is true in spite of the fact that in this city the police force has been increased by five thousand patrolmen over the same period.

It would seem to be our wiser reaction to search out the causes for this condition and try to eliminate them rather than rail upon youth.

There is no doubt but that the callousness and the specious habits of the adult population has spawned the rising tide of juvenile delinquency. In their own way, the children who make us ashamed are only imitating their elders. Pornographic magazines, nasty films, narcotics, the steady stream of violence emerging on the front pages of the newspapers and from all media of mass communication are the corrupting influences. These are sponsored by adults, and for a price.

What about the cure? Certainly in my judgment the general application of harsh police methods will defeat its own purpose. Unless youngsters are sick, and many of the youthful offenders today are mentally or emotionally sick, they will respond to discipline intelligently applied. It is possible to make youthful persons comprehend that their conduct is bad and intolerable, and at the same time, that they themselves are not intrinsically bad. We have a duty to demand from them the best. This is by no

means a soft and flabby way of dealing with youngsters. I am afraid that the soft approach is rather prevalent in some of our churches. I suspect that this sort of thing will fail to instill stalwart character sufficient to have the young people resist succumbing to standards that are popular and bad. The constant flood of soda pop, hot dogs and ice cream cones, all on the house, that takes place in some of our parish houses is not calculated to create moral fibre.

Recreational programs are good in themselves when properly administered. Young people are gregarious and they enjoy each other's company. But there is something wrong when the youngsters only think of what the church is able to do for them and nothing about what they can do for the church. Parish recreational programs are not enough. More than anything else, our young people need a sense of personal responsibility. Helping them gain this is the prime task of the parish in its ministry to youth.

Moral Judgments

IT IS my judgment that the charity with which a parish priest handles moral questions is a determining factor in the success of a parish program. Certainly we have a great many moral problems that must be dealt with. Perhaps it is no exaggeration to say that we have reached a point of crisis in such matters on the American scene.

There is no doubt about the loosening in the relations between the sexes, in the undermining of the oldest, and perhaps the most essential of all human institutions — the family. The light-hearted marriages, the easy divorces, the broken and unhappy homes are increasing monotonously as the years pass. Again, it is easy to condemn something that is obviously wrong. The more difficult thing to do, and the more important, is to discover the causes and to do something about them. And secondly, it is important to reclaim and to save as many of the unfortunate victims of this trend as we can.

We are ordained priests with an obligation to respect the doctrine, discipline and worship of this Church. Surely we realize our responsibility. Our perplexed people, struggling to maintain decency in this day of lowered moral standards, deserve from their clergymen more than strict orthodoxy or what I am minded to call "conformism". Honesty, common-sense and compassion are indispensable attributes for a priest who would help people find a way out of their difficulties. A priest who does not exercise

such understanding can be of little help in reversing the evil trend.

Not long ago a case in point came to my attention first-hand. A young woman in her mid-thirties, a life-long member of our church, mother of two children, found herself and her children in a hopeless situation as far as the marriage was concerned. The husband had become an alcoholic. He followed that up with narcotics. He refused to work, resorting finally to criminal activities. She had no practical choice. The marriage was terminated by divorce. With the passage of time the woman remarried. A third child was born and the family established a home in a new community. She desired to join the local Episcopal Church and called on the priest and told him about herself. He admitted her into membership, welcomed the children into the Sunday School, but told her that she must not take communion because she was living in sin.

One hesitates to question this gentleman's earnestness. Certainly he was trying to uphold the teaching of the Church about divorce. But as for common-sense, he was a glaring failure. What he succeeded in doing was to drive a number of people out of the Church. He could not comprehend this woman's aspirations or the human problems involved. All the answers to the complex questions with which we must deal are not to be found in text-books. Religion becomes unreal and unattractive when presented by a priest sorely afflicted with mental rigidity. I might add that this particular parish was not self-supporting. And I seriously doubt it will ever become self-supporting if this type of attitude on the part of the priest continues.

