

The **+** WITNESS

DECEMBER 28, 1961

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WHAT BOOKS SHOULD I READ?

COLLEGE WORKERS have the important job of advising students about their reading. Here Anne Hunter, who had the job at Columbia, Missouri, until her marriage, is going over a list of books which should be read by a future seminarian

REVIEWS OF IMPORTANT BOOKS

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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a.m. (Choral Eucharist, first Sun-
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WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
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Thursdays)

HOLY DAYS: Holy Communion 12:00
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Chaplain
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Sunday, Holy Communion, 9 and
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11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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For Christ and His Church

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SERVICES

In Leading Churches

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11:30 to 1 p.m.

SERVICES

In Leading Churches

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(8:00 in Advent and 6:15 in Lent)

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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.

Story of the Week**Evaluation of World Assembly
By Roman Catholic Monthly**

★ A Roman Catholic priest-editor expressed his opinion that the most significant development of the assembly of the World Council of Churches in New Delhi was the broadening of the world body's formula for membership.

Writing in the current issue of *The Catholic World*, Father John B. Sheerin, editor of the *Paulist Fathers* monthly, remarked that the measuring rod for admission to the World Council was "Christian theology, not politics." This was seen in the admission at the assembly of the Russian Orthodox Church, along with other Orthodox Churches.

Despite the "sensationalism" involved in the acceptance of the Russian Orthodox Church, Father Sheerin said he laid particular significance on the adoption of recommendations by the Council's faith and order commission for clarification of the basis of membership in the world body.

"Under the new formula, which will please Catholic ears," he wrote, "member denominations must now accept the Scriptures and the Trinity as well as the divinity of Christ."

While observing that it was perhaps too early to evaluate totally the results of the assembly, Father Sheerin put forward the opinion that he saw

no "anti-Romanism" in the merger of the International Missionary Council with the WCC.

"From a Catholic viewpoint," he stated, "the merger may look like a move to strengthen the Protestant mission effort in Catholic countries, especially in Latin America where Protestant missionaries complain of Catholic interference and intolerance."

"The fact is," he added, "that the merger is not motivated by any 'anti-Romanism' but by a realization of the fact that missionary problems in today's one world are global problems, and that the romance of thinking of missionary work as work among the uncivilized is a relic of the nineteenth century."

Turning to charges that the World Council is attempting to build itself up into a "super-church," Father Sheerin said he felt these discussions were not motivated by anti-Catholicism.

"When World Council documents speak unsympathetically of a 'monolithic power structure,'" he asserted, "the Council is not indirectly assailing the Catholic Church. It is simply defending itself."

The *Paulist* editor noted that the WCC delegates regarded the presence of the five Catholic observers at the assembly "as another large step forward on

the arduous road to unity."

He concluded that their report as well as the texts of assembly reports and addresses would be scrutinized by the Vatican secretariat for promoting Christian unity, the body set up by Pope John in preparation for the second Vatican Council. Christian unity will be a chief topic of the Council which will convene late next year.

"What was said at New Delhi will have vast reverberations in Rome among those preparing for the coming Vatican Council," Father Sheerin predicted.

The Catholic World, a *Paulist Fathers* monthly, is the oldest Catholic magazine in continuous existence in the U.S. Its February issue, Father Sheerin said, would contain an evaluation of the New Delhi assembly by Father Bernard Leeming, S.J., a British ecumenical authority.

Blake Gives Views

One of the problems the World Council of Churches faces with the admission of the Russian Orthodox Church and Orthodox Churches from other Communist countries is the anti-Roman Catholic position taken by these Churches, according to Eugene Carson Blake, chief executive officer of the United Presbyterian Church.

At a time when the WCC is trying to improve relations with the Catholic Church this could present a difficult situation, Blake said.

In this connection he noted

that the welcome to official Vatican observers at the assembly was tempered in the drafting committee by the opinions of the delegates from Orthodox Churches in the Communist countries.

In spite of the problems raised by the admission of the Russian Church, Blake strongly defended the action. He said the WCC now brings together Churches that have been out of touch with each other and provides a place where Christians can come to understand those who live under different political systems. Because of this it can make a real contribution toward "peace, justice, and freedom," Blake said.

The Church leader also discussed the election of Martin Niemoeller, a controversial figure in the Evangelical Church in Germany, as one of the six presidents. Niemoeller has criticized the West German government for its rearmament policies and recently refused to attend the Evangelical Church Day Congress in West Berlin.

Blake said there was much more opposition to Niemoeller's election to the policy-making central committee in 1954 than to his election as one of the presidents. The German pastor seemed to be the only person representatives of the Eastern and Western factions in the German Church could agree on, he added.

Reaffirming his earlier statements commending the WCC for its admission of the Russian Church, the Presbyterian leader said he believes that most Protestants in the U.S. will welcome this action.

"Most Americans," he said, "recognize that it is better to try to transcend differences than to be preparing to blow each other off the face of the earth."

Leaders Urge Churches to Face Several Important Issues

By Geraldine Sartain

The mission work carried out by the American Churches in the home field grows ever more extensive and skillful, but needs strengthening at the philosophical level, its practitioners declare.

Three major themes recurred in the addresses and discussions of some 200 home mission leaders from 22 denominations at the annual assembly of the National Council of Churches' division of home missions, held at Atlantic City, Dec. 11-14. In four days of listening to significant speeches and of taking part in face-to-face conversations of small groups, three threads kept reappearing:

- A clearer understanding of the real mission and purpose of the Church is being sought
- Theology, once left to the theologians or to musty library tomes, is now being thirsted-for by the men and women in the pews
- A wider involvement of laymen and women in the life and work of the Church is imperative.

The keynoter, the Rev. Jitsuo Morikawa of New York said emphatically that the mission of the Church is to discern the activity of the Lord in the midst of the world and to proclaim him Lord of all. He has already acted redemptively for all men. "He is Lord over the whole world, whether the world believes it or not, sovereign over Russia, king over China. Is he working in the midst of revolutions, sit-ins and freedom riders to bring justice and equality of all men or are these things taking place apart from him?"

Morikawa, secretary of evangelism of the American Baptist home mission societies, pointed

out that God's purpose for the world is thus a new creation, a new humanity, a new heaven on earth based on integrity, harmony, complete community integration.

Robert Spike of New York called for a theological base to mission, for better trained laymen and for clergy with more specialized training to preach a revitalized theology.

"There is more contemporary theology being hammered out in a novel like J. D. Salinger's 'Franny and Zooey' than in a shelf of theology diluted for laymen," said Spike, general program secretary of the United Church of Christ's board of homeland ministries.

Spike considers that the heart of the evangelical problem in our time is to make the Christian message understood.

"It is not a question of language," he said, "but of meaning — of a word for this age that is truly the word, because it is both biblical and at the same time devastatingly secular. The crucial issue is whether the good news of the gospel can be communicated in new language and symbol without corrupting and subtly changing that gospel into a pseudo-gospel."

Morikawa believes the Church now has little influence on day-to-day living, and if it is to be relevant, its laymen must face the three critical issues in the world today — racial crisis, economic injustice and international tensions. He would have all Christians involve themselves in the main purpose of the Church — to make Christ the center of their lives and to carry his message to the entire world. Spike would accelerate lay training by having denominational and social action boards plus Christian education

agencies give support to the evangelical academies. He would lengthen the three-year seminary course to five years.

