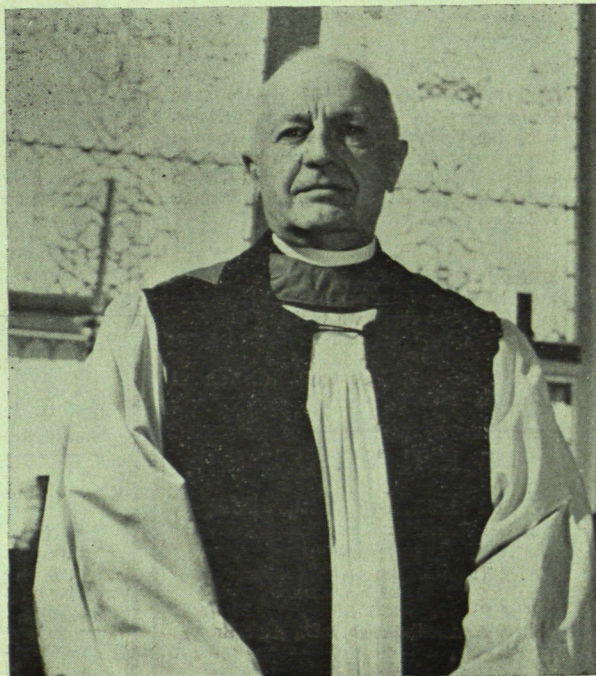


The **WITNESS**

SEPTEMBER 16, 1954

10¢



HENRY KNOX SHERRILL

THE PRESIDING BISHOP has again brought honors to the Episcopal Church by being elected one of the six presidents of the World Council of Churches. He had previously served the Ecumenical Movement by being the first president of the National Council of Churches

REPORTS OF WORLD ASSEMBLY

SERVICES In Leading Churches

NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkdys HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

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

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

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
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.

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; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean
Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S, HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vict Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
Sunday: 8, 9:30 and 11.
Holy Days: 11 Fri. 7.

ST. JAMES'
117 N. Lafette
SOUTH BEND, IND.
The Rev. William Paul Barns, D. D., Rector
The Rev. Glen E. McCutcheon, Ass't
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion 9:30. Friday, Holy Communion, 7.

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

The WITNESS For Christ and His Church

EDITORIAL BOARD

WILLIAM B. SPOFFORD, *Managing Editor*;
JOHN P. BROWN, KENNETH R. FORBES,
GORDON C. GRAHAM, ROBERT HAMP-
SHIRE, GEORGE H. MACMURRAY, PAUL
MOORE JR., JOSEPH H. TITUS, *Columnists*;
CLINTON J. KEW, *Religion and the Mind*;
MASSEY H. SHEPHERD JR., *Living Liturgy*.



CONTRIBUTING EDITORS: Frederick C. Grant, F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, S. A. Temple, W. N. Welsh.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post office at Tunkhannock, Pa., under the act of March 3, 1879.

SERVICES In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
Philadelphia, Penna.
The Rev. Alfred W. Price, D.D., Rector
Rev. A. Attenborough, B.D., Ass't 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., Fri.,
12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
2nd Street above Market
Where the Protestant Episcopal Church was Founded
Rev. E. A. de Bordenave, Rector
Rev. Erik H. Allen, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

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.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Communion; 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, Mass.
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.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
Denver, Colorado
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
Indianapolis, Ind.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams,
E. L. Conner
Sun.: H. C. 8, 12:15; 11, 1st S. Family
9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8 ex Wed. and
Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
Office hours daily by appointment.

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

TRINITY CHURCH
Broad and Third Streets
Columbus, Ohio
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Ass't
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten
Noon-Day, Special services announced.

CHRIST CHURCH
Nashville, Tennessee
The Rev. Raymond Tuttle Ferris
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a.m.

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

ST. PAUL'S CATHEDRAL
Shelton Square
Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Hadden
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 11 a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****World Council Assembly Closes
After Vital Decisions****RESOLUTIONS FAVOR PEACEFUL CO-EXISTENCE
AND CALL FOR DRASTIC DISARMAMENT**

★ Co-existence of Christianity and Communism was affirmed by the Assembly of the World Council of Churches, with its member Churches in forty-eight countries urged to work to maintain it.

The plenary session, meeting to consider the reports on International Affairs and The Responsible Society (see *Witness*, Aug. 19), said that Christians in a divided world may live together with followers of Marxism but should oppose "all atheistic and self-righteous ideologies."

"Christians can never accept, as the only kind of existence open to nations, a state of perpetual tension leading to inevitable war," the international affairs report said. "On the contrary it is the Christian conviction that war is not inevitable because God wills peace. From this it follows that the first responsibility of Christians is to live and work for the reconciliation of men to God and, therefore, as individuals and nations, to one another."

Higher Freedom

The Assembly said it opposed "submission to, engulfment by, or appeasement of totalitarian tyranny and aggression." It also voiced dis-

approval of the exploitation of any people by "economic monopoly or political imperialism."

"In the world community we must stand for the freedom of all people to know the truth which makes men free and for the basic civil liberties of all people to struggle for a higher freedom."

The living together of Christianity and Communism, it said, requires "certain minimum conditions" to be met on both sides. These conditions, it said, include:

A conviction that nations can live together for a considerable period of years;

A willingness not to use force as an instrument of policy beyond frontiers;

A vigorous effort to end social and other injustices which might lead to wars;

A scrupulous respect for the pledged word;

A continuing effort to reach agreement on major issues, such as peace and disarmament; and,

A readiness to submit unresolved questions to an impartial international organization.

Age of Fear

Stating that the development of nuclear weapons has made this an age of fear, the report went on to say the first

responsibility of the Christian Church in the situation is "to bring the transforming power of Jesus Christ to bear upon the hearts of men," by prayers and repentance.

"It is not enough for Christians to proclaim that war is evil," the document continued. "Without forsaking their conviction that all weapons of war are evil, the Churches should press for restraints on their use."

An "international order of truth and peace" would require "the elimination and prohibition of atomic, hydrogen and all other weapons of mass destruction" as well as the reduction of armaments "to a minimum."

At the present "impasse" among nations, the international affairs report called on each nation to pledge that it would refrain from the use or threat of nuclear weapons and would conform to the articles of the U. N. charter.

The report favored "periodic review" of the U. N. Charter, and deplored a lack of "a common foundation of moral principles" among nations.

The international affairs section was presided over by Sir Kenneth George Grubb, Church of England layman and chairman of the commission of the Churches on International Affairs.

He presented a series of resolutions which were adopted on the next to the last day of the Assembly which went on record as favoring the aboli-

tion of all weapons of mass destruction, including atomic and hydrogen bombs. Delegates also called for a drastic reduction in all other armaments, and warned that as long as any nation seeks to extend its power by threats or use of military force, international catastrophe hangs over the world.

The statement called for continued fellowship among Churches of both West and East, and asked the policy making committee, the Central Committee, to name a delegation to communicate its message to Churches not affiliated with the Council, including Churches in the Soviet Union.

Church Union

The statement on Church unity, designed to be read in churches throughout the world, affirms the "oneness in Christ" of member-Churches and outlines a program looking toward union: fellowship in the Council; Holy Scriptures; study of the effect of cultural differences upon faith; good will toward those with whom we disagree; study of Baptism and the Eucharist; acknowledgement of the gospel of reconciliation; outward witness to the Gospel; prayers for unity.

Opposition to the unity report was registered by the Eastern Orthodox delegates who maintain, as stated in the Witness of Sept. 2, that the way to have unity is for all others to join the Orthodox, which, they contend holds the "total dogmatic faith of the early undivided Church without either subtraction or alteration."

Bishop Sherrill, as one of the newly-elected presidents of the Council, said that the dissent of the Orthodox came as no surprise and added; "It only means that the unity of the

Churches is not going to come this year."

Segregation Condemned

At another plenary session the delegates condemned segregation laws or practices as "sins against God and his commandments." The report also declared that the Church "cannot approve any law against racial or ethnic inter-marriage because Christian marriage involves primarily a union between two individuals before God, which goes beyond the jurisdiction of the state or of cultures."

Anglicans who served on the committee that drafted the report included Bishop Reeves of Johannesburg; Bishop Leonard Beecher of Kenya; and Novelist Alan S. Paton.

"As part of its task of challenging the conscience of society," the report states, "it is the duty of the Church to protest any law or arrangement that is unjust to any human being or which would make Christian fellowship impossible, or would prevent the Christian from practising his vocation."