Public Issues

I WISH finally to speak of the parish and public issues. Obviously, the parish is part of the community. It is a grave mistake when the interests and activities of the parish are confined to the precincts of its own property. Spiritual life, and all that can be called by that name, prayer, worship and fellowship of believers, must be continuously and inextricably interwoven with every day life.

This involves, of course, certain risks. We desire to be sound. We have no wish to go off the deep end on matters that are controversial. But there are times when we have to take the chance when matters of conscience are at stake.

It is a chronic Episcopal disease to venerate respectability more than virtue. We have a habit

of supporting constituted authority whether it is right or wrong. It is a carry-over of the old theory that the "throne and the altar" are one.

In the face of most of the current problems besetting this land we are inclined to be conservative and to take the line, that if given time, "things will work out". This superabundance of tact may actually mean a deficiency of intestinal fortitude.

It is my judgment that the great priests among us, and the great parishes which have supported them, are those that have been prepared to venture boldly into areas of controversy, into fields where public questions affecting human rights and justice were being discussed, and have taken their stand. We deserve no applause for hating sin. It is not that easy. Sometimes it is our obligation to take sides on debatable issues. This is the case even though the situation may not be black or white, but merely one in which a preponderance of the truth rests on one side. We must do more than generalize on the pros and cons of social questions. It is not enough to ask for Divine assistance and stop there. God works through human agencies. There are times when we have to commit ourselves, not compromise, even though we thereby invoke criticism and invite unpopularity.

I have tried to suggest some of the points we should concentrate upon if we hope to have more and more self-supporting parishes. The self-supporting parish in an urban community will be a place humming with activity. The priest will be an effective leader. The people will support their church gladly because it gives them a sense of self-respect. And there will be the stamp of reality on everything that takes place within the parish. The thesis is that there is no task more important than building up self-supporting local congregations. Work directed towards this end will do more than anything else to help the American Church in the years to come.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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The WITNESS — Tunkhannock, Pa.

Who Am I That I Should Go?

By Terence J. Finlay

Rector of St. Bartholomew's, New York

There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries.

How wonderfully that master of the English language, William Shakespeare, was able to put into words the importance of decision or the terrible effects of the lack of decision in a man's life. Do you not have the feeling that in these words he holds up a mirror before us?

We are to look at a man who has gone down in history as one of the great leaders of his people, Moses. We are to see him in an entirely different role, a man unable to make up his mind. There are probably many who will have some sympathy with him at this dramatic moment in his life. Moses was now past middle age. He had come into the land of Midian and there he had married the daughter of one of the wealthy farmers, Jethro. He had settled down to a pastoral existence, and it looked as if life would go on the easy tenor of its way, when suddenly everything changes.

As he watches his flocks in the desert, a bush near him bursts into flame, yet the bush is not consumed. Moses, with natural curiosity, turns aside to see this strange thing. Then a voice speaks to him, "put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Moses hides his face, for he is afraid to look upon God; he realizes the presence of the divine. Then as God begins to speak, do you not imagine that Moses remembers that in Egypt his people are still being called upon to be the slaves of their taskmasters? When God says, "I have heard the cry of my people Israel and I have called you to go down and bring my people out of Egypt," what do you think would be Moses' reply? Here was a man who had seen his people in slavery; yet a most astonishing reply comes from Moses: "Who am I that I should go?"

Moses had a sense of being unworthy, or perhaps behind it was the unwillingness to leave a contented existence for an adventure into the unknown, where death by torture under Pharaoh might lie at the end of the trail. Many of us

might have said, "Surely, there must be some one else. Who am I that I should go?" God said, "I will be with thee—the God of Abraham, the God of Isaac, the God of Jacob, the God of your fathers will be with thee. This is sufficient for you. You are worthy because I have chosen you. You are not called upon to do this thing of yourself. You are called upon to go, and I will be with you."

Surely this would be sufficient answer for Moses, but he says, "They will not believe me nor hearken unto my voice. They will say, The Lord hath not appeared unto thee." In other words, Moses is saying that he needs some authority, he needs a sign so that the people will recognize that he is a messenger from God. Is he far removed from us? We would like God to give us a sign so that we can be positive that he is with us.