Other Speakers

Many leaders attending the assembly voiced some strictures of themselves and of the job they are doing. Others were more sanguine.

The Rev. Robert Dobbs, general director of long-range planning and study of the National Council of Churches, acknowledged that many thoughtful persons have written off the Churches as a force helpful to mankind in the struggle for social justice and a better world. They have turned to political parties, labor unions, universities and other institutions. They still hope, however, that they can count on the Churches.

Dodds was hopeful on this score, too. He registered his earnest conviction that there are vast human resources of devotion, of spiritual insight and of commitment in our Churches. The goal of long-range planning is to marshal these forces, he said.

This is where councils of churches and denominational leaders can be useful to the local pastor in coping with cultural changes, said the Rev. James Gordon Gilkey of the Riverside Church, New York. Financially, the parish is caught in rising expenses, while at the same time program modifications must be made to meet the changes in congregation as older residents move from the inner city to the suburbs and new groups succeed them.

Organizational structure and conventional concepts came in for disapproval. They are archaic and bind the churches, in the opinion of many discussants and of the Rev. Raleigh Sain, church planning director of the Detroit and Michigan

Council of Churches. So do worship of bigness in membership and budget.

A defense of "church bureaucracy" as not necessarily a negative term was advanced by the Rev. Walter F. Wolbrecht of St. Louis, Mo., closing speaker. He believes also that "church executives can learn much from the management and administrative theories in business, in educational and charitable organizations and in the military—even if sometimes by negative example."

Wolbrecht fills the recently created post of executive director of the Lutheran Church—Missouri Synod. He stressed the need of our day for an inclusive rather than an exclusive ministry. In talking on aspects of the assembly theme, "The Church: Its Mission and Culture," he said that the task of Church leaders is to remind the Church to be a mission, rather than to have a mission.

How the Churches can serve unchurched areas without competing with each other is a subject of wide concern, said the Rev. B. P. Murphy of New York, who heads Church extension for the Methodist Church's division of national missions.

The most inspiring note of the assembly came from overtones of the World Council of Churches assembly in New Delhi, India. The twin emphases of "wholeness" and "oneness" permeated those sessions, according to the chairman of the National Council of Churches' division of home missions, the Rev. Theodore Matson. He is also executive director of the Augustana Lutheran Church board of American missions.

"The one thing that I sensed most of all at New Delhi," said Matson, "was the emphasis on wholeness and oneness: the wholeness of the world and the universe, of humanity, of God's incarnate purpose in Jesus

Christ, of the Church, of man; of nations, with the reminder that no one is too far away and no one too near at hand to receive the witness; the wholeness of vocation, with its emphasis on the priesthood of every believer; and the wholeness of the triumphant Church in heaven."

General executive leadership to the Protestant Latin American emergency committee aiding thousands of Cuban refugees in Miami, Fla., will be provided through the home missions division, reported the Rev. Jon Regier, divisional executive secretary. This action was approved by the divisional executive board in order to extend aid to Protestants among the 180,000 refugees now thronging the Miami area.

The chief difficulty in planning for them is that they do not want to be resettled, but cling to living in the Miami area as the closest spot to their motherland, to which they ardently wish to return.

A gavel made with his own hands by the Rev. Dr. Willard Wickizer of Indianapolis from a piece of oak wood from one of the beams of the Cape Cod Indian Church constructed in 1684 in Mashpee, Mass., was presented to the division in the name of the Society for propagating the gospel among the Indians and others in North America. Wickizer is executive chairman of the Christian Churches division of Church life and work, and former chairman of the National Council of Churches' division of home missions.

CONSECRATIONS IN SOUTH FLORIDA

★ Consecration of two new suffragan bishops for the diocese of South Florida took place in their home cities during the pre-Christmas week,

with Presiding Bishop Arthur Lichtenberger officiating.

On December 20 in St. Peter's Episcopal Church at St. Petersburg, consecration ceremonies were held for the Rev. James Loughlin Duncan, rector of that church since 1950.

Similar rites took place December 21 in the Cathedral Church of St. Luke at Orlando for the Rev. Canon William Lof-tin Hargrave. Since 1953 he has been executive secretary,

actuary and historiographer for the diocese, and canon to the ordinary. Diocesan offices at Winter Park, where he lives, are near Orlando, where the cathedral is situated.

For Bishop Duncan, the co-consecrators were the South Florida diocesan, Bishop Henry I. Louttit, and Bishop John Vander Horst of Tennessee.

Co-consecrators for Bishop Hargrave were Bishop Louttit and Bishop Walter H. Gray of Connecticut.

South African Churches Praised By Winner of Nobel Prize

★ One cannot remain neutral in a country which criticizes God for having created men of different races. That was the theme of Zulu Chief Albert Luthuli of South Africa as he delivered the 1960 Nobel Peace Prize lecture in Oslo.

Restricted to a Negro reservation since 1949 because of South Africa's governmental opposition to his campaign for racial equality, the African Christian leader said: "To remain neutral in a situation where the laws of the land virtually criticized God for having created men of color was the sort of thing I could not, as a Christian, tolerate."

In describing the ignominy thrust upon African natives by the government's apartheid policy, Chief Luthuli, son of a Congregational missionary, said that Church missions were doing much to improve the lot of his people.

"It is fair to say," he said, "that even in present day conditions, Christian missions have been in the vanguard in initiating social services provided for us. Our progress in this field has been in spite of, and not mainly because of, the government. In this the Church of

South Africa — though belatedly — seems to be awakening to a broader mission of the Church in its ministry among us."

Chief Luthuli said it was a paradox that the peace prize should be given to someone from South Africa where "the brotherhood of man is an illegal doctrine, outlawed, banned, censored, proscribed and prohibited."

The African leader, who received the Nobel Peace Prize because he had stressed non-violence in campaigns to secure freedom for African natives, said racial segregation had survived in his country because of a "moral whitewash" that condoned the apartheid policy.

He described South Africa as "a museum piece in our time, a hangover from the dark past of mankind, a relic of an age which everywhere else is dead or dying."

In South Africa, he said, "the cult of race superiority, and of white supremacy is worshipped like a god." True patriots of his country, he said, would not be satisfied with less than the fullest democratic rights in politics, in economic matters, and in the social sphere.

"We do not demand these things for people of African descent alone," he said. "We demand them for all South Africans, white and black. On these principles we are uncompromising."

Chief Luthuli sees Africa as "man's last hope" as a mediator between East and West, "qualified to demand of the great powers to 'turn the swords into ploughshares' because two-thirds of mankind is hungry and illiterate."

His lecture was delivered a day after he received the award from Gunnar Jahn, chairman of the Nobel committee of the Norwegian Parliament. Accompanying the citation was a cash prize of \$48,300.

GUNFIRE OUTSIDE ECUADOR CHURCH

★ Gunfire in front of his church, but no damage, is reported by the Rev. Charles Pickett after the recent governmental change-over in Ecuador, where he is the first Episcopal missionary in the country and as yet the only one.

In Guayaquil, where his church is a rented house, he ministers to Anglo-Americans and a small, rapidly-growing Spanish congregation. In conducting regularly scheduled services elsewhere, he uses a Lutheran church in Quito and company club houses in Ancon and Cautivo.