The Red Issue

Prior to the plenary session on international affairs, the Rev. Joseph L. Hromadka, head of the Czech delegation, Ivan Czap, Philadelphia layman of the Russian Orthodox Church, and Lothar Kreyssig of East Germany, presented their views of co-existence at a press conference, with Episcopalian Charles P. Taft presiding.

Hromadka, formerly a professor at Princeton Seminary, told of "why I, as a Christian theologian, am wholeheartedly devoted to peace co-existence. I am a devout believer in the Christian Church and I cannot accept any other argument except Christianity. I have nothing to say against the classless society but I want to look beyond it to Jesus Christ. Our faith must be relevant. We

have come to a point where a just, real faith can really face Communism. For me the Christian faith is a reality."

He stated that he was "in many ways devoted to the reconstruction in my country" and "had come to understand the reconstruction that is going on." He also said that he, as a Christian, found it possible to discuss the problems of life with the Marxists.

This view was opposed directly by Mr. Czap who said that "we cannot have peaceful co-existence. Faith in the living God and in Communism are irreconcilable."

Mr. Kreyssig of East Germany spoke of the difficulties that faced Christians in Germany but also believes that the choice is co-existence or non-existence.

The Main Theme

Bishop Hanns Lilje of Germany reported on the main theme of the Assembly, "Christ, the Hope of the World," after fifteen groups of fifty delegates each, had met for four sessions to consider the study document drafted by the advisory commission.

One of the objections, he told the delegates, was the lack of specific reference to signs of hope in everyday life; "the steadfastness of Christian men and women in their daily work and their courage in times of trouble. A society which recognizes human dignity, where there is effort to banish hunger, blindness, war and despair, is a sign of hope."

He also said that some did not like having Christianity presented as a "rival hope" to democratic humanism, scientific humanism, Marxism and nationalism. Some thought these rivals had been dealt with too sympathetically; others thought with too little understanding.

However in spite of the

criticisms, the overwhelming majority of the study groups were in general agreement with the report. In particular, he said, there was agreement on four points:

"Fundamentally we all agreed that the Bible must be determinative for all our statements on Christian hope.

"There was also agreement that Christian hope is not based on human expectations but is based on God's promise in the Scriptures and on the impact of Christ's active presence.

"Almost all of us agreed that, in the eschatological message of Christianity, the coming of Christ in history—his presence in word and Sacrament—belongs inseparably to his second coming.

"Finally, it has been the conviction of all of us that the true hope of Christians can be recognized already in the many signs which God works, namely, in the proclamation of the Gospel and its effects in this world. At this point there is no real difference between the majesty of the coming Lord and the royal rule of the Crucified and Risen, who works in his community and through it in the world."

Bishop Lilje recommended that the Assembly accept the advisory commission's statement for transmittal to World Council member Churches along with a summary of the discussions held here. The summary, which will not be available until some time after the Assembly closes, will include additions to and criticisms of the basic document.

Message to Churches

In the final plenary session on August 31 the message to member churches was unanimously approved in its final form as prepared by a committee headed by Bishop New-

bigen of the Church of South India.

"To stay together is not enough," the document declares. "We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided."

Declaring that the forces that separate men from one another are strong, the message called attention to the absence of delegates from China, who were at the First Assembly in Amsterdam in 1948.

"There are other lands and Churches unrepresented in our Council," it continued, "and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ."

The message states that it is not enough for Christians to seek peace for themselves. "They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your Church speak and act against such injustices?"

Closing Service

Bishop Bell of Chichester conducted the closing service which was held in the Methodist Church, as was the opening service. In the chancel were the newly elected presidents and the procession included the newly elected Council members and the executive officers.

Those attending pledged to renewed service by reciting this prayer:

We pray that all men everywhere, in a world distracted and divided, may turn to Christ, the hope of the world, who makes us

one in spite of our divisions; that he may bind in one those whom many worldly claims set at variance; and that the world may find peace and unity in him; to whom be glory forever.

Bishop Berggrav, former primate of the Church of Norway, preached a short sermon in which he urged the congregation to guard against "sentimental impatience" for unity.

"These are people who simply get angry with the Christian Churches because the Churches are not prepared to unite now and on the spot," he said. "The answer to sentimental impatience has to be that the growth is up to God and will be completed in his time. We do not determine the timing of God's process."

Thus came to a close the Second Assembly of the World Council of Churches, with delegates present representing 163 Protestant, Anglican and Eastern Orthodox Churches of forty-eight countries, representing more than 170 million Christians throughout the world.

HROMADKA DECORATED BY CZECH PRESIDENT

★ Prof. Joseph L. Hromadka, dean of the Comenius Theological Faculty in Prague, has been decorated by Antonin Zapotocky, Communist president of Czechoslovakia.

Prof. Hromadka, a leader of the Evangelical Church of the Czech Brethren, was awarded the Order of the Republic on his 65th birthday "in recognition of his merits in the struggle for the preservation of world peace."

Hromadka has taken part in several peace congresses. At the recent World Peace Congress in Berlin he made several speeches in which he assured listeners that full religious freedom existed in Czechoslovakia.

Sherrill Elected A President Of The World Council

★ Bishop Henry K. Sherrill, Presiding Bishop of the Episcopal Church, was elected one of the six presidents of the World Council of Churches.

Others elected were Bishop Uberto Barbieri of Argentina, Presiding Bishop of the Methodist Church in his country, Uruguay and Bolivia. He was outspoken at the Assembly on persecutions in South America by the Roman Catholic Church (Witness, Sept. 2).

Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar, which is in communion with the Anglican Church in Travancore and Cochin, but is autonomous.

Archbishop Michael of the Green Orthodox Archdiocese of North and South America, whose residence is New York City.

The Very Rev. John Baillie, principal of New College, University of Edinburgh, Scotland, and former Church of Scotland Moderator.

Bishop Otto Dibelius of Berlin, head of the Evangelical Church of Germany.

The delegates also elected Bishop George K. A. Bell of Chichester, outgoing chairman of the Central Committee, an honorary president, an honor which he shares with John R. Mott, distinguished American missionary who is called the "elder statesman" of the World Council and was present at this Assembly at the age of eighty-nine.

There was a 24-hour delay in the election which resulted from passage of a surprise motion by Pastor Niemoeller of Germany which asked for a postponement so that the nominating committee could re-

study its slate with a view of naming a layman one of the presidents. However the delegates later approved the original slate.

Central Committee

The new 90-member Central Committee, the policy-making body between Assembly meetings, consists of 73 clergymen, 11 laymen and six women, representing 28 countries.

Churches in Hungary and Czechoslovakia each sent five delegates and four of the ten were elected to the Committee: Bishop Veto of the Lutheran Church and the Rev. Laszlo Pap of the Reformed Church in Hungary, and Bishop Jan Chabada of the Evangelical Church in Slovakia and Prof. Josef L. Hromadka of the Evangelical Church of the Czech Brethren.

Twenty-three members of the outgoing committee were re-elected and there are twenty-two on the committee from the United States and Canada.

Bishop Dun of Washington was reelected to the Central Committee and President Nathan M. Pusey of Harvard, an Episcopalian, was also elected. The Archbishop of Canterbury, Mrs. Kathleen Bliss, the Bishop of Malmesbury and Canon S. L. Greenslade represent the Church of England.

Other Anglicans elected were Bishop De Mel of India, Enkichi Kan of Japan, Archbishop Mowll of Australia, Bishop Warren of New Zealand, and Canon Judd of Canada.

The new committee held a two day meeting at the close of the Assembly to elect officers, sub-committees and executive officers. They also named a 12-member executive

committee that meets twice a year with the permanent secretariat, which directs 400 field workers from the headquarters in Geneva, Switzerland.

MISSIONS THREATENED BY NATIONALISM

★ Missions in the Near East are threatened by growing nationalism, Prof. Farid Audeh of Syria said at the Evanston Assembly. He stated that Communists preach against imperialism and for universal peace, whereas the Moslems say that Christians are the agents of western imperialism.

Countries he mentioned particularly were Syria, Lebanon, Iran, Israel, Egypt.

INTERSEMINARY CONFERENCE

★ An important conference of seminary students was held at Lake Forest, Ill., while the Assembly was in session, and was thus overshadowed in the news. There were 300 students present from Protestant and Orthodox seminaries.

Among the new developments noted were a greater ecumenical-mindedness; a tendency for ministers' libraries to reflect an interdenominational character; an increasing disposition of students to attend seminaries other than those of their own Church.