The Signs

BY TURNING Moses' rod into a serpent, and then back into a rod again; and by making his hand in turn leprous, then whole again, God gives him two signs which the people were to believe. I know not about you, but if it had been I, I would now be willing to go. But not Moses; he now makes another excuse. "O my Lord, I am not eloquent; I am slow of speech, and of a slow tongue." How is he going to stir the people? How is he going to lead his people? This excuse of Moses has a familiar ring to a clergyman's ears. "I am no speaker. I have never sat in the chair at a meeting. I am not capable of doing this thing. Ask some one else, but not me." God may be calling you to speak for him, and you may rest assured that he will be with you always; he will put the words into your mouth.

This story of a man tossed about by indecision, making excuses, trying to evade this great enterprise for God, is not confined to the Book of Exodus. It is world-wide. God speaks to us today, not through a burning bush. It may be in the words of the Scriptures, in the words from the pulpit, or as we kneel at the Lord's table. It may even be when we are out of doors, looking into the heavens and seeing God's handiwork, that God calls upon us to make the world a place

where man might live with his brother man in love and honesty.

Was Moses then on his way? No, not yet. Even though God has said to him, "Who hath made man's mouth? I will be with thy mouth, and teach thee what thou shalt say." Now hear Moses' last excuse: "O my Lord, send by the hand of him whom thou wilt send" — in other words, "Find some one else." The writer says, "The anger of the Lord was kindled against Moses." If you were a father and your child, upon whom you had lavished goodness, continued to make excuse after excuse, and finished by saying, "Send some one else," what would your feeling be? God said, "Send for Aaron thy brother. He shall be thy spokesman unto the people."

There is no further reply from Moses. He and Aaron go down into Egypt and Moses finds that God is with him; that God speaks to him; that God gives him authority. He finds that Pharaoh listens and the children of Israel follow him. Finally they are brought forth from bondage, and God goes before them in the wilderness, in a pillar of cloud by day, and a pillar of fire by night. God never deserts a man when he has called him to service.

Great Opportunities

THIS is a thrilling day for Christians. We have a wonderful opportunity to witness for Christ and his Church to a world that is, to say the least, indifferent, if not openly antagonistic. We are called upon to be evangelists, to be messengers, to be channels through which God speaks to men in this generation. There are opportunities of service through your church — through teaching in the Church School, through the men's club, through ushering, through the vestries, through visiting, through leading in the devotions, but, above all, in your every-day relationship with your fellow men. God is calling upon you to speak a word in season and out of season for him.

When you are called upon to do a particular piece of work and you try to evade the issue, remember this story of Moses. Do not worry if you feel that you lack authority. Do not be concerned if you feel that you lack eloquence. God will use you; God will speak for you. The Church needs lay men and lay women who will speak for him. Leave it to the clergy and the Church will die. Is that too strong a statement? I think not; for we are regarded as professionals. It is our job to speak for Christ and his Church.

But when a business man says, "I belong to the Church. I believe in its witness. Will you not come and worship with me on Sunday next?" even if the other person does not immediately respond, he recognizes that this man is making the appeal because he loves God, he loves Christ, he loves his Church, and he wants to bring his friend into the same relationship that he holds.

One day a Quaker invited an Episcopalian friend to come to one of their meetings. When they reached the meeting place, they sat down, but nothing happened; no one said a word. After about a half hour, the Episcopalian could stand the silence no longer; so he whispered to the Quaker, "When does the service begin?" The Quaker whispered back, "When the meeting ends, the service begins."

When our worship ends, your service and mine begins.

Don Large

Pray For Him

AS COLUMINIST Red Smith once observed, "It's easy to knock out a column. All you have to do is open your veins and bleed." But when — desperate at the approach of the immutable deadline — you breach the overtaxed artery once too often, there's not much blood left to flow. Which may be why this column, for example, has sometimes shown signs of pernicious anemia.