COMMUNION SERVICE IN ANTARCTICA

★ In the Chapel of Snows, a Quonset hut at McMurdo Base, Antarctica, the first Episcopal Eucharist on that continent (as distinguished from Anglican rites) was celebrated by the Rev. Christopher B. Young, newly arrived there as a Navy chaplain. He expected next to celebrate Holy Communion at the Byrd and South Pole stations.

THE CHURCH AND NUCLEAR POWER

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

CHRISTIAN FAITH SHOULD GIVE US
PERSPECTIVE TO SEE OURSELVES
MORE NEARLY AS OTHERS SEE US
AND WE HOPE SOMETIMES EVEN AS
GOD SEES US

WE AS CHRISTIANS are confident that God will ultimately be victorious over all evil. Therefore we should have insights which give us perspective and serenity and keep us from some of the forms of hysteria which are rampant in our country today.

Who would have believed for example that a Christian, let alone a priest, would suggest that it was thinkable for a Christian to shoot his neighbor in order to keep him out of a fall-out shelter in the case of the use of such shelters. That such a course of action was even suggested in seriousness shows how far off base people have been thrown by the fear and frustration of living in a peace maintained by a balance of terror. This reminds us how quickly in the case of a nuclear holocaust civilization might revert to the savage state.

Again consider the question of the flouridation of water. How is it possible for people to get so emotionally worked up about this, save as the result of the fear and frustration, especially when dental and health associations are in agreement that flouridation is a beneficial thing.

The year 1961 is made particularly dark by the sword of Damocles in the form of the possibility of nuclear war that hangs over the world. In newsprint, radio and television most of the discussions that I have heard have been concerned with the extent of destruction which might be caused by nuclear weapons; the number of people it is estimated might survive nuclear war; the primitive and savage struggle for existence which would follow after such a holocaust; the problem of radioactive fall-out; the value or uselessness of shelters; and the like. We have heard all too little discussion concerning the Christian attitude in the face of such darkness.

PEOPLE HAVE SAID TO ME: "Why doesn't the Church say something?" "I haven't heard the Church saying anything." "Is the Church blind or is religion irrelevant?"

Of course the Church has spoken, but in the maelstrom of voices in this world of ours, its voice is frequently drowned out. At the meeting of the Church Councils, the Church usually speaks — through the National Council of Churches, — the Church has spoken not only against the sinfulness of war and the use of nuclear power for destructive purposes, but also it has spoken in favor of such specific things as a test ban on nuclear weapons and greater efforts to make effective disarmament agreements.

The individual who says to me, "Why doesn't the Church speak out?", usually means that he has not heard the minister of his parish saying anything or he has not seen the minister or some active members of the parish circulating petitions to our government to do this or that or the other thing.

Now I am only too well aware that I am not the Church. I also am equally well aware of the very complex nature of the problems connected with nuclear power. I also would not think of telling anyone what, as a Christian, he should believe in relation to this involved subject, but as suggestions for your thinking, I am going to state briefly what I believe and where I think the "Armour of Light" for which we pray in our advent Collect my guide us in the face of such problems as these.

As a Christian I can accept, though most reluctantly, the necessity of developing nuclear weapons at the present time because the experience of the past forty years makes it evident to me to least that power is the only thing that ap-

parently the Soviet Government recognizes or respects.

Secondly, with even more reluctance, I am driven to accept the fact that we may have to use nuclear weapons in retaliation for their being used against us. On the other hand I cannot and I do not see how a Christian can accept or approve the idea of an anticipatory war, that is of our using the weapons first, or of our using the weapons to start a nuclear war in response to something less than a nuclear attack, that is out of anger, or indignation, or in order to get ahead of the "enemy" because we think he might be going to use them. We must also be particularly sensitive to the possibility of our goading or scaring an opponent into using nuclear weapons against us. Such goading or such scaring I think would be just as immoral on our part as starting a war.

Furthermore, I do not see how a Christian can condone starting a war with conventional weapons today for the chances are so great that it would develop into a nuclear war. Just imagine for example, that a war broke out over Berlin—and thank God such an event seems much less likely now than it did a few months ago. Do you suppose that if a war started with conventional weapons, the side which was losing would stick to conventional weapons? Certainly it would be under great pressure to use nuclear weapons and I believe probably would do so.

Again I recognize that it is impossible for the President of the United States to declare in advance under what circumstances he will or will not use nuclear weapons. He cannot show his hand in advance, and I think it is unfortunate that President Kennedy has been under such pressure from both the right and the left to state in advance what he would do. If he declares that he would readily use nuclear weapons, he might goad the Soviet into using them first in order to get ahead of us. If he declared that he would never use them, it might result in the Soviet believing they could take over.

Perspective Needed

HOW THEN CAN THE ARMOUR OF LIGHT, the Light of Christ, help us? It can help us by giving us perspective and helping us to realize that we are not as American citizens, let us say, or even as Christians always good and right and communists and the Soviet government always evil and wrong.

This is not easy for Americans to realize. The

American people have been amazed that the neutral nations meeting recently in their nonalignment conference in Belgrade did not make a great outcry, an indignant outcry, against the Soviet Union because of its renewal of testing. Surely we would all condemn the Soviet Union in our thinking for the renewal of testing. But as people in Asia and Africa and South America, however, view the cold war, — look at these two great giants facing each other in the world today —, they, unlike us, can never forget one fact, namely, Hiroshima and Nagasaki. They remember that there is only one of those giants, and that is the United States, which has dropped an atomic bomb on innocent people and destroyed cities. They can't forget that; and they can't help but wonder if it might not be pretty easy for that nation to do the same thing again, particularly on an Asian or African or South American city if it was to their benefit to do so. Hence they see us in quite a different light than we normally see ourselves. When we were testing in the Pacific a few years ago, President Sukarno of Indonesia wrote an open letter to President Eisenhower urging him to halt the testing because of the danger of radio-active fall out to nearby countries like Indonesia.

Again we consider the test ban conferences which have been held in Geneva the last year or two and say to ourselves, "See the Soviet government is insincere and dishonest for it obviously was preparing for these recent tests months in advance, while their representatives were supposedly negotiating for a test ban." But as the neutral nations look at this situation and see France carrying on nuclear explosions while the United States and Britain, her allies, have representative negotiating in Geneva, they may well ask, "Who is sincere here? Are the Western nations really sincere when they allow their ally to carry on nuclear tests? No, you see the Western powers also are insincere."

These same nations must also wonder whether, even if the Soviet government agreed to everything that we wanted in the way of inspection, would we be able to sign such an agreement and leave China free to manufacture nuclear weapons. People viewing the U. S. and the Soviet governments can't help but wonder about these things and thus their perspective is quite different from ours.

So our Christian faith should give us perspective to help us see ourselves more nearly as others see us and we hope sometimes even as God

sees us. It should make us temper our thinking and make us slower to make quick and easy judgments; and so keep us from the hysteria which grows out of fear and frustration.

What Can We Do?

NOW WHAT DOES this Armour of Light lead a Christian and the Church to do? I think in the first place it should lead us to pray with all our heart and soul and mind for the President of the United States and for the leaders of the nations of the world that they may be guided by God-given wisdom. In the second place, we should

do everything that we can in any ways open to us as individual citizens to urge our government to do all in its power to secure the adoption of a plan for complete disarmament including the banning of nuclear weapons.