JAPANESE YOUTH PROTEST BOMB

★ A petition signed by 33,000 Japanese young people asking all nations to stop making nuclear weapons was presented to the Assembly of the World Council.

The statement said that the Japanese were indignant over the injuries suffered by fishermen during the American H-bomb test.

EDITORIALS

Potent Five Percent

THE Archbishop of Canterbury said at the Anglican Congress that the Anglican Churches have about five percent of the Christians in the world. It has often been said that our influence far exceeds our numerical strength, a fact which was well demonstrated at the two conferences that recently closed; the Anglican Congress in Minneapolis and the World Assembly in Evanston.

Our issue of August 19 presented news and outstanding addresses at the Congress; that number, September 2, and this issue give, we think, a good coverage of the Assembly.

No attempt is given now to appraise either of these two great meetings of Churchmen from all parts of the world. It may come later, following in another week the first meeting after the holidays of our editors.

However we say that all may be proud of the leadership given by the Archbishop of Canterbury and Henry Knox Sherrill, our Presiding Bishop. Nowhere was this shown more clearly than in Bishop Sherrill's invitation to all members of Churches of the World Council to receive at the Holy Communion service celebrated at St. Mark's, Evanston, which was rightly referred to by Bishop Bell of Chichester, chairman of the central committee of the Council, as "a notable step forward."

That the American Church Union would object was taken for granted. But the protest was less effective than it might otherwise have been after the much-heralded and widely-publicized Catholic Congress, held earlier in Chicago, was pretty much of a bust. Advance announcements had stated that 25,000 would attend. Actually less than 5,000 showed up.

The director of the ACU apparently has not yet learned that American people consider an affair a success only if they are made uncomfortable—jam 5,000 into a hall that seats 3,000

is the way to do it, rather than having five seats for everyone present.

The Festival of Faith is a good illustration, with the 100,000 already in Soldier Field told over loudspeakers to crowd closer together to make room for the thousands outside. And the fact that many of these still could not get inside was the banner headline in newspapers throughout the country. Traffic jams and steaming mobs—we love it, even at worship services which this one was decidedly.

Cats, Rats and Bombs

CATS have the reputation of being the enemy of rats, but a scientist has recently shown how friendly and co-operative they can be.

Dr. Loh Seng Tsai, formerly Dean of Nankin University and now professor of psychology at Tulane University, said in June that at the start of his work several years ago, he first used cats and rats that shortly after birth were placed together and lived peacefully and co-operatively. His work progressed to the point, however, where in his most recent experiments he used "a very ferocious cat" that has achieved "a long and glorious record of rat-killing."

His experiments with the "ferocious cat" included about seven hundred trials of training in twenty eight days distributed over three and one-half months. They were, however, very successful, for "the once ferocious rat-killing cat would be peacefully eating with the rat face to face out of the same dish."

Dr. Tsai thinks that his "discovery throws overboard the traditional dogma in psychology that in animal nature there is an ineradicable instinct of pugnacity which makes fighting or wars inevitable." He went on to explain that "many think our research has laid the corner-

stone as a basic biological foundation for the theoretical possibility of world peace."

The doctor did not tell of experiments with a number of cats and a number of rats, and it is doubtful whether his deduction is sound regarding groups of people or a nation on one side and a group of people or a nation on the other.

Dr. Tsai quoted the late Professor John Fletcher of Tulane University as once having said: "To put the terrible energies of the atom in the hands of man while he is still clinging to ancient superstitions concerning the essentials of human nature and governing his actions accordingly, could not but bring disaster to mankind."

"The world today," Dr. Tsai concluded, "is in need of a new philosophy of life."

From the point of view of some psychologists a new philosophy of life may be necessary. It

is no doubt necessary so long as only the naturalistic view is taken of men and nations and it is encouraging to learn that, from that standpoint, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," and that on a natural basis men can agree to co-operate and live in peace.

But there is an old philosophy of life built on the firm foundation of him who said "love your enemies." Isaiah ended his prophecy with the words "And a little child shall lead them." Those who are truly led by the little Child who lived his life and died his death to reveal the love of God, will have no superstitions concerning the essentials of human nature but now have the power to turn their enemies into friends and live peaceably with all men. Nations of men of such character will never fear nor use atomic or hydrogen bombs.

—Canadian Churchman

LOOK AT THE WORLD AND WEEP

By Theodore P. Ferris

Rector of Trinity Church, Boston

WHEN Jesus looked at Jerusalem as he approached it for the last time, he wept. Why? Every Jew loved the city of Jerusalem; it was the symbol to him of all his hopes and fears. It was a beautiful city set upon a hill so that the gilded domes of the Temple could be seen for miles in every direction by the pilgrims as they came up for the holy days. It was the city where the East met the West and, while there was, to be sure, a certain degree of poverty and sadness and crime as there is in every city, that certainly was not the reason why Jesus wept when he looked at the city. He wept because he saw that it was a city that had a great chance, and missed it. He saw all the wheels of religion moving ceaselessly as they were supposed to move, but the spirit of religion which was the life of the Temple was gone, and he could see as he looked at the city that it was going steadily down hill. It was completely destroyed forty years later.

Hundreds of Americans, perhaps not for the same reason, feel very much the same way when they look at the city of Washington now. It is a beautiful city, perhaps the most beautiful of all our American cities, and we love it. It is the center of our national loyalties, and

the men we most admire are remembered there by monuments that we all like and love. And yet, as we watch the proceedings of one branch of the government against another, our hearts almost break. Again, why?

There are, to be sure, good things to be said about the proceedings. We would much rather have them take place as they do in the open than behind an iron curtain in secrecy. There is about the proceedings a sincere attempt to get at the facts in a controversy, and that, we know, is according to the American way of doing things. But after we have made every allowance we can for the good things that are to be observed there, we cannot get away from the fact that those proceedings present a spectacle of too many little men in too many big jobs. Pygmies where there should be giants!

If you have ever lived in an old house, you know what happens when you try to re-paper a wall; the wall covered by old paper, pale and faded and dirty, is nevertheless hidden. Once you try to take the paper off in order to put new paper on, you find that the old plaster under the paper crumbles; you may think that there is just a small place where the plaster

will crumble, but the more you pull the paper off, the more the plaster crumbles until finally the whole wall is gone. Not a single patch of solid plaster! As we watch these proceedings in Washington, it is not so much, I think, that we are critical of any one individual as it is that we have a sense that in our civil life, not only in Washington but in the whole country, there is a weakness that is something like the crumbling of that plaster on the wall of the old house, and wherever you touch it, where you think it might be most secure, it is soft and as soon as the light and air strike it, it crumbles into powder. Scratch any department, uncover any area of public life, and something gives way that should have held.

Another thing about the proceedings that makes us sad is that we know that people are watching them virtually with their tongues hanging out. As we have already said, it is probably better that they do watch them and know what is going on than they be hidden behind closed doors and yet, the attitude of the people is almost as disturbing as the proceedings themselves for, in a sense, the vulgarity of the proceedings is only a reflection of the vulgarity of our common life. I should not want to sound supercilious or over-critical of the rank and file of the people in this country, but I think we are blind if we do not acknowledge the fact that while we have opened almost every door of opportunity to the masses of the people in the country and while we are proud of the fact we have done it, in more cases than we like to think, those doors have led only to the artificial jewelry of the dime stores and the cheap cosmetics which hide the real beauty of the human face. There is about our common life a vulgarity that is appalling, and it is that vulgarity which is reflected on a big scale in the proceedings that are taking place in Washington.

The thing that really alarms us is the fact that what is going on in Washington has almost obscured what is going on in Geneva. There the fate of the whole world hangs in the balance. There the H-bomb broods over the civilized world with the threat of annihilation. There men are desperately trying to work out some last-minute way by which civilization can be spared from destruction, and what we are doing in Washington has almost entirely put off the front pages of the paper what is happening in that most strategic center of the world, the city of Geneva. It is, then, no won-

der that the sensitive American weeps when he looks at the city of Washington.

Not Only Washington

IT IS NOT, however, only Washington; it is the whole world that makes you want to weep today, for the fact is that the world is in a bad way. That does not mean that it has never been in a bad way before. Sometimes when Christian preachers talk about the situation in the world today, they seem to imply that the world has never been in a bad situation before. We know that it has, and times have probably been worse before than they are now. Certainly, in our own country the days of the reconstruction period after the Civil War were about as serious days as we ever went through, and probably the level of morality and spiritual life was lower then than it is now. So, when we say that the world is in a bad way, we are not implying that it has never been in a bad way before, or that it has ever been perfect. Sometimes we are so interested in drawing people's attention to the weakness of our own time that we are blind to the fact that other times have been weak, and we seem to say that we come from a golden age in which none of these things that trouble us has existed. There has always been a certain amount of wickedness and weakness in our world, and I suspect that there always will be.