The same unhappy symptoms are all too frequently observable in the regular preaching of sermons, week in and week out, especially if the preacher is expected to expound the word, not just once weekly, but at least two or three times every seven days.

One is hereby reminded of the itinerant evangelist who was asked why he never stayed in one spot for more than a month at the most. "Because," said he, sheepishly, "after four or five weeks in the same pulpit, I start running out of Gospel." Now, admittedly, that fellow didn't have much Gospel to run out of, in the first place.

But the fact remains that a man may not always manage to deliver mountain-top sermons if his duties drive him too often down into the valleys. Also, when a rector has been in a parish for, say, a quarter of a century (and

doesn't like to dig down into the barrel to drag up an old sermon, yellowed with irrelevance), he sometimes finds himself buttering his homiletical bread rather thinly.

It is in such an hour, when the reservoir of noble inspiration runs low, that the harried speaker faces the risk of becoming bellicose, lachrymose, or even comatose. Of course, there's no excuse for his ever going to sleep in the pulpit or — what's worse — putting the congregation to sleep.

But when he waxes tearful, his sadness may simply be that of the man who's temporarily weary of pushing the stone all the way up to the top of the hill, only to have to stand by and see it hurtle all the way back to the bottom again. And when, in a carping mood, he suddenly reverses his field and seems to be throwing stones, instead of building with them, it may be just the momentary impatience of the imperfect pastor finding another way of feeling a bit sorry for himself. Luckily, this sub-Christian mood usually comes infrequently and passes quickly.

But when these low moments are afflicting the preacher, there's only one foolproof therapy which can possibly lift him up again to that high level where he always yearns to be. This therapy is simply the heartfelt prayers of the man in the pew. And if preaching is the mediation of truth through personality, then the layman's prayer might well go somewhat like this:

"Bless thy priestly servant, Lord, as he mounts the pulpit steps to deliver some part of the good news; especially in this sacred hour, may he become an uncluttered channel of thy grace, to the end that he may be enabled to think thine own thoughts after thee and to speak thine own words after thee. That's that, God, Amen."

Then, when your outpoured prayer is finished, sit back and remember with patience that the prophet Jeremiah was indeed a great preacher, but that he was expected to come out of the wilderness and expound greatly only once a year!

Pointers for Parsons

By Robert Miller

WE ARE called upon, by the very nature of our office, to preach the word and administer the sacraments and most of us know that all too often our preaching has been indifferent

and our administration careless. Even when they were not we knew we almost always fell short of the mark, and it was a comfort to reflect God could channel his grace through the imperfect instrument.

Our message is the message of salvation and salvation means deliverance from sin and eternal life through Christ. That is what our religion is about and a decent respect for the opinions of mankind should make us say so. A conviction of the truth and urgency of the message should compel us to say so, but if we go so far as that we shall have to go further and live up to our message. And we shall find that the world derides us for doing so, respects us for doing so, despises us for compromise and hates us for persisting. We shall find, too, that we are carried beyond ourselves, stretched and pulled and forced into decision, and yet we shall feel truly free. We really need, as does every Christian, to die to self that we might live to God.

If Mr. Worldly Wiseman were to step from the pages of *Pilgrim's Progress* into our studies, (as indeed he does) we might hear him murmur that this was a little extreme. He would suggest that the idea was to be commended but that there must be prudence and discretion in carrying it out. "After all," he would say, "You are not the only one. You have to think of others and it is never wise to rush into extremes. So often acts that are prompted by the best of intentions turn out badly. Don't you think that the self, your self or my self, needs to be treated with the greatest respect? Could we indeed listen to your message if we did not respect you and how could we respect you if you did not respect yourself?"

It is so plausible. It is so true and it is so false. If we are persuaded by the world we shall neither die to self nor to Christ.

"But," says Worldly Wiseman, "I have no desire to persuade you. All I want is to help you. Do not you yourself agree that your message must be presented with discretion, that it is generally useless to stir up issues? Nay, worse than useless. You would not want to see division and strife, would you?"

