

# *The* WITNESS

10¢  
A COPY

February 28, 1952



STUDENTS AT WINDHAM HOUSE

Director Helen Turnbull Seated Second from Left

Article by Don Frank Fenn

## SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion;  
10, Morning Prayer; 4, Evening Prayer;  
Sermons, 11 and 4  
Weekdays: 7:30, 8 (and 9 Holy Days ex-  
cept Wed. and 10 Wed.) Holy Com-  
munion; 8:30, Morning Prayer; 5,  
Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

**GRACE CHURCH, NEW YORK**  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
4:30, Vespers or Music Service.  
Weekdays: Tues.-Thurs., Prayers - 12:30.  
Thurs., and Holy Days, H.C. - 11:45  
Fri., Organ Recital - 12:30.

**THE HEAVENLY REST, NEW YORK**  
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Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10:10  
a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Com-  
munion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

**ST. BARTHOLOMEW'S CHURCH**  
NEW YORK  
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Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a. m. Holy Communion.  
9:30 and 11 a. m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p. m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a. m.; Wednesdays and Saints  
Days at 8 a. m.; Thursdays at 12:10  
p. m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

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Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30  
a.m., Church School; 11 a.m., Morning  
Service and Sermon; 4 p.m., Evening Ser-  
vice and Sermon.  
Wednesday 7:45 a.m. and Thursday 12  
noon, Holy Communion.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11  
a.m., Morning Prayer - 1st Sunday, Holy  
Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy  
Communion.

**THE CHURCH OF THE ASCENSION**  
5th Ave. and 10th St., NEW YORK  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11 a.m.,  
Morning Prayer and Sermon; 8 p.m., Ser-  
vice of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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Evensong and Benediction, 8.

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

**PRO CATHEDRAL OF THE HOLY  
TRINITY**  
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23, Avenue George V  
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Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

**ST. JOHN'S CHURCH**  
Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30  
p.m.; Mon., Tues., Thurs., and Sat., 12;  
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

**ST. PAUL'S CATHEDRAL**  
Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

**ST. STEPHEN'S CHURCH**  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday,  
12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thursdays,  
12:30 and 5:30 p.m.  
Two hundred hearing aids available for  
every service.

**ST. JOHN'S CATHEDRAL**  
DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30  
p.m. recitals.  
Weekdays Holy Communion, Wednesday,  
7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.,  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed. Noonday Service, 12:15.

**CHRIST CHURCH**  
CAMBRIDGE  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

**TRINITY CHURCH**  
MIAMI  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

**CHRIST CHURCH**  
INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H. C. 8, 12:15; 11, 1st S. Family  
9:30; M. P. and Ser. 11.  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;  
H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

**ST. PAUL'S CATHEDRAL**  
OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School,  
10:50; M.P. 11  
Weekday: Thurs. 10. Other services as  
announced.  
Office Hours, Mon. thru Fri. 9-5

**TRINITY CHURCH**  
Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N  
HC; Evening, Weekday, Lenten Noon-Day,  
Special services as announced.

**CHRIST CHURCH**  
NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and  
11 a.m., Church School; 11 a.m., Morning  
Prayer and Sermon; 6 p.m., Young People's  
Meetings.  
Thursdays and Saints' Days: Holy Com-  
munion, 10 a.m.

**CHURCH OF ST. MICHAEL AND  
ST. GEORGE**  
St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William M. Baxter  
Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.-High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

**CHRIST CHURCH IN PHILADELPHIA**  
2nd Street above Market  
Founded 1695 - Built 1727  
Rev. E. A. de Bordenave, Rector  
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Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

**TRINITY CHURCH**  
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FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11

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## STORY OF THE WEEK

### The National Council Meeting Discusses Finances

#### Promotion Department and College Work Ask Large Increases in Budgets

★ The National Council, meeting at Seabury House, February 12-14, approved a budget totaling \$5,195,468 for this year, of which \$4,314,314 is what is expected from the dioceses and missionary districts. The balance will come from trust funds and the United Thank Offering. The proposed budget, offered by officers of the Council, called for \$5,135,033, but additions voted at the meeting to several items increased the budget by \$60,435. The department of promotion, in the original budget for \$194,992, was voted an additional \$10,000 to pay two new secretaries and to cover additional travel expenses, and the division of college work was voted an additional \$7,500 to take care of its faculty program.

The major items in the budget, exclusive of the \$60,435 increase, shows domestic missions receiving \$1,169,750 and overseas work, \$2,007,352. World relief and Church cooperation, \$450,000. Christian education, \$268,330; social relations, \$56,247; promotion, \$194,992; interdenominational agencies, \$89,565; for raising money for the increased program, \$60,000. Administrative expenses total \$535,908, which includes an additional \$26,850 for the department of promotion and \$123,500 for the department of finance. There is a total of \$309,200 in

the budget for equipment and maintenance and the superintendent account at the Church Mission House.

H. M. Addinsell, treasurer of the Council, presented an elaborate plan of apportionment to the dioceses for the new triennium which will be presented to the General Convention in September. It explains in detail how the quotas are based on the average current expenses of parishes and missions for a three-year period—the last three years for which figures are available. The report reveals that the present budget is over a million and a half more than the 1949 budget, though it is slightly less than the 1950 and the 1951 budgets.

#### Promotion

The promotion department presented a report which will be offered at General Convention calling for a reorganization. It provides for a director who will be the executive head of five divisions, each with an executive secretary; publications division; stewardship division, which will be in charge of all matters relating to the every member canvass; division of missionary information which would collect information for parishes and would have two field workers as well as an executive; division of public relations to deal with the

press, with the secretary setting up news gathering units at home and overseas; cultivating editors of secular periodicals; maintaining a regular and direct relationship with the editors of the Church weeklies; developing close relationship with all diocesan editors.

The fifth division would be radio and television to maintain direct relationship with the division of the National Council of Churches and to keep in touch with all networks and key stations.

The cost of the expanded program will increase the budget of the department by \$47,400 to pay two additional executive secretaries at \$7,500 each; two field workers at \$6,000 each; four additional staff salaries that would total \$10,400 and \$10,000 for additional travel.

#### College Work

The division of college work also presented a report which will be offered at General Convention which calls for \$75,000 over and above its present budget, which will provide for \$50,000 for additional college workers; \$15,000 for the faculty program; \$10,000 for training schools and conferences.

#### United Thank Offering

The United Thank Offering, according to a report by Mrs. A. R. Sherman, executive secretary of the Auxiliary, is \$1,830,000 to date, which is more than \$100,000 increase over the same period of the last triennium. Hope was expressed that an offering of two million would be made at the Boston convention.

The retirement of the Rev. John W. Irwin, who has long served the Church as press representative, was announced, effective March 18th. He has

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reached the Council's compulsory retirement age. Hope was expressed in many quarters that his retirement might be postponed until after General Convention, where for many years he has done such an outstanding job. However officers of the Council were unwilling to set aside a binding rule. The Council adopted a resolution of appreciation by a rising vote.

The resignation of the Rev. John Heuss as head of the department of education was also



announced, effective May 31. A resolution praising the work that he has done was passed. He is now rector of Trinity Church, New York.

## EPISCOPAL SEMINARY OF SOUTHWEST

★ The seminary that opened in Austin, Texas, in September has just completed its first semester. By action of the council of the diocese of Texas on January 22, this seminary has been given canonical status in the diocese and will be known henceforth as The Episcopal Theological Seminary of the Southwest.

A board of trustees has been elected, most of the members being from the diocese of Texas at present, but provision having been made for one member each from the other dioceses in Texas. This board held its first meeting on February 18, at which time plans for needed buildings, financial support and additional members of the faculty were formulated.

Looking towards the future, it is anticipated that all the present members of the faculty will go on a full-time teaching basis next year. Also an additional increase to the faculty of at least one, and perhaps two, members will make it possible for the seminary to offer full work for the junior and middler years. This addition to the faculty will make it possible for the seminary to make a full offering of its own courses and not depend for help upon the generosity of the Austin Presbyterian Theological Seminary. Work could not have begun this year without the most gracious help from this sister institution.

For next year, the present quarters occupied for classroom facilities will prove adequate. A layman in Austin has made available a series of four apartments in which married students may be quartered. But, held for some time in the future is a refectory and other buildings necessary for full scale operations.

## GENERAL CONVENTION OPENING SERVICE

★ The opening service of General Convention will be held on Sunday evening, September 7, in the Bostonn Garden. The service was originally planned for Monday. Another innovation is that delegates to the meeting of the Auxiliary will march in the procession of the service.

## CARLETON COLLEGE RECEIVES GIFTS

★ President Laurence M. Gould of Carleton College announces that the college has received two unusual and valuable Bible gifts. "One is a page from the most famous Bible in the world, the Gutenberg", Dr. Gould said. "The other is a copy of the most beautiful Bible now available, the one designed by the famous American typographer, Bruce Rogers."

Miss Shirley Anne Hatch, senior from St. Paul, and James Ewing, senior from Staples, Minn., co-chairmen of the Carleton religious activities committee, accepted the gifts on behalf of the student body. Miss Hatch and Ewing were also co-chairmen of the conference on faith and action held at Carleton February 24-26, and the presentation of the Bible was keyed to this event.

The Gutenberg leaf, bound with the famous A. Edward Newton bibliographical essay on Gutenberg Bibles, is valued at \$500 and is from the first issue of this first printed book.

## VALLEY FORGE HOSPITAL DESTROYED BY FIRE

★ Fire wrecked the Valley Forge army hospital, reducing it to a shell, according to information supplied by the armed forces division of the National Council. Damage is estimated at between \$25,000 and \$50,000. In addition to the destruction of the chapel, offices of the Protestant and the Roman chaplains were burned out, 18 large stained glass windows donated by veterans and civic organizations were melted and an electric carillon presented to the chapel last Christmas, and an electric organ, were destroyed. Cause of the fire has not yet been determined.

Episcopal chaplain at Valley Forge Major W. Hubert Bierck commented: "It is one of those things you just can't understand. It doesn't mean that our job is diminished in any way. Services are being held as usual and we will continue to minister to the sick and counsel those who need us. Our big job now, of course, is to settle down to rebuilding our loss."

The chaplains and their staffs have been quartered temporarily in another building. Services are held in a small conference room, with Sunday services in the recreation hall.

