

# The **+** WITNESS

JANUARY 12, 1961

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## BISHOP YASHIRO OF JAPAN

**S**HOWN conducting a service at the Central Theological College, recently celebrated the 20th anniversary of his consecration as bishop of Kobe. He has been Presiding Bishop of the Church in Japan since 1947

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**CHURCH IN AN AGE OF TECHNOLOGY**

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## 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.

Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street  
Rev. John Ellis Large, D.D., Rector  
Sundays: Holy Communion 8:00 and  
9:00 a.m. Morning Service and  
Sermon 11:00 a.m.

Wednesdays: Holy Communion  
7:30 a.m.

Thursdays: Holy Communion and  
Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.

Holy Days: Holy Communion 7:30  
a.m. and 12:00 noon.

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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music

Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Sundays: Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.

(Holy Communion 1st Sunday in  
Month)

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NEW YORK

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### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL

NEW YORK

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Chaplain

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Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
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3S) 11 MP (HC IS).

Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

One of New York's  
most beautiful public buildings.

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For Christ and His Church

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## SERVICES

In Leading Churches

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## SERVICES

In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00

and 12:10 p.m.

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Holy Communion.

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The Rev. Walter J. Marshfield

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Holy Days: Holy Communion, 12:15

p.m.

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Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop

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### ST. JOHN'S CHURCH

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The Rev. Donald W. Mayberry, Rector

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Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.



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

## Story of the Week

### Five Million Dollar Building To House National Council

★ In striking contrast to the mid-Manhattan scene, modern design with a medieval effect will appear in the new national headquarters of the Episcopal Church.

Final plans for a 12-story National Council building of contemporary design, to be built on the northwest corner of Second Avenue at East 43rd Street, New York, have been approved by the Council's committee on housing.

Announcing acceptance of the plans, Bishop Frederick J. Warnecke of Bethlehem and chairman of the committee, indicates that the new structure should be ready for occupancy late in 1962. Total cost for the project is estimated at \$4,917,400, including \$1,050,000 for the 125-by-80 foot site and \$3,867,400 for the building.

Entirely for the use of the Church and its related agencies, the new edifice will replace five buildings now containing 71 apartments and seven stores.

Eighteen months from the time the demolition process begins the new building can be occupied estimates the general contractor. On the site, near the Grand Central Terminal, the East Side Airlines Terminal, and the United Nations, will rise a contemporary structure with a medieval suggestion in its appearance.

"The problem involved in the

exterior design," says Frederick J. Woodbridge of the architectural firm, "was to produce a dignified treatment, clearly suggesting institutional and ecclesiastical character, and at the same time achieving the most effective fenestration for a modern office building."

Recessed behind an open, arched passage two stories in height for the full length of the facade will be the chapel, main entrance and lobby, and a combination National Council information center and Seabury Press bookstore, all on the ground floor. Exterior walls of this arched portion will be of stone and glass. Above them will begin the nine floors containing offices, conference rooms, etc. To permit maximum flexibility of floor plan they will be laid out on a modular system.

The stone mullions of a great Gothic cathedral window will be suggested by the exterior of these nine stories, which will also clearly express the modular system. Five bays will be marked off by six structural steel columns, sheathed in stone for their entire height. Also veneered in stone between the windows in each bay will be three piers, triangular rather than rectangular to give the mullioned effect.

Both the column piers and the triangular intermediate

piers will project above the roof, giving an animated silhouette against the sky, similar to a medieval battlement. Spandrels between the windows will be of a warm buff brick. The windows will be pivoted, for greatest ease in cleaning.

Street facades will have something of the effect of an enormous traceried window. The north and west facades, away from the streets, will be of the same buff brick as the spandrels, with vertical stripes formed by recessed metal channels.

Eleven floors, or 125 feet, above the sidewalk, there is to be a setback for the rooftop layout of a small apartment for the Presiding Bishop, mechanical equipment, and air conditioning machinery. A stone and metal screen will conceal the cooling tower, elevator penthouses, and water tower.

"The whole effect will be crisp and strong," says Mr. Woodbridge. "The projection of the square and triangular piers will give a three-dimensional quality of relief to the street facades, distinguishing them from the smooth, flat surfaces of many new office buildings. Essentially of the utmost simplicity, the design, it is hoped, will worthily express the purposes of the building for many years to come."

Now working in three separate locations in New York and Greenwich, Connecticut, some 300 officers and staff employed by the National Council will be

able to operate more efficiently when all are housed in the new building. The present headquarters building at 281 Park Avenue South, in use since 1894, has long been inadequate in space. Compared to 57,829 square feet now available, there will be 101,680 square feet of usable space, with allowance made for some expansion of personnel.

The structure will house the Executive, Christian Education, Christian Social Relations, Finance, Home, Overseas, and Promotion departments; the gen-

eral divisions of laymen's work and of women's work; the units of Church vocations, administration services, and processing; the Seabury Press, publishing house of the Church; six co-operating agencies; libraries, conference rooms, auditorium, projection room, chapel and sacristy, sickrooms, lunchrooms, and lounge; shipping and storage facilities.

Presiding Bishop Arthur Lichtenberger, will appoint a committee to accept contributions and memorials for the project.

## Summit Meeting of Top Primates Predicted by Orthodox Bishop

★ A meeting more historic than the recent one between Pope John and the Archbishop of Canterbury was hinted at by the new Greek Orthodox Metropolitan of Canada, Bishop Athenagoras of Toronto.

In an interview the bishop said the Pope, the Archbishop of Canterbury and Ecumenical Patriarch Athenagoras of Istanbul may get together in the near future.

Such a meeting could take place possibly late in 1961, the bishop said.

"And it would be even more historic than the forthcoming Vatican Council," Bishop Athenagoras added.

While visiting Ottawa recently, the bishop said with Communism gaining ground a re-organization of the Christian community was necessary. He suggested a federation comparable to the ancient ways of Church government. Such a form of government would give equal status to the Orthodox, Roman Catholic and Anglican communions.

In the interview, Bishop Athenagoras said a three-way meeting among the Anglican,

Roman Catholic and Orthodox leaders would really be historic since the breach between the Orthodox and Rome had been sharper and had lasted longer than any other rift in Christendom.

"The bishops won't even exchange letters," he said, "and this has been going on since 1054, long before Protestants split with Rome."

Bishop Athenagoras pointed out that the presence of an Orthodox patriarch at such a meeting would mean representation for 350,000,000 members of that communion around the world. He included in his figures most of Russia's Orthodox population, which, he is sure, has never turned Communist.

"Even with a Communist government," he said, "there are still 92 bishops of the Orthodox Church in Russia."

### Patriarch's Statement

Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy, in a message stressed that the accomplishment of Christian unity "is the greatest responsibility faced in our day by the Church and all

the faithful who bear the name of Christ."

"The Church would be able to exert immeasurable influence upon the fate and destiny of the people dwelling on earth, if she were united and not divided," he declared.

Released by the Greek Orthodox Archdiocese of North and South America, the message called for prayers "on bended knee" that "our spiritual unity in Christ may be furthered and developed into a real, living and perfect Christian unity."

The patriarch warned that the division in Christendom presented the Church with "grave dangers that can no longer be ignored or underestimated.