Worldly Wiseman is literally a fatal companion for a Christian, but he is found in every congregation and it is hard for the parson not to listen to him. He never talks nonsense. But we have to remember "the foolishness of the preaching." We have to go in the power of God. It takes a

singular concentration to do that. It calls for a great devotion and a burning conviction. There are times when we have to raise issues and times when we must risk division. It is a

comfortable thing to think of the way being all Love, but Jesus said that he came not to bring peace but a sword.

We are of the Church Militant.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

The Last Hours of Jesus by Ralph Gorman. Sheed & Ward. \$3.95

This book is a distinguished exception to the usual volume dealing with the Passion of Our Lord. It is this on two counts: *first*, it talks the language of the average Christian reader, innocent of all scholarly knowledge and, *second*, it tells the story with rare dramatic instinct, without pathos, much as a first-rate artist paints a picture, with loving attention to the background and to the high-lights and shadows.

This is precisely what the author has done. The background of the Passion of Christ reaches far into Hebrew history and tradition and all this is described with clarity which stems from the knowledge he has of the Old Testament and the facts of archeology. When the narrative reaches *The Last Hours of Jesus*, the same knowledge of the not-too-well-known facts is in evidence and the author marshals them all in a devout assault on the reader's spiritual and emotional life. There is nothing mawkish about it; it has the terrible simplicity of perfect tragedy. The *Seven Last Words* form a very small part of the book—one may guess because the peak of the tragedy is past and this is the epilogue—for the reader's emotional responses. However, this chapter is a gem of clear interpretation and the hardest of the *Seven Words* to interpret—the fourth—is more convincingly done than in any of the multitude of such essays—save one—which this reviewer has read in the past 40-odd years.

For Christian clergy and laity—of what ever theological persuasion—this book can be a treasure for reading and meditation.

St. Peter Damian: His Selected Writings on the Spiritual Life. Translated by Patricia McNulty. Harpers. \$5.00

More than a quarter of this beautifully translated book is its introduction by the translator. In it

she give a short biography of the too-little-known Saint and Cardinal of the eleventh century and an analysis of the principles underlying his writings and his life. The following words of the publisher of the present volume are precise and informative and give the reader an excellent background for the appreciative reading of St. Damian's writings.

"With the publication of this volume — the first translation of the works of St. Peter Damian into a modern language — the great hiatus in the mystical tradition between Gregory the Great and St. Bernhard of Clairvaux is closed. One of the most dynamic figures of the eleventh century, Damian was noted for a life of holy simplicity in the midst of high responsibility in Church affairs. His profoundly devout and wide-ranging writings stand as a testimony to the spirituality of his age, a crucial one in the thought and life of the Church."

Vast differences though there are between the middle of the eleventh century and the middle of the twentieth, they are alike in being on the verge of a new age, with the moral challenge which that carries with it. We do greatly need a Damian or his likeness to force a recognition of our critical position in this mid-century era today, and we can at least read with profit the profound pertinence of his writings to our present modern day.

The Kingdom by Colin Alves. Cambridge University Press. \$1.75

For American church and day schools, this is a most unusual and surprising book, and one worth careful study by teachers of biblical history. It is designed for classes of children of 13-14 years of age and deals with the accounts of the building of the Kingdom in St. Luke's two books. The author tells us that the book "has been written to encourage a certain attitude to the New Testament" and a "realization that biblical studies call for as

much thought and mental discrimination as any other subject" and that the pupils will be facing puzzles which include "points of translation, of interpretation, of 'scientific explanation' and also of historical reconstruction".

Whether children of 14 will meet such an intellectual challenge depends upon the quality of genius possessed by the teacher. One fears that in our present Sunday and week-day schools there will be found very few teachers competent to handle the material of this course. The author, who is divinity master at King's School, Macclesfield, evidently feels that English pupils and teachers whom he knows intimately will be able to respond to the high standards of his New Testament course on the Kingdom.

It would be most worth while for every director of religious education in our American Church Schools to be supplied with a copy of this extraordinary and stimulating book.