Though the interior of the building was reduced to charred ruins, a gilt cross stood brightly atop the remains of the chapel altar.

### LITURGICAL COMMISSION MAKES REPORT

★ The liturgical commission of General Convention has been considering a wide variety of matters in preparation for its report to General Convention in September. The Rev. Morton C. Stone of Bronxville, N. Y., secretary, has outlined some of the subjects under consideration with the Commission's action to date.

General Convention requested the dioceses to indicate whether they wish revision of the Prayer Book at this time. The commission has received resolutions from only nine dioceses, all of them in the negative. A similar negative resolution was defeated in the New York convention. In this connection the commission desires to point out, as stated in the preface of the Prayer Book studies, that it does not propose revision now, but on the contrary urged a period of study of the proposals.

Three Prayer Book studies have been issued, available direct from the publishers, the Church Pension Fund. The first is baptism and confirmation; second, the liturgical lectionary, (these two are bound together) and third, the ministration to

the sick. Studies on the liturgy, the daily offices, litany and penitential office, and on the order and content of the Prayer Book, will be published soon. It will take some time to cover adequately all the Prayer Book offices, but four other studies are nearly ready, and the rest have been assigned for study.

In cooperation with the department of education, the commission plans to issue "study guides" to go with the Prayer Book studies, for group study of the laity, along with the fourth volume of the Church teaching series, on the worship of the Church.

The report of intinction, which the General Convention requested the commission to make, is completed, and is now being printed. Copies will be sent to all delegates to General Convention. An extra supply will be printed for general distribution. The report covers: history of intinction; present practice in the American Church, and recommendations of the commission.

The commission will ask General Convention to revise the ca-

non on lay readers to permit them to read the Epistle at Holy Communion.

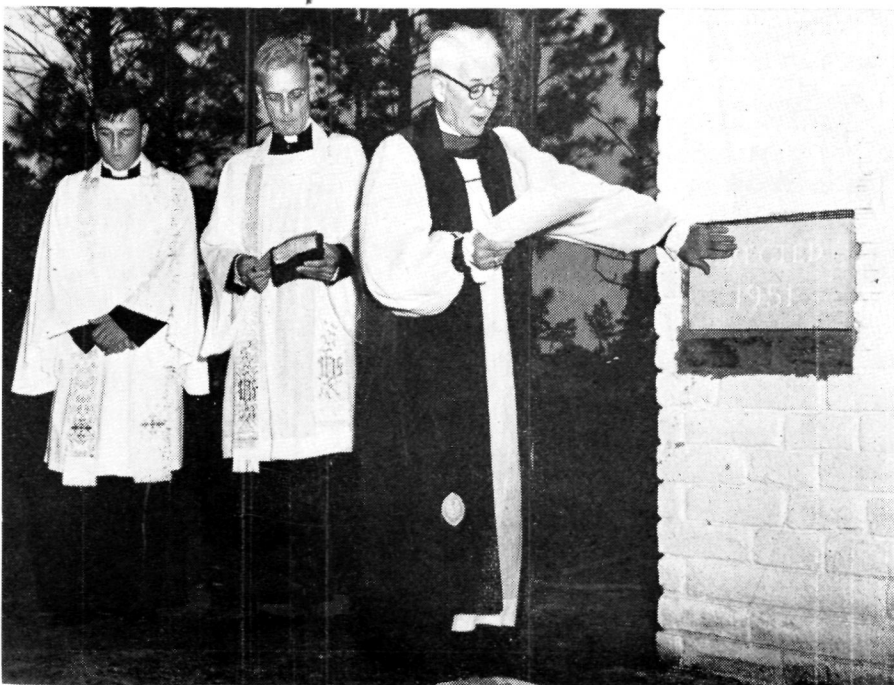
The matter of the "Change of Name" of the Church, referred to the commission by General Convention, will be turned back to the Convention as being a constitutional rather than a liturgical matter.

### COMMITTEE NAMED

#### FOR STUDY

★ Bishop Keeler of Minnesota and chairman of the department of social relations of the National Council announced completion of a general committee to give direction to a Church-wide study of social education and community action in the Episcopal Church. The committee is composed of 14 bishops, 28 clergy and 18 laity, representative of the eight provinces and 87 dioceses and missionary districts of the Church in the United States.

Bishop Keeler pointed out that the study is being made at the direction of the National Council and is being conducted under the supervision of the department of social relations and its staff. The study is not simply



BISHOP JUHAN of Florida lays corners and dedicates building for St. Catherine's mission, Jacksonville. The Rev. Hanley Elebash (left) is in charge. The Rev. Douglas Leatherbury, rector of St. Mark's, began the venture.

a fact-gathering project but is part of a process of self-education and of a conscious effort to keep the Church alert to and effective in its redemption task in society.

Bishop Keeler announced further that Bishop Lawrence of Western Massachusetts has accepted appointment as chairman of the central committee for the study.

## WINDHAM HOUSE IS VISITED

★ Because the National Council administers the funds contributed by the Woman's Auxiliary of the Church through the United Thank Offering for the support of Windham House, and because many of the members of the Council have not seen the addition to the national graduate training center for women of the Church, made possible by the \$90,000 grant at the last Triennial, students and staff of Windham House welcomed the opportunity for members of the Council to stop at the house for tea, February 14, the closing day of the National Council meeting. Members of the Auxiliary of the diocese of New York, under the direction of Mrs. George Burpee, president, met the members of the Council at Seabury House in Greenwich, and they drove them to Windham House.

There they met the twenty-two young women from various sections of the United States and Japan, England and India who are in training for work in the Church in the overseas mission field, the home mission field, on college campuses, and in diocesan or parish work who took them on a tour of the house. Among those who attended were: Mrs. Henry Knox Sherrill, Miss Maud McCausland, Mr. Roger L. Kingsland, Mrs. Alfred M. Chapman, Bishop L. Scaife, Bishop R. Bland Mitchell, Bishop A. R. McKinstry, Bishop Henry W. Hobson, Bishop Lewis B. Whittemore, Dean J. W. F. Carman, the Rev. John S. Hig-

gins, the Rev. O. G. Marmion, Dr. C. G. Kuebler, Mr. R. B. Kahle, Mr. Samuel S. Schmidt, Mr. H. M. Addinsell, Mr. Lindley M. Franklin, Jr.

## ANNOUNCE DINNER FOR CONVENTION

★ An innovation in the events surrounding the General Convention in Boston next September will be a National Council dinner, to be held September 10, after the joint session at which the National Council program is presented.

The dinner will be at the Massachusetts Institute of Technology, and bishops, members of the House of Deputies, delegates to the triennial meeting of the Woman's Auxiliary, and members of their families who are with them in Boston, will be invited. Presiding Bishop Henry Sherrill will preside at the dinner, and all distinguished guests to the Convention will be invited. An outstanding speaker will tell of special emphases of the National Council.

An event of this nature is entirely new as a feature, during General Convention. The Presiding Bishop wishes to have it in the nature of an informal family dinner, making for better acquaintances and understanding on the part of all who attend.

Attendance of 1,500 to 2,000 is expected.

The National Council dinner will not supercede the departmental dinners which are an established feature of all General Conventions in recent years. These will be held on Friday, September 12th.

## FACULTY CONFERENCE AT VASSAR

★ The annual faculty conference in the second province was held at Vassar College, Poughkeepsie, February 8-10, chaired by Prof. Virginia D. Harrington of Barnard College. Prof. Edmond Cherbonnier of Barnard gave two talks on the subject, "Christianity and/or Existentialism". In approaching Existentialism, Prof. Cherbonnier took three main points of departure: the Existentialist emphasis on 1) the centrality of the individual or human selfhood, 2) the uniqueness of human relations, and 3) the requirement to participate instead of merely observe. Prof. Cherbonnier pointed out that Existentialists tend to take these three points and distort them, and by such action, to lead themselves toward nihilism. However, the lecturer was of the opinion that these emphases which the Existentialists have



GIRL'S FRIENDLY SOCIETY Juniors at a rally in the diocese of Lexington have Shizu Nomura of Japan, student at Berea College, as their guest

"rediscovered" can lead us to a new and fresh understanding of the Bible and Christianity. In summary, Prof. Cherbonnier said: "Existentialist realism despairs, but Biblican realism goes much deeper by saying something must be done. Existentialism brings men to Calvary but sees only two crosses there—i.e. what men do to each other—while Christianity beholds the third cross and sees that beyond the cross there is an empty tomb."

In two talks entitled "The Professor and Prayer", the Rev. Truman Heminway of Sherburne, Vt., treated the importance of personal devotions and gave many helpful suggestions on the development of private prayer. "In prayer", said Heminway, "we must recognize first that we are human beings, not primarily people of various imposed classifications, like clergymen or professors." Heminway cautioned against the prevalent danger in regarding the Crucifixion "of getting stuck in the suffering instead of seeing the event in its cosmic context as a great triumph of Good over Evil." He suggested five main components of daily prayer and stressed the importance of using them in the order given: praise and adoration, thanksgiving, penitence, intercessions, and finally (and only here) petition.

The Rev. Robert E. Terwilliger of Christ Church, Poughkeepsie, made many excellent suggestions for reading in order to keep up-to-date on past and current theological trends, drawing most of his books and periodicals from British publications. The list was comprehensive and interesting, and was presented with witty and clear critical commentary.

Fourteen institutions of higher learning in the province were represented at the conference, which was under the auspices of the committee on college work of the province and the National association of faculty Episcopalians. The conference was

managed by Miss Katharine Duffield, provincial secretary for College Work.

## PHILADELPHIA HOSPITALS GET BEQUESTS

★ All Saints Hospital and Episcopal Hospital, Philadelphia, are to share in the residue estate of the late T. Monroe Dobbins, estimated to be more than two million dollars. The Society for the Promotion of Church Work Among the Blind, received a direct bequest of \$25,000. All of these institutions are directed by the City Mission Society of the diocese of Pennsylvania and were featured in articles that appeared in these pages January 24th.