"The existence of many Churches under the name of Christ," he said, "and their separate efforts, have weakened the social and cultural activity and mission of the Church, and have jeopardized the coordination of these efforts."

Because of this disunity, the patriarch said, the Church "has had to endure and continues to endure reverses, not only from without, due to the rapidly-changing course of world events, but also within the Church itself."

Patriarch Athenagoras noted that recently there have been "gratifying" demonstrations in inter-church relations. He cited visits by Patriarch Alexei of Moscow, head of the Russian Orthodox Church, to the Ecumenical Patriarchate in Istanbul and to other Orthodox leaders in the Middle East, the Archbishop of Canterbury's call on Pope John, and the establishment of the Vatican secretariat on Christian unity.

These contacts, the Greek patriarch said, "indicate that the Churches have begun to emerge from the confines of isolationism in which they had hitherto lived."

"The most consoling aspect of the gratifying attitude towards



unity expressed by those in responsible positions, is the fact that it has met with the understanding approval of the Christian faithful," he stated.

Concluding, the patriarch also asked prayers "for true brotherhood among men and nations, and for the restoration of world order, so that the nations of the world may fulfill their divinely-appointed missions, and so that men may receive equally of the rich endowment guaranteed to all by the love of God."

#### **Bishop Neill Reports**

Meanwhile Bishop Stephen Neill, lecturing at a Lutheran

seminary in Minneapolis, described as "very encouraging" the development in Protestant-Roman Catholic dialogue. He was formerly assistant to the Archbishop of Canterbury and an associate general secretary of the World Council of Churches.

He told of taking part in recent inter-Christian meetings in Louvain, Belgium, and Innsbruck, Austria, and said it was "wonderful to see the real friendliness and goodwill and fresh recognition of differences without bitterness or hatred."

## **Former Moderator of South India Urges Fast Action on Unity**

★ A ringing challenge to Protestants to seek unity if they seriously hope to influence the awakening continents of Asia and Africa was voiced by a bishop from India at the friends of the World Council of Churches' annual meeting in New York.

Bishop Michael Hollis of Bangalore, former moderator of the Church of South India, charged that "uncomfortably challenging as the fact is, God gave us no other test of our discipleship and no other way to convince the world" than a unified witness.

"For years Christians have asserted that Christ is the answer to all man's needs — that he breaks down walls of partition and gives peace. But the facts deny it," the bishop said.

The non-Christian, especially in newly-independent nations of Asia and Africa, "may know something of our wars of religion. He has read in his newspaper about the religious issue in the recent elections in the United States."

Also, he added, "the non-

Christian is well aware of our obvious rivalries and separations, he sees our competing institutions and hears our mutually exclusive claims."

Bishop Hollis went on to state that in India, Christian missions have "produced such a fantastic crop of mutually more or less competing Churches," that in Travancore the census commissioner reported more varieties of Christians than there were castes of Hindus.

"The west today too lightly takes it for granted that religion is necessarily an influence for peace. But in Asia it can still be a force that divides and perpetuates division," Bishop Hollis warned.

He emphasized that "if Christianity is to speak to Asia's major concerns today, it must be a Christianity which in its corporate life increasingly demonstrates that word of reconciliation which it proclaims in preaching."

"If we are content to remain in our segregation, we deny in act what we preach. We say

we love God, but we do not love the brother whom we have seen," he continued.

At the same time, the bishop, who served as first moderator of the United Church of South India during its formative years, 1947-1954, warned against a too easy acceptance of the claim that India is "giving a lead to the world in the matter of Christian unity."

The danger, he said, was that in India-at-large there prevails a community or cast mentality which is "self-regarding, exclusive and concerned with the well-being and advantage of its own members only."

"Not a few Christians today think of themselves in much this same way, and the acceptance of such a status is possibly the greatest danger that threatens Christianity both in India and in other Asian countries," Bishop Hollis stated.

Especially, he stressed, this danger is great because "if Christians today are willing to abandon all attempts of conversion they can become a recognized, accepted, respected minority, secure in their sterility and sterile in their security."

Describing the unity moves that led to the creation of his own Church of South India, the bishop said that, from the very first beginnings, its concern for unity was linked with a concern for evangelism.

Also, speaking of his experience in South India, Bishop Hollis stressed that true Protestant unity ought to begin at the local level.

"Thirteen years of life within the unity, real though far from complete intensively or extensively, of the Church of South India have shown that the unity for which Christ prayed is essentially and fundamentally a matter of personal relationship," he said.

"The trouble about most plans

for union is that they start at the top, with the leaders and the central organization," he added, warning that "unless the ecumenical movement can see its function as vitally related to the actual life in fellowship of men and women who seek in the power of the Holy Spirit to find and obey God's will, it becomes just one more example of a human organization."

On the other hand, if such a truly Christian approach is taken, "a great many rules and a good deal of machinery becomes unnecessary. They are in fact precautions against the inadequacy of the Holy Spirit," the bishop commented

"If there is to be any profitable meeting of minds, among divided Protestant denominations, we must recognize and admit that God is at work in all the different Christian bodies," he declared.

"It is an illusion," he said, "to hope or expect that, given time, explanation, argument or more effective activity, my denomination is going to absorb all the others without any radical change on its part."

"However disappointing it may be to our own pride and self-satisfaction, God is not Poman Catholic, or Orthodox, or Lutheran, or Calvinistic, Episcopalian, Congregationalist, Baptist or Methodist," Bishop Hollis concluded.

"It is no longer possible, as it once seemed to be, to divide those who call themselves Christians into three sections: the Church, the heretics, and the schismatics.

"There is no evidence to justify the belief that God means to bring about unity by abolishing all the existing denominations, bar one. I do not believe that God can unite world denominations. I know that he can unite Christian men and women within an area such as South India."

## WOMEN PROTEST STATE LAW

★ Something new in the way of church meetings was held an evening in December in Vestal, N. Y. Here is the story as reported by Al LeWin, reporter for the Press, daily newspaper of nearby Binghamton, accompanied by two large pictures.

An incorporation meeting at St. Andrew's Episcopal Mission started calmly enough shortly after 8 p.m. At 8:44, however, the girls showed up, all—uh, heck broke loose.

It seems the women of the church do not have the right to vote. And they—at least the Vestal women—want it!

When the excitement died down, the men, as expected, had voted for incorporation, and St. Andrew's Mission, after the formality of diocesan acceptance, will become St. Andrew's Church.

The key to the problem last night can be found in Article 3, Section 40, of the religious corporations law of the State of New York, which pertains to Protestant Episcopal Churches.

In reference to voting qualifications for a meeting for incorporation, the section reads:

"Only men of full age who have been regular attendants at the worship of such parish or congregation and contributors to the support thereof . . . shall be qualified to vote at such meeting."

This, according to the women of the church, just isn't right. It's a silly, antiquated piece of legislation, they say, and they feel that someone should do something about it.

So they did.

Forty minutes after the scheduled start of the meeting, 10 women appeared in something approximately suffragette costume.

They carried signs, with such slogans as — "It Gets Our Goat Not to Have a Vote," and "You

Have Seen Your Last Refreshments," and "Name One Man Who Has Had a Baby."

