

# The **WITNESS**

OCTOBER 20, 1955

10¢



## SKILLED COUNSELLING

**S**Ocial WORK of the Church will be stepped up as a result of the increased budget adopted by General Convention. Here a trained social worker listens sympathetically to the story of an un-married mother

---

---

## TREATMENT OF RECENTLY DIVORCED

---

---

## SERVICES In Leading Churches

### NEW YORK CATHEDRAL

(St. John the Divine)

112th St. and Amsterdam

Sun HC 7, 8, 9, 10; MP HC & SER 11;  
Ev & Ser 4. Wkdays HC 7:30, also 10  
Wed and Cho HC 8:45 HD; MP 8:30;  
Ev 5; Sat. Ev 3:30. 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 Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

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; Eve-  
ning 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 proces-  
sion) (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. Lafayette

SOUTH BEND, IND.

The Rev. William Paul Barns, D.D.,  
Rector

Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Commu-  
nion, 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. Stephen Keeler, 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. Emrich, T. P. Ferris,  
J. F. Fletcher, C. K. Gilbert, C. L. Glens,  
G. I. Hiller, A. C. Lichtenberger, C. S.  
Martin, R. C. Miller, E. L. Parsons, J. A.  
Paul, Paul Roberts, 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

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., 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: 11. 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 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, 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, Wednes-  
day, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle, Downtown

Rev. John P. Craina, 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 Traverser, Associate

Rev. Richard L. Shacklett Jr., Ass't.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.

12 N HC; Evening, Weekday, Lenten

Noon-Day, Special services announced.

### CHURCH OF THE INCARNATION

3966 McKinney Avenue

DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector

The Rev. Donald G. Smith, Associate

The Rev. W. W. Mahan, Assistant

The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30

p.m. Weekdays: Wednesdays & Holy

Days 10:30 a.m.

### CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Donald G. Stauffer, Assistant

and College Chaplain

Sunday: 8, 9:30, 11 a.m., High School,

4:30 p.m.; Canterbury Club, 6:15 p.m.

### ST. PAUL'S CATHEDRAL

Shelton Square

BIFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean

Canon Mitchell Haddad

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. 7

a.m., 11 a.m., Healing Service 12:05.



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

---

**Story of the Week**

---

**The Concern for World Peace  
Is Genuine in Russia****EVERYONE EXPRESSED HORROR AT THE THOUGHT  
OF A WORLD-WIDE ATOMIC WAR****By John Drewett***Rector of St. Margaret's, Lothbury, England*

★ Almost every speech which we heard during our visit to Russia made some reference to peace. In the churches, peace was mentioned in every sermon and address at which we were present and, at the sound of the word, an audible murmur of assent went up from the congregation. In private conversations with Church leaders, in speeches of welcome, in speeches at meal times, peace was always the main concern.

It is obvious that all the Churches in Russia are solidly behind the Peace Movement. In fact, it is a substitute for our Ecumenical Movement in that it is bringing the Churches together in a way unknown in the past. It is something unprecedented to see sitting, on the same platform, the Patriarch and other Orthodox leaders, a Roman Catholic Archbishop from the Baltic, the Chairman of the Baptists, and the leaders of the Lutherans, Old Believers, Seventh Day Adventists, Moslems, and Jews. Nothing has succeeded in bringing such an assorted body of religious leaders together before.

What is this Peace Movement? It is clearly sponsored by the government, although the government keeps well in the background. It has members in all countries, whence come delegations to the Peace Congresses which are held periodically in different cities of the world.

Its aim is to mobilize world opinion to demand the abolition of the hydrogen bomb and other weapons of mass destruction and to restrain all those who wish to start another world war. Its underlying and unquestioned assumption is that all those who want war and are preparing for it are in the west. It is for this reason that the Peace Movement, apart from a few pacifists, is supported in the western world only by Communists and those who accept their interpretation of world affairs.

The question to which we tried to find an answer was whether the Peace Movement is a deep-laid plot to deceive the west and then to attack it; or whether it springs from fear of another attack upon the Soviet Union from the west.

I have no doubt in my own

mind that it is the latter. Every Russian with whom we talked expressed a genuine horror at the thought of another war. They told us of the 17,000,000 dead of the last war; that they had only just rebuilt their devastated cities; and that their plans for the development of their country would take all their energy and material resources for years to come. When we asked about the size of their armies and their development of military aircraft, they replied that these were purely defensive, and reminded us of the length of their frontiers.