## EPIPHANY, WASHINGTON NOONDAY SERVICES

★ Epiphany, Washington, opened its noonday services yesterday when the rector, Leland Stark, and members of the staff took the services. Today and tomorrow the preacher is G. A. Buttrick, Presbyterian of New York. Preachers the following weeks, in order, are Bishop Michael Coleman of Canada; the Rev. John S. Whale of England; the Rev. John S. Higgins of Providence; the Rev. Ralph W. Sockman, Methodist of New

York; the Rev. August Hintz, Baptist of Sioux Falls, S. D.; Dean Joseph R. Sizoo of the New Brunswick Seminary; Dean James Pike of New York; the Rev. Harold Bosley, Methodist of Evanston; the Rev. Harold Longley of Philadelphia. Bishop Dun of Washington will preach Monday in Holy Week and Bishop Keeler of Minnesota, Tuesday through Thursday, and the Epiphany clergy taking the three hour service on Good Friday. These services have always attracted large crowds.

## ARCHBISHOP TO SPEAK AT CONVENTION

★ The Archbishop of Canterbury, Geoffrey Francis Fisher, will deliver two addresses at the General Convention which will meet in Boston September 8-19.

The Archbishop of Canterbury and Mrs. Fisher will leave England on August 11 for a short vacation at the summer home of Presiding Bishop and Mrs. Sherrill in Boxford, Mass., and will return to England on September 19. He will be at the convention for three days.

The Archbishop is not accepting speaking engagements during his stay, except that he will speak twice at official General Convention meetings. His first



BISHOP SCARLETT of Missouri, delegate to recent conference of Church and government officials, chats with Fu Liang Chang, former executive of the national Christian council of China, and Churchman Francis Sayre, U.S. representative in UN trusteeship council

address will be on September 9, at a mass meeting on ecumenical relations, where his subject will be the World Council of Churches. On the following day the Archbishop will be presented to a joint session of General Convention, where he will discuss the Anglican Communion.

### CHURCHES UNITE FOR SERVICES

★ Following out a custom initiated in 1951, the congregations of All Saints' and St. Philip's in Syracuse, N. Y., held a union morning service on race relations Sunday, February 10. Last year St. Philip's colored congregation visited the 11 o'clock service at All Saints'. This year the 9 o'clock congregation and church school of All Saints' visited St. Philip's late morning service. The youth choir of All Saints' and the choir of St. Philip's were amalgamated. Acolytes from both churches participated. The Rev. Walter P. H. Parker, vicar of St. Philip's, officiated. The sermon was preached by the Rev. Frank L. Titus, rector of All Saints', to a capacity congregation.

### INTERSEMINARY MEETING AT UNION

★ The Rev. C. K. Myers, rector of Grace Church, Jersey City, N. J., was one of the leaders at an interseminary conference held at Union Seminary,

New York, February 14-16. He spoke on what an established church can do. He and his associates are carrying on an interesting interracial experiment in a depressed area of Jersey City. Other leaders were Dean Liston Pope of Yale Divinity School; Prof. Marcus Bach of the school of religion of the University of Iowa and Prof. E. T. Thompson of Union Seminary, Richmond, Va. The closing service was conducted by the Rev. Anson Phelps Stokes, rector of St. Bartholomew's, New York.

The first interseminary conference, held in 1880, was attended by 22 delegates from 12 seminaries; this one by more than 300 from 30 seminaries.

### ELSA MEETING IN BOSTON

★ A group of some 20 men and women gathered in the parish house of Christ Church, Cambridge, Mass., to discuss ways and means of making the Church's influence felt locally in the defense of civil rights, in the campaign for world peace and in the creation of a clearer understanding of the need for social change in many parts of the world. A committee was appointed to prepare plans for a definite organization of Church people in Boston and vicinity as a branch of the Episcopal League for Social Action. The Rev. Frederick B. Jansen, rec-

tor of St. James Church, West Somerville, was chosen chairman.

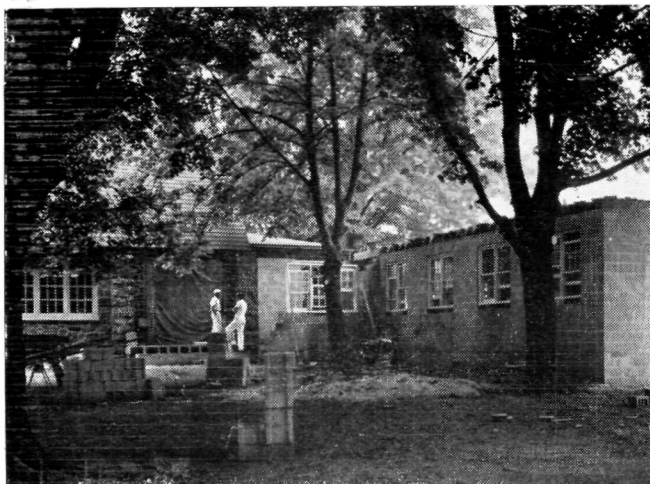
The meeting had been called at the invitation of the executive chairman of the league who presided.

### LIBERIA SCHOOL OPENS TERM

★ St. John's School in Liberia opened its current term late this month with an enrollment of nearly 300. Eight years ago when the Rev. E. B. Robertson became principal the enrollment was under 90.



MRS. SHERMAN, executive head of the Auxiliary, told the National Council that a two million dollar United Thank Offering is a possibility for the General Convention when it meets in September



PARISHIONERS and rector of Grace Church, Concord Pike, Del., build new wing on parish house (left). At right, back row (left to right), they are the Rev. John C. Runkle, Mrs. Runkle, John Fritsch, Mrs. Ronald Miller, and Charles Smith. In front row are Ronald Bailey, Lawrence McClure, Edwin Marshall, Jr., Edwin Marshall, Richard Greenfield, George Straley, Roland Miller



# EDITORIALS

## Lent--What for?

IN many a rectory Lent has its own peculiar odor of sanctity—the pervading smell of flounder frying to feed the visiting preacher. The rectorine assumes this added obligation of serving dinner to the itinerant friars and gains merit because it is discharged with no outward show of displeasure. The rector himself very probably gets a nervous headache from worrying about whether the crowd will be on hand “to greet our guest.” He has discovered from sad experience that on a stormy night very few will come. On a clear night very few will be present. What is wanted is a night that is just kind of dismal. It seems to fit the Lenten mood. Whatever the weather it is certain that only a small percentage of the parish will turn out. Of the number perhaps most will come “to back up the rector. It must be very discouraging at times.”

Well, Lent is over. The program that looked so attractive in its purple ink when it arrived from the printer was about as valuable as Confederate currency. The suppers were never so tasty, and would have been an unqualified success if Junior hadn't urged repeatedly that the pompous Dr. Bragg demonstrate how he can remove all his hair in one piece. Chlorophyl took care of the fishy smell. Aspirin took care of the headaches. The rector thanked each person each night for coming to church. But what did the people do?

The faithful who successfully filled some of the pews and unsuccessfully grunted some of the hymns were generally left with a so-Lent-so-what feeling. They had been led through the litany, or stations of the cross, or evensong and they sat down. Someone they didn't know bored or electrified or annoyed or “stimulated” them for twenty minutes (or more, never less) each Wednesday or Friday night. They thanked the preacher. He thanked them . . . No hits . . . no runs . . . no errors?

The fundamental error seems to be that people are going to come in droves to hear a top-notch sermon. Perhaps they would. But they have learned from past performance that the odds against delivery of such a sermon at the appointed time are shocking. Granted, we ought to have better preachers. Yet are we not hopelessly hanging onto a Victorian, gas-light-era novelty with our Lenten mid-week performance? Are we not expecting great things from an outmoded play which cannot compete successfully against radio, television, and movies? If some of the venerated preachers of half a century ago were miraculously

to appear again today would not they discover that people no longer went to church for their spine-tingles and that much of what was effective in their day would meet with a cold response now? Are we not so used to the traditional service and sermon that we fail to see why it has slipped so badly?

The Prayer Book tells us that Lent is a period for extraordinary acts and exercises of devotion. Looked at objectively our use of it is most extraordinary. What do we expect to accomplish? How many more sermons must the people be expected to swallow without opportunity to talk back, ask questions, and plan appropriate action? There is no need to provoke an atmosphere of gloom and despair (should that be our mis-use

of Lent) because we have that already. If Lent is geared to the idea only of promoting personal piety (as some mistakenly think) then why go through with a program of corporate services? We are not amused yearly by the Easter parade of hats but why do we lovingly foster the Lenten parade of preachers?

### Lent and Life

THE first step to take in winning Lent back from some never-never land of “spirituality” is to have a round table or forum immediately after the service. It is being done in some places with great success. The preacher must of course be told be-

## “Quotes”

LENT is the Christian's yearly school of freedom. No matter where you start thinking about freedom, you soon see that what it finally comes to is the power to choose what our true will and nature desire. To be free we must first learn what we really want, and how to seek it with a full heart. It is part of every Lent to say “no”—not for the sake of saying “no”, but that we may say “yes” to the greatest duties and the deepest desires. We learn how to disentangle ourselves from the affairs of this life, not out of hatred of this life, but for the love of him who has chosen us to be his soldiers.

—*Forward Day-by-Day*



forehand and he will thus be prompted to preach on a problem instead of giving a bit of whimsy. The sermon then will be regarded as the introduction to the guided group as it applies Christian thinking to a real live question. It will be discovered that the important element in the evening (apart from offering the service to God) will be the discussion generated in the parish hall. In the group interplay of ideas, questions, and comments, an atmosphere of growth and development will be created. Unsuspected prejudices will be aired, and contrary-wise hidden, and strongly held Christian principles will be revealed from the members of the group. Minds will be stimulated because the people are not only permitted but encouraged to get into the act. (Audience participation shows on radio and T-V have a real point even though it has been dulled by stupidity). The desire "to do something about it" can be shared with others and it is not too much to expect Church-led community action to result in areas heretofore undreamed of. "Be ye doers of the word and not hearers only."

One of the greatest values is that this method restores some dignity to the pulpit. It will be the place for the delivery of a message in the line of the prophets and not a mental massage. Furthermore the preacher will be permitted to deal with something that defies being packaged neatly in twenty minutes. The topics would best be geared, some of them, to the local situation—the gospel of Jesus Christ in our town. This may not be easy if the preacher is unacquainted with the local situation. However he cannot miss if he deals with the secular and devilish problems as current as the front page of the daily paper. (Is it not true that there the devil writes his diary?)

Our battle is against the world, the flesh, and the devil today as always.