Most of the men—those with wives—laughed.

The Rev. W. Kilmer Sites, vicar of the mission, laughed. His wife, Elizabeth, was leader of the insurgent group.

"The law is bad enough," Mrs. Sites told a reporter, "but the men have been pretty smug about it."

She and Mrs. Mason Barlow, Jr., of Apalachin, who led the women in a song of protest, explained that the picketing had started as a joke, but that they felt the law really was antiquated, and should be revised.

Local attorneys expressed surprise at the state law provision, and also felt it was outmoded.

In another section of the same article, it is stipulated that women, with diocesan approval, may be granted the right to vote in subsequent church meetings.

They may not vote, however, in the incorporation meeting, and have no say in the first election of church officers.

The women of the church drafted a letter to be sent to State Senator Warren M. Anderson and Gov. Nelson A. Rockefeller, asking that the law be changed.

They insisted that the men join with them in signing the letters.

"We had better do it," said Mr. Sites. "We all have to live at home."

The vicar and Loren W. Guy of Chenango Bridge, legal adviser to the mission, said they felt the law probably should be changed. Section 40, in its present state, has been on the books since 1909, and was derived from the religious corporations law of 1895.

Since its founding in 1952, the mission has been under the direct supervision of the bishop, with a vicar in charge.

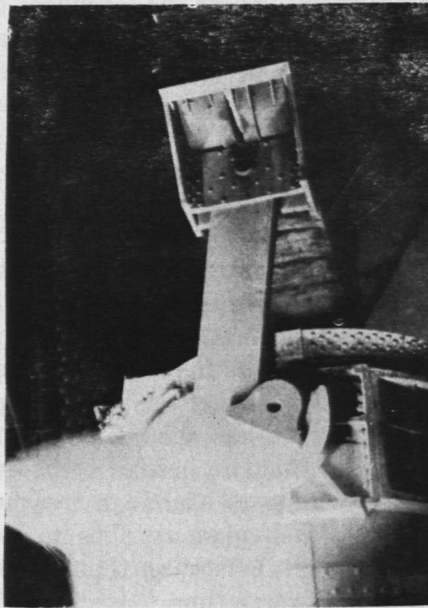


# What SHOULD The Church Be Doing?

## ABOUT THE AGE OF TECHNOLOGY

By Truman B. Douglass

*Executive Vice-President, Board of Home Missions of the  
United Church of Christ*



Age of Technology

IT IS important at the outset of this discussion that we resolve not to allow ourselves uncritical indulgence in the indictments and castigations of technology that have become fashionable in some religious and intellectual circles. It is too easy to say that a technological society represents a preoccupation with materialistic interests, to the exclusion of spiritual concerns. It is too facile to contend that technological accomplishments signify a fixation upon the means of existence and a corresponding neglect of values and goals. It is too superficial to claim that a technologically oriented culture symbolizes the subordination of man to the machine.

There may be miniscule elements of truth in all these contentions; but they are comingled with large amounts of falsehood and distortion, and the ingredients of verity and misrepresentation need to be sorted out.

Regarding the first accusation — that technology is incorrigibly “materialistic,” we need to remember William Temple’s assertion that Christianity is the most materialistic of all religions. It begins with an act of materialization, of embodiment: the Incarnation. It is concerned about the life of the body. It is interested in how man lives in and with and through his body. The life of the Church is the life of a body — a body that is corporate and corporeal.

In ancient times the Church peddled pardons and fake relics. Today it hucksters “spiritual values,” spiritual mobilization, spirituality. And the latter is worse than the former. It exiles Christianity from earth to heaven, deprives it of its solid, historical, eventful character, distorts and misrepresents the Gospel of the Incarnation. Every assault of the Church against the most glaring evils of society — from human slavery, to child labor, to racial segregation — has produced accusations of “materialism” and attempts to restrict the Church to the realm of the so-called “spiritual.” This is to repeat the Manichean heresy with its dualism. Man is represented as a soul inside a body. He will never be free and virtuous except as he escapes from the body, from matter, from nature. This Manichean heresy proclaims a fundamental and radical hostility between the natural and the spiritual.

The charge that a technological civilization is preoccupied with the means of existence to the exclusion of its goals is similarly misleading. It overlooks the extent to which technical accomplishments are achieved in the service of consciously envisioned goals — many of them goals that embody an enhancement of human good. It overlooks also the extent to which the technological process intrinsically contains its own

goals — the extent to which, for example, invention is an expression of the impulse toward play; which in turn is closely akin to worship, except perhaps in our strenuous and moralistically hypertensive Protestantism, which has tended to make even worship a form of spiritual technology, a means to certain practical ends rather than an exalted kind of play which is self-justifying.

### Problem of Man

IN LIKE manner, the indictment of technology as resulting in the subordination of man to the machine is also indiscriminating. There is nothing inherent in the nature of a machine which necessitates its attaining mastery over man. When man submits himself to such tyranny this is evidence that he has shrunk from the rigors of freedom — that he desires to be enslaved, or is at least willing to exchange freedom for something else. When man ascribes to the machine an independent existence that is beyond his control, this is worse than Manichaeism; it is magic.

The problem of a technological age is not our machines and processes, our discoveries and inventions. It is the problem of man himself. This seems a trite and platitudinous thing to say, but it is a platitude which needs to be explored in some depth.

From one standpoint the whole realm of science and technology seems to resist the application of any principle of "Lordship," whether of man or God. It appears to proceed by its own logic and express the working of a kind of inner necessity.

There has been implanted in man — in some men, at any rate — the need to know: to know himself, his environment, the relationships and forces that constitute the world around him. In many respects this is the purest and most disinterested drive to which human beings respond. It often operates without hope of public recognition or financial reward. Generally, in its basic form, it proceeds without thought of practical applications to which its findings can be directed. There is simply the inexpugnable desire for knowledge, the need to know.

When a new frontier of knowledge is occupied there are men — generally other men than the workers in basic science — who see the applicability of the scientific findings to the attainment of specific goals. There seems to be a kind of inevitability in this process. Savery learns that

a vacuum can be created by the condensation of steam, and the steam engine is in the making. Given Faraday's discovery of the principle of electro-magnetic induction, and the telephone and telegraph become inevitable. Mertz demonstrated the propagation of electro-magnetic waves and the mingled blessing and curse of radio and television is inserted into the womb of time. The humanitarian and pacifist, Einstein, works out his equation,  $E$  equals  $mc^2$ , and the atomic bomb is an unavoidable consequence.

How does the Lordship of Christ — or, for that matter, the will and choice of man — insert itself into this chain of inevitabilities?

### Ends And Goals

OBVIOUSLY, the point of insertion is the point of determining uses, ends, goals. Evil is not resident in things; it is resident in the purposes for which things are employed.