Nor does it mean that there is nothing good in the world. God forbid that we imply anything like that! There is good in the world, and an abundance of it, and we try to point it out and direct your attention to it and reveal it to you where it is partly hidden. There are scores of good men in public life. There are wonderful creative things going on in the world now and to say that the world is in bad way is not to say that there is nothing good in it; it is to say, and this must be said, that the world we live in is in one of its more unstable periods. That is, perhaps, the gentlest way we can put it. It is going through a period of storm and anyone who is intelligent about the times he lives in must certainly realize that he is in rough waters, and that the world is in one of the most unsteady periods of its history. "There is something rotten in the state of Denmark."

It is so easy, at least it is for me and I am sure it is for you, to slip into our little sacks of safety and let the world go gaily on its way to destruction. We have relative security and

most of us have enough things to make life fairly enjoyable, and it is very easy for us to slip into those little private and personal pleasures and forget the rest of the world and let it go as long as we can. And therefore, my job, the job of any Christian minister or any prophet of the things of the spirit is from time to time to show you the city, Jerusalem, Washington, Geneva, and to show it to you in such a way as to make you weep.

Centers of Life

ENOUGH of tears for the moment. Let us step now for a moment into a brighter field and listen to these words of Dr. Raymond Fosdick in a little book he published a year or two ago called "Within Our Power." Dr. Fosdick writes, "The twelfth and thirteenth centuries were centuries of violence, but out of them came Notre Dame, and Ely, and the spire of Salisbury, and most of the soaring cathedrals that lent glory to the age. . . . Milton's greatest work was done in the chaos of England's Civil War; Cervantes fought at Lepanto and his wounds and subsequent imprisonment almost incapacitated him in writing "Don Quixote"; the period of Keats was the period when England and France were locked in a cataclysmic war, and Goethe and Beethoven in verse and music wrote themselves into immortality, while Napoleon and his armies were pounding across Europe."

In other words, when the world has been at its worst, some men have gone ahead and done their best. In other words, when the world has been falling to pieces, there have been people putting together some of the finest things that the world has ever seen. In other words, when all the plaster in the house has been crumbling, there have been some people who have not crumbled.

You perhaps may ask if we see anything like that today and I, for one, wish to say that we do. We see it most dramatically, perhaps, and on a large scale, in the continent that is one of the greatest trouble spots in the world, Africa. In the north there is all the tension in French Morocco and Egypt, and in the south there is serious racial discord among the South Africans, but in the center, almost on the equator, there is a hospital where Albert Schweitzer, for more than forty years has been taking care of the natives who come there to be saved from their diseases by this giant of the Western world. Just a drop in the bucket

as far as numbers go, nothing vast on any institutional scale, but there in the center of tension and chaos and disintegration is a man, and a group of people who have been drawn around him, pushing back the frontiers of darkness, building centers of life even in this area of disease and death.

I was in Princeton as one of our boys was graduating. He told me that he had just finished his seventy-five thousand word thesis. I asked him what it was about and he said that it was about the theology of Jonathan Edwards. There in Princeton, under the leadership of experts, are men who in the midst of all the distractions of our world, nevertheless are so committed to fact and truth that they pursue it diligently, day in and day out, for the sake of the truth itself and not for what they get out of it, and I thought to myself, here is one of the creative centers and this is only a sample of hundreds of others in the schools and colleges and universities all over the country where men are still unselfishly looking for the things that are true and good and beautiful.

One other example that I should like to bring before your attention, because we Anglicans are likely to overlook it. It is in the City of London; it is the City Temple. It is a non-conformist center of religious worship and work. The great Maude Royden was the minister of it for a long time and now for more than twenty years Leslie Weatherhead has been the minister. During the war the church building was completely destroyed and since then they have met and worked in seven different buildings. There in the midst of all the things we have been deploring, the materialism, the secularism, the carelessness, the shallowness, the shiftlessness of our civilization, there in the midst of it all, under the leadership of a man who has been captivated by something that is not shiftless and careless, and who has dedicated himself to pursue that to the end, under his leadership a group of people have made a center of light and life. There are hundreds and thousands of others like them in churches, little churches and big churches all over our country and in the entire Christian world.

So that there is in the world, in spite of these things which arouse our fears, this kind of creative activity that seems to be almost incited by the very dangers and difficulties which we

deplorable. There is something, however, noticeable about these people that I have spoken of, these centers of life and light. They have something that the rest of the world does not have. What is it? What is it that a person like Dr. Schweitzer and Leslie Weatherhead and the teachers and preachers and leaders in all the fields I have mentioned have? It is hard to put your finger on it. I have put it down in a series of phrases in an attempt to help you feel what it is that they have. They care greatly about great things. That goes without saying; their lives are not frittered away in trivialities. They never spare themselves; they look beyond tomorrow; they look certainly beyond the next election; they look far beyond the rise and fall of the stock market, far beyond their personal interest, their success or failure; they look, somehow, to the things that last; they are looking for the city whose builder and maker is God.

As a consequence, they have something in them that is solid and secure, and when everything else is crumbling in the plaster of the house, they do not crumble.

So we come right back to ourselves as we

inevitably do. We begin in Washington and Geneva and come back to Boston or wherever you happen to live, for this is something that comes right to our own doorstep, ultimately, and as far as I can see it, this briefly is the score. The world today is in a bad way. There is not much that you and I can do about it directly. We can vote intelligently, to be sure, but we are more than likely to be outnumbered by masses of fearful, hysterical people. But we can be individually and collectively builders of life and light which in turn will be the centers around which a more secure civilization will be built. We can be, unless we crumble like the others; unless we look at Washington and Geneva and in the process of the years have become so vulgarized that we cannot weep. That makes us want to pray. That is what we will do now.

Here we stand, O God, in thy presence, aware of the dangers and difficulties in which we live, and acutely aware of our own responsibilities; help us as we try to take our place to be one of the builders of light and life and so strengthen our inner life that we can stand when others fall, and go on when others give up. *Amen.*

FEAR OF GOD AND LOVE OF TRUTH

By C. R. Stinnette, Jr.

Canon, Associate Warden, College of Preachers

IN A prayer set apart by the Church we pray that we may have "a perpetual fear and love" of God's holy name. It is the law of the land now that whenever the pledge of allegiance to the flag is said, the last part shall read:

" . . . One Nation, *under God*, indivisible, with liberty and justice for all."

As Christians we can rejoice in this new means of expressing our deepest convictions but the really crucial question is whether it makes any difference. Vague platitudes like fancy wrappings may dress up the package but they don't change the quality of the product. The meaning of faith in God is confused a little more if the total result of these additional words is only the trouble they cause a typesetter.

We have it from the Bible that it is a terrible thing to fall into the hands of the living God. If this nation is to be truly under God there will have to be a lot of soul searching in all of

us. It will mean that every one of us shall have to turn and face the judgment we have been fleeing from—our spiritual bankruptcy will have to be investigated, our suspicions and disrespect for one another, our partisan handling of the truth and our last desperate blasphemy in trying to make a Republican or a Democrat or even a one hundred and ten percent American out of God!

There have been times in American history when the prayer that this nation might survive under the hand of God sounded like a rolling drumbeat across every hill and valley. Men got down on their knees and prayed as Washington prayed and as Lincoln prayed. And when they stood again in the councils of this nation they were heard because they had been transfigured by the presence of God. Go to the Lincoln Memorial and share there the prayer of an American for whom the judgment of God was renewing life for this nation:

"That this Nation *under God* might have a new

birth of freedom . . . with malice toward none; with charity for all . . ."

The Hebrews had no word which could be translated "religion." Indeed, their whole notion of the realm of God's activity was too comprehensive to be confined to a single area such as religion. Their nearest expression was close to the heart of our Collect. It is:

"The fear of the Lord is the beginning of wisdom."

For the Hebrew all life is under God and it begins to make sense only when men stand in awe and reverence before the Creator. At the decisive junctures of Hebrew-Christian history we have been blessed with men who feared God too much to be intimidated by the demands of men to yield to their twisted idea of the truth.

This struggle is going on today. Men of science and integrity, many of whom have been brought to their knees by what has been revealed in the laboratory, whose humility and patience before the facts is the very foundation of our scientific progress, are now being told to curb their investigations and to channel their research along politically approved lines, and to balance their estimates with proper enthusiasm or they will find themselves suspect.