### Some Topics

**T**O suggest a few of the topics to be met head-on in any town what about race relations, minority discrimination, need for a Christian economic order, God in Politics, U.M.T., Christian education and public schools, drug and alcohol problems, divorce rate and birth rate, Christians and peace? Such preaching followed by group dynamics with a chance to arrive at some action can give the answer to the so-Lent-so-what attitude. It will take Christ out of the ivy-covered church into the places where people live and work and play and die. That's where he wants to be. He doesn't just want to be preached, he wants to be practiced.

Lent, then, can be redeemed, the headaches will disappear and the flounder will be the augury of the important doings for Christ in the church and around the table and in the market place. We will be making something of the use Christ made of his Lent. His forty days and forty nights were spent in wrestling with the problem of how to transform the kingdoms of this world into the Kingdom of God. In Lent today the Church rightly puts on her purple garments and cries, "Lord, have mercy upon us." We have failed in our redeeming task. We have adopted self-preservation instead of self-oblation and if need be self-obliteration. We have hoped for crowds in the deepest and most searching season of the year and we have failed even in that. And yet it is possible for the purple of penitence to become the royal purple indicative of the fact that we are truly on the King's business. We shall perhaps learn that our Lord considered that two or three were just the right number.

# Persistent Personal Problems

## In These Anxious Times

By **DON FRANK FENN**

*Rector, St. Michael and All Angels', Baltimore*

"I cannot make my Communion—because—"

**O**NE of the commonest problems, and one most difficult to solve is the spiritual problem of conscientious people who feel themselves unworthy of receiving holy communion. So frequently people say "I wonder if I should receive holy

communion. The Prayer Book says that those who are in love and charity with their neighbors should come and I certainly hate such and such a person. I have tried so hard to eliminate that hatred, but I just can't do it. Besides, he (or she) is constantly offending anew."

Yes, there are some scrupulous people who say

these things simply to gain the attention of the priest and who actually have no problem about it at all, but most of those who take the trouble to consult the rector are really conscientious and concerned about this important matter, and rightly so. There are several ways in which it might be approached. One could simply say that the person must seek the help of God to change this wrong attitude, for it is wrong, but that might repel the person from communion indefinitely. Some of my brethren might say, carelessly I am sure, "Go to confession and receive absolution and make your communion." Now I am certain that the sacrament of penance brings grace and strength to the truly penitent, but to give the impression that absolution can be administered effectively by a priest to a person who is not penitent is to give a sense of false security, for God himself cannot forgive an impenitent person.

It seems to me that the first thing to do is to find out if the person truly hates the other. There is much less true hatred in the hearts of people than they think. They dislike some people; they are annoyed with them; they cannot associate with them without being upset, but they do not hate.

And so the first thing to do is to say "Do you wish to injure this person? Would you rejoice if misfortune came to him? If he were sick or in trouble would you help him if you could? Indeed, if by some action you could help him to good fortune, would you abstain from that action?" I would say that in forty-nine cases out of fifty the person will answer that they would not injure the one they profess to hate, nor would wish him evil, and certainly would feel constrained to help rather than hurt the object of hatred!

If that is the case, it is necessary to point out that our Lord never required his people to like everybody, for he did not like everyone himself. Certainly judging from his condemnation of the Pharisees and Saducees, he did not like them at all, but he loved them, and he expects us to love our neighbors as ourselves. By virtue of the fact that the troubled person would not abstain from an action that might bring good fortune to the disliked one, he shows actually that there is a self-giving attitude, which is fulfilling in some measure the requirement of love.

#### Measure of Sin

**H**OWEVER, there is a measure of sin in the continuance of annoyance and angry feelings. One must lead the penitent on to an examination of why this feeling exists. It may be that it is not because the person is evil, has any evil intention,

or is really annoying at all. It may be because he is a very superior person, and because he is a contrast to the person with the problem of hatred, the feeling may exist. That should be made clear. It may be that the person who is annoying to the penitent is truly a difficult person—he may be an errant hypocrite; he may indeed seek to harm the conscientious communicant and indeed may be in the process of harming him. If this is the case priest and communicant should look at it together and recognize it. Then they should remind themselves of the fact that our Lord said for those who condemned him and were crucifying him, "Father, forgive them for they know not what they do!" And so it is our duty to endeavor to find the same spirit even for people who are our enemies, for as Christians we must strive to be like our Lord. But, obviously, we cannot do this without the grace of God and without the help of our Lord.

It becomes imperative, therefore, that the person seeking direction should make his communion, after due preparation, as frequently as possible. Having established the fact that there is no real hatred but actually a self giving attitude, therefore, the person is urged to repent of the sin that remains to the utmost of his ability and should ask our Lord's help to perfect the penitence and so come praying that our Lord, coming in the blessed sacrament, may fill his heart with divine love, so that he may be worthy to come again and again until his charity be such that the disliked one may repent himself and a reconciliation be had.

#### Drastic Step

**I** SUPPOSE that in one of fifty cases there is a case of true hatred, and that, like any serious sin, creates another problem, but one which cannot be glossed over. A more careful analysis must be made to see whether this sinful attitude is really due to the inquirer or the person who is hated. It may be that it is not enough to deal with the person who cannot make his communion, alone. The person who is hated may have to be interviewed and an effort made at reconciliation. Frequently, this is possible, and then, depending upon the individual it may be necessary to commend the use of the sacrament of penance that once and for all the sin may be washed away and grace found for a new attitude. The solution of such problems, however, is never to advise abstinence from communion since that in itself is sin, and without the grace of the blessed sacrament, there is little hope of true spiritual improvement.

There have been one or two occasions, when a

more drastic step has been necessary. The hatred had existed so long and had been so virulent that the person had become psychotic. The priest must be able to recognize such a condition, and should be humble enough to know that he cannot deal with such a situation by himself. Surely, it is true that our Lord can do things that none of us can do, but we must always realize that God expects us to use all of the resources he gives us, and so it is imperative, in such cases, to persuade the person to consult a psychiatrist, being sure that the psychiatrist will cooperate with the priest. Indeed, it seems to me that all priests should be well enough learned in the science of the mind to recognize any abnormality of mind, and should be willing to turn to a physician for help when necessary. For this reason, every priest should acquaint himself with the psychiatrists in the city, or, if he is not in a city, then in the nearest community. If one knows his psychiatrist it is easier to obtain the kind of cooperation that is necessary. But, even in such extreme cases, it is important that the priest make available the holy communion.

A case in point may make clear what is meant. A number of years ago, due to many pressures in the war years, a young woman attempted suicide, after having gone through a very real mental depression. She was put into a mental hospital. For months her priest was not allowed to see her. Rather than responding to treatment, she grew worse, and finally, because it was thought that nothing could make her worse, her priest was admitted. For the first time, she took an interest, and after a visit or two, it appeared that one of her greatest causes for concern was that her Church had left her alone and she had concluded that she had committed the unforgiveable sin, and was excommunicated. The priest did not minimize the sin of attempted suicide, but assured her that if she were truly penitent, our Lord had offered himself on the cross to obtain forgiveness for her. She made her confession and her communion, and regularly received the sacrament during the comparatively short time she remained in the institution, before she was pronounced cured. So, therefore, we must be careful about repelling people from the sacrament unless we are sure of our ground.

#### A Last Resort

ON the other hand, there are people who say that they cannot make their communion because of certain sins which beset them, and they consult the priest about it, or they make their confessions, stating that such is the case. Every priest should be equipped to deal with such prob-

lems of sin and offer guidance, and advice for the control or elimination of sins spiritual and fleshly, but if the penitent persists in his sin, if he does not attempt to follow the guidance and direction, it may be wise to explain carefully, that repentance does include a resolution of amendment and an honest attempt to keep such a resolution, and that, until there is evidence of such complete repentance it were better to refrain from receiving communion. However, in my experience, this is a last resort.

There are, of course, scrupulous people, who love to be in sin and have the concern of the clergy about their spiritual state and it is important that they should not be encouraged in their scrupulosity. Physicians have to deal with hypochondriacs and they can prescribe sugar pills and vile tasting concoctions, with no medical content, but unfortunately the clergy cannot do this with spiritual hypochondriacs. There is a danger in minimizing the seriousness of any sin, but with the scrupulous, it is almost necessary unless the sin of scrupulosity can be made clear. Certainly, it is true that if people in true faith, come to their communions, asking for our Lord's mercy, they should expect his loving absolution, and this the scrupulous seem to doubt. Therefore, a lack of faith is morbid. This must be made clear to the troubled soul.

#### Intellectual Problems

THERE are intellectual problems, but if they are really analyzed nine out of ten of them are really moral problems, because the motivation of doubt is found in the reluctance of the individual to accept the moral implications of the article of faith which is a problem. For example, though it may seem very remote, the problem that people have with the doctrine of the Virgin Birth is really the reluctance to accept *ex animo* the doctrine of the Incarnation implying the deity of Christ. But the real trouble is deeper than that, for if Jesus is God, then what he taught must be true and what he requires in the so called practical affairs of life, must be followed. This most people do not desire to do, so they will say that they cannot believe certain doctrines of the Church and so cannot make their communions. If the spiritual director is alert to the real facts, these moral problems can be brought to light and possibly such souls may be brought back to the altar. But whether their scruples are allayed or not, at least it is better to be honest and see the problem for what it is. So this is another of those problems which cause some people to say they cannot, in good conscience, make their communions.

"I cannot make my communion, because . . ." is one of the vexing problems confronting the

clergy, but one that recurs again and again. I do not pretend that I have been able to deal with it adequately nor have I covered the whole field in this article. I hope that the suggestions that I have made above, may be helpful both to those lay persons who have such a problem and to clergy who must deal with it. I think that in these anxious times this problem has been aggravated tremendously, because of the impact of the fear

and uncertainty which pervades the world. Emotions are strained, uncertainty increases irascibility and brings into relief many weaknesses and so both the conscientious and scrupulous are more concerned about their fitness to receive the holy communion than ever before. Although there are more dramatic problems, I do not believe there is one that is so general as this one.

# The Seven Last Words

Meditations by Thomas V. Barrett

## PETER

**A**NDREW, my brother, let us stop here by this olive tree. This is near enough, lest we be recognized as his disciples. Besides I cannot bear to watch his suffering. It would be easier to feel the nails in my own hands."