A motor car may become the master of a man instead of his servant. He may allow it to become a status-symbol and be subject to the compulsion of providing himself with longer, and more powerful and more expensive cars, regardless of his need for transportation. It may be used to produce the drug-like effects of speed and the exhilaration of power under his control. It may be used as an anodyne, to mask his perpetual boredom with the sense of being in motion. There are persons I know who have taken long motor trips and have brought back, not reports of things and persons they have seen, but only records of the performance of their car — how many miles they covered per day, how long it took them, the average rate of speed, the miles per gallon of gas consumed, the cost of the whole journey. In short, the means of conveyance has become the end and goal of the trip. But this same device, the motor car, may be used by another as a means of earning a livelihood for his family, an instrument enabling him to visit friends and loved ones in distant places, a means of expanding the horizons of his world by enabling him to see places and meet persons beyond his ordinary provincial circle of familiarity. The good and evil are not resident in the motor car but in the use that is made of it.

We speak of enslavement to the telephone. But the telephone, a mere piece of apparatus, never enslaved anyone. It is always some person who calls you. If you always run to answer it, driven by a pathological anxiety as to who may be calling, it is you who run to the telephone, not the telephone which lays hold of you.



Or, again, we are told that the production line has enslaved and mechanized and standardized human beings. But it is not the dead mechanism of the production line which does these things. It is a certain demand placed upon some men by other men who operate the production line.

Even the atomic bomb is not intrinsically a thing of evil. It is men who take it out of its crate, men who load it in an airplane, men who fly the airplane to an objective, men who activate the bomb-release and drop its destruction on other human beings. But this is not the only use for which atomic power may be employed. It may make radioactive cobalt and be used to stop the growth of some cancers. It may produce energy to light a city. Even in its explosive form, according to Dr. Edward Teller (who knows something about atomic power) it may be used to dig harbors, conduct mining operations, regulate subterranean water flow and water seepage, develop oil fields that are inaccessible to other methods of recovery.

The first point at which the Christian faith becomes relevant in asserting the kingship of Christ is in the choice of objectives and goals, which determine the purposes for which our technological skills are to be used. The Church presumably has something to say about valid goals of life. It is in this area that the report of the President's commission on national goals moves — a report which is highly discriminating and in some respects very noble. I wish the Christian Churches had provided more of the material for this report. Perhaps they did provide much of the material, through their teaching and influence in the thought of the members of the commission.

### Dedicated Technicians

**I**N THE second place, the proclamation of the lordship of Christ in a technological age requires the dedicated service of technicians who can tell us how our techniques can be directed toward specific ends. Here the clergy must be dependent on the laity. Here is a ministry of the laity which is consonant with our highest Protestant tradition.

I think it must be maddening to responsible laymen when ministers tell them that the complex problems of our society can be solved by narrowly "religious" methods — by a little more prayer, a little more Bible reading, a little more application of the teachings of Christ.

Do not misunderstand me: I am in favor of all

these activities. But the Bible and the teachings of Christ have very little to tell us specifically about how to improve agricultural productivity in a technically retarded area or how to attack endemic disease in a nation without a public health program. From the Bible and the teachings of Christ we may derive the principle of equal opportunities at education for all people, but they tell us very little about how to improve instructional methods in our schools and universities. I do not know of any form of prayer that will tell us how to solve the gold problem — how to balance the needs for health in our own economy against the need to maintain a free flow of goods and services throughout the world.

For the solution to a multitude of problems in our complex society we are dependent on the work of competent technicians. The Church needs to learn how to keep silent and listen to its laity when such problems are before us, and not divert the consideration by attempting to lug in false "religious" answers. It needs also to encourage the technicians, to help them see that hard and conscientious work within the area of their professional competence is their particular service to Christ and the Church.

*Next week: Task of Dedicated Technicians*

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## Don Large

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### His Surprising Way

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**H**ALFORD Luccock is dead. The dean emeritus of the Yale Divinity School, and long-time columnist of the Christian Century, had an almost unique gift for stating the solemn in frothy terms, as well as for bringing a light touch to serious subjects. He always ended up by making you think, but he always started by making you smile. So across the years I quoted him often, and always with deep gratitude.

Now that his golden mouth is stopped and his radiant pen stilled, I find myself wishing that I had the space to quote from dozens of his more provocative columns. Lacking that opportunity, I'd still like to take a few excerpts from one of his most memorable essays — and they were many. This particular item was on the unlikely subject of macaroons.

It seems that a certain scholarly gentleman,

with a fondness for macaroons, evolved the idea of hiding them among his books and papers. Then, while in search of a specific volume or manuscript, he would surprise himself by accidentally running across one of these hidden goodies. Which he discovered was much more fun than going to the cookie jar for them. They somehow tasted better that way. Anybody could count on finding cookies in a cookie jar, but to break over the traces and find them in unexpected places — that was exciting. It kept you hopefully on your toes!

For example, Dr. Luccock says, Professor John Wilson of Edinburgh used to thank the Lord daily that he had never lost his taste for bad company. He found this a blessing to be profoundly grateful for. Why? "Because the person who spends his life just with the 'right' people, correct and highly starched, makes a decorous march to the grave . . . . One reason why there is more joy in heaven over one sinner who arrives, than over ninety-and-nine righteous folk who register there, is that the sinner is likely to be much more interesting. There would be more salt in him. And as we know from the Bible, no salt, no savor.

"Think about falling in love. The very word 'falling' indicates that love, true love, is an accident. A man who sets out to 'find himself a wife,' as deliberately as he would set out to buy a bushel of potatoes, embarks on a dreary enter-

prise. It is the man who finds the one among ten thousand in an unexpected place who learns what love is. As he bumps into her, going around the corner, the pavement rises up and wallops him on the head. But it is a nice wallop."

Now, it strikes me that we are growing to be a soft people. We don't like to be walloped over the head by the unexpected — not even when it's a nice wallop. We prefer to stay within the cushioned confines of terribly respectable conformity. I guess what I'm trying to say is this: if America should ever be defeated, her downfall will come not because of her liberal majority, but rather as a result of her ultra-conservative minority. Which is why God always comforts the afflicted and afflicts the comfortable.

At this Christmas season, it may be spiritually instructive to recall how frequently the Lord chooses an unexpected means to achieve his infinite ends. The Jews were expecting a saberrattling King of Jerusalem as their Messiah. Instead, they got a Bethlehem baby who made a woman cry. They looked forward to ruthless power. In its place, they got compassionate love. To put it briefly, the way of popular expectation is seldom God's way. But his surprising way is ultimately the only way worth walking.

So if you care enough to be on his side, you may not find yourself in style, but at least you'll get the unexpected macaroons!

## GOD'S WORM IS AT WORK

ARISE, GO TO HAVANA, GO TO MOSCOW  
OR TO THE MAINLAND OF CHINA—  
GOD SEEMS TO WANT US TO GO TO  
PLACES WE HAVE THE LEAST IN-  
CLINATION TO GO

By Kenneth E. Clarke

*Rector of St. Thomas, Terrace Park, Ohio*

**S**T. PAUL says: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God". (1st Cor. 4.1) He was no doubt thinking of himself and the other Apostles but this doesn't alter the fact that his words apply equally well to all of us. We are all called to be servants of Christ and stewards of the mysteries of Christ and nothing short of the fulfillment of this ministry by the whole Church can

ever lead the world to the acceptance of Christ's lordship.

As Hendrich Kraemer has said: "The Church" — the whole Church — "is ministry and has the imperative calling to show in her own life signs and evidences of the redemptive divine order which is in Christ an operative fact."