Here is a place to take a stand, a task for every God-fearing man: let him take strength in the fear of God and in the love of truth. Let him stand fast in the liberty wherewith Christ has set him free. With malice toward none and with charity for all let him pray and join with others who pray that this nation under God shall have a new birth of freedom. As we fear God so let us love the truth and boldly proclaim it for truth and freedom will die where they are overprotected, but never where they are rooted in faith of God. This is an opportunity to make something more than a platitude of those new words in our pledge to the flag:

One Nation, under the fear of God, and the love of truth, indivisible, with liberty and justice for all.

Fears and Obsessions

THE fear of the Lord and the love of truth are united in this proper order in the fact that all life springs from God. Man apart from God withers like cut flowers in the noonday heat. His hope is clean gone. The prophet Ezekiel pictured the dead hope of Israel as a valley of dry bones. He then proceeded to show how Israel could be revived by the breath of God—the life of the spirit—and the bones came

together, and these were people where before there were only dry bones.

We are told in the passage from Deuteronomy that the Hebrews were not to fear their enemies but to trust in God's presence with them. God has not abandoned us but there is a real question of whether we have abandoned him in our fear and pride.

Right now the hopes of the Christian west seem to lie heavy like those dry bones in Ezekiel's valley. At home we are intimidated by fears and an obsession with police-state techniques. Recently the president of Yale University asked, "Why should freedom falter among its creators?" He gave us his answer:

"Partly because we fear and mistrust our enemies and . . . fear and mistrust ourselves and . . . devote so much energy to catechizing one another."

Abroad our low hopes are dramatized by the spread of Communism in Asia. Here there seems to be sound reasons for concern. But it may be that in the wisdom of God these defeats will prompt a reappraisal of our whole policy teaching us that military weapons alone are powerless where they are not backed up by genuine moral and spiritual concerns for the freedom and integrity of the people of Asia. In the epistle we read these words: "He that loveth not his brother abideth in death."

Perhaps we prefer death to love of one another or of those foreigners but let us then set the matter straight: this is but another sign of our distance from God. Nearness to God could mean life not death for our world and our people. The words of Luther's hymn come ringing across the centuries to us in this hour:

"Did we in our own strength confide,
Our striving would be losing."

Our dead hopes can be revived but it will be not by our own might and strength. It will come only by the breath and the spirit of God as we draw near to one another in him.

Way to Wholeness

THAT wisdom which is the product of the fear of God is the only way to wholeness beyond our own fears. It is common knowledge that man afraid is hopelessly immobilized, divided down the middle. There are many reasons for our fear but the deepest reason has to do with our lack of faith. For two generations now we have in the words of Joseph Wood Krutch been unable "to achieve either religious faith on the one hand or exultant

atheism on the other." We are like those spoiled children whom Christ observed complaining:

"We piped to you, and you did not dance;
We wailed, and you did not mourn."

I have known modern parents who pride themselves in the fact that they are emancipated—"free from every superstition including the fear of God," they claim—whose hidden fears have driven them into alienation from their children and who when trouble comes wail hopelessly, "All I wanted was to keep peace!"

Peace is a product of well-being, of wholeness, and wholeness is the result of the fear of God and the love of truth. That truth cannot be adjusted to every sentimental mood nor political expedient. Truth is whole and clean like the fear of God and it endures forever. One may know the truth but only by being humble before it and being searched by its fullness.

Our distance from that truth may be measured by our notion that we can somehow possess the truth and use it to control others.

The ultimate truth is not a magic formula but the meaning of life which is shared in the community of those who fear God. In that great feast parable of the Kingdom of God Christ makes it clear that "the privileged and the prudent" are deaf to his invitation while the poor and the unfortunate respond. That is what we mean when we say that truth is revealed in the community of faith. The true Church of God is made up of those who have the eyes to see and the ears to hear his invitation to the heavenly banquet.

The actual Church also stands under the searching judgment of God's truth. Let us as churchmen ask ourselves if the Church as we know it thinks of itself as holding a trust which it must needs share with all men at all cost, or is it, as some of our less friendly critics have called it, a "bourgeoise ghetto"—a cheering section for things as they are.

Clearly the Church exists to share the faith. That is the deeper meaning of the word apostolic—"sent," "on mission" to everyman. In this view the task of the Church is never finished—always in process, always addressing itself to all men and to the wholeness of man.

The fear of the Lord is the beginning of wisdom. In that perspective man sees things aright. Christ rejoiced that this wisdom is

hid from the wise and understanding and revealed to the childlike. They have the eyes to see and the ears to hear.

The fear of the Lord—a lot depends on with what you compare man. Not,

"How like a dog"
how like a rat
how like a machine,"
but
"How like a God!"

Joseph Wood Krutch

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

EVERY parson knows how precious are the women of the Church and how difficult it would be to carry on without them. They form the larger part of our congregations; they do most of the work of the organizations; they are our firm supporters. So let not churchwomen think it is any reflection to say that parsons see too much of women. They do. When they pay calls, they more often see the wife than the husband; when they address a meeting, it is more often a women's meeting than a men's. When they preach, they preach to more women than men. When they want to get something done they will generally turn to the ladies.

And as for "getting the men out" the parson won't have a ghost of a chance unless the women are using their quiet but powerful influence.

Why then do I say a parson sees too much of women? Because he does not see enough of men. But is this bad? Decidedly. For women are too kind, too gentle, too respectful with us parsons. We need to mix with the men who regard us with mild amusement, half respectful, half contemptuous.

THE BISHOP AND THE PASTORAL RELATIONSHIP

By Edward L. Parsons

Bishop of California, Retired

A controversial subject which is here dealt with by one
of the foremost scholars of the Church
25¢ a copy - \$2 for 10

The WITNESS
Tunkhannock, Pa.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

A Symphony Of The Christian Year by Randolph Crump Miller. The Seabury Press, \$3.25

The Christian year has been called a kind of Fifth Gospel because it presents the story of God's redemption liturgically. Dr. Miller considers the Christian year as a symphony in which there are slow movements, fast moments, loud strains, quiet melodies, transitions and new themes.

The first part of the book consists of 16 chapters (really sermonettes) interpreting the symphony from Advent to Stir-Up Sunday. The second part presents what we might consider "the background" of the symphony and includes special days as Thanksgiving, Theological Education Sunday, Race Relations Sunday, Independence Day, etc. Each of these 31 sermonettes suggests appropriate lessons, psalms and hymns.

Arture Toscani presented Beethoven's Ninth Symphony on his 85th birthday. Interviewed by the reporters he said, "I have been conducting the Ninth Symphony for 50 years and I tell you I am far from getting it." Clergymen who have been preaching the Christian year for 50 years (more or less) will find in Miller's book clues to a deeper and more comprehensive understanding of the Christian year.

—George H. MacMurray

Secularism a Myth by Edwin E. Aubrey. Harper, \$2.50

The professor of religious thought at the University of Pennsylvania, in these brief (170) pages of text, has made a terrific thrust at a vital point in the Christian address to the world. He has dared, in an informal and thoughtful way, to challenge the easy, fashionable concept of "secularism" and the dubious habit of contrasting the "Christian" with the "secular."

Far from being modernistic, this viewpoint is ancient orthodoxy: St. Chrysostom said once that nothing is secular but sin! He takes his starting point with Archbishop Temple's proposition that without general revelation there can be no special revela-

tion. He argues acutely that if and as the Christian Churches separate themselves in spirit from "secular" forces they only isolate the Gospel and cheat its redemptive purposes.

—Joseph Fletcher

Preaching by Walter Russell Bowie, Abingdon, \$2.75

"The glory of preaching," says Dr. Bowie, "is to tell men that they have a Friend, and to make their hearts as well as their minds believe it." It follows then that if the preacher is to tell men about their Friend, the preacher himself must have an intimate knowledge of God. Dr. Bowie places much stress, and rightly so, on knowing the Bible.

Preaching is well written and organized and it is full of sound ideas, suggestions and helps for the preacher. Dr. Bowie points out the need of relating theology to life; the aspects of the preacher's opportunity; the importance of reading and experiences as resources for sermons. The book also contains chapters on the construct and delivery of sermons.

Are you ever puzzled by the questions: Why preach?, What to preach? or how to preach? Then you will find help and inspiration in this timely book.