It is of almost equal importance that we should urge our government to begin preparation to secure our economy against the shock and disruption that a disarmament program will cause us so that we can make a successful transition from a cold war to a peace economy, for without such preparation the resistance at home may prevent any effective disarmament agreement.

MEANING OF THE CHRISTMAS SEASON

By D. Allan Easton

Rector of St. Paul's Wood-Ridge, N. J.

MEN STAND IN URGENT NEED OF THE FORGIVING GRACE OF GOD WHOSE FULL WONDER WAS FIRST MADE KNOWN AT BETHLEHEM

TUCKED AWAY on the back page of the New York Times some months ago was a peculiarly tragic story. Unspeakably tragic because it was so intensely personal, and because it might so easily have happened to you or to me — or, even more easily and more horrifyingly, to one of our own immediate loved ones. It was the story of the 42 year old reconnaissance pilot from Texas who found a hole in the clouds over Hiroshima, Japan, on August 6th 1945, and who led in the B.29 which dropped the first atomic bomb. He later led the atomic bomb attack on Nagasaki.

The story went on to describe the terrible feeling of guilt which he had acquired when he realized the full implications of what had happened, how he claimed to have had no sleep for 15 years, how he had been discharged from the air force in 1947 as suffering from a "neurosis with psychotic manifestations," how his worries had led him into crime, and in and out of the psychiatric wards of the veteran administration's hospital. A former air force major, honorably engaged in his country's service, reduced—by circumstances largely out of his control — to a state which would bring tears to the eyes of the most hard-

ened. And, I repeat, the truly terrifying thing is that he might so very easily have been one of our own kith and kin.

Now, if you and I could meet that man personally, I am sure that there are many important things we would wish to say to him. We would wish to tell him, perhaps, that he was only doing his duty and that the responsibility for decision lay elsewhere: we would wish to tell him, perhaps, that as citizens of a democratic country we must all bear the responsibility for that decision, and that the guilt — if guilt there be — rests equally upon us all: we would perhaps wish to point out to him what had been done to us, and how we seemed to find ourselves in a position in which this admittedly terrible deed appeared the least of all possible evils confronting us.

And yet these things must have been said to him already a hundred times, and clearly they have not sufficed to bring peace to his tortured soul. Indeed, whether rightly or wrongly, it is clear that he will know no such peace — unless and until in some new and deeper way there can be brought home to his sensitive heart the infinite wonder of the forgiving grace of God.

I am not recalling this unhappy story to raise controversial issues, but because I believe that in its stark tragedy we see the plight of ourselves and all mankind writ large — at least in so far as we leave out of the picture the forgiving grace of God. After all, we are all in this thing together, all dwellers in a fallen world where we are caught up in an incredibly complicated network, created in part by our own sins, by the sins of others, and by the sins of our mutual ancestors. So that again and again we seem to find ourselves compelled to do that which we loathe: and all too often, by what we do or fail to do, we hurt others — not infrequently those whom we most dearly love. Indeed we may well say with St. Paul — “For not what I would, that do I practice; but what I hate, that I do For the good which I would I do not: but the evil which I would not, that I practice.”

Wonder of Christmas

THE FULL WONDER OF CHRISTMAS is that God has come to seek and save us in the flesh, in the midst of this very situation in which we are — as it were — trapped, to bring home to us his infinite love and his forgiving grace: God has come into the world as a little child to make real — as words alone could not do — the fulness of his love for mankind, and to help us to understand what human life might be when redeemed by his power.

It is said that when Huber, the great Swiss naturalist, was a boy he once stood beside an ant-hill, watching the ants scurrying back and forth in great agitation. “They are afraid of me,” he said to his mother, who replied: “But you wouldn’t hurt them, you are so fond of them.” “Yes,” answered Huber, “but how can I let the ants know that I am so fond of them except by becoming an ant?”

In all reverence, must we not say that a somewhat similar problem would seem to have faced Almighty God as he looked down upon the frightened scurrying of sinful mankind in their endeavours to escape his searching glance. And Christmas is the story of his answer.

Of course, it is beyond our limited human understanding. We cannot grasp its meaning in full, and it would even seem to challenge our normal standards of judgement. It is perhaps understandable that the Buddhist leaders of Ceylon should some years ago have objected to their young people being allowed to attend Christian colleges in which they would be taught “the abominable doctrine of the forgiveness of sins.”

By accepted human standards there was much to be said for their point of view — and they had not known God as he has made himself known in Jesus Christ.

“Let earth and heaven combine,
Angels and men agree
To praise in songs divine
The incarnate Deity,
Our God contracted to a span
Incomprehensibly made man.”

“ . . . The distinctive word in the Christian vocabulary is — ‘grace.’ That God is gracious to us, that he loves us no matter how unloveable we may be, that he visits us in the midst of our distress when we have no claim whatsoever upon his attentions, that he identifies himself wholly with us, that he changes our situation by what he does — all of this, it seems to me, is the heart and center of the Christian gospel, and all of it may be conveniently summed up under the word grace. God as revealed in Jesus Christ is a gracious God. This is the gospel we preach.” *

Face Up to Self

WHAT SHALL WE DO THEN? In the first place, face up to ourselves as we really are, recognizing and acknowledging our desperate need. Christmas is no time for false pretenses and for trying to pass ourselves off as better than we are, no time for easy going complacency, but a time above all others when we must be prepared to see in ourselves miserable sinners in urgent need of the forgiving grace of God. When we are even partially aware of the implications of that fact, we shall come to his manger throne and we shall meet him at the altar, not as idle spectators but as those who worship in awe and wonder — and in hungry desperation we shall cast ourselves upon his mercy to receive together his pardon.

And, in the second place — like the shepherds — we will share with others the secret which has been made known to us. Evangelism has been described as one beggar telling another where food is to be found. And the essence of Christmas — in so far as we truly understand its meaning — is that we should not keep to ourselves the glory of God which has shone upon us, but should do everything in our power to make sure that it shines throughout all the world.

* (*Theology as an Act of Gratitude*, by Robert McAfee Brown, professor of systematic theology. Union Seminary Quarterly Review: December 1960.)

There is a story of a church window in which one pane of stained glass had been broken by a stone. As a result, the inscription "Glory to God in the Highest" — because the letter 'e' was missing — read instead "Glory to God in the High st." That is not a bad summary of the Christmas message, if we remember that by the "High St." we mean not only the quiet and respectable avenues of suburbia, nor only the canyons of Wall Street and district — difficult enough though it may be to bring the message home in either of these settings — but also the dark streets of East-side Manhattan, the slums of Jersey City, the dusty roads of Africa, and the bustling lanes of the Orient. There too men stand as we do, in urgent need of the forgiving grace of God whose full wonder was first made known at Bethlehem. There too his glory must be made known.

Martin Buber tells of a man who wished to speak with God and not with man. Going out into the great wastes in his search, he came at length to the gates of God's dwelling and knocked. From within came the cry—"What do you want here?" "I have proclaimed your praise in the ears of mortals, but they were deaf to me. So I come to you that you may hear me and reply." "Turn back," came the reply from within. "Here is no ear for you. I have sunk my hearing in the deafness of mortals."