The function of the Church, then is to bring light where there is darkness, healing where there



is disease, harmony where there is hatred, and concern — yes even anxious concern where there is complacency.

But alas there are many signs which indicate we haven't been doing any of these things very well. We have wagged our tongues while dragging our feet.

In last month's issue of a magazine there is an article by Bishop Pike of California entitled *Christianity in Retreat*. The bishop's contention is that the religious upsurge of the last few years is superficial, soft and sentimental. We are noisy gongs and clanging symbols for, as he sees it, the Christian community seems incapable of heeding the religious admonition "to love thy neighbor" at a time when the need for such love was never more apparent.

It is an old story, isn't it?—this story of man's miserable meanness and of God's munificent mercy. And no where is the contrast more vividly drawn than in the little book of Jonah. How typical it is, too, that this very book with its broad concern for the brotherhood of man under the Fatherhood of God has itself become the subject of narrow sectarian argument about a man's chances of survival in a whale's belly.

It is a wonder the unknown author doesn't jump out of his spiritual body and materialize himself again in the face of such complete misunderstanding of his intent and purpose. Clearly he was not writing history. But he was dealing with life and not just as it was in 300 B.C. either, but unfortunately as it is today too.

Israel in our author's time was dominated by rabid, narrow nationalists who regarded all foreigners with superstition. Israel for the Israelites was their cry! They regarded themselves as the chosen people — as indeed they were — but they believed they had been chosen for privilege rather than for service. Unlike the great 8th century prophets, these people thought God's love was something to be stored rather than shared.

Clearly, though, there were some who didn't accept this limited and false outlook, and the author of the book of Jonah was one of these.

### Encounter With God

CONSEQUENTLY he decided to dramatize his case — by describing the encounter of an imaginary prophet named Jonah with the living God. Let's follow Jonah on his journey, for I believe we will find both the scenery and the situation familiar and interesting even if not always to our liking.

"Arise, go to Ninevah" was God's command to Jonah. What a place for the Almighty to pick—Ninevah the capital of Assyria, Israel's arch enemy. Arise, go to Havana, go to Moscow, or to the mainland of China — you see what God was asking of Jonah. Somehow this seems to be the way with God — he wants us to be in the very places where we have the least inclination to go. Jonah wanted none of it, and so he went off to Jappa as fast as his little legs could carry him to board a ship to Tarshish.

Things are getting tough — go to Florida and escape from it all. You don't agree with your boss and your wife nags you all the time — quit your job and sue for divorce. A good friend has stuck a knife in your back — refuse to speak to him again. Russia is continually thwarting us in the U. N. — get out of it and turn the whole country into a gigantic arsenal.

So Jonah boarded his ship for Tarshish, but the Lord sent out a great wind into the sea and there was a mighty tempest in the sea. But the real tempest wasn't in the sea, but in Jonah. This is the way with most of our troubles. Their source is within, not without.

It wasn't a question of not knowing God's will with Jonah. He knew perfectly well what was expected of him but he chose not to do it. The implication is that the same thing held true for Israel. It was impossible for her not to have known what God required, for all this had been clearly revealed through Moses and the Prophets. And it is no different today. Throughout the Scriptures it is stated over and over again in countless different ways that we are members one of another. We were created for brotherhood under the Fatherhood of God. This is elementary knowledge, yet we continue to exclude those of another color from our restaurants, schools, churches, factories, businesses and communities.

One of my clerical brethren came to visit me. We had a pleasant and profitable time together. When the noon hour arrived, I invited him to lunch. The warmth of our visit was quickly dispelled by the icy reception we received at the restaurant. For the first time in my life I knew how it felt to be asked to leave a public place — my guest was a Negro.

In the world such things might be expected, but what about the time when several members walked out of the service because they would not receive Communion from a colored priest? Correction please — he happened to be a bishop — The distinguished bishop of Liberia.

Men, women and children are starving all over the world, but we build bigger and bigger storage bins for our surplus food. We stock pile atomic energy and let human potential deteriorate or die for lack of proper nurture.

### Awake out of Sleep

**C**HRISt commanded that his Church should be one even as he is one with the Father, but the things which separate us are more important to us than our unity in his spirit.

While the tempest raged on the sea, Jonah was sound asleep in the lower levels of the ship. A central message of Christianity as stated in the Epistle to the Romans was never more relevant; "It is indeed high time to awake out of sleep."

As James McCord, president of Princeton Theological Seminary has said in commenting on the recent proposal for unity among the Churches: "We are not dealing in bargains in brotherhood, and time is no longer on our side." The cost of sleep during a storm is being dramatized for us as a nation in Cuba today, and the cost of sleep on the part of the Church is seen in what has already been referred to as the retreat of Christianity.

When the sailors on board ship cast lots to discover the source of their difficulty the lot fell on Jonah. Again, the implication is that the lot fell on Israel too. What about us — has the lot fallen on the U. S. and on the Christian Church?

It is, at least, to Jonah's credit that he didn't try to evade his responsibility for the situation at this point. Yet he was still not ready to do what was commanded. He preferred what he fondly thought would be personal extinction. One sometimes hears the comment today: "Well, the worst that can happen to us is that we will all be killed." Is it possible that we have forgotten that even in death we will be held responsible? The question is, will we be among those who cry out: "Lord, when did we see the hungry or thirsty or a stranger or naked or sick or in prison and did not minister unto thee" and then hear him reply: "Truly, I say to you, as you did it not to one of the least of these my brethren, you did it not to me."

In our case, though, it is problematical whether we could escape from the whale's belly. I have seen people emerge from hell in this world — the hell of captivation by alcohol, lust, egomania, and despair — but there are no statistics available on the after life.

Jonah, then, like many of us got a second

chance. But our author was certainly a realist. He knew people and nations muff their second chances as often as their first ones. This time Jonah did comply with the divine will, but there was no pleasure in it for him. He didn't want the people of Ninevah to repent. How often this is the case—the righteous prefer sinners to suffer. It seems only fair.

Following the first world war we entered the League of Nations and became a member of the World Court. We were more or less forced in that direction, but we had no pleasure in it. There was a greater fear that it would work than that it wouldn't.

Rabbi Silberman, who is acting director of Vanderbilt's graduate department of religion said in a speech given in Cincinnati that: "The South will accept integration because responsible Southerners know it is inevitable." Jonah preached in Ninevah, because he knew it was inevitable. But what a way to do God's will!

### Running to Joppa

**M**ANY feel the same way about Church union. Canon Albert duBois, director of the American Church Union and titular head of the Anglo Catholic segment of the Episcopal Church has already started to run for Joppa. This contemporary Jonah has announced that the proposal set forth by the Rev. Eugene Carson Blake appears to depart from the historic faith and the nature of the priesthood in the Episcopal Church.

This same old argument has been used for years by this sector of our Church to escape from doing God's will. Each year it gets thinner and more threadbare. Like Jonah many fear to venture in the direction of unity, because underneath they know it will work and that's the last thing in the world they want. It would bring to an end the conceit which makes them think God cannot speak effectively except through one kind of ministry and tradition.