—George H. MacMurray

Religion Behind the Iron Curtain by George N. Shuster. Macmillan, \$4.00

This book is a labor of love, by a man utterly devoted to "One Fold and One Shepherd" (papal, of course). It tells nothing new but gathers together a lot of recent history and rumor on the anti-communist side of the cold war. Mr. Shuster, president of Hunter College and for a while land commissioner in Bavaria in the U. S. army occupation offers more atrocity stories than his documentary sources do; they come, obviously, from tales told to the Committee for a Free Europe, the informants remaining anonymous. In fact, he gives sources only rarely for his data, but a bibliography includes (revealingly to those who know much

about this unhappy subject) such writers as Bolshakoff, Dallin, Chamberlin, Fedetov, Kravchanko, Sheen (yes, Fulton J.), Timashev, Ruth Fischer, Gide and Krivitsky.

Shuster is plainly not equipped linguistically to make any use of primary sources in the slavic languages, himself; the reading list has only English and German books. Protestant church life is practically ignored, so that the religious animus and orientation of the book is fairly clear. The author ends with three points: (1) there is no sign of Christian social influence in the countries discussed, (2) only Marxism in some form can expect to reach the masses, (3) "no major change" in the alignment of communist and non-communist forces is in prospect.

For the "liberation" of the Iron Curtain countries (Dulles' phrase) he hopes for a "profound change of spirit" within them and regards war as a threat of destruction to both sides.

—Joseph Fletcher

RELIGIOUS LEADERS J'ACCUSE!

I accuse you of violating the first and great commandment which is to love God with ALL your heart, mind and soul. Either of your own volition or because you are bound by your ordination vows, you divide your love between God and your tradition, your pet theology, your special denominations so that God's house is dangerously divided AGAINST itself.

It was this same love of tradition that blinded the religious leaders of our Lord's time, so that they, whose duty it was to reveal God to man, failed to recognize God when he came among them. They too had that first and great commandment on which depend all the laws and the Prophets!

Unless you give God ALL your love, you are no more worthy to be called religious leaders than it would be correct to call a man found trying to split the atom with a jackknife, a scientist.

Send me your name on a postal card and you will receive (as long as they last) details of these and other accusations and/or suggestions.

Martyn, Box 53, Glen Ridge, N. J.
(Christian name)

STATEMENT ISSUED BY CONGRESS

★ As the result of the deliberations of the discussion groups, the Anglican Congress made the following statements on the vocation of the Anglican Communion:

The vocation of the Anglican Communion is to proclaim the Christian faith. This involves a personal corporate knowledge of Jesus Christ and active discipleship in daily living.

The Anglican Communion is a fellowship of Churches in which Catholic and Protestant traditions coexist. In loyalty to New Testament teaching it is Catholic in its comprehensiveness and respect for variety in unity, Evangelical in its commission to proclaim the Gospel and free in its quest for truth in the faith that Christ is Lord of all truth. The tension between different tradi-

tions becomes creative when it is held in charity; and there is needed a conviction that to be Anglican is to combine within oneself both Catholic and Protestant traditions in a dynamic relationship. In every diocese also there is needed the expression of these different emphases. Most Church members would not indeed accept any party label. Nevertheless a mere "middle of the road" Anglicanism would make a poorer contribution to the world Church. It is our essential gift to hold together Catholic and Protestant loyalties without division into separated sects.

The Evangelistic outreach of the Church, both in non-Christian and nominally Christian lands, is fundamental to its nature. Through the recovery of this primitive but permanent task of mission, our Communion will obey its Lord and

strengthen its fellowship. As this happens, its appeal becomes increasingly effective and widespread.

Secondly, we reaffirm the principles expressed in the Lambeth Quadrilateral of 1920.

The members of the Congress rejoice in the fact that the several provinces of the Anglican Communion are constituent members of the World Council of Churches and wholeheartedly support the representatives in their contribution to its councils.

We appeal to all the Churches of the Anglican Communion to give their full support to the ecumenical movement and to promote the cooperation of Christians of different communions in their own local areas.

We request that the President of this Congress be asked to write to the presidents of the World Council of Churches

"..... In Every Age, Some Men!"

"God hath been so good to his Church, as to afford it in every age some such men to serve at his Altar as have been piously ambitious of doing good to mankind."

So wrote Izaak Walton, a faithful layman, in 1640—times as troubled as our own. Today also, many young men have heard God's call to be his priests and ministers. This month the seminaries open to receive the thousand and more of them who will come for a further stage in their training.

Those seminaries need the constant support of the Church if their programs are to meet the standards needed in the ministry today.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

assuring them of the deep interest of this Congress in the Second Assembly of the World Council of Churches at Evanston, and of the prayers of its members for God's blessing upon it.

We suggest that an early evaluation be made by an officially appointed group of each province of the position as it is developing in the Church of South India so that the Anglican Communion as a whole may have an informed understanding of the adventure of reunion.

Thirdly, the Congress further recommends that the member Churches of the Anglican Communion take every opportunity for the building and strengthening of world-wide

fellowship within our Communion. The Congress draws such attention to the value at this time of a cycle of intercession; to the Central Anglican College at Canterbury; to the spread of information through the Pan-Anglican Journal and other means; and to the periodic issue of a united statement on the Anglican Communion.

The Congress recommends the formation in accordance with the resolution of the Lambeth Conference of a council on missionary strategy and trusts that the meeting of the council

may lead to a more generous support in men and in funds for the missionary task of the Church in every land.

The Congress therefore recommends to each province of the Church that full support be given in prayer, in study and in adequate and realistic financial aid to the attainment of this end.

KEMPER HALL

KENOSHA, WISCONSIN
Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary. FOR CATALOG, ADDRESS, BOX WT

Write us for

Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

Make MONEY for your Church Group

Your Church Organization can solve all its fund raising problems selling Sunshine's beautiful sell-on-sight quality Christmas Cards.

SUNSHINE'S FUND RAISING PLAN has worked successfully for thousands of groups just like yours. No risk or investment is required. Sunshine provides FREE INCENTIVE AWARDS to best salespeople in your group.

SCRIPTURE TEXT CHRISTMAS CARDS
Sunshine's Silent Night Scripture Text Assortment, lithographed in glorious full color on fine paper. Each card features appropriate quotation from the Scriptures.



MANY OTHER Quality Sunshine Christmas Box Assortments. Also Gift Wraps, Gift Items, Stationery, Everyday and other money-making fast sellers.

Write for Details TODAY—Send No Money
SUNSHINE ART STUDIOS, INC., Dept. LG-9
Springfield 1, Mass. Pasadena 3, Calif.

(If you live east of the Rockies, write to Springfield office.)

CATHEDRAL STUDIOS

Silk damasks, linens, by vd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

MONEY for your TREASURY

OVER 1,500,000
SUNFLOWER DISH CLOTHS
Were sold in 1946 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 Cohoes, N. Y.

CASSOCKS

SURPLICES — CHOIR VESTMENTS
EUCHARISTIC VESTMENTS
ALTAR HANGINGS and LINENS
All Embroidery Is Hand Done
J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.
TEL. CH 4-3306

CHURCH LINENS

By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
Free Samples

Mary Fawcett Company
Box 25w, MARBLEHEAD, MASS.

ALTAR LINENS

Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal prices.

Plexiglass Pall Foundations \$1.00
Free Samples

MARY MOORE, Importer
Box 394-W Davenport, Iowa

THE PARISH OF TRINITY CHURCH

New York City

Rev. John Heuss, D.D., r
TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & By appt

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Broadway and 155th St.

Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5, Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

ARTICLE BY COLLINS ON AFRICA

★ The Witness for next week will feature an article by Canon John Collins of St. Paul's Cathedral, London, who has just returned from a two months visit to South Africa. He deals with the Color Ban in the Church. Any desiring extra copies should place their order immediately by writing the Witness, Tunkhannock, Pa.

CONFERENCE ON GROUP LIFE

★ The Rev. David Hunter, head of religious education of the National Council, and Canon Stinnette of Washington Cathedral, whose article is featured in this number, were the leaders at a conference on group life, held at Salt Lake City the last week in August.

LARGE INCOME FOR PARISH

★ St. John's, Salem, N. J., is to receive an annual income of \$25,000 from the estate of the late Eugene Rumsey. The rector, the Rev. Fred B. Schultz, said that the parish has started a five-year restoration program but that this bequest will move the project forward.

SAYS CHRISTIANS FAIL IN AFRICA

★ A noted English authority on African life says that missionary failures among African natives can be blamed largely on the poor example set by "Christian" white settlers.

In a report to the Kenya Legislative Council, Dr. C. J.