That also is part of the wonder of this season, and of its challenge. If we would truly speak to him whose coming into the world we celebrate, if we would make known to him our gratitude for what he has done for us, we can do so only through those in whose deafness he has sunk his hearing — only by striving to bring home, in deed as well as word, the full wonder of his forgiving grace and love to those who know it not. We may wish for other more direct means of contact, but in the last resort that is the one and only way.

"Glory to God in the High St., for he has sunk his hearing in the deafness of men."

Guided Missal

By Franklin O. Alexander

Layman of Philadelphia

DEL BERGER had hardly closed his eyes all night. The more his tormented mind had gone back to the words he'd had with his partner, Jesse Belnap, the more intolerable had become their relationship.

There was just so much a guy could take.

Either Jesse could sell his share in the business or Del would sell his. But Del was taking no more off of Jesse. And that was that!

But it was not going to be that simple. For Del and Jesse had grown up together. You can't shut the book on so long and close an association just like that!

Anyway, Del had brooded all night long, torturing himself with remembered or imagined fragments of their bitter harangue. So that when finally he had risen, shaved, dressed and gulped a quick cup of coffee, his distress was written not only across his face but in every lurching movement of his frame. The settling of his score with Jess — this overdue showdown — was now racing through his excited thoughts as he rallied the cutting words that he would hurl at his partner once he got to the office.

"You got plenty of time, Mr. Berger." This greeting was from Arty Wheeler who served newspapers and often passed Del here in the park near the station. Immersed in his tumbling thoughts, Del did not reply to Arty's "good morning". Which was strange indeed, thought Arty.

And that stumbling walk, that flushed and tense expression on Mr. Berger's face. There was something terribly wrong. Arty could see that.

Arty Wheeler was a very sensitive boy. It was not that he felt hurt when Mr. Berger passed without acknowledging his greeting. It was in seeing that something dreadful was happening inside Mr. Berger — as though whatever it was had got out of control. It bothered Arty a lot.

Finally, not stopping but folding his newspapers as he went along, Arty offered a flash prayer: "Father, if it be thy will, somehow reach Mr. Berger with a sense of thy presence so that he'll cool down and not do anything that he'll be sorry for. Help him to get over what's eating him, Lord. Please. Amen."

This was exactly at seven thirty. Arty heard the church clock give one bong, and with two more houses before he'd finish his route, he knew that he was on time.

Mr. Berger had boarded the seven twenty-seven. It was on time as usual. A couple of minutes of barging down the aisle of the moving train before Del found a double seat. Seated, he fumbled with his morning paper, but his seething thoughts and jangled spirits had by now possessed him completely.

An arm touched Del's shoulder and an outstretched hand clasped his. "Hang it all, Del,"

stammered a voice. "Well, I hoped I'd catch you on this train. I haven't slept all night. What got into us yesterday for Pete's sake! Look . . . will you forget what I . . . ?"

"Gosh, Jess . . . I . . . uh . . ." Del couldn't finish. He was too choked up. He just grabbed Jesse's hand and pumped it and pumped it . . .

Someone in the rear car called to the conductor: "I won't miss my connection at the junction, will I, Charley?" "Nope, Mr. Burns — we're on time — seven thirty-on; right now!"

- POINTERS For PARSONS -

By Robert Miller

GENERALLY WHEN THE DEANERY had a speaker, we had to make do with a clergyman so it was a pleasant surprise when the Dean told us that Mr. Poindexter would talk to us. His subject would be "Perplexities of Faith."

He began by saying that the Christian faith meant more to him than he could say, and in the fellowship of the Church he had found a joy that deepened with the years. If he mentioned things that perplexed him it was not in any critical spirit but rather in the hope that we would in our preaching address ourselves to these difficulties.

There was, for example, the doctrine of the Trinity. (We looked appalled.) He did not expect us to explain it, but would it not be a good thing to explain in a sermon why the Church came to see in it the best statement of its idea of God?

Then there was the Ascension and the second coming and the resurrection of the body and the last judgment. Most of the sermons he heard seemed to deal with problems of conduct or to offer some encouragement to godly living and, excellent as these might be, he felt that a surfeit of them offered a very thin spiritual diet. It might be that he stood almost alone in wanting to hear doctrinal sermons but he was sure that the gospel was more than ethics.

Fr. Buffers was delighted and eagerly opened the discussion. "What Mr. Poindexter wants," he said, "is the Anglo-Catholic witness . . ." He got no further. Tompkins leaped to the defense of the Evangelical witness. The Dean had to silence both. He called on Gilbert Simeon, and Gilbert said that doctrinal sermons were indeed needed and should be preached more often. "But," he added, "I am not sure but what they

are the hardest of all sermons to prepare. A man needs to have meditated long upon the doctrine, lived with it, and finally learned to express it simply and clearly." He paused. "Yes. Profundity and simplicity," he concluded.

Nedderham asked impatiently how a modern parson was to get time for that sort of preparation. Look at the way he had to run about doing extra-parsonical chores. Did anyone suppose that what a man got in seminary could enable him to preach profound sermons?

"Besides," added Thompson. "There are the questions of the day. If everybody read the Witness it would be more necessary than ever to preach on these; if nobody read it it would be even more necessary."

Fr. Timmons, as usual, spoke up when the argument began to grow warm. He said that what we had to proclaim was the gospel, and that must determine the content of our preaching. The clergy were very much in danger of letting study and prayer and meditation go by the board and whenever a parson did that his preaching would soon be shallow. The faith had to be presented to every generation anew. He clung to the creeds, and found no substitute for them, but they must ever be interpreted anew. The laity wanted to understand, and not to be put off with words. Look at the eagerness with which new and modern translations of the Bible were welcomed.

The Dean thanked Mr. Poindexter and asked him if he cared to comment on the discussion. Mr. Poindexter said he had enjoyed it. It had made him aware of some of the difficulties the preacher faced. He felt that the laity must see that the rector needed more time, not merely to prepare sermons but also to preach them. "Good preaching needs good listeners," he said.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy

\$2 for 1'en

The Witness — Tunkhannock, Pa.

THE NEW BOOKS

Christianity Divided David J. Callahan et al, Editors. Sheed & Ward. \$6.00

Dialogues between Catholic, Protestant and Jewish leaders have become familiar to the religious reading public, which is a welcome sign of growth in ecumenical thought and action. This present book is of the same nature, but has a wider sweep in that the contributors number twelve. This dozen distinguished scholars have been chosen by three able editors who tell us in the introduction that they have deliberately passed over all Anglican theologians, all French Roman Catholics and all American Protestant scholars because their work is well known to American and English readers already and the editors wished especially to introduce able and brilliant scholars to their probable reading audience who had been unaware of their quality.

The plan of the book is simple enough and logical. Its 325 pages are in five sections, each one being introduced by one of the editors who are followed by essays from the Catholic and the Protestant viewpoints. *Scripture and Tradition* is the first; *The Bible*; *Hermaneutics* the second; *The Church* is next, Karl Barth dealing with the Protestant concept and Gustave Weigel with the Catholic. *The Sacraments* follows next, with three very short Protestant essays and one Catholic essay. *Justification* finishes the book, in which readers will find profound treatment and irenic attitudes in all the subjects dealt with. Very much worth taking a place in every theologian's library.