So it was with Jonah — he was never so unhappy as he was when the people of Ninevah heeded his message and in repentance turned to the worship and service of the God and Father of us all. Instead of rejoicing he went off to sulk by himself, and for a short time God still humored him. "God gave orders to a gourd, and it grew up above Jonah so as to be a shade over his head, to save him from his discomfort."

But the story ends with the destruction of the gourd by a worm — the worm of God. "You had



pity on the gourd," God tells Jonah "for which you did not toil; nor did you raise it; which grew in the night and perished in the night! And should not I indeed have pity on Ninevah, that great city, wherein are more than a hundred and twenty thousand infants that cannot distinguish between their right hand and their left."

We have white skins and for a long time they have provided us with special privileges, but God's worm is at work. He will have pity on all his children.

We have a Church — it is called the Episcopal Church. It is a beautiful and wonderful Church, and some of us have been nurtured in it since we were babes in our mother's arms. But God's

worm is at work. He has not given us such a rich heritage to keep to ourselves. He will have pity on all his children.

The words we cherish, the organizations we identify with, the buildings we claim to have built and even the vivid experiences of his grace we have known — all are gourds to be destroyed by the worm of God unless we can somehow put them to use in fulfillment of his command to arise and go forward to break down the barriers which separate us.

Time is no longer on our side. We had better come out from under our favorite gourds and be the Church, before God's worm destroys them over our very heads.

## PRIORITY-- RECTOR OR PARISH?

RECTORS HAVE THE SOLEMN RESPONSIBILITY TO ASK WHETHER THEY ARE REALLY MEETING THE NEEDS OF THEIR PARISHIONERS, ESPECIALLY WHERE THERE IS ABUNDANT EVIDENCE OF DISSATISFACTION

By Richard Preston

*Rector Emeritus of All Saints, Worcester, Mass.*

THE whole matter of clergy placement, difficult at best, is obviously complicated by the problem of the rector who is not doing well where he is. There may be perfectly good reasons for this. He may have special abilities which are not being brought into play, there may be some peculiar parish situation which another man could tackle much more effectively, or he may be temperamentally unsuited for that particular job. In such cases a transfer can probably be made without too much difficulty, provided the clergyman is willing to move.

The real problem comes when a man is not making a success of his present job but does not desire to move. He may not have shown any special ability along any particular line and hence it may be difficult to know just where he might well be placed. The Church is certainly to be commended for the responsibility it feels for the clergyman once he has been ordained. Obviously great care in the choice of candidates for the

ministry should be exercised by the clergyman and vestry recommending him and by the bishop and standing committee who pass on his qualifications.

But when every caution is exercised there will still be men whose ministry is not developing as anticipated at least in their present parish. What about them? What frankly disturbs one is the fact that too often the clergy seem to feel that their desires and interests come first and the parish needs second. The parish may very obviously be slipping under their leadership, parish officials may have expressed their dissatisfaction, the bishop may have advised the man to move but he has no desire or intention of so doing.

He is in a nice community, in a comfortable rectory, with a very decent salary — as clergy salaries go — and consequently he does not propose to move, so the parish continues to run down hill. In such situations the bishop stresses the

difficulty of relocating such a man, at least to that man's satisfaction. Very likely he will have to take a cut in salary and the job he is offered may not appear to him as attractive as the one he now holds but the question remains, "Who has priority, the parish or the rector? What is his responsibility as a Christian minister"?

### Missing The Zero Hour

LET me cite three cases. Here is the rector on the growing edge of a large city. He is a perfectly good man but very ineffectual. Not only does the parish not grow as it might and should with the population growth but it hardly more than keeps going until his death. In the meantime another Protestant church moves into the community and takes over the field which could and should have been ours. And we will never regain it. Two or three very good men have labored there in recent years but against well-nigh hopeless odds. We missed the zero hour and our parish simply struggles weakly along.

Or here is a parish in a small residential town which is growing by leaps and bounds. It is an up and coming community which probably contains a much larger percentage of Episcopal Church members and prospects than one would normally look for. The rector has definite ability which might bear fruit elsewhere but here he seems to be a misfit and the parish is very weak. Some parishioners go quite a distance to other Protestant churches nearby, and some conscientious parents are giving their children religious instruction at home. But as might be expected, all too many are simply staying at home. What opportunities are being missed!

The tragedy of both these situations — and examples such as this could be multiplied — is that here was a creative pioneering job to be done and the rector, for one reason or another, was not the right man to do it. If he had transferred to some parish where he enjoyed more sympathetic understanding with his parishioners, or to some more or less settled parish where there was not the urgency of possible expansion and where he could successfully have carried out the normal parish administrations, his ministry probably could have been a blessing to many. One may well ask, "Who has priority, the rector or the parish"?

### Resigning Voluntarily

BY CONTRAST let me cite a refreshing example of Christian self-sacrifice. This rector had one of the largest and most important parishes in his diocese, but things were not going

well. Of his own initiative he went to his bishop and explained the situation, saying it was difficult to know just what the trouble was but evidently he was a square peg in a round hole and that he did not feel he could do a successful job there. He concluded by saying, "I will be glad to transfer if you will find me a place" — no strings attached and no conditions stipulated. He was almost certain to take a cut in salary, the community he would move to might not be as attractive as the place he was in, but he was ready to make the sacrifice for the sake of the parish. (Unfortunately he died suddenly before the transfer could be made). The bishop told me he was greatly moved by the man's spirit, especially since this was the first such case that had come to his attention. What a Christian spirit! Who had priority, the rector or the parish? His answer was, "the parish".

It is probably wise that our bishops do not have the authority to transfer men arbitrarily as in the Methodist Church, although one wonders whether they help parishes with such problems as much as they could. One gathers this in talking with vestrymen who have sought help in similar situations. They seem to feel that the bishops tend to lean over backwards in meeting what may or may not be the justifiable desires of the clergyman, even though they are at the expense of the parish.

But in the absence of arbitrary authority in the hands of the bishop it does place a solemn responsibility on individual rectors to ask whether they are really meeting the needs of their parishioners especially where there is abundant evidence of dissatisfaction.

And if their ministry is not working out well in that place what a splendid example of Christian discipleship it would be if they were to offer to transfer with the prayer that God would give them a field where they could render more fruitful service to Christ and his Church.

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## SERVICE AT ST. GEORGE'S HONORS DR. UPHAUS

★ A special service honoring Dr. Willard Uphaus was held at St. George's Church, New York, this Wednesday evening, January 11. The service, and the reception for Dr. and Mrs. Uphaus that followed, was sponsored by the World Fellowship of Faiths of which he is director.

Participating were Bishop John Wesley Lord of the Washington area of the Methodist Church; Rabbi Robert Goldberg of Congregation Mishkan Israel in New Haven, Connecticut; the Reverend Loyd Worley, president of the Methodist Federation for Social Action and pastor of the First Methodist Church in Hartford, Connecticut; and the Reverend William Howard Melish, administrative chairman of the Religious Freedom Committee. The Reverend Dr. Edward O. Miller, rector of the host parish, took part.