Carothers, British psychiatrist, noted a feeling that efforts to Christianize the Africans had failed substantially.

Dr. Carothers said he felt this apparent failure was not the fault of the missionaries but was due to the fact that African converts, upon leaving mission stations, usually found that white people, whom they identify with Christianity, did not appear to live according to the Christian principles they had been taught.

The African, said Dr. Carothers, is more easily impressed by example than by mere exhortation.

"And so the ones who hate us most today are often Christian Africans," he added.

Carothers suggested that unless the white population in Africa was prepared to follow Christian principles in its dealings with natives, the missionaries might as well abandon Kenya.

Dr. Carothers has been on the staff of St. James' Hospital, Portsmouth, England, since 1950. In 1952, at the request

of the World Health Organization, he made a study of "The African Mind and Health and Disease." He returned to Africa last February to make the Kenya report.

WORLD COUNCIL BUDGET

★ An annual budget of \$441,000 for the World Council was adopted in Evanston—\$86,000 higher than this year's budget. This does not include more than two million spent on relief.

PROTESTANT CHURCHES IN STALINSTADT

★ Construction has been started on two Protestant churches in Stalinstadt, the steel city in the Soviet Zone of Germany. The city, built in 1951, now has 15,000 residents.

BLUE RIDGE SCHOOL

ST. GEORGE, VA.
A Christian School for boys and girls. Situated in Blue Ridge Mountains 23 miles from Charlottesville. Grades one through twelve. Pre-school and convalescent department. Tuition and board from \$60 to \$75 per month.

REV. D. C. LOVING, Headmaster

**RUN A SPARE-TIME
CARD & GIFT SHOP
AT HOME**



If you want to earn extra money for yourself, your church, your organization, here is an easy and friendly way to do it in your spare time.

NO EXPERIENCE NEEDED

We will send samples of our new 1954 Christmas greeting cards and gifts. Show them to friends and neighbors—take their orders—and earn up to 100% profit for yourself.

IT COSTS NOTHING TO START

Fill in and mail coupon below. We will rush a full set of actual samples on approval with details on how to get started.

NAME _____

ADDRESS _____

CITY _____ STATE _____

REGAL GREETING CARD CO.

DEPT. RH-9, FERNDAL, MICHIGAN

Stuart Hall

EPISCOPAL SCHOOL FOR GIRLS

Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus. Indoor pool. Catalog.

MRS. WM. T. HODGES, Headmistress,
Box L, Staunton, Va.

PEOPLE

CLERGY CHANGES:

ALLEN F. BRAY, formerly rector of St. John's, Accokeek, Md., is now assistant chaplain at Trinity College, Hartford, Conn.

THOMAS F. FRISBY, rector of Grace Church, Defiance, O., becomes rector of the Good Shepherd, Allegan, Mich., Sept. 1.

ALLEN P. ROE has retired as rector of St. Paul's, Put-in-Bay, O., and resided at 315 Spring St., Piqua, O.

HENRY P. KRUSEN, formerly rector of St. George's, Central

Fall, R. I., is now archdeacon of Western New York.

GEORGE M. BEAN, formerly rector of St. Mark's, Richmond, Va., is now chaplain at U. S. Military Academy, West Point.

DONALD G. STAUFFER is now assistant to the Rev. J. Francis Sant at St. Michael and St. George, St. Louis, with responsibility for college work.

ARTHUR H. RICHARDSON, formerly headmaster of Brent School, Philippines, is now in charge of the Mission of St. Francis of Assisi, Upi, P. I.

RICHARD M. TRELEASE Jr., formerly dean of St. Andrew's Cathedral, Honolulu, is now rector of St. Andrew's, Wilmington, Del.

SAMUEL H. SAYRE, rector of St. Barnabas, Los Angeles, is also now dean of the Pasadena Convocation, where he will have charge of missions.

GEORGE C. STEWARD, rector of St. Stephen's, Goldsboro, N. C., becomes assistant at St. James, New York, Sept. 21. He will also do graduate work at Union.

JOHN C. HUGHES, recently ordained deacon, is now in charge of Trinity, Coshocton, O.

PHILIP E. PEPPER, recently ordained priest, is in charge of St. Andrew's, Waverly, Iowa.

JAMES R. GUNDRUM, recently ordained deacon, is in charge of Trinity, Denison, Iowa, and Trinity, Mapleton and St. John's, Vail.

KENT H. PINNEO, recently or-

dained deacon, is in charge of Trinity, Emmetsburg, Iowa; St. Thomas, Algona, and St. Stephen's, Spencer.

ORDINATIONS:

KONRAD E. KELLY Jr. was ordained deacon July 16 by Bishop Jones at Grace Church, Weslaco, Texas, and is in charge of Grace Church, Falfurrias, and St. James, Hebbronville, Texas.

BRYANT W. DENNISON, assistant at Christ Church, Oberlin, O., and DABID L. ANDERSON, doing graduate work at the University of Birmingham, England, were ordained deacons July 11 by Bishop Burroughs at Christ Church, Oberlin.

WALTER E. NEARY, in charge of St. James, Wheatridge, Colo., HAROLD A. MAGEE, in charge of St. Andrews, Ft. Lupton and All Saints, Loveland, Colo., and ROBERT C. SERNA, in charge of Calvary, Idaho Springs, St. Paul's, Central City, and Grace, Georgetown, Colo., were ordained deacons by Bishop Bowen, June 20, at the Ascension, Denver.

JAMES C. WELSH was ordained deacon July 14 by Bishop Marmion at St. John's, Roanoke, Va., and is in charge of missions at Arrington, Massies Mill and Norwood, Va.

PEYTON G. CRAIGHILL was ordained deacon July 10 by Bishop Craighill, formerly bishop of Anking, and has been assigned to the Redeemer, Baltimore.

LAY WORKERS:

ERNEST ST. ANDREW, Church Army who has been at Christ Church, Punsxutawney, Pa., is now at St. Paul's, Creston, Iowa.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1954
Over One Hundred Years

COX SONS & VINING, Inc.
131 EAST 23RD STREET, NEW YORK, N. Y.



CHURCH BULLETINS

Every progressive church should use Winters' De Luxe Bulletin Board. Dignified, effective, and economical. Over 7,000 IN USE. Increase attendance, interest and collections. Write today for Illus. Catalog H. E. Winters Specialty Company, Davenport, Iowa.



CUTHBERTSON
Ready-to-Sew

CUT-OUT KITS

give you finest quality
CHURCH VESTMENTS
at SAVINGS up to 50%

Now—at almost half the price of custom-tailored vestments—your church can enjoy the quality materials and beauty for which Cuthbertson ecclesiastical vestments are distinguished. If you have in your church women who like to sew, our new CUT-OUT KITS for altar hangings, markers, stoles, albs, chasubles, etc., can fill your vestment needs at budget prices.

All fabrics are perfectly centered, marked and cut, ready to sew. Easy-to-follow instructions included. Send today for your FREE copy of our illustrated and descriptive catalog, complete with order forms.

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street, Philadelphia 3, Pa.

Please send me your FREE Catalog of Cut-Out Kits.

Name of Your Church _____

Your Name _____

Your Address _____

City _____ Zone _____ State _____

GOWNS
•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST
National
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Ministers and Religious Workers

STUDY AT HOME. Single studies or complete schedule leading to diploma. Courses on Bible, Theology, Church Building, History of the Protestant Episcopal Church, the Prayer Book, and many others. Write for information TODAY.

Central School of Religion

(A Correspondence Institution, est. 1896)
6030 Lowell Ave. Indianapolis, Ind.

BACKFIRE

H. J. MAINWARING
Layman of Wollaston, Mass.

Under what canon, or by what proper ecclesiastical procedure, may a diocese of this Church yield to a Council of Churches any degree of its authority to propagate the faith and start missions and churches in the diocese?

From articles written by Archdeacon Herbert L. Johnson and published in three Episcopal Church periodicals (including *The Witness*) in the past ten months, it seems that the diocese of Massachusetts has done that. In Westwood, Mass., where in 1948 thirty families asked the diocese to start a mission, the diocese was not able to act of its own volition, apparently, because the Massachusetts Council of Churches did not consent to its doing so.

The Archdeacon adds, "We countered by offering free bus service . . . but we were not successful." (Italics mine).

Five years later, by bringing "further pressure" upon the Council to reconsider, the Archdeacon says that "it gave us authority to make a canvass of Episcopal strength in Westwood, with a priority to establish a church there if our canvass showed strength." (Italics mine).