(God in heaven why didst thou design this hour, even the sun hides itself, the green-black clouds are twisted out of shape by a perverse wind . . . yonder Gethsemane . . . so recently a winsome place where children played . . . broods now in lasting shadow sombre with the memories of a man's prayer and the torch-lit kiss of treason . . . and with the denial of a weak disciple O God forgive me. . . . This Olivet where David walked in sorrow and Jeremiah wept becomes this day the heart of the world's body . . . for the beauty of Israel is slain upon the high places . . . blood rushes to the root of the tree the sullen grass will burst with life . . . and the time of death will be a deep shame and a deep glory for the people.)

"Andrew if we had foreseen this moment would we have left our nets? It is hard to recall those early days. . . ."

(Ah, Galilee was blue as a gentian beneath the summer clouds, and the wild flowers were gay upon the hillsides. His words were bright and strong as a new sail, and his eyes were as the lights of home to a fisherman . . . so did I leave my nets, and my boat, and it was good to be in his company . . . we were a goodly fellowship—John and thou Andrew, Thomas, Matthew and Bartholomew and the others. We were bound together confident of our strength and our hope was in him. Those were days of joy . . . men women brought their little ones to be blessed by his hands, the blind received sight and those

ridden by fear, learned as we did, that fear did not stand in his presence. We were all equal before him. Race, position, money, color . . . these made no difference. He taught all of us the fundamental things of life . . . it is a dream now . . . an old man's remembrance of childhood . . . and then like a cloud passing over a sunny vineyard misfortune came on us . . . the people came to be healed but would not listen to the word of truth . . . the Master would not accept the kingly crown according to the expectations of the people . . . even our expectations. The Pharisees turned against us, we were driven from Chorazin and Bethsaida, and in Capernaum we could do no mighty work and he took the highroad up to Jerusalem and we knew the days of our joy were over . . . And I . . . I who was sure of devotion, impetuous in my loyalty, thinking I understood all things about him . . . I denied him. In the courtyard of the priest . . . what an eternity since this morning, could it be just this morning that I crouched near that alien fire in an anguish of fear? How hard for a man to know his own heart . . . I was so sure . . . yet it was my hand that trembled when the maid recognized my Galilean speech, and my heart fluttered like a fish in a net when I said, "Woman I know him not. I never saw the man . . ." And our Master stood amid his captors and turned and looked upon me like lightning, like the burning purifying sun and I fled as the cock was crowing the dawn . . . weeping bitterly fled to the tangled grey depths of Gethsemane, Peter the Rock . . . washed away like sand . . . by the sea of fear . . . O God forgive me that my last words were treacherous in his ears . . . purge my soul, purge and cleanse away my timidity, my weakness, that I may live to confess him before the world . . . create a clean

heart in me O God and renew a right spirit within me. Was there some forgiveness in his look as well as love that was scorned and rejected, as well as sadness? Have mercy Lord on my weakness. Yonder is my Master lonely in this hour of his passion. . . . O God reveal my sin for Judas betrayed without pretense but I betrayed while I pretended fidelity.)

"Come Andrew, I must draw nearer to the edge of the crowd. He is one the cross, is he not? (Lord ease his suffering . . . forgive us our weasel, craven weakness) "What are his words, Andrew my brother? What does our Master say?"

"Father, forgive them for they know not what they do."

"Father, forgive . . . does his love continue to us, all unworthy as we are? Can it?" (Forgive this crowd? this wretched people this mean, base, cruel, fear-trapped folk grasping for power, selfish happiness, mad vengeance? Father, forgive the thief; the traitor . . . this lean gossip . . . that complacent priest . . . the sly lawyer. Father forgive, forgive the wastrel, this proud slut, this arrogant teacher forgive, forgive, forgive this crumbling slipping rock . . . this Peter; I too am of this crowd; I am of the people; I am a man also to whom his love goes out seeking, restoring; I too, I too am forgiven.)

"Andrew my brother" (stronger than rock, gentle, child-humble Andrew) "I see the meaning of this dreadful deed. We have work to do yet when this hour is past. This is the point of it Andrew, love such as this through pain, through loneliness and desolation, through death; this is the central truth of the world that now shakes and rocks under the blows of evil. Andrew my brother . . . not the healings, the mighty works of wonder are so important as this . . . this love plunged through this convulsed and reeling hill . . . this is the kingdom come. Look Andrew, look how his cross stands out against the black-green sky . . . look how the earth around us brightens with the sun."

## Religion and the Mind

by  
CLINTON J. KEW

### Religion Helps the Cancer Patient

**H**AVE you ever helped anyone who has been ill with cancer? I am a student of sociology and I don't see how religion can help people with physical ills."

All those who suffer with a physical disease

have anxiety and fear. Experiments have shown us that the common cold affects to some extent the emotional and mental life of each individual. If we can remove fear and resentment from a person who has cancer, much is done to help that person regain his health and give him peace of mind.

The restoring action of Christianity is the essence of what we mean by wholeness (salvation) of body, mind and spirit. All through the gospels runs the healing power of the great physician. He teaches us to live so that we shall not become crippled personalities.

Healing means more than getting rid of pain, disease and unhappiness. It means the restoration of the whole person to what he ought to be, the fullness of personality.

Many of the people who come to us have cancer or some other physical illness. They are distressed by anxiety, hampered by fear. They have mental and spiritual wounds which need healing and regenerative work. Our job is to clear the way for the development of a person who is truly whole, by bringing to bloom his spiritual life which is already there.

Healing, whatever form it may take, is the creative work of the extension of God's will. The following was written by a man who said his real enemy was not cancer, but resentment:

"We who write are sometimes granted fellowships which serve as a means of accomplishing a specific piece of creative work. I have been granted another sort of fellowship, a fellowship with the Holy Spirit—a space of time in which to make myself whole. It came without asking, an award out of—not darkness, but out of light into a darkness that had drawn about me one day, a year and a half ago, when a doctor pronounced 'carcinoma of the larynx.'

"Within a year after the disease had struck, I had retrogressed from the fringe of suffering, that unreal twilight world into which X-ray thrusts the mind and body, into a world of shocking reality, surgery. Cancer is an infinity within itself, encompassing as it does life and death and rebirth and the many worlds that are physical pain and anxiety, despair and hope. Since last October when I entered Memorial Hospital scarcely able to breathe—indeed, with little time left to breathe—I have dwelt in this infinity. I have had seven operations, one of total laryngectomy, another a dissection—the removal of most of the right side of my neck, along with the cord; also two more courses of X-ray, some radon; and numerous minor incisions. My voice has gone forever, together with my sense of smell. And for eight months I have been feeding by tube, with-

out taste, through a throat that lies open beneath its dressing.

"During this period, chance—which is an oblique directive of God—led me to the healing services in the Chapel of the Beloved Disciple. It was there I received my fellowship. Now, after many weeks of participation, not only my throat lies open, but turned back as well are the folds of my heart, exposing it to a Light more powerful than the Roetgen ray. Now I am one of a trinity with my cancer specialist and the Great Healer.

"Much is still to be done: observation, treatment, more surgery, all leading toward the time when I may be able to feed by mouth again, and to attend a speech hospital to learn to talk artificially. Supplementing this is therapy of another kind, my writing. For here is yet another world, not belonging to my infinity, but to me, functioning within the infinite silence of myself. Since last November, when I began working again, my literary output has far exceeded similar periods when I have been well. And it shall continue. The obligation of my fellowship must be fulfilled.

"But beyond the creative task of restoring myself, lies the justification for it. If heretofore my words have managed to bring some illusion of beauty into weary or arid lives, then surely now they should be able to evoke much more. Mine has been a long journey, to the uttermost hinterlands, and my eyes and my heart are filled with what I have seen. One cannot have looked behind the mask we have put upon death, and found there the face of God, without being invested with the highest inspiration, the deepest humility. All I ask is the time and the breath with which to sing of these unspeakable wonders."

## That They All May Be One

BY  
JOHN AARON

*Clergyman of the Church of South India*

I AM a villager, from Nekonda, in Hyderabad state in India. For the past eighteen years I have been used to small churches with thatched roofs and, at best, mud walls. In the family of God I represent many who live in the scattered villages in the Indian jungles, yet we are all one in Christ.

First, I should like to give you a picture of India in general. Since the British government severed its connection with India in 1947, there is an idea, particularly in England where I have

been visiting the churches for three months, that foreigners are no longer welcome in India. One friend said to me, "What is the use of our missionary effort? After all that we did for India, they have told us to get out."

That is one way of looking at the present conditions. On the other hand, the new set-up has a real open door not found during the days of the British regime. Now, when an American or an Englishman comes there, those in India feel that he comes as a friend and co-worker, not someone to govern them or boss over them, but someone who has come to share with the people in India. Today the foreigner is much more welcome than he was when Britain was the ruling power—but he himself had to change his attitude also.

In addition, the new constitution of India guarantees us the so-called three freedoms—the freedom to practice, to preach, and to propagate one's religion. During the days when the British ruled, some of the native states had their doors closed to Christian propaganda; but now, throughout the whole of India, the door is wide open to the Christian gospel.

I feel that now is the time for renewed Christian enterprise. Of course, there are hindrances. The new government may not be altogether sympathetic, but we have an equal opportunity to preach the gospel and to show the love of our Lord in the midst of anti-Christian forces. This is a time when Christian influence should really be given new impetus, so that God's love in action can be shown to that part of the world.

The theme of my article is that we all may be one, that the world may know that our Lord was sent by God. If we really want to be effective in spreading the gospel, there is urgent necessity for the Christian forces to join their ranks. The Christian community in India is such a small minority that, except in the few big cities where large and beautiful churches have been built, it is not even known that we are there. India is full of small villages, and there the denominational differences have kept us from giving an effective witness to the saving power of Christ. It is almost impossible to explain to a Mohammedan or to a Hindu why differences exist between the Anglican Church and the Methodist or Baptist Church. In their eyes, since we all worship the same Lord, we must all be one—and I bow my head in shame when I have to tell them that we are not.

### Union of Churches

IN any country where millions have not yet heard the gospel, one answer has been found in the union of the Churches in South India. After thirty years of prayer and consecration and much

heartbreak—for it did hurt us terribly to give up some of our cherished heritages—that union was formed in 1947 of the four dioceses of Tinnevely, Travancore, Madras, and Dornakal in the Anglican Church, the Methodist Church, the Presbyterian Church, and the Congregational Church in that area. The Lutherans and the Baptists have not yet joined this union. But this union has given the missionary effort in India new meaning.