Christianity And History by Herbert Butterfield. Scribner. \$1.25

Here are two important paper-back book reprints as part of the Scribner Library of outstanding theological volumes. Herbert Butterfield is the professor of modern history in the University of Cambridge and he presents careful and simply expressed essays on the historical character of the Christian and Hebrew religions, contrasting sharply with the worship of or belief in the God or gods of nature. Israel's covenant relation with God at Sinai marked the beginning of the historical character of their religion which was testified through the centuries and climaxed in the records of the later prophets who had definite conceptions of the Messiah to come in historic time.

As this Messiah, Jesus was the perfect historic person and his

Kenneth R. Forbes
Book Editor

Church has maintained this wholly tangible relation with him through the Christian ages. He remarks, in one of the concluding chapters, that "It would be a dangerous error to imagine that the characteristics of an historical religion would be maintained if the Christ of the theologians were divorced from the Jesus of history."

His final essay has much good sense about our contemporary world of Russia, Marxism, the cold war and the atomic bomb, but what he says will remain unpopular in America for a good while yet.

The Knowledge of the Holy by A. W. Tozer. Harper. \$3.00

This is a closely reasoned treatise describing the attributes of God and their meaning in the Christian life. The author is a widely known leader of strictly evangelical Christianity who has written several best-selling books. He is the pastor of The Avenue Road Church of Toronto, Ontario. The subjects of his 23 chapters deal in most instances with religious beliefs which are difficult for ordinary souls to realize effectively in their lives — such as the Holy Trinity, the Self-existence of God, the Divine Omniscience, The Sovereignty of God. He has wisely avoided technical theological language and has in most cases used simple illustrations very effectively.

The reader who wishes to know clearly just what the religious position of our present evangelical Christians is will find the answer in perusing carefully this interesting book.

Christian Faith And Other Faiths by Stephen Neill. Oxford. \$4.25

The author of this outstanding book has been a bishop in the Church of South India and is now secretary of the department of studies of the World Council of Churches. He aims to show his readers that the Christian faith today must be more intimately known and understood by the rank and file than it has ever been in this generation and courageously practised in economic and political life before the faith of Christ Jesus can be understood and respected by the leaders and devotees of other great world religions. And the reverse is equally true; the leaders of other world religions must

make it possible for Christians to see them from the inside.

The author calls this two-way street a dialogue, and, as the publisher correctly says, "the aim is not to delineate other faiths from without, but to enter into the heart and spirit of another religion without disloyalty to ones own".

This dialogue method is brilliantly and convincingly followed by Bishop Neill as he leads his readers into the midst of Judaism, Islam, Hinduism, Buddhism and the primitive religions which have today a multitude of adherents in Africa, Asia and Latin America.

Just for good measure, the versatile author adds two chapters depicting what he calls *The Gospel of Marx* and *The Existential Pilgrimage*. Marx and his amazing and enduring influence in the world the bishop is fair and courageous in depicting in detail. Few of our present day religious leaders could do so thorough a job. Existentialism the author has struggled with manfully, but the chapter is not equal to the earlier ones, from the very nature of the subject. Most readers can skip it with no loss.

The book is important and of practical value to Christians who realize the sort of world we live in today and welcome the dialogue which the bishop has led us through.

Gifts of Passage by Santha Rama Rau. Harper. \$4.95

The author of this delightful book is a prolific writer of travel books describing her own goings and comings in India, China, Japan, Spain and other regions of the Middle and Far East. Her secondary school education was in England and she was a graduate of Wellesley College in America.

The present book is unique in being an informal autobiography, produced by reprinting many of her original articles and parts of several of her books together with comments which serve to link them all in biographical sequence. The author says in a prefatory note: "To me my life has seemed ordinary enough, yet I know there are many people who consider it odd, peculiar, even a little mad. Or exotic. So it occurred to me that it would be amusing to weld together these very personal stories — each of which has a basis in a true happening — with autobiographical comment. This I have done."

The result is surprisingly good, —

even for readers who may have read some of the material reprinted here. There is something of the witch about Santha Rama Rau. She gets beautifully away with what would seem a dubious experiment. So we commend this latest job to our readers to discover its fascination.

Christianity In A Revolutionary Age
by Kenneth S. Latourette. Harper. \$7.50

There have been already three earlier volumes in the recording and interpreting of this historical work. This latest one, Volume 4, is entitled *The Twentieth Century In Europe* and deals at considerable length with the history of the Roman Catholic, the Protestant and the Eastern Orthodox Churches. So far as objectivity is possible in historical writing on a subject teeming with controversy, Dr. Latourette has achieved it. Eight chapters are devoted to a careful study of the Roman Catholic Church in Europe during this first half of the 20th century, starting with an analysis of the place the Papacy has filled during this critical time. If the prospective reader would like a bird's-eye view of what the author is about to record, it will serve the purpose for him to read chapter two, called *An Inclusive Picture*.

Protestantism in the various countries of Europe is given the same faithful eight chapter treatment and the reader can get the same useful bird's-eye view by reading first chapter ten, *By way of Introduction*.

The author's treatment of this history of the Eastern Churches, although accurate and useful as far as it goes, is really most inadequate. One chapter, however, is a masterpiece of genuine religious writing of an historical era replete with the bitterest controversy.

On the whole this ecclesiastical history of fifty years is a thorough and illuminating job and the book deserves a place in public libraries and private studies.

The Mystery of God's Love by
Georges Lefebvre. Sheed & Ward.
\$3.00

This is a strange book and an infinitely valuable one for Christians who take their religion seriously and have sufficient humility to learn new spiritual attitudes. The author's basis in this profound and simple theological essay — which is in effect a long meditation and contemplation — is two-fold: 1st, God is perpetually seeking man, taking the initiative in bringing God and man together—2nd, and the nature of this seeking Deity is Love.

Nothing new in any of this, of course; poets, mystics and theologians have preached it through all the ages of Christendom and the New Testament gives us good measure with the parables of the Prodigal Son and the Good Samaritan. And "The Hound Of Heaven" which Francis Thompson bequeathed to us is the poet's testimony to the priority of God's action in the redemption of human souls.

The Mystery Of God's Love is one of the few ideal books to guide the meditations of the beginner along the path of Christian mystical belief and practice.

Christian Worship by T. S. Garrett.
Oxford. \$3.50

It is a temptation to treat this book with superlatives, for it is certain that there are very few persons competent in as many fields as its author. He has lived and worked for twenty years in India under the auspices of the Church of South India and can write with authority about her faith, her learning and her discipline — subjects about which many Church leaders in the older Western Churches have argued pro and con.

He has realized for years the pressing need in all the younger Churches — and in not a few old Churches of the West — for a thorough knowledge of Christian liturgies, their nature and purpose and their origins from which they began their growth. So this remarkable man proceeded to do the obvious thing—to study the liturgies of East and West until he was steeped in the subject and so prepared for a teacher's office. This book is a condensed version of all he has learned about liturgies. Its brief chapters deal simply and impressively with such subjects as the legacy of Israel to the infant Churches of Christ, the chief offices of Christian worship, the resent liturgies of both East and West, stressing largely the Eucharist in the Churches of the Reformation and in the varied Roman Catholic types of worship and especially remarkable power of the present liturgical movement in both Catholic and Protestant communions.