Russia In Transition by Isaac Deutscher. Coward - McCann, Inc. \$4.50

Anything that Isaac Deutscher writes or has written about Russia and its leaders is worth reading with care and confidence that it proceeds from first-hand knowledge or objective research. His older books, *Stalin; a Political Biography* and *The Prophet Armed* (his study of Trotsky) are still of great historical importance.

The present book is a miscellany of essays, all of them interesting and suggestive. They are in four groups, — the first being the title of the book and dealing with contemporary affairs; the second, *The Close Of The Stalin Era. Historical Essays and Heretics and Renegades* are the final groups and the author's treatment takes one far into the past. Not an essay in the book is boring and many of them are highly stimulating. An excellent book for one's library.

NICARAGUA MISSIONARIES GET CRUISER

★ A cabin cruiser has been purchased for the use of missionaries in the Pearl Lagoon area of eastern Nicaragua by the diocese of Dallas.

Suffragan Bishop Joseph M. Harte of Dallas said the boat will be used at mission points accessible only by water.

Funds to purchase the boat were furnished by the Advent offering in the diocese's 14-county area and allocated for use in the "adopted diocese" of Central America by the 1959 diocesan convention.

Bishop Richards of the missionary district of Central America recently stressed the urgent need for a boat which could be used to bring the ill and injured from out stations to Bluefields, a center of Episcopal missionary work.

During the past five years, the Dallas diocese has maintained a similar relationship with the missionary district of Haiti. Funds for the building

of a recreational center at the cathedral in Port-au-Prince, as well as food, clothing and medical supplies for St. Vincent's Hospital there have been sent by the diocese.

The Episcopal Bishop of Haiti was presented last year with an outboard motor boat for the use of missionaries in the area by the diocese's women.

ECUMENICAL ASSEMBLY FOR YOUTH

★ The first ecumenical assembly for youth will be held at Lausanne, Switzerland, July 13-24. Of the total of 1,700 delegates expected to attend, 1,400 will come from European countries, 180 from American Churches and the rest from other parts of the world.

BISHOP OF IOWA VISITS PACIFIC SCHOOL

★ Bishop Smith of Iowa was the bishop-in-residence at the Church Divinity School of the Pacific the week of March 7th. He lectured on pastoral the-

ology and was available for interviews with seminarians.

There are presently four students from Iowa at the school, one of whom, William H. Smith, was ordained deacon by Bishop Smith on March 12th at St. Peter's, Redwood City.

NEW RESIDENCE FOR BISHOP DUN

★ The diocese of Washington has bought Rosedale, one of the historic houses of the city which is a few blocks from the cathedral, as a residence for Bishop and Mrs. Dun. They will move from the bishop's house on the cathedral grounds, to be remodeled into a diocesan office, Sept. 1.

WHAT'S NEEDED IN CITIES

★ Churches which seek to serve the modern city should put more emphasis on larger staffs rather than larger buildings, according to the Rev. Ralph Sockman, New York Methodist. He also told representatives of 350 churches in Washington that denominations should subsidize downtown churches as they do a missionary field.

LOUISIANA BISHOP VISITS PANAMA

★ Bishop Noland of Louisiana was guest of the convocation of Panama which was a week-long affair as usual, with meetings and dinners as well as business. Bishop Noland was the headline speaker at all of them.

A standing ovation was given Bishop Gooden at the close of the week for the remarkable progress shown during the fifteen years of his episcopate.

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CHURCH UNITY DISCUSSED

★ Approaches to Christian unity were discussed by a Roman Catholic priest and a Protestant minister at the final session of a university of life program sponsored by the Greenfield, Mass., council of churches.

The clergymen were Msgr. Edward Murray, pastor of Sacred Heart Catholic church, Roslindale, Mass.; and the Rev. Philip Steinmetz of the Massachusetts Council of Churches.

"Communications between faiths, the speaking together of problems that preoccupy them is one manner in which Church unity comes a step closer," Msgr. Murray told the Protestant group.