There is a feeling, however, among some of the people here that we have committed a heinous sin in giving up some heritages of the Anglican Church. Yet is not Christ's prayer more important than the few external things that we have cherished—and still cherish? If you think for a moment, you will see that this union is a kind of forerunner of the union that must ultimately come in Christendom. When Bishop Makarjee, now primate of India, visited the Church of South India, he stated that whereas he had expected to find three or four churches all tangled together, each trying to get something for itself, he found a Church that was really one.

I am sure that God is leading us. We want your prayers and all the help you can give. This is not the time to say, "Let us not do anything for them." But this is the time to give all the help you can because we are at a critical stage. The Society for the Propagation of the Gospel in England stopped its grant, which was a huge one, as soon as this union was accepted; four of my villages were cut off from financial aid because my mission joined this union; so we are being tried not only by faithlessness but by dire lack of material aid. When we appeal for missionary funds, some of our friends are very generous, but more often the attitude in this country and in England and other places is:

"What can I spare?

Ah, this and this

From mine array I am not likely to miss;  
And here are crumbs to feed some hungry  
one,

They do but grow a cumbrance on my shelf.  
And yet, one reads, our Father gave his  
son.

Our Master gave Himself."

## Science of Growing Up

BY

PHILIP E. McNAIRY

Dean of St. Paul's Buffalo

**W**HAT twelve year old boy or girl has not experienced the burning desire to be grown up? Often it comes to us when we are clutching most

savagely the things of infancy. The child, (or the adult), who indulges in temper tantrums reflects the fact that once in infancy, to cry meant attention and food would be forthcoming. The child who demands to have his own way, while he thinks it is a sign of maturity, is living again the cradle stage when he was the center of his tiny world, and all life centered in him. To grow up means a great deal more than to imitate adults, who may themselves be overgrown children emotionally.

A brief glimpse of a boy who was really growing up is to be found in the second chapter of St. Luke beginning at the forty-first verse. The story of the visit of the boy Jesus in the temple might well be required reading once a month for young and old. Here is the framework for human development, amazingly simple, but vitally important. The sign of growth is humility. Christ the Son of God began at a tender age to give evidence of this characteristic. As we watch him in the temple, we begin to understand what it means—that "Christ came to teach us what it means to be a man."

He sought the best knowledge available in his day. Where better to find it than in the temple in the capital city? There among the scholars and rabbis was to be found no precocious youngster, flaunting his brilliance. Jesus was "both hearing them and asking questions." To every life there will come the time for intellectual initiative. But first there must be the time of listening. The sad paradox of our time lies in the fact that the persons heard most frequently are they who know the least. A few lectures appear to make a scientist. One book produces a philosopher. A few Bible stories appear to make an authority in religion. We know it is not true.

Jesus always sought "the things of my father." Why was he so interested in the current knowledge and viewpoint of the local teachers? In order that he might make use of this knowledge in serving God. What a different chapter of history we might be writing today had this been uppermost in the mind of our inventive genius—that whatever it produced, it must be equipped to serve God!

Jesus went to Nazareth with his parents and "was subject unto them". What better way to learn human relationships could possibly move one more quickly toward maturity than to learn the lesson of love, responsibility, and freedom at their source—in a good home?

These three factors or means of growth will always rise as the stepping stones to maturity so long as there is any real maturity.

# EPISCOPAL CHURCH BRIEFS

**A MEMORIAL SERVICE** for King George was held at St. Thomas', Washington, February 10, with an overflow crowd of about a thousand hearing Rector Harold B. Sedgwick characterize the king as "serene, dignified, wise and courageous." For many Britishers in the congregation it was the first time they had sung "God Save the Queen." The late President Roosevelt was a vestryman and warden of St. Thomas' for twenty years.

**CHARLES F. WHISTON**, professor at the Church Divinity School of the Pacific, held a school of prayer, February 17-21, at the Epiphany, Seattle. Members of other parishes attended.

**GOWAN C. WILLIAMS**, rector of St. Mark's, Glen Ellyn, Ill., was the superintendent when laymen of the parish saved money by laying the concrete slab under the altar in the new church. They gained their experience during the summer when they put in the rectory sidewalks, steps, driveway and garage floor. The rector did his work in clericals.

**MCLAREN FOUNDATION**, Sycamore, Ill., sheltered forty-four snow-bound travelers during a recent blizzard. They provided rooms for all and a breakfast of hot pancakes. "They were all such nice people," reported Ebba Ahnstrom, head of the center. "By mid-morning we were all one happy family. They even helped with the dishes."

**LLOYD LINDROTH**, harpist, was the entertainer at the father and son banquet held February 20 at St. Mark's Cathedral, Seattle. He was formerly with a troupe of entertainers and is now a student at Seattle University.

**BISHOP CONKLING** of Chicago observed the 11th anniversary of his consecration, without any special observation, on February 24.

**ST. JAMES**, Fremont, Neb., is adding an educational unit to its plant. Rector Frederick Muller says that it is necessary to take care of an expanding school and more parish organizations.

**CHURCH OF THE HOLY FAMILY**, Park Forest, Ill., is \$1,000 richer because the 23 women of the guild raised the sum through their "talent fund". Talents listed included baby sitting, baking, cooking, serving and washing cars.

**BISHOP BRINKER** was on hand for the mortgage burning at St. Andrew's, Omaha, at a ceremony held just a year after the first service was held. The Rev. Max Roberts is rector.

**DEAN BROWN** of the theological school of the University of the South conducted a quiet day for the clergy of South Carolina at Trinity, Pinopolis, February 26.

**THOMAS K. ROGERS**, rector at Libertyville, Ill., has been chosen Man of the Year for 1951 by the readers of a local paper. It stated that the rector "has firmly established himself as an unselfish servant of the community and its people, especially its young people."

**BISHOP CARRUTHERS** was the speaker at a memorial service for King George, held at St. Michael's, Charleston, S.C., February 15.

**BISHOP BLOY** gave the address at a memorial service for King George held at St. Paul's Cathedral, Los Angeles, February 15. Bishop Campbell and Dean Krumm read the service. Among laymen present were Ronald Coleman, Douglas Fairbanks, Jr., Sir Cedric Hardwicke.

**AMERICAN CHURCH UNION** is setting up regional branches in New England. The executive director, A. J. DuBois, spoke at St. James, Laconia, N.H., on February 22; at three Vermont churches on the 24th, and addressed the clergy of Vermont in Burlington on the following day. That evening he spoke at a rally held at St. Stephen's, Providence.

**ARTHUR H. COMPTON**, Nobel prize winner, was the speaker at a meeting of the National Conference of Christians and Jews, held at Washington University, Seattle.

**SANFORD HALL**, in memory of the first bishop of San Joaquin, has been dedicated at St. James Cathedral, Fresno, Cal.

**RUSSELL O. LAMSON**, businessman of the diocese of Iowa, is the new president of the American committee

of the Brotherhood of St. Andrew in Japan. Mrs. Rollin T. Chamberlain, Chicago, is a vice-president, first woman to hold the office.

**CHRIST CHURCH**, Philadelphia, in addition to the Lent service on Wednesdays, with clergy as preachers, is presenting a layman each Thursday: Mayor Clark of Philadelphia; William Rufin of the National Association of Manufacturers; Tilton F. Dudley, CIO official; President Horace M. Bond of Lincoln University; Governor McKeldin of Maryland; Robert Montgomery, actor; George Wharton Pepper, former senator.

**THE ATONEMENT**, Westfield, Mass., is building a church and parish house costing \$230,000 of which \$200,000 is in hand. The Rev. Paul T. Shultz, Jr., is rector.

**CHRISTIAN EDUCATION** was considered at two-day teaching missions held this month at eleven centers in the diocese of South Carolina. The team considered three staff members from national headquarters.

THE HARPER BOOK FOR LENT 1952

## CREATE AND MAKE NEW

By Austin Pardue

Taking his departure from the Lenten season of self-examination, Bishop Pardue stresses the necessity to "create and make . . . new and contrite hearts," for in the heart is the basis of all our thoughts and deeds. He shows in practical terms how this can be done, basing his suggestions on the Bible, the teachings of traditional Christianity and his own wide experience in pastoral work. Although written in language easily understandable to the layman, it is a book every minister will want to read, for Bishop Pardue's suggestions are equally applicable to minister and layman.

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# NEWS OF OTHER CHURCHES

## CHURCHMEN APPEAR AGAINST UMT

Leaders of Churches appeared before a Senate committee to oppose universal military training. Walter Van Kirk appeared for the National Council of Churches and gave the chairman a copy of the resolution adopted by the agency's national board, and also action against the bill taken by many denominations. Mrs. Theodore Wedel, Episcopalian, expressed opposition on behalf of the United Church Women, and the Rev. Joseph M. Dawson, Baptist, who told the senators that the bill is unnecessary for the defense of the nation and would fasten on the country a long-range militaristic system of control over youth. He also charged that the bill is being rushed through Congress in an atmosphere of hysteria.

Others to testify were Charles Boss, Methodist official; William Mather, Baptist; J. Warren Kaufman, Presbyterian; E. Raymond Wilson, Quaker.

"In our judgment," Wilson said, "the crying need of the United States is for a moral and religious upsurge in our national life so that we may worthily meet the vast responsibilities of world leadership that have been thrust upon us."

"If we are to accomplish this, we need to bend every effort to train our young people in high ideals, strong character, humility, and deep religious faith.

"These virtues are inconsistent with military training which must of necessity emphasize physical rather than moral courage, self assertion rather than humility, hatred of the enemy rather than service, brutality of command training rather than reverence for personality, the suppression of conscience when it conflicts with military orders, and unquestioning obedience rather than independence of thought and judgment."

## NO MORE SEGREGATION AT MISSIONS

Ministers of Norfolk, Va., have voted, without a dissenting vote, to make future united preaching mission interracial. At a mission held in January few Negroes attended and those that did were segregated on order of city officials. The Rev. Beverley T. White, Episcopalian and president of the ministers association, said that it has not been the intention of the ministers to have the 1952 meeting segregated. At the recent meeting a number of ministers proposed that Negro ministers be invited to preach at future missions.