**Not Pacifists**

It is quite clear that the Russian Christians are not pacifists. They told us that their belief in peace did not mean that they would allow their country to be trodden on. In this, their argument was similar to that of most western Christians.

Is this fear of attack genuine and, if so, is there any justification for it? It appeared to us that their greatest fear was of a rearmed Germany. It is not only that they have been attacked twice by Germany in this century, but that they fear that the Germans, when they are rearmed and ready, will launch upon them a war of revenge. It would appear therefore, that if this fear is to be allayed, a system of collective security will have to be worked out which will guarantee the front-

iers of Russia as well as those of the west.

Our one contact with the Peace Movement as such was a short visit to a Peace Conference which was held in the beautiful Hall of the Soviets, the Palace of the Nobility in pre-revolution days. The large hall was filled with delegates from all over the Union and from many other countries as well. We had made it clear beforehand that we did not wish to be photographed or to take any official part in the proceedings; our main purpose in going was our wish to hear the Patriarch speak.

#### Farm Leader

The first speaker was a leader of a collective farm, who stressed the need for peace in order to develop the land and to increase food production. The land had only just revived from the last war and they did not want their labor to be in vain. The second speaker was a woman artist from Tajikistan, whose subject was the cultural advance made by her people and the need for peace to carry on the good work.

The Patriarch then spoke. We were impressed by the obvious authority which he has among those who are not members of the Church. He was listened to with wrapt attention as he spoke of the need for mutual trust between nations upon which alone peace could be built. He emphasized the fact that he was speaking as a Christian and of his own free-will. Christians believed in peace because it was the outcome of their Christian principles.

These speeches were all moderate in tone and were quite different from those which we read in books dating from the Korean war. It has often been remarked that the language used by Christian leaders in Russia at that time was, to say the least, lacking in Christian charity.

But before we judge them too harshly we must remember certain facts. In the first place, the only evidence upon which they could form a judgment was that given them by the Communist side. Secondly, the Orthodox Church, like the Roman, is used to tough speaking. The understatement, which is a recognized polemical weapon in the armory of the English orator, is unknown to them.

#### Changed Attitude

It is now obvious that, for whatever reason, the Russian attitude to world affairs has changed. It may well be that this is due to a combination of circumstances, of which the death of Stalin and the Western Alliance are both important factors. So long as there was a power vacuum in Eastern Europe, it was inevitable that the Soviet Union would press into it. Now that it no longer exists, the Russians will turn to the development of their own vast territories.

Anyone who travels by air over the 600 miles from the Polish frontier to Moscow can see that Russian strategy must always be defensive. The hundreds of miles of marsh and mud, with no main roads, are guaranteed to bog down any mechanized army. But against hydrogen bombs, delivered by air, the mud is no protection. It is, therefore, easy to understand why they want the hydrogen bomb banned; it is also possible to interpret this desire in terms of defence and security.

#### Hopeful Sign

Perhaps the most hopeful sign in all this is that for the first time the Churches in Russia are becoming aware of the nature and reality of politics. It is in the Peace Movement alone that there is any contact between their theology and worship and the happenings in the world

around them. It would indeed be paradoxical if through the Peace Movement the Russian Church were really to develop a doctrine of social and political responsibility and began to think out a Christian social ethic.

This indeed is essential for both Church and state in the future, for only such an ethic can replace the outworn materialism which is increasingly losing its hold of the people. The Church in Russia has a great future if it is prepared to grasp the new opportunities opening up before it.

#### LARGE ENROLLMENT AT PACIFIC

★ Dean Sherman Johnson was the speaker at the opening service of the Church Divinity School of the Pacific, speaking on the meaning of General Convention for theological education.

He said that "one cannot fail to be thrilled by the advances of missionary work and the evidences of Christian faith and devotion. On the other hand, we are forcibly reminded that many of the clergy and the Church's responsible laymen are confused, fearful and only partly educated. In this situation the theological seminaries have a great responsibility. Somehow we must make our education effective so that the great issues facing the Church can be debated intelligently, candidly and without prejudice. Only so can the Church take a decisive step forward. Only so can it avoid the tragic situation of being there too late with too little."

The seminary has a record enrollment of 112 men, with nearly half in the entering class. They come from eighteen states and three overseas areas. The seminary, officially an institution of the 8th province, has 38% of the student body from outside the province.