Adam To Daniel by G. Cornfeld.
Macmillan. \$13.95

This is a unique and important book on several counts. First, it is the heaviest volume that has ever come into my hands — 550 pages of the heaviest plate paper — needing a desk for reading it. Second, it is a product of present day Israel; printed and published there by an Israeli publishing house. Third —

and vastly the most important — it is edited by a staff of Bible scholars, historians and archaeologists in Israel. "An Illustrated Guide To The Old Testament and Its Background" is its Subtitle — which is a concise description of just what the book tells.

The editors have set down here the history of the Hebrew people as it appears in the Old Testament from the beginning to the book of Daniel. The narrative is in their own words and wherever the Bible text is referred to it appears in full and not as a note. But the narrative is the least of the editors' concern. There is keen interpretation based on archaeology and the critical Bible study of contemporary scholars. The publisher sums it all up admirably: "A condensed Bible library: In one volume the reader is offered quotation, commentary, illustration and analysis". Many of the readers will be especially attracted by the wealth of pictures, over 400 of them, many colored.

This notable volume which the devout scholars of Israel have produced certainly deserves to take a place of honor in all community libraries and on the desks of Christian as well as Jewish Old Testament scholars.

Freedom: Promise And Menace by
Scott Nearing. Social Science
Institute \$3.50

This is a close analysis of the meaning and significance of the word "freedom". In popular talk and writing, freedom stands as the essence of righteousness and leads to the ultimate happiness. But in actual life freedom is never absolute and is usually restrained sharply for the good of the community.

The author brings a wealth of illustrations of this throughout the book and makes it clear that the power age in which we live today necessitates the restraint of much individual freedom for sake of a wholesome and dynamic cooperation.

The Spirit of Glory by F. W. Drake.
Longmans, Green. \$2.50

Although written in England more than 30 years ago, it is appearing here now for the first time. The contents are excellent — a combination of exposition of the doctrine of the Holy Spirit and very simple meditations and prayers. It is probably true that a majority of Christian lay folk have but the vaguest idea of the reality of the Holy Spirit. They and also others who think they know enough will be enlightened and humbled by reading this searching little treatise.

Presbyterians and Episcopalians Hold Workshop in Detroit

A recent ten day workshop that brought together twenty Episcopal and Presbyterian clergymen from Detroit's east side has produced some new insights and understanding of their ministry.

Meeting at the call of Bishop Robert L. DeWitt, Suffragan of Michigan, and the Rev. Orion C. Hopper, Jr., director of the Detroit Presbytery Institute on the Church in the corporate society, the session took place at the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich., the Rev. Reuel Howe, director.

Sparked by the new book "The Suburban Captivity of the Church" written by the Rev.

Gibson Winter, a former priest of the diocese of Michigan, the conference considered a "Sector Plan" for a ministry which will cross neighborhood and denominational lines in Detroit's east side.

Although a considerable mass of facts and figures had been assembled relative to the problem in this area, the participants walked through particular problem districts, stopped in for services on Sunday at twelve store front churches, and viewed the area as a whole from an airplane.

As Bishop DeWitt has said: "It was exciting to me as we probed new approaches in new formats. We found that the

responsibility of the Church is to the whole city of which it is a part and not little segments of members. We saw again the age-old truth that the Church serves a vast sector, and not a group within a sector".

The other men agreed. "For my own ministry personally, I see how the ministry to Grosse Pointe involves the whole city—what is good or bad for the city is good or bad for the whole Church", said the Rev. Richard S. Knight of Christ Church, Grosse Pointe.

The Rev. William Sperry of Christ Church, downtown Detroit, was pleased with the "supportive influence" shown by the pastors at the conference; the Rev. Eric Whiting, of Trinity Church, St. Clair Shores, remarked about a new feeling of relationship.

The group voted a "steering

THEOLOGICAL EDUCATION SUNDAY --- January 28, 1962

We are beginning to understand that ministry is the privilege and responsibility of the whole Church. Each of us is to bear witness to the Lord in his own life.

Within the total ministry of the Church, however, there must be a body of men to do the work of the ordained ministry. The task of educating and training our clergy is the responsibility of the Seminaries — a responsibility they can meet adequately only with the interest and support of us all.

It is my hope that every one of our congregations will observe Theological Education Sunday this year and so strengthen the Seminaries and the total ministry of the Church.

Arthur Lichtenberger
PRESIDING BISHOP

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; *BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, California; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA*, Philadelphia, Pennsylvania; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Massachusetts; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wisconsin; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tennessee; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Illinois; *VIRGINIA THEOLOGICAL SEMINARY*, Alexandria, Virginia.

committee" to continue the fellowship and help to develop a related ministry to the city. Chairman is the Rev. Dr. Erville B. Maynard, Sr. of Christ Church, Grosse Pointe.

Other Episcopal clergymen taking part in the seminar were the Rev. George A. Merifield, Grace Church, Mt. Clement; the Rev. Joseph B. Weathersby, St. Mary's, Detroit; the Rev. George H. Hann, St. Michael's, Grosse Pointe Woods; and the Rev. Frank Haynes, St. Joseph's, Detroit.

At the conclusion of the ten days of concentrated study, the group outlined what they could do to relate suburban and struggling city churches:

- Maintain the continuity of the seminar by future meetings

- Communicate our ideas with congregations and selected laymen

- Expose the people to a similar inclusive fellowship

"We hope to create this sense of an inclusive fellowship—not just racial, but in the total life of the Church and city — and make the fellowship of individual churches more heterogeneous", said the Rev. Albert Ratcliffe, moderator of the Detroit Presbytery.

- Provide direct community services

- Exchange and pool personnel for worship and other activities

- Spot declining churches and support their ministries.

Although the group realized that some of their enthusiasm might wane when they went back and talked to their laymen about becoming more related with others outside the local church, as Bishop DeWitt said, "We will be going back to the same jobs, but our jobs all have wider frames of reference than we thought".

AMERICAN CHURCHMEN GREETED IN USSR

★ Members of the American delegation to the recent third assembly of the World Council of Churches at New Delhi, India, were greeted by top leaders of the Russian Orthodox Church during a three-day stop-over in Moscow on their way home.

The delegation was headed by Eugene Carson Blake, stated clerk of the United Presbyterian Church and a former president of the National Council of Churches.

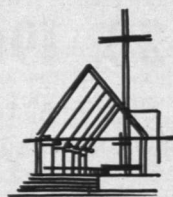
Among those who greeted him and his associates was Archbishop Nicodim, head of the Moscow patriarchate's department of foreign Church affairs. He was the Russian Church's principal delegate at New Delhi.

Recalling that he had visited

Moscow five years ago as leader of a nine-man American Protestant delegation, Blake said he had found "many changes in development and construction, but the same situation in regard to the Church."

Speaking of Archbishop Nicodim, he described him as "very able and cooperative — a judgment proved by the meetings in New Delhi and the experience of our mutual work there."

The U.S. churchmen visited Zagorsk monastery to pay their respects to the late Archbishop Nikolai, Archbishop Nicodim's predecessor in the foreign affairs post, who died on Dec. 13 and whose body lay in state pending funeral rites. They placed beside his bier a wreath of fresh flowers — something difficult to obtain in snow-covered Moscow.