He says, "We assume (that a mission) will grow because at headquarters we have had the area in mind a long time, waiting until the time is opportune and until the Massachusetts Council of Churches gives us the green light. This means that . . . that body thinks the time is opportune." (Italics mine). The diocese and the thirty families thought

the time "opportune" in 1948, but "the Council" did not! And the final say seems to be that of "the Council" and not of the Church.

So five years elapsed. The thirty households grew to 135 households—about 540 persons—who, the Archdeacon admits, were "prepared to attend and support the Church." But still the diocese would not or could not act without the consent of "the Council."

So, says the Archdeacon, "Our figures were presented to the Department of Research and Strategy (of the Council), a vote was taken by mail, the vote was favorable. *We were given the green light.*" (Italics mine).

While such a body, composed chiefly of denominational representatives who reject episcopacy, the priesthood, the faith, and the sacramental system of the Church, determines whether a diocese shall, or shall not, start a mission, and even when the diocese and the people who want the mission are ready to start it, that body withholds its "green light" for five years, more or less; to whom are the people to look for Church ministrations meanwhile?

How many other places of which we have not been told, are without Episcopal churches today because a

"Council of Churches," has withheld and is withholding its consent for the Church to act?

The Book of Common Prayer tells us that "The Church is Catholic: because it is sent to preach the Gospel to the whole world." But in Massachusetts, it seems as though the diocese is willing to let the "Council of Churches" tell the Church when and where, in new fields at least, it may preach the Gospel.

SAINT MARY'S HALL

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year. Est. 1879

Beatrice McDermott Head Mistress
117 EAST FRENCH PLACE

CARLETON COLLEGE

LAURENCE M. GOULD, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

HOLDERNESS

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing, debating. Glee Club. An. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

St. Mary's-in-the-Mountains

Episcopal college preparatory boarding school for 60 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Arts. Skiing, other sports. Catalogue.

Mary Harley Jenks, M. A., Principal
LITTLETON (White Mountains),
NEW HAMPSHIRE

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.
Please address:

The Sister Superior, C.S.M.

St. Augustine's College

RALEIGH, NORTH CAROLINA
1867 - 1951

Accredited Four-Year College for Negro Youth. Co-educational. Music, Pre-Medical, Health and Physical Education, High School Teacher Training, Business, Pre-Social Work, Nursing Education in co-operation with St. Agnes Hospital.
HAROLD L. TRIGG, PRESIDENT

The CHURCH HOME AND HOSPITAL

BALTIMORE 31, MARYLAND

A three year accredited course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. DORMITORY from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal
ALBANY NEW YORK

ASHLEY HALL

IN HISTORIC CHARLESTON

Girls, grades 8-12. An outstanding college preparatory school. Fully accredited. Also general course. Excellent departments of music, art and dramatics. Mild climate. Year-round outdoor sports; riding, pool. Catalog.

WILLIAM S. PIPER, Headmaster
Box E CHARLESTON, S. C.

Schools of the Church

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

A Resident Day Schools for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool
Tennis, Hockey, Basketball, Riding

THE RT. REV. FRANCIS ERIC BLOY

President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,

Headmistress

St. John Baptist School

FOR GIRLS

Offers College Preparatory and General courses. Music, art, outdoor sports, and a happy home life, with character building extra-curricular activities for resident and day students, under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey. Accredited.

For catalog address Box 556

The Sister Superior, Mendham, New Jersey

ST. MARK'S SCHOOL

OF TEXAS

ROBERT H. IGLEHART, A. M. Headmaster
1600 Preston Rd., Dallas 30

A preparatory school for boys. Full classical curriculum. C.E.E.B. and S.E.B. standards.

REV. D. G. THOMAS, Chaplain

For Illustrated Bulletin Write The Registrar

IOLANI SCHOOL

Episcopal Church School for Boys

HONOLULU 17, HAWAII

A college preparatory church school for boys. Kindergarten through twelfth grade. Established 1862. Day tuition \$225 to \$275. Boarding \$765-\$875. Summer session. Accredited.

REV. CHARLES A. PARMITER, JR.
M.A., S.T.B., Rector

Lasell Junior College

Prepares Young Women for Living

103 year. Well rounded college life on 30-acre campus, ten miles from Boston. Liberal arts, sec'l, 3 yr. nursing program, home economics, retail training, art, music, drama. A.A. or A.S. degree. Transfer credit. Individual counseling. Tennis, riding, skiing, swimming pool. Catalog.

190 Woodland Road, Auburndale 66, Mass.

ST. STEPHEN'S SCHOOL FOR BOYS

ALEXANDRIA, VA.

Grades 3 thru 12 (Day School). College Preparatory. Under the Church School System of the Diocese of Virginia.

Address:

THE REV. EDWARD T. TATE,
Headmaster

2405 Russell Rd. ALEXANDRIA, VA.



FOUNDED 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, Jr.
Rector and Headmaster

457 Shumway Hall

Shattuck School Faribault, Minnesota

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

Founded 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address Box "A".

Morison Brigham, M.A., Headmaster

Lauriston L. Scaife, D.D.,

Pres. Board of Trustees

Okolona College

Okolona,

Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church). Established 1902.

High School and Junior College - Trades and Industries - Music

For information write: W. MILAN DAVIS
President

Today's Training for Tomorrow's Opportunities

VOORHEES SCHOOL & JR. COLLEGE

DENMARK, S. C.

Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:

JOHN F. POTTS, President

SAINT MARY'S HALL

Founded 1866

Fully Accredited

Secondary Boarding School for Girls

Offers Thorough College Preparation

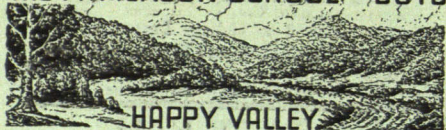
Teacher-Student Ratio 1-6

FLORENCE MAST, M.A.

Acting Headmistress

FARIBAULT, MINNESOTA

THE PATTERSON SCHOOL for BOYS



Episcopal School in Blue Ridge Mountains of Western No. Carolina. Accredited. Grades 6-12. Gymnasium, sports, 42nd year. 1300-acre estate. All-inclusive rate, \$750.

GEORGE F. WIESE, Supt.

COLLEGE Box W, Legerwood, N. C. HEALTH PREPARATORY EDUCATION

CHARACTER BUILDING

ST. BERNARD'S SCHOOL

1900

Episcopal college preparatory school, grades 7-12. Located in Somerset Hills 40 miles from New York. Small classes, supervised study, all athletics, work program. Scouting, music, rifle, camera clubs. Boarding and day students.

THE REV. WILLIAM N. PENFIELD

Rector and Headmaster

GLADSTONE, NEW JERSEY

St. John's

MILITARY
SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 3 through 12. Fully accredited.

COL. R. L. CLEM, Rector

Cathedral School of St. Mary

GARDEN CITY, L. I., N. Y.

An accredited Episcopal School for Girls Nursery through High School. Boarding department age 10-18. Strong College Preparation. Dramatics, Sports, Riding, Dance. Opportunities for New York Operas, theatres, museums. Address inquiries to the Registrar, Box W.

VIRGINIA INTERMONT

FOR GIRLS

Fully accredited Junior College and 2-year High School. General, vocational courses in Music, Art, Dramatics, Journalism, Radio, Home Ec., Phys. Ed., Secretarial, Liberal Arts, Nursing. Beautiful location. Sports, riding, gym, pool. Founded 1884.

MODERATE RATES . . . CATALOG

R. L. BRANTLEY, Ph.D., Pres.

Box E, BRISTOL, VA.

SAINT PAUL'S POLYTECHNIC INSTITUTE

LAWRENCEVILLE, VIRGINIA

Approved by the Southern Association of Colleges and Secondary Schools. B.S. Degree with major in Trade and Industrial Education, B.S. Degree in Home Economics Education, B.S. Degree with major in Elementary Education, B.S. Degree in Secondary Education.

EARL H. McCLENNEY, President

Sunshine Acres Inc

A Model, Modern, Co-educational School for Children of Progressive Parents

From Pre-school to College Entrance

America's First Naturist School

FOUNDED 1939

HONEST, CLEAR, accurate thinking is stressed—Campus of over 150 wooded acres in healthful pine area of South Jersey—Ozone laden atmosphere—Full Secondary Curriculum supplemented by Dancing, Art, Dramatics. High ration of teachers to students—Remedial instruction—All sports, including sun, air, and water bathing—Descriptive Booklet upon request.

ISLEY BOONE, S. T. M., Director

Mays Landing, New Jersey