The service brought together, with Dr. Uphaus, those religious leaders who played an outstanding role in his defense, both before and during his year's imprisonment in New Hampshire. He was committed to the Merrimack County jail in December, 1959 for his refusal to turn over to the attorney general of that state the names of his guests at the World Fellowship conference center in Conway. His refusal, on grounds of conscience, brought support from religious leaders and organizations throughout the country who saw in his harassment a violation of the guarantee of the free exercise of religion as set forth in the first amendment.

Four justices of the U.S. Supreme Court—Chief Justice Warren, and Justices Black, Brennan and Douglas—likewise saw an infringement of Dr. Uphaus' first amendment rights in the state's action when the Uphaus case was before that court on appeal. In the latest

effort to get the State Supreme Court's ruling overturned, Justice Black likened Dr. Uphaus' imprisonment to that of John Bunyan, author of Pilgrim's Progress.

Bishop Lord, at the time imprisonment was threatened, interceded with an eloquent plea which was widely used. He played a further role in bringing the plight of his fellow-Methodist to their church at all levels.

Rabbi Goldberg, a friend of Dr. Uphaus, preached a sermon,

"Prince of Peace," that in printed form was highly effective in arousing support in the churches as well as the synagogues.

Worley conducted a prayer service on the courthouse steps in Concord on the day of Dr. Uphaus' commitment; and on the third Wednesday of every month thereafter, almost without exception, he held a vigil on the state house steps.

Melish was coordinator of the effort to free Uphaus.

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## OVERSEAS STUDENTS HOLD MEETING

★ Twenty-seven Anglican and Orthodox students from around the world formed their own informal United Nations group at Seabury House during a Christmas weekend.

Most of them studying under grants from the National Council's committee on overseas scholarship assistance, they met under auspices of that committee, headed by the Rev. Claude L. Pickens, Jr., associate secretary of the overseas department.

Coming from eastern and midwestern campuses, they were students of theology, agriculture, economics, education, Christian literature, law, library science, nursing, social work, and tax law.

They engaged in prolonged and earnest discussions on the problems of their nations and the world they share, besides attending worship services, hearing informative talks, and enjoying a stunt program for which many wore native dress. They told also of the work of their home Churches.

## STEREO BROADCAST IN ST. LOUIS

★ What is believed to be the first stereo broadcast of a church service in St. Louis took place on Christmas Eve when two stations, KMOX-AM and KADI-FM, collaborated to broadcast the service from Christ Church Cathedral. Listeners could receive the broadcast on either station and with the use of two sets hear the service in the "full rich color of three dimensional sound". This technique is often used for broadcasts of symphony concerts but has not been used heretofore for a church service, at least in the St. Louis broadcast area.

Celebrant was Dean Ned Cole of the Cathedral; preacher was Bishop George L. Cadigan.

## PROVIDENCE HAS UNION SERVICES

★ A series of noonday services will be held at Grace Church, Providence, January 18-25, when the unity proposals of Eugene Carson Blake will be discussed. Speakers will be Bishop Higgins of Rhode Island; the Rev. W. S. Dietrich, Presbyterian of Providence; Bishop Loring of Maine; the Rev. L. L. Durgin, Congregationalist of New York; Dr. Blake, Presbyterian; the Rev. E. S. Frerichs, Methodist of Providence.

## SOUTH CAROLINA CONSECRATION

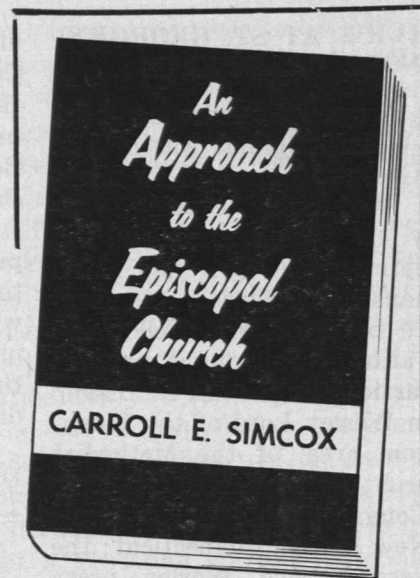
★ The Rev. Gray Temple was consecrated bishop of South Carolina on January 11th by Presiding Bishop Arthur Lichtenberger at St. Luke and St. Paul, Charleston. The co-consecrators were Bishop Cole of Upper South Carolina and Bishop Henry of East Carolina.

## HOSPITAL CHAPLAINS TO CONFER

★ The assembly of Episcopal hospital chaplains will be held in Kansas City, Missouri, January 31-February 3. Program chairman is the Rev. F. Randall Williams, chaplain at the Toledo hospital, with the schedule available by writing him at 2142 N. Cove Blvd. He informs us that non-members are welcome.

## IN THE BEST TRADITION OF THE U.S.A.

★ Canon C. B. Runnals of the cathedral at Orlando, Florida, was asked to give the invocation at the opening session of the convention of the state's building and loan association. He was introduced by the presiding officer as "The Very Rev. Canon Runnalls, owner and operator of St. Luke's Cathedral."



by CARROLL E. SIMCOX

RECTOR, ST. MARY'S CHURCH  
TAMPA, FLORIDA

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— H. WARD JACKSON  
Rector, Church of the Ascension  
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## YULE FESTIVAL IN CLEVELAND

★ The boar's head and Yule log festival, a pageant-like spiritual devotion which has been observed in England for at least six centuries, was presented for the first time in Trinity Cathedral, Cleveland, on New Year's Day.

It was sponsored jointly by Bishop Nelson M. Burroughs and Dean David Loegler.

Bishop Burroughs, who introduced the festival at Christ Church, Cincinnati, where it has continued since his pastorate there, said he hoped the tradition would become established at Trinity Cathedral. As far as he knows, he said, the festival has been performed at only these two churches in the U.S.

Ninety-eight men and boys marched in the hour-long procession, wearing authentic costumes of the Wise Men, Good King Wencelaus, shepherds and knights, trenchermen, waiters, cooks and cooks' apprentices, heralds, trumpeteers, woodsmen, the Beefeaters, huntsmen and torchbearers.

Features of the procession were a boar's head carried aloft on a large platter, signifying the triumph of good over evil; a Yule log marking the rekindling of love; a plum pudding serving 25 and a mince pie large enough for 50 servings, and other offerings to the Christ child.

The ceremony began in a darkened church as a Yule sprite dashed up the aisle to place a burning candle on the altar, symbolizing that the church has kept the Star of Bethlehem burning even during the darkest days.

Two choirs and musicians from Cleveland furnished a dramatic musical background.

Nobody knows the exact beginning of the boar's head tradition but it was a jolly

pagan feast which the Church in England elevated to the service of God. It was in use at Queen's College, Oxford, at the founding of the university in 1340.