"The historic reasons for apartness must be re-studied in order to approach the problem realistically," he said. "Through humbleness and universal prayer we may, in some future time, find everyone united under the Master in common allegiance."

Steinmetz observed that Protestant denominational groups are "recognized Churches" and do not see the answer to Christian unity as do Catholics "who hold wide the door of welcome for those who left for Protestantism many centuries ago."

Such issues as basic beliefs, sacraments, organization and differing Church policies as viewed by Protestants and Catholics, he pointed out, leave a still unanswered question as to whether or not religious unity would be followed by everyone.

"The interpretation of Jesus Christ's words. 'Thou shalt be as I am,' and the fact that God wills it and the Bible proclaims church unity," he declared, "is the hope of each generation to see compatibility between the Roman Catholic and Protestant faiths."

An unusual aspect of the council's program was the discussion by Catholic priests of such topics as birth control, censorship, and marriage relationships, as well as Christian unity.

Donald Macallum, director of the program, said that the appearance of the priests was received so enthusiastically by the ministers that similar sessions will be planned for 1961.

WETMORE CONSECRATION IN NEW YORK

★ The Rev. James S. Wetmore will be consecrated suffragan bishop of New York by Presiding Bishop Arthur Lichtenberger at the cathedral on March 25th. Bishop Donegan of New York and Bishop Scaife of Western New York will be co-consecrators. Bishop Sherman, suffragan of Long Island, will preach.

NEW SOCIETY BACKS STUDENT PROTESTS

★ The newly organized Episcopal Society for Cultural and Racial Unity issued a statement on March 6th commending students protests in the south against segregated eating places. The organization also called for similar "visible objections to practices of the Church in separating on account of race."

CANON WEDEL WILL DO RESEARCH

★ Canon Theodore Wedel of Washington, president of the House of Deputies, will start a research project on the mission of the Church on Sept. 1 at the Ecumenical Institute at Evanston, Illinois. It is made possible by a \$20,000 grant from a foundation and will take about a year.



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NEW RECORDS

By Lewis M. Kirby Jr.

Record Editor

Ambrosian Chants: Choir of the Polifonica Ambrosiana; Mons. Giuseppe Biella, conductor. Vox DL 343 \$25.

We are indeed indebted to Vox Productions for making available this valuable collection of Ambrosian Chants. Physically, this is one of the handsomest collections I have ever seen. The album is of the book type, its cover illustration being a reproduction of the central section of the golden altar of St. Ambrose, Milan, executed in the 9th century by Volvinio. The 62 page booklet is amply illustrated with reproductions of the original, illuminated manuscripts of the Chant. Not only this, the booklet contains full notes in three languages — English, French, and Italian — as well as the complete texts and notes on each example. All in all, this is a very thorough historical and musicological document.

Episcopalians are most familiar with St. Ambrose as a musician as a result of the inclusion of several of his hymns in the *Hymnal*, 1940. However, the musical settings of these words attributed to him are other than Ambrosian. Ambrosian Chant had its origin under St. Ambrose in the 4th century town of Milan. It was his desire to provide singing of a type that the congregation would not fall into boredom, boredom which comes from lack of participation. It is thus that Ambrose developed one of the first examples of the corporate singing of the psalms in the West. His scheme was to have a refrain or antiphon sung by all the people. This antiphon was followed by a verse sung by the men, another sung by all, etc., etc.

Except for a slight inflection at the end of each section, the verses were sung on one note, thus making corporate participation a reality. Ambrosian psalm tones were the main contribution to the Church, being accepted even by Rome, which to this day utilizes psalms with antiphons in its Breviary.

Yet, Ambrose was not content to let things go with the singing of the psalms. It was he who developed musical settings of metrical poetry, a practice which, according to the album notes, implied in the minds of many the imitation of pagan art. For this reason, Ambrose's second innovation was not accepted by Rome — at least officially.