## RELIEF GROUP ASKS BROADER AID LEGISLATION

Sixteen church and related groups associated in CRALOG—Council of Relief Agencies Licensed for Operation in Germany—believe that United States foreign aid policy should "give expression to the humanitarian interest of the American people."

At its annual meeting it called upon the President and Congress to broaden foreign aid legislation to show the American people's concern for "economic and social well-being of their needy fellowmen in less-favored countries and thus lay a firm foundation for peace and good-will."

The resolution was aimed at the Mutual Security Act which was passed by Congress last year and which, after July 1, limits foreign economic aid to projects in the interests of the security of the United States.

## FULL TIME MINISTRY TO CONGRESSMEN

The chaplain of the United States House of Representatives plans to retire from the pastorate he has held for 41 years in order to devote full time to ministering to the spiritual needs of members of Congress. Bernard Braskamp received the approval of the Presbytery of Washington for his retirement from the pastorate of Gunten-Temple Presbyterian Church. "I feel that the members need me in this critical time," Dr. Braskamp said, adding that he believes the House chaplaincy should be made a full-time job.

## STRONG OPPOSITION TO VATICAN POST

The Evangelical and Reformed Church, holding its general council in Louisville, expressed strong opposition to the appointment of "any kind of a representative" to the Vatican.

Pastors and congregations were advised of "the urgent necessity of continuing to importune our senators to vote against any nomination." L. W. Goebel, Chicago, president of the denomination, was instructed to "communicate to the President of the United States the gratification of the Evangelical and Reformed Church for the fact that he has not submitted any further nomination for the post."

Before the action was voted, Goebel said the appointment of an ambassador would "breed disunity in a time when our country can least afford to be disturbed."

In other action, the general council reaffirmed its opposition to universal military training and its "support of

## Lenten Meditations

### "WERE YOU THERE?"

By Harold E. Wagner

*St. Mark's Church, Detroit, Mich.*

This is a book taken from the well known spiritual, "Were you there when they crucified my Lord." Though these meditations were originally prepared for Good Friday, they are not limited to that day and therefore will make exceptionally good reading for anytime during Lent. It is an excellent book, well written and moderately priced. \$1.75

### THE INWARD CROSS

By Charles Duell Kean

*Grace Church, Kirkwood, Mo.*

Here is a brand new book written for modern men and women in the hope that it may help them to appreciate more deeply the power and wisdom of the cross. This book of meditations on the "Seven Last Words" will also be of tremendous value for clergymen preparing their lenten sermons \$1.25

### AND WAS CRUCIFIED

By Frank E. Damrosch, Jr.

*St. Paul's Church, Doylestown, Pa.*

Here is an extremely helpful book on the "Seven Last Words" for those preparing Good Friday Worship Meditations, also excellent material for sermons and spiritual reading. Pondering the "Seven Last Words" deeply, the author has put into writing his own personal reaction, intellectual and theological, and emotional. \$1.25

### THE LORD OF LIFE

By William Moody

*Bishop of Lexington*

*The Lord of Life* centers about those climactic last days, now memorialized in Lent, when Christ's teachings were made visible in His life and His death. Written with mastery and an unusual beauty of style, there are eight Good Friday addresses, together with meditations for Ash Wednesday, the four Sundays in Lent, Maundy Thursday, and Easter Day. \$1.35

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the United Nations in its effort to secure permanent peace."

Goebel deplored the current American attitude toward economic cooperation with foreign governments. "What disturbs us is the fact that the idealism which was inherent in the Marshall Plan and the Economic Cooperation Administration has been thrown overboard. With perhaps a greater measure of honesty, but certainly from a lower ethical standard, we are now saying to the world: We are supporting a rearmament program and can no longer concern ourselves with the rebuilding of the economic life of nations which stand in need of our help."

The general council asked for a denomination-wide emphasis on united world order, with the theme "For Peace Through Justice," in congregational programs next summer and fall. This project will culminate in the observance of world order Sunday on October 19.

#### METHODIST REORGANIZATION HIT BY EVANGELISM BOARD

A proposed plan for reorganizing the Methodist Church to "reduce duplication and overlapping and to increase efficiency and economy" drew criticism from the Church's general board of evangelism at its annual meeting.

Under the plan, developed after more than three years of work by a survey commission, functions of many of the present 63 churchwide organizations in Methodism would be changed and limited and their activities co-ordinated through new agencies.

The evangelism board said it was "gravely concerned" over the pro-

posal in the report calling for the creation of a co-ordinating council for the Church.

"We believe the over-all program of Methodism cannot be conceived and executed as adequately by this proposed council as is now being done by the existing boards of our Church," the board said. "We think it is asking too much of such a council to create, execute and continue an ongoing program for a Church as vast as ours."

A denomination growing as rapidly as the Methodist Church needs more representation rather than less, the board said.

#### MOTORIST'S PRAYER IN VIRGINIA

Ten thousand copies of a motorist's prayer have been presented by the Daughters of the American Revolution to state police for distribution to car owners in an effort to cut Virginia's highway death rate.

The prayer is printed on a card designed to be attached to the driver's sun visor. It reads:

"Grant me a steady hand and watchful eye

That no man shall be hurt when I pass by.

Thou gavest life, and I pray no act of mine

May take away the gift of Thine. Shelter those, dear Lord, who bear me company

From the evils of fire and all calamity. Teach me to use my car for others' need

Nor miss through love of speed

The beauty of the world, that this I may

With joy and courtesy go my way."

The prayer is believed to have ap-

peared originally in the Church Times of London.

#### VACATION CHURCH SCHOOLS HAVE ENROLLMENT RECORD

Six million children were enrolled in vacation church schools last summer, the largest number on record. Mrs. Alice L. Goddard, national director of children's work for the National Council of Churches, announced. At the annual meeting of the International Association of Daily Vacation Bible Schools, Mrs. Goddard cited four examples of increase in attendance at the summer classes: The Presbyterian Church in the United States reported a gain of 20,000 pupils and 5,000 workers in 1951, making a total of 200,000 persons reached by that denomination. The American Baptist Convention showed an increase of 204 denominational schools with 11,581 more pupils than in 1950. The Church of the Brethren reached 3,000 more children. In Omaha, Neb., the number of vacation schools jumped from 50 in 1950 to 100 in 1951.

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POWELL MILLS DAWLEY, PH.D.

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by WILLIAM GRIME

Rector of St. Paul's Church, Great Neck, Long Island, N. Y.

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# THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

**THIS NECKTIE WORLD:**—I am always fascinated by the odd bits of useful and useless information found in Church papers. The following on the religious significance of the common necktie fascinated me. Perhaps its fascination was due to the fact that my mother-in-law once gave me a tie with racehorses on it.

In church the priest wears a stole. It is the vestment that lays across his shoulders and over his chest. This stole is a prayer shawl. The Christian prayer shawl or stole is the origin of the necktie which you wear. In the Holy Communion service the priest always wears the stole crossed over his heart for our Lord wore the cross upon his back.

When you put your necktie on each morning and cross the ends in order to tie it, say a prayer or a verse from a psalm or a thanksgiving to your Creator and Redeemer. The necktie is a Christian prayer shawl worn only in countries influenced by Christian civilization. You may not make the sign of the cross in church, but you make it at home when you tie your necktie. This sign stays on all day.

**MILITARY MIND:**—Justice Wm. O. Douglas of the U.S. Supreme Court wrote in Life magazine of his visit to Iran and mentioned being in an officer's club one night. He said "That night . . . it seemed to me that in Iran, as in our own country, the military mind did not have any real understanding of the ingredients of peace."

**TEENIE-WEENIE:**—Simeon Stylites, writing in The Christian Century, believes that he has discovered the ugliest word in the English language. The word is "Teenie-Weenie". Mr. Stylites admits that it really isn't a word—but just part of the jargon that some deluded parents use to prevent their children from learning English. It is an ugly word because it pictures an ugly thing, the sin of scant measure. Isn't one of the troubles of our vexed world the fact that there are so many "teenie-weenie" people set in very large places? Too many "teenie-weenie" prayers that never get out of the four walls of a solitary confinement cell. Fifty years of "Now I lay me down to sleep"! "Teenie-weenie" faith that never plumbs to any depths but skims around on the surface of things like a water bug. "Teenie-weenie" expenditures of thought and energy and money.

Uncounted billions for guns and tanks, gushing geysers of gold for

bombs, and "teenie-weenie" sums for world recovery, which is the only thing that might deal with the festering evils that communism thrives on. Every day in every way we resemble more closely the dinosaur, seventy tons of armor plate and two ounces of brain. (Something to think about—the dinosaur became extinct.) Millions—or is it billions?—down the RFC rat hole, and "teenieweenie" amounts for education.

**ONLY UNDER GOD:**—Only under God can America remain a democracy and our people, both individually and collectively, enjoy the great blessings of freedom. Many people do not understand this and do not accept it. They have a purely secular conception of democracy. But secular democracy is not the kind of democracy which

was established on these shores 175 years ago. Nor the deepening national and international crisis brought on, in part at least by various forms of atheistic materialism, it is fervently to be hoped that America will awaken to a new and vital acknowledgement of God.—Presbyterian Tribune.

**THAT ENVOY TO ROME:**—Suggestion of President Truman to appoint an official representative to Vatican City has aroused considerable comment in the religious press.

However the commotion has been heard over the border and the Canadian Churchman points out the significant fact that General Synod at its 1949 session concurred in a resolution which expressed "disapproval of the proposal to appoint a Canadian ambassador or minister to the Vatican, because such appointment would constitute a breach of the principle of equality of all religious communions in their relations with the state, which is essential in the preservation of harmony in Canada."

## SERVICES IN LENT

### WAUKEGAN, ILL.

#### CHRIST CHURCH PARISH

410 Grand Ave.

Rev. Osborne R. Littleford, Rector

Sundays: 8, 9, 11

Daily: H.C. as posted

Wed.: 7:45 p.m. Litany and Sermon

#### ALL SOULS CHAPEL

Green Bay and Grand Ave.

Rev. H. Wm. Barks, Jr., Vicar

Sundays: 9, 10, 11

Wed.: H.C.: 9:30. Litany: 8 p.m.