# Confusion Among Churchmen On War and Peace

By S. N. McCain Jr.

*Vicar at Kilauea, Kauai, Hawaii*

★ A common experience for a person working in a psychiatric hospital is to discover that almost all people are somewhat mentally unbalanced: but just the worst cases are in the hospitals.

Much the same observation may be made regarding persons attitudes toward war and peace in examining the results of the Episcopal Pacifist Fellowship opinion poll. Using a list of seven questions it appears that not many people are either straight pacifists or straight militarists. Most persons fall rather inconsistently in between the extremes. Even at the Episcopal Pacifist Fellowship breakfast at General Convention there was a strong vote for some form of compulsory military training. In fact it would indicate from the 71 ballots tabulated that this is one issue where those who tend toward pacifism agree with those who tend to be militarists. Yet, interestingly enough, each group generally questioned whether the present armament race would help to bring peace.

Those who tended toward the militarist point of view did, however, frequently express the opinion that: 1) the United States could live at peace with the Communist world; 2) that the Church should take a stand in opposition to war; and 3) that the Church should counsel its youth to consider war as an issue of conscience.

Two things might be deducted from this small poll: 1) many people have not thought out the issues of war

and peace, and so find no great over-all answer, but rather must answer each individual question as it arises; 2) there are non-pacifists, who on certain questions find the same answer as does the pacifist. These persons in some way should be related to pacifist groups to give what support they can.

From 71 ballots ten took the straight pacifist position, five such ballots from Episcopal Pacifist Fellowship breakfast. Three the militarist.

Thirty-eight persons, tending toward pacifism, answered four of seven questions in the non-pacifist way.

Ten who tended toward pacifism answered question one, "Do you think it is possible for the United States to live at peace with the Communist world?" in the militarists way.

Ten who tended toward pacifism answered question two, "Do you think we would ever be justified as a nation in using a nuclear weapon of any sort?" in the militarists way.

Eleven who tended toward pacifism answered question three, "Do you think disarmament is essential if we are to obtain world peace?" in the militarists way.

Seven who tended toward pacifism answered question four, "Do you think the present armament race may help to bring peace to the world?" in the militarists way.

Eighteen who tended toward pacifism answered question five, "As a member of the Church do you think the United States should have some form of compulsory military training?" in the militarists way.

Four who tended toward pacifism answered question six, "Do you think the Church should take a stand in opposition to war?" in the militarists way.

Five who tended toward pacifism answered question seven, "Do you think the Church should counsel its youth to consider war as an issue of conscience — not something in which the state automatically decides the youth shall participate?" in the militarists way.

Of the thirty-three who tended to be on the side of the militarists:

Sixteen felt we could live at peace with Russia.

Eleven felt we would not be justified in using nuclear weapons.

Ten thought disarmament essential for world peace.

Twenty-three thought the armament race would not help to bring peace.

All but four felt we should have military training.

Fifteen thought the Church should take a stand in opposition to war.

Seventeen thought the Church should counsel its youth to consider war as a matter of conscience.

## LIBERTY HEARINGS CANCELLED

★ The hearings on freedom of religion, postponed as reported here last week, have now been called off entirely. The staff of Senator Hennings committee have indicated that discussion of Church-state relationships would be "too hot to handle."

Also the hearings on free speech and freedom of the press have been deferred until November 14, the date previously set for hearings on the right of assembly.

# Anglicans and Presbyterians Hold Unity Discussions

★ Representatives of Anglican and Presbyterian Churches in England and Scotland held discussions at Edinburgh looking towards "intercommunion leading on to full unity."

Present at the conference were delegates from the Church of England, the Church of Scotland (Presbyterian), the Episcopal Church in Scotland and the Presbyterian Church in England.

A brief report on the meeting was issued by the Anglican Information Board. It noted that at past conferences the representatives of the four Churches had "explored and registered substantial agreements already existing in their faith, doctrine and practice" and had "declared their intention eventually to propose further steps toward union."

At the Edinburgh meeting, the report said, they therefore "proceeded to consider the difficult matters in regard to which there is at present divergence."

"Spokesmen of the four Churches," the report continued, "suggested changes which, in their estimation, would be needed in the Churches of the other tradition and what changes in the constitution and practice of their own Church would be required if the goal of intercommunion, leading to full unity, is to be reached."