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The archbishop's funeral took place the following day in the cemetery of a neighborhood church. Although Archbishop Nikolai, former metropolitan of Krutitsky and Kolomna, played an active role in the Soviet-sponsored peace movement, no prominent Soviet personages attended the services.

NEW HYMNAL IN SPANISH

★ "Venid, fieles todos" and "Castillo fuerte" are now sung forth whole-heartedly to hymn tunes that to most North American ears mean "O come, all ye faithful" and "A mighty fortress" — as a new Spanish hymnal is used in the Episcopal Church's 140 Spanish-speaking congregations in Latin America and the United States.

First Spanish hymnal prepared and issued by the Church, "El Himnario 1961" was released by Seabury Press after seven years of preparation. It is made up largely of translations from the American Hymnal 1940, but also contains numerous paraphrased hymns and three others which are new to any hymnal.

The handsomely printed, maroon bound book was authorized by the General Convention of 1955. Under Bishop Heber Gooden of the Panama Canal Zone as chairman, the committee editing the material had the aid of various clergy, Spanish language authorities, and musicians. Its 261 hymns replace the makeshift previously in use — small paper-back books with words but no music, used in Puerto Rico, Mexico and Cuba. Music, if any, came from the 1940 hymnal or was improvised.

To English-speaking Church people, the Spanish guise of familiar hymns is fascinating. One quickly recognizes in "De heladas cordilleras," "Ven, oh Sion" and "Firmes y adelante" such favorites as "From Green-

land's icy mountains," "O Zion, Haste" and "Onward, Christian Soldiers." "Es mi Pastor, Jesus" is "Crown Him with Many Crowns." "The King of Love My Shepherd Is" becomes "El Rey de Amor es mi Pastor." And "Sweet Hour of Prayer" is "Bendita hora de oracion."

WASHINGTON CATHEDRAL MAY BE FINISHED BY 1975

★ Construction of the Washington Cathedral which began in 1907 with a target date of the year 2000 for completion may be finished by 1975.

Dean Francis B. Sayre said building could be completed by that date if the current pace of construction work can be maintained.

To complete the great edifice will require the expenditure of about \$15,000,000 at present-day prices, he said. Ultimate cost of the cathedral will range from \$35,000,000 to \$40,000,000 — one of the most costly religious edifices in the world. When finished, it will also be one of the world's ten largest churches.

Workmen have poured a huge slab of concrete weighing 312 tons which will serve as the base for a 114-foot crane to be imported from Denmark. The crane, in January, will begin a two-to-three-year task of erecting the giant 300-foot Gloria in Excelsis tower planned for the cathedral.

Because of the cathedral's elevation on Mount Saint Alban, it will mark the highest point in Washington, towering over the 555-foot Washington Monument two miles away in the city below.

Dean Sayre said construction of the cathedral will not be hurried. It is to be finished "not in man's time, but in God's."

However, once the tower and the south transept, now under construction, are built, all that will remain to be done is to fin-

ish the great nave. At the current pace of construction, the cathedral could be completed in 1975.

RELIGION FACTOR IN FAMILY SIZE

★ Religion provides a better forecast than economic class or status in determining how many children a young American couple desire to have, a survey completed by Princeton University's office of population research disclosed.

Philip G. Sagi, a Princeton sociologist and an author of the report, produced these findings:

"Religion is clearly a better predictor of the couple's attitude toward planned parenthood" than socio-economic status. Previously, it was thought that the wealthier the family, the fewer children they would have.

Sagi and the Princeton researchers found family size depends more on a couple's religion and even more on just how religious the couple are.

"Very religious Catholics want four or five children," Sagi said. "Jews want no more than two children. Protestants



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want three. In general, you can say Americans want two to four children in their families."

Sagi said that there is no appreciable difference in the size of rural families and that of urban families. When such families are matched up by religions, family sizes are about the same, he said.

The study was based on interviews of 1,165 families having two children each in New York, Philadelphia, Pittsburgh, Detroit, Chicago, Los Angeles and San Francisco.

Sagi, commenting on these two-children families, said that more than half expected to have more children. "In fact," he said, "one-half of the wives are already pregnant."

An old concept may have been destroyed by the survey. Formerly it was thought that as nations progressed from agricultural to an industrial economy, and from a rural to an urban society, the birth rate would drop. This has certainly not been true in the United States, according to the authors.

Sagi said that apparently Americans have listened to those advocating birth control and have then decided to ignore the advice and have more children.

"We assume this," he said,

"because we have become more sophisticated about these matters and we have a wider dissemination of birth control information."

BETTER READ OLD LEDGERS

★ When the Rev. Clayton Groves was appointed pastor of the Congregational church in Freedom, Ohio, he went to work learning about his church. Part of his study included perusal of the old ledger and Mr. Groves found a scholastic treasure there for his congregation.

In 1849, he learned, the congregation had donated a total

of \$500 to old Western Reserve College, then located in Hudson, and in return was granted a perpetual scholarship for one male member of the church.

Western Reserve College is now a part of the thriving Western Reserve University of Cleveland. Mr. Groves wrote to Dean C. H. Cramer and was told that the perpetual scholarship is still good and paid for.

Since it was granted in 1849, only four persons have used the scholarship, the last being Carl Jehm who studied there from 1906 to 1909 before transferring to Case School of Applied Science. Jehm, like the others who used the grant, is dead.

From that \$500 gift in 1849, the congregation could have used scholarships worth a total of about \$150,000.

Idle for 52 years, the scholarship will be idle no more. And somebody will be saving about \$1,000 per year in tuition because a new pastor studied an old ledger.

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- BACKFIRE -

Edgar Williams

Layman of Baltimore

If Christian churches in this country are to win the respect of millions of non-believers who now hold aloof with a feeling that they are largely sham, they must get down to brass tacks.

The one fundamental doctrine which is accepted in name if not in spirit by all the world's Christian bodies is that of the brotherhood of man. Yet, we read last week, of three Negro students being "waved away" and told frankly they were "not wanted" at services in two Georgia churches of different leading denominations.

If the brotherhood of man is not accepted by a church, Jesus might as well not have been born as far as it is concerned. If we cannot sit, stand or kneel in prayer to a common Father, or break bread with our brothers, we do not recognize them as such.

Far better a smaller church of brothers than a larger body in part anti-Christ.

To the end of purifying our part of the universal Church from the cancer of segregation, I suggest that the next General Convention consider a resolution forbidding any church to follow such practice on pain of exclusion from Church membership.

I am certain such a resolution,

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if adopted, would provide new, greatly added life and vigor which is sorely needed. At the least it would show where we stand and the importance we attach to human brotherhood.

In the United States, where Church and state are separated, it is shocking anomaly that it is the state and not the Church that is van of the movement for equal treatment for our brothers.

Quite incidentally I am "white".

James W. Pierson

Layman of New York City

I have read your reports of the assembly of the World Council of Churches and want to congratulate The Witness for such a complete and fast coverage of this important event. I can say the same for your reports of General Convention.

Mary Yardley

Churchwoman of Philadelphia

I join Georgine Molnar (Backfire 12/14) in thanking The Witness for printing the address by Cheddi Jagan, Premier of British Guiana. American citizens have been sold the idea that our chief objection to

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the Castro regime in Cuba is because it has not had free elections. Cheddi Jagan has been elected Premier by free elections, not once but three times.

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