### AUSTIN, TEXAS—

#### ALL SAINTS' CHAPEL

The Rev. Joseph Harte, Rector

The Rev. Gray Blandy

The Rev. Keith Bardin

Sundays: 8, 9:30, 11 and 6

Daily: 7 and 5:30; Wed. 10

### SOUTH ORANGE, N. J. —

#### ST. ANDREW'S CHURCH

The Rev. H. Ross Greer, Rector

Sunday: H.C., 8; Service, 11

Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

### BALTIMORE, MD.—

#### ST. MICHAEL'S AND ALL ANGELS

20th and St. Paul

The Rev. Don Frank Fenn, D.D.

The Rev. R. W. Seaman

The Rev. Paul E. Leatherbury

Sunday: 7:30, 9:30, 11:00 a.m.

Holy Eucharist Daily

Preaching Mission, March 2nd to 9th, 8 p.m.

Quiet Days: March 19th, 10:30 - 3:00 p.m.

March 29th, 4:30 to 9:30 p.m.

Holy Week: Preaching Daily, 8 p.m.

### WASHINGTON, D. C. —

#### CHURCH OF THE EPIPHANY

1317 G Street, N. W.

The Rev. Leland Stark, Rector

The Rev. Warren Mace, Assoc. Rector

The Rev. Harry Mayfield, Curate

Sunday: 8 and 11 a.m.; 8 p.m.

Mon. through Fri., 12-12:30 p.m. Noonday preaching services

Wed., 5:30 p.m., Preaching service

Thurs., H.C. 10:30 a.m. and 12:30 p.m.

### LOS ANGELES, CALIF. —

#### ST. PAUL'S CATHEDRAL

615 S. Figueroa St.

Very Rev. John M. Krumm, Ph.D., Rector

Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer

Tues., H.C. 10; Thur. 10:30

Daily Service: H.C., 7:30 a.m., 12:05

### COLUMBIA UNIVERSITY

#### ST. PAUL'S CHAPEL

The Rev. Darby W. Betts, Acting Chaplain

Daily (except Sat.): 12 noon

Sunday: H.C. 9 and 12:30; M.P. & Ser., 11

H.C.: Wed. 7:45. Compline: Wed. 10:00

### PROVIDENCE, R. I.—

#### GRACE CHURCH

Mathewson and Westminster Sts.

The Rev. Clarence H. Horner, D.D., Rector

Sundays: H.C. 8 and 9 a.m.; Church School

9:30 and 11; Morning Prayer and Sermon

(H.C. first Sunday) 11; Y.P.F., 5 p.m.

Evening Prayer and Sermon, 7:30 p.m.

Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. through Fri., 12:10 p.m.

### SAN ANTONIO, TEXAS —

#### ST. PAUL'S MEMORIAL

Rev. H. Paul Osborne, Rector

Sunday: 8, 9:30, 11 and 5 p.m.

Weekdays: Wed. 7 and 10

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**In the City was a Garden.** By Henry Kraus. Renaissance Press. \$3.

A very colloquial but encouraging account of a housing project at San Pedro, California, and how the problems of racial conflict were met and overcome.

**Handbook of Denominations in the United States.** By Frank S. Mead. Abingdon-Cokesbury. \$2.75.

An extraordinarily useful book edited by the late editor of the Christian Herald, this book is accurate, brief, and brings out the main points of the 255 denominations treated. The article on the Protestant Episcopal Church is accurate and reliable—none of the usual "founded by Henry VIII" nonsense.

**And My High Tower.** By Virginia F. Selvey. Doubleday. \$2.00

A fascinating story of modern young people who sought for God and found Him, and a story that should encourage ministers who are interested in recruiting more ministers.

**Christas Victor.** By Gustaf Aulen. Authorized translation by A.G. Hebert. Macmillan. \$2.50.

This is the American edition of Father Hebert's translation, first published in 1931. It is a very important book and has already won a widespread influence. It is a historical study of the three main types of the idea of the atonement. I suggest that it is an excellent book for clergy and theologically minded laymen to read, or re-read, during Lent.

**Gentlemen of Valor and Other Stories.** By Thomas M. Evans. Exposition Press. \$3.00.

Three separate tales comprise this book: "Gentlemen of Valor", a story of the days of Mary Queen of Scots; "The Salesman", a tale concerned with a Russian immigrant to the United States; and "Transients", a sketch of some English people who have settled in Massachusetts industry. The author has a glib pen but he has much to learn of the art of char-

acterization and dialogue if he wishes to escape downright dullness.

—S. F. T.

**Instructions on the Religious Life.** By Richard Meux Benson. Morehouse-Gorham. \$3.15.

These meditations by the Founder of the Society of St. John the Evangelist, commonly known as Cowley Fathers, were pronounced at a retreat of the Society in 1874 and are now published for the first time. Though they were addressed to religious in the narrow sense, even the chapters which deal with the specific virtues of monasticism, on Poverty, Chastity and Obedience, or on Silence and humility, because they were written by a saint, will be edifying to any Christians who are ready to hear "a serious call to a devout and holy life."

—Walter Lowrie

**Religion and the Common Man.** By E.C. Urwin. Macmillan. \$1.50.

A book by a "common man" which presents a strong apologetic for Christianity addressed to the common man who has been largely lost to some of our modern churches.

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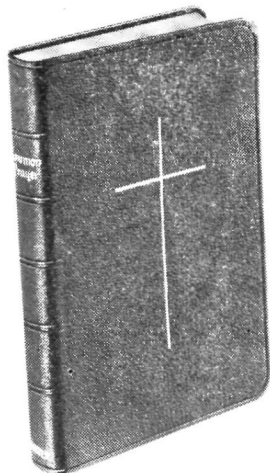
**The New Man.** By Maurice Nicoll. Hermitage House. \$3.

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# PEOPLE

## CLERGY CHANGES:

CARL J. WEBB, formerly rector of St. John's, Franklin, Pa., is doing graduate work at Berkeley and Yale.

ERIC PEARSON, formerly rector of St. Paul's, LaPorte, Ind., becomes rector of St. Luke's, Kearney, Neb., March 1.

L. WADE HAMPTON, formerly rector of St. John the Baptist, Milton, Del., is now rector of All Hallows, Davidsonville, Md.

ROBERT EHRGOTT, formerly rector of St. Ignatius, Antioch, Ill., is now rector of the Church of St. Mary Magdalen, Villa Park, Ill.

## HONORS:

WALFRED L. JOHNSON, vicar of St. Mary's, Webster, S.D., was honored Feb. 10 on the 40th anniversary of his ordination as priest. Bishop Gesner was celebrant at the morning service and there was a banquet in the evening.

STANDISH MACINTOSH, rector of St. Mark's, Aberdeen, S.D., has been elected president of the S.D. Council of Churches.

## ORDINATIONS:

JAMES E. WELLS, JR., former business executive, was ordained deacon by Bishop Scaife, at Trinity, Buffalo, Feb. 2. He is financial secretary of Western N.Y. and conducts services in different parishes and missions.

OSMOND H. BROWN, JR. was ordained priest by Bishop Scaife of W.N.Y., Feb. 8 at St. Andrew's, Buffalo, where his father is rector. He is in charge of St. Mary's, Augusta, Ga., and St. Augustine, Aiken, S.C.

LAMAR P. SPEIER was ordained deacon by Bishop Hunter, Feb. 3 at Emmanuel, Alexandria, Va. He is to be in charge of St. Thomas, Dubois, Wyo., after graduating from Seminary in June.

ANSELMO C. SOLAR was ordained priest by Bishop Blankingship on Feb. 3 at Holy Trinity Cathedral, Havana, Cuba. JOSE E. R. G. CASTILLO was ordained deacon at the same service. Bishop Keeley of Minnesota preached. GEORGE R. TAYLOR was ordained priest Feb. 8 by Bishop Scaife at St. Andrew's, Buffalo. He is ass't. at St. John's, Dunkirk, N.Y.

IRVIN F. A. KRACKE was ordained priest by Bishop Scaife Feb. 9 at St. John's, Buffalo. He is rector of St. Luke's, Belton, Texas. He was formerly a minister of the Evangelical and Reformed Church.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

**THEODORE R. LUDLOW**  
Suffragan Bishop of Newark

Congratulations of the editorial "Our Greatest Menace" (Jan. 24). I am terribly troubled that under the leadership of the little military man in the White House at present, the country will be saddled with universal military training. As you say, this does not meet the emergency of Korea and elsewhere but it seeks to control the thought and life of our people. I am doing all I can to defeat it and am glad to have the help of the Witness on our side.

**A. L. WALKER, JR.**  
Layman of New York

I heartily disapprove of your editorial "Our Greatest Menace". You are apparently advocating appeasement which, as far as I know, has never succeeded. In the past some of my friends suffered through lack of training. Military training never hurt me, in fact it helped. Look at Switzerland — compulsory military training for several centuries and "not in the war." I thoroughly believe that only the strong can prevent war.

**HOWARD FREEMAN**  
Churchwoman of New York

The Witness for Feb. 27 has just arrived and I have read with a deal of enjoyment the Adventures of Mr. Entwhistle with his treasurer. Having just gone through the ordeal of redecorating a rectory as a member of a committee I can assure you that Mr. Barrett does not exaggerate in the least. I was interested too in the report by Bishop Hollis on the Church of South India. They have set the rest of Christendom an example.

**ROBERT O. REDDISH, JR.**  
Ass't. at St. Stephen's, Sewickley, Pa.

Concerning the announcement about one "Robert O. Raddish" under Clergy Changes—My father and mother and brother and wife and children all go by plain old "Reddish". It's not the fanciest tag, though it has a dash of color. In any case, I'd best go along with the rest of the family.

Regardless of what I'm called in it, I continue to find The Witness alert and stimulating.

**RALPH CORNELL, C. A.**  
Missioner, Oakhurst, Cal.

I wonder if your editorial writer of February 7 would be good enough to

propose some plan of action in the matter he masterfully reveals. We who look at the sad situation from a distance and from over the fence of southern culture need the ideas of one who knows the situation better and can give a more-likely approach to the solution of this pressing problem.

If the various branches of government are unable or unwilling to bring justice to our benighted friends, it seems to me the Church has a definite call to dispel the fable of "white supremacy". Give us some suggestions as to the most effective ways in which we can help end this mob rule.

**J. M. FRYE**  
Vicar at Royersford, Pa.

Acquaintance with The Witness these past three or four years has been a healthful and provocative reading habit. I do appreciate it and all that it stands for.

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