"The discussions came closer to grips with essential problems than at any previous meeting, and it is hoped that, after further meetings, it may be possible to submit for the consideration of the authorities of the four Churches a proposal directed toward achievement of fuller unity in accord-

ance with the mind of Christ."

The report said members of the conference emphasized the great need for continued prayer in the four Churches "for God's guidance in this work." It added that the conference urged the clergy and ministers to take steps to familiarize their people with the issues of reunion "so as to build up an informed body of Christian conviction on the subject."

Fellowship discussions between the Church of England and the Church of Scotland were instituted in 1932, suspended two years later, and resumed in 1950. They have been joined in recent years by the Episcopal Church in Scotland and the Presbyterian Church of England.

The board's report pointed out that Church of England delegates to the conference were appointed by the Archbishop of Canterbury, "in accordance with resolutions passed by the Convocations of Canterbury and York" and those of the Church of Scotland by authority of its General Assembly. It added that delegates of the other two bodies participated as "full members of the conference."

## EPISCOPALIANS EXCEL

★ Episcopal and Lutheran Churches excel in child care programs, according to Joseph H. Reid, director of the Child Welfare League of America.

He was the speaker at a conference which marked the 25th anniversary of the Episcopal City Mission Society's service of placing children from disrupted families to foster homes.

"The gap between religion

and social work is being lessened in the mutual aim to serve the whole child," Mr. Reid said, "although there still are divisions. The practices and policies of professional social work sometimes would cut across sectarian lines or disregard them since the case worker's goal may merely be to bring temporal betterment."

"On the other hand, the Church-sponsored program can be so religiously one-sided as to ignore what is best for the physical welfare and accepted child in terms of mental and modern methods. Some of the differences, too, arise simply from use of high-sounding jargon by the professional and low-flown rhetoric by the religious."

"Both must realize that a child who does not love his parents—real or foster—is not likely to love God."

## AUSTRALIA SEEKS AUTONOMY

★ A draft constitution that would make the Church of England in Australia and Tasmania autonomous was approved by the general synod meeting this month in Sydney.

If accepted by eighteen of its twenty-five dioceses and enacted by five of six state parliaments, the Church would cease to be officially a part of the Church of England; but would have the status of Churches in Canada, Ireland, the United States.

The action was taken after fifty years of discussion.

## ARGENTINE SUBSIDIES RESTORED

★ State subsidies to Roman Catholic schools have been restored in Argentina. Also grants are to be made to private schools, practically all of them being run by Catholic religious orders.



---

# EDITORIALS

---

## Our National Sickness

IN A national magazine this month you can find a pair of articles for and against the teaching of which Norman Vincent Peale is the typical figure—an “easy religion” or a “positive faith”, depending on the side you take. Its essence is the power of faith, or “positive thinking”, to bring people the things they want, if they want them badly and positively enough.

Dr. Peale's advocates simply point to the many lonely, worried, or frustrated people who have obviously been helped by his teaching to come to terms with themselves and their situation. His critics mostly take the line that it can't be right to show people a way of getting what they want, without first talking about the necessity of repentance, of changing our minds about the things we ought to want.

The difference here is over a matter of fact: what is really wrong with the people to whom Dr. Peale is speaking? Do they want the wrong things; or do they want the right things but can't get them? We have with our own ears heard Dr. Peale speak of a businessman who by positive thinking got out of a slump, rapidly rose to be executive vice-president, and ended with a salary of twenty thousand and a swimming pool in his back yard. If his audience were composed of such businessmen, he would certainly be guilty of trying to harness God in the service of Mammon.

But it wasn't, the day we were at the Marble Collegiate Church, it seemed to be mostly very middle-class, middle-aged people who were afraid the world was starting to pass them by. They were the sort that any parish clergyman would recognize as very probably in need of reassurance and affection. We didn't see a single executive type that looked as if he would have a ghost of a chance of making twenty thousand; and we came away feeling that the businessman who made good was no example at all but a parable, in wildly bad taste, of what faith could do in quite a different realm from where the people's real trouble lay.

It would seem then as if Dr. Peale's followers really wanted the right things—happier per-

sonal relations above all—and that he was able to help them get those things to some degree: so that if he was corny about it that was no business of ours. There remained only the question, how do there happen to be so many frustrated and anxious people today who are missing the happiness that really lies in their power? But the more we thought about that question the more we felt that Dr. Peale's critics were basically right, although they had not really faced up to the good he was doing.