## AIDING REFUGEES FROM CUBA

★ Paul Tate of Miami, Episcopal missionary formerly assigned to Cuba, has been appointed by the National Council to work with Cuban refugees

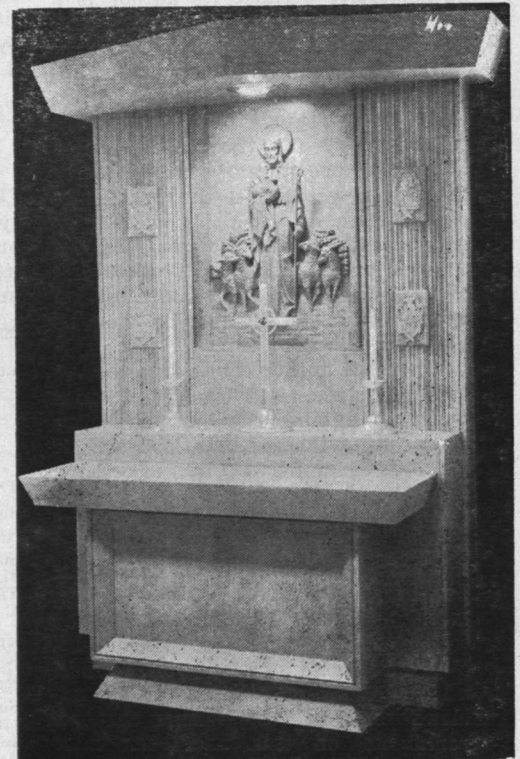
through the Florida Protestant Committee formed to coordinate aid.

Representatives of major denominations are taking part, through Church World Service.

Operation of the committee is financed partly by money released by President Eisenhower from the mutual security fund. Contributions through the Church are administered from the Presiding Bishop's fund for world relief.

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# BOOKS...

**Kenneth R. Forbes**  
Book Editor

*Christianity And The Scientist* by Ian G. Barbour. Association Press. \$2.50

This book is timely, because the products of modern science pose ethical queries that nothing in the past has contemplated. It is a thorough job because it deals intelligently with the various facets of the scientist's profession, and it is authoritative because its author is a scientist himself and a teacher both of science and religion.

Dr. Barbour writes first of "applied" science and discusses pertinently and frankly the scientist's responsibility for the moral quality of this science, that it shall minister to human welfare in the best sense rather than devoting its wisdom or genius to the creation of gadgets. His chapter on *The Science Teacher and the Student* is worth close attention by education authorities as well as teachers.

When the author comes to a discussion of science and the social order he is up against the hard challenge of speaking the truth in love and he succeeds in doing so, armed with a first-hand knowledge of today's greatest problem — the production, testing, threat and use of nuclear weapons. He summarizes fairly the bitter controversy between our atomic scientists, led at present by Teller and Pauling, and indicates his own awareness of the gross immorality of using or planning to use nuclear weapons. One wishes that his comments on this had been more forthright and that he had not seemed to accept the cold war as in-

evitable and necessary. However the book is abundantly worth reading by scientists and the general Christian public.

*The Lord's Prayer* by W. R. Matthews. Morehouse-Barlow. \$ .85

The Dean of St. Paul's Cathedral, London, presents these sixteen short essays as "An Exposition For Today" and this sub-title is a fair description of his simple interpretation of each of the phrases of the Lord's Prayer applied to the needs of the average modern man. As a background, the author writes of the nature of all prayer and of the "Our Father" as a universal devotion suitable for Jews as well as Christians, but for the latter illuminated by the spirit of the Master who gave it.

*Putting Faith To Work* by Robert J. McCracken. Harpers. \$3.00

For many years the Riverside Church in New York has stood as a symbol for eloquent and courageous preaching and for remarkable spiritual awareness in the written and printed word. Dr. Fosdick created

that symbol and Dr. McCracken is following in his wake. His latest book is deservedly popular because it faces man's most difficult and threatening problems of personal and corporate life with a frankness that seems almost naive — so simple and straightforward are his suggested solutions.

At the center of the author's treatment of his subject is the person and life of Jesus and the faith in a personal religion which is adequate to equip one for dealing with the manifold challenges of the day, be they personal or corporate, and which welcomes the co-operation of psychiatry on one hand and righteous revolution on another. The book follows a logical three-fold path; —outlining a faith which is mature and suited to a 20th century world; describing one which will sustain against evil and ignorance and a faith which can find its way through the mazes of today's complicated and often evil civilizations.

A good book, both elementary and courageous; should be in all parish libraries.

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*Language And Religious Language*  
by Jules L. Moreau. Westminster.  
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*The Christian As Communicator* by  
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Once in so often—rather frequently in these days—the religious and literary world is presented with a new word (or a familiar word with a new meaning) which catches the fancy of the literate public. Just now the word seems to be “communication” and we find ourselves urged to regard every true Christian as a “communicator” and religion itself as called on to communicate the Christian faith. (“Mission” or “Missionary” and “Witness” we used to call it, perhaps thinking that “the rose by any other name would smell as sweet”!) But our Presbyterian friends of the Westminster Press feel the new word is important enough to justify a series of books entitled “Westminster studies in Christian Communication”.

The first two books of this series make interesting and enlightening reading. Professor Moreau with his amazing competence in linguistics, philosophy and biblical and modern history emphasizes the great need for right translations suited to the era that one is dealing with.

Dr. DeWire addresses clergy and lay folk with an urgent appeal to make themselves reliable witnesses to the Christian gospel that today's communities may realize both the beauty and power of religion in this so disillusioned and timorous world.

*Facing Protestant - Roman Catholic Tensions.* Robert McAfee Brown, et al. Association Press. \$2.50 (\$ .50 paperback)

During the past few years there has been a considerable output of symposiums published from the ecumenical standpoint and in dialogue form—all of them on the subject of the present and possible future relations of the Roman Catholic Church with Protestantism and Judaism. All of these that I have seen have been uniformly good—irenic in spirit and factual in their substance. This latest of the lot is one of the best, and in some ways definitely superior to the earlier dialogues.

It has faced and argued about certain definite issues, such as birth-control and anti-birth control laws, an ambassador to the Vatican, censorship, public education, etc. The intellectual and spiritual quality of its participants is very high and is fortunately well-known as such.

For the Protestant side of the debate, Union Seminary chiefly carries the ball—in the persons of its President, Henry P. Van Dusen, John

C. Bennett and Robert McA. Brown. The Roman Catholic side of the dialogue is well represented by William Clancy, a former editor of *Commonweal*; Francis J. Lally, editor of *The Pilot* of the archdiocese of Boston; Gustave Weigel—who has co-operated in other similar dialogues.

Reading the interesting—and often exciting—contents of this book will prove to be very much worth while because it gives the reader many looks behind the scenes of Protestantism and equally of Romanism. Fortunately the wise publisher has the book in paperback format as well as the regular edition, so its cost of 50 cents will deter no one from the adventure of perusing it.

These short samples quotes from both sides of the dialogue indicate something of the substance of the book.

Dr. Brown speaks: “We find irenic essays and forceful essays. We savor the attitude of spluttering Protestants and indignant Catholics. — We discover that a lot of people really care about keeping the channels of discussion open and that they are united in this concern even if they appear to be divided on almost everything else. — We need to be utterly forthright here. Protestants believe, for example, that the dogma of the infallibility of the Pope is wrong. To them it is not just a slight over-emphasis or a part of a larger truth. It is wrong. They are not going to be persuaded that it is right.”

Dr. O'Dea says: “It seems clear to any political realist that no Catholic President would or could alter the American Constitution, either as a document or as a body of practices embodying and interpreting that document. — Anyone with an ounce of political shrewdness knows that

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