Ambrosian Chant was a product of the Milanese Church. It was used in the local rite and since the glorious period of Milan's history under Ambrose, it underwent great modification. Nevertheless, scholars believe that what we have represented on these records is remarkably close to the original. Quoting the notes, the "Ambrosian rite could not be explained unless we admit there is a certain kind of traditional immobility at its root. Every liturgy has brought down to us some precious fragments of ancient times; the Milanese has

conserved more than any other." Visitors to Milan today will still see the Ambrosian rite used in the churches, however modified it might be.

The performances on this record are excellent, as is the sound. Although it is highly doubted that this limited edition will be found in every home, those serious students of the liturgy and its music will certainly want to examine it.

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- BACKFIRE -

Dorothy Stabler

Churchwoman of New York

Rather late, I have seen the February eleventh issue of *The Witness* and the column in which you quote, with evident approval, the five conclusions drawn by The Christian Century from Senator Kennedy's refusal to speak at the dedication of the memorial chapel in a Baptist Church. You characterize them as "factual, logical and fair."

The factual content of the first four is probably indisputable. Senator Kennedy was invited as a representative of his Church and lacked necessary authorization to act in that capacity.

But in all fairness, if he became President of the United States, would he be asked to do anything as an official representative of his Church? Does President Eisenhower speak at official ceremonies as a representative of the Presbyterian Church, or as the President of us all, be we Protestant, Anglican, Roman Catholic, Jewish or Moslem? The Christian Century in its fifth point has jumped to an illogical and unfair conclusion and you have jumped right beside it.

Alice S. Woodhull

Churchwoman of Buffalo, N. Y.

Having attended church Ash Wednesday at an hour when the congregation consists almost entirely of women, I was reassured that, in the eyes of God and the Prayer Book, at least, if not of General Convention, "man" embraces "woman." For the priest said to each one of us women, "Remember, O man, that thou art dust . . ." So we are recognized as persons, human souls, not just chattels.

But how do you think we churchwomen feel to read, as we so often do, a sentence like that found on page five of the *Witness*, March 3: "General Smith and his officers take pleasure in, and sanction the offering of alcohol, women, and gambling for the enlisted personnel." There we are, sandwiched in between alcohol and gambling, as if we were just one more commodity—and an evil commodity at that—which may be offered to men. Granted that a prostitute is so called because she prostitutes—devoted to a base or unworthy purpose—her womanhood into a commodity which may be bought and sold. Nevertheless, it would seem that some other word than "women" might

be found to describe something evil offered to soldiers, especially in publications like Church papers, read almost exclusively by a different sort of women. We find this designation most offensive.

Edith Bradley

Churchwoman of Milton, Mass.

As a middle aged woman who has taught Sunday School, may I give a partial answer to Margeret Norman's letter in Backfire?

She has put her finger on one of the motives for believing in an after life, but it is not the most important one. It is true that those who have had to face apparently certain death for themselves are apt to discover a fiercer desire for life than they had been aware of. She is right in believing that youth, so long as it has escaped this experience, is less aware of death than older people. They have often also escaped another more important experience.

When I went to college, I had lost my mother in an epidemic and also a beloved relative, of great ability and still not very old, through a long and painful siege with cancer borne courageously. The desire to feel that the unique and beautiful creations that these two people were had not disappeared forever, gave an urgency to my approach to the question of after life that most of my classmates did not feel. It is unjust to those concerned about an after life to assume that their concern is for themselves. Neither is it fair to take it as a lack of trust in God. Most mature people gladly leave the form of it in God's hands. It is children, not adults, who inquire into heaven's plumbing!

What is apt to happen is that formal religious education stops with confirmation at about the age

of twelve, while children are still thinking in terms of pretty concrete imagery. Then, later on, they assume that what they themselves were able to absorb and imagine at twelve is a true picture of the breadth and length and depth and height of the beliefs of those who tried to teach them. More must be done than is done so that adolescents and young adults have the opportunity to grapple with religious ideas with as solid help as they get in grappling with intellectual ideas.

Is there some reason why "living in the whole world" need not be limited in variety, intensity and space but must be limited in time? Is time master of God?

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