## THE REAL SICKNESS

THE key is this: those frustrated middle-aged people can't really be understood, or fully helped, apart from the society that has created their frustration. Dr. Peale's congregations are symptoms of the problem, not the problem itself. And Dr. Peale's businessman is a much better parable of the real sickness of society itself. His symptoms, let us say, are high blood pressure, insomnia, and general nervousness. A skillful doctor or psychiatrist may be able to get rid of them permanently.

But that would be the worst thing that could happen to him. For his real sickness is the fact that bucking to be executive vice-president is no way for a responsible man to live. His physical symptoms are the only way that knowledge can come to him. If they are suppressed, his sickness proceeds unchecked, spoiling his life and probably his family's too.

America is sick in a way very much like the businessman. She has got to think of herself as able to win what is really a wholly fantastic prosperity and security. In consequence she is careless about the means she uses towards those goals: “this must be right, because it is the only way to the things we know we deserve”. But because no such prosperity or security is really possible, we have as a nation the neurosis that comes from trying to get the impossible. And people who have obviously made no great success as individuals succumb under the pressure of the same fantastic ideals.

Thus the lonely crowds of Dr. Peale's

audience are one of the key symptoms of the sickness of us all, along with the other signs of our collective bad dreams and bad conscience: plastic surgery for the girls of Hiroshima, (but no apologies!), Communist-phobia, Wall Street speculation. This is why America had to produce a Dr. Peale, to still her own conscience. Every time a voice comes from inside a locked closet we manage to spray something through the keyhole that will silence it; so that we can say to the prophets of doom (among them your editors), "See? We've really got things under control."

But we haven't. And the more steel shells you build around an atomic bomb, the bigger a mess it makes when it finally goes off.

The only honest message we can give to Dr. Peale's listeners is that of Jesus to the landless proletariat of Galilee: "Blessed are ye poor, for yours is the kingdom of heaven". They are God's chosen at this point of history: it is through their suffering if at all that he means to bring healing to the nations. You can

see this even on the individual level where Dr. Peale wins his superficial success. Because it is only when you recognize your own failure and inadequacy as something real, instead of trying to exorcise it with positive thoughts, that you have the key to the jail in which your neighbor has been locked up; through your suffering you can learn what his suffering is, and thereby you both are given the only real social relation, the bearing of one another's burdens. And we suppose the only way America might conceivably learn what national repentance is, would be through individuals who had learned it.

People do not like to have God pick them out; they would much rather it was somebody else. That is why our lonely neighbors are looking for reassurance instead of asking what their anxiety means. And that is why we must not allow their bad consciences and ours to be soft-soaped; because they are the premonitions of God's judgement, which will surely fall on us all unless we repent.

## CHRISTIAN TREATMENT FOR THE RECENTLY DIVORCED

By John E. McMillin  
*Layman of New York*

I AM an Episcopal layman who has been through a divorce. I know from direct, first-hand experience, some of the special kinds of suffering and special problems which any newly divorced man or woman faces.

I also know that nearly every divorced friend of mine has complained bitterly that some of the deepest and cruelest hurts he or she received during the first few weeks or months following the decree, have been from the very people who "profess and call themselves Christians."

I believe this situation is totally wrong, and totally unnecessary. I am not arguing here in favor of divorce—far from it. Nor is this a plea for any change in the Episcopal divorce laws. That is a complicated and technical question which I have neither the background nor the right to discuss. But I am suggesting that the Protestant Episcopal Church will become a decenter, truer, more influential, and more completely Christian institution when its

clergy and its communicants face, with greater love and understanding, a problem which—whether we like it or not — has become a reality in the lives of hundred of thousands of Americans today.

For the trouble, I'm sure, arises out of misunderstanding and not out of malice. It springs partly from the fact that divorce itself is an experience so remote from the personal lives of most clergymen that they can only deal with it in textbook terms. It arises, to a large degree, from the clinging to old prejudices and old principles which in themselves were never truly Christian. And in recent years it has been nourished and distorted by a blind, frightened adherence to certain supposed psychological truths instead of seeing beyond these popular generalizations to the clear simple principles of Christian behaviour which are involved.

THE plain fact is — every single man or woman who goes through a divorce has



been deeply hurt. Perhaps to many non-divorced people this will seem an astonishing exaggeration. But I offer it as a flat statement, without exceptions, and without apologies.

Certainly the hurt has been present in every divorced person I've ever known. It has been present in both parties—both seemingly innocent and the one who apparently is technically or legally guilty. It is there whether they know it or not, whether they admit it or not, whether they cover it up with a mask of callousness or indifference, whether they are alone, or have a hundred sympathizers and friends; it is present, even when it does not seem justified; you will find it among those who apparently are planning another, happier marriage following the decree, and I believe that it is one of the deepest and cruelest wounds that any human being ever receives.

Recently divorced people are invariably hurt people. And this fact of the hurt commends them to Christian love as surely as it did the traveller whom the Samaritan befriended. To love, but more than that, to understanding. For most of the mistakes which relatives and friends make with a divorced man or woman come from an almost complete misunderstanding of the nature of the hurt which he or she has suffered.

#### Nature of the Hurt

**C**ONTRARY to the opinions of many who have never been through the experience, the real suffering which a newly divorced, or about-to-be divorced person knows is not something which has been caused by the other partner in the marriage. Jane's most serious grief does not spring from the fact that Joe was cruel or drunken or unfaithful. Joe's bitterest pain was not caused by any coldness or laziness, or extravagance or nagging petulance by Jane. For each of them the real and serious wound is the public admission of the failure of their love. It is the suspicion that "I loved and my love was not good enough," the usually unspoken, but ever-present idea that "if I had been capable of loving and being loved, all this might not have happened."

This, of course, is a hurt to self, and a hurt to pride. But I am sure that it goes much deeper than pride. It is a hurt to spirit and to soul, and I think the reason for this is that all of us instinctively believe in love. It is part of our heritage as human beings. We

believe that *Amor Vincit Omnia*; we believe with St. Paul that "Love endureth all things, abideth all things and never faileth;" and with Shakespeare that it "admits no impediments." Yet when we are faced with the hard fact of a divorce, we are faced with our own inadequacy before our ideals, and it is a crushing and terrible blow.

#### Need for Sanctuary

**B**ECAUSE of this hurt, and the kind of hurt it is, every single divorced person I have ever known has needed, and most of them have actively sought, two things—sanctuary, and self assurance. On the surface these two may seem completely contradictory and perhaps they are. Certainly the behavior of many newly divorced men and women is contradictory and strange to outsiders who do not realize what it is they are looking for and why.

By sanctuary, I mean simply a place, a group of friends, a way of life, in which there is an atmosphere of calm, and faith, and assurance, and lack of strain, and lack of emotional demands, so that the hurt can heal. Wounded people, of course, are sensitive, painfully sensitive, and they need, in the period of their convalescence, to live and work in surroundings which do not grate and grind upon their nerves and hearts.

By self-assurance, I mean only that a newly divorced man or woman has a deep, underlying need to rediscover his or her ability to love and be loved. This of course is the reason why so many of them go through a period of almost frantic efforts to attract members of the opposite sex. Such activity, of course, is almost pathetic but if you understand the need you understand the reason for it. Actually, what they are really seeking is confidence—confidence in themselves — and in what they really believe in.

Any clergyman, or friend, or relative who can give back to a divorced person, faith and confidence is performing an act of Christian love. But if you try to give very much else, if you fail to realize that these are the important things, then you will give not bread, but a stone. And you may, through your mistakes, cruelly hurt and offend the man or woman you are trying to help.

#### Don't Take Sides

**I** SUPPOSE the most important rule in dealing with a recently divorced person—is—don't

take sides. And there are several reasons for this.

In the first place, once a divorce has been granted, nothing is served by raking up the past, by trying to establish the blame, or determine whose fault it was.

In the second place you don't know enough. No one knows enough about the relationships between a man and a woman to place himself in the position of moral judge and arbiter. Whatever the reasons why the marriage didn't work, they are usually balanced about equally on both sides, and if you, as a Christian, rise up in righteous indignation in defense of one party or the other, you are not merely in the position of casting a first stone. You are almost invariably a plain liar.

But the most important reason for not taking sides in any divorce situation is that, if you do, you simply deepen the hurt which you are trying to heal. By reminding Jane of Joe's shortcomings you are only reminding her of what, in her heart, she considers a personal failure. Her failure in loving him in the first place. And the failure of her love to produce in him that understanding and affection which would have made her marriage last. Sympathy which is based on tearing down the other partner in the marriage, only succeeds in tearing down your friend.

#### Be Careful With Advice

ONE of the commonest, and most painful experiences which a recently divorced person undergoes is to discover the avalanche of advice which comes rolling down upon his or her head from friends who are apparently trying to help.

The advice is almost invariably useless, and most of it clearly springs from some personal prejudice on the part of the advisor. But it is dangerous and cruel at such a time because the listener is usually in a highly sensitive state, and is very apt to consider that taking the advice is the price of the friendship and reassurance, and faith and self-confidence, which he seeks.

Thus, if a divorced friend turns to you out of a real need for sanctuary and calm and peace of mind, and you spend your time telling him how, in the future, he ought to run his private life, he cannot fail to be hurt, and it is almost impossible for him not to conclude

that you do not want his friendship unless he follows your suggestions.

Perhaps this was never your intention. But I promise you that it is an almost inevitable result of such talk. Beyond that, however, there is a far more important reason for being very sparing with advice. As Christians, we must recognize that what we truly want in the lives of our friends is not that our will be done—but that God's will be done. And as Christians we must be humble enough to realize that perhaps there is a difference between the two.

Divorced men and women need desperately to recover their faith. And they are seldom helped to do this by people who want to play God in their lives. However well-intentioned, or well meaning the advice may be—it does not satisfy the two deep needs of the recently divorced—sanctuary and self-confidence.

#### Oversimplifications

IN THE last ten years particularly, the churches and churchmen, have, in an effort to keep step with modern thought taken over a great many of the ideas, and phrases of popular psychology and psychiatry. In my opinion, the results are something less than successful. We now have clergymen who can discuss the Kinsey Reports at the drop of a cassock. We have bishops who can mention the libido without blushing. We have Altar Guild Ladies who can chatter about the Oedipus Complex with an amiability which would have delighted Sophocles nearly 2500 years ago.

But I think we have also succeeded in filling up a great many Christian minds with a lot of undigested claptrap and jargon which can be very destructive and very dangerous when used indiscriminately on hurt and sensitive people.

Certainly I know that many divorced men and women have been upset and rebuffed by the too glib, too facile, too formularized explanations of their marital troubles, offered by supposedly "Christian" friends or advisors. And I think they have very good reasons for being angry. For the trouble, of course, with nearly all the enthusiasts who have become fascinated with the supposed "scientific" truths of psychology and psychiatry, is that they fail to understand where this knowledge fits into the total structure of the Christian faith. And because they have been unable to



see this relationship, they expound the theories and advance the ideas of the psychiatrists in ways which are not merely rude, crude, thoughtless and aggressive — but are also clearly in violation of Christian behavior and Christian principle.

Our Christianity demands that we respect the integrity, the individuality, the differences, personality and importance of every single man and woman in the world. Psychological or psychiatric knowledge provides us with certain generalizations about human behavior, some of which are amazingly accurate and helpful. But whenever we try to force these generalizations upon a particular case, we are being both un-Christian, and unscientific. And if, in trying to help a recently divorced friend, you try to provide him with some pat formula, some popular "psychological" explanation of his marital troubles, you may do him a great deal of harm.

### The Worst Offenders

I BELIEVE that most divorced people would agree that, at the time of a divorce one of the biggest problems is the behavior of parents. And I think it is no exaggeration to say that church-going Christian parents are among the very worst offenders in this respect. Perhaps it is human and understandable, and natural and forgivable that this is so.

But it is also a heavy burden on the hurt, tired, sensitive, and inwardly unhappy person who is going through a divorce. For parents take sides; parents give advice; parents worry and fret and get nervous and upset, and act as if the trouble has occurred to them personally, rather than to their children. And none of this can, by any stretch of the imagination be construed as Christian behavior. The man or woman who, at the time of a divorce, goes home hoping to find sanctuary and calm and peace of mind, and discovers instead a nervous, scared, nagging mother, or a dictatorial, advice-giving, and order-giving father, has been denied his rights as a Christian.

For if you, as a Christian parent, lack the faith to believe that God loves, forgives, and will help your son or daughter in his own way (which may not be your way), then you yourself are unable to help. Your own faithlessness and fear have disqualified you completely. And you are totally unable to provide that sense of security and self-confidence which are a divorced person's real and pressing needs.

### Christian Treatment

TO SUMMARIZE very briefly, every recently divorced man or woman is a hurt person, and deserves love and tenderness and understanding.

You can help them if you understand what it is they need—and will concentrate on these needs.

They need first, peace and calm and a chance for their wounds to heal. And they need to rediscover their faith in their ability to love and to be loved.

In anything you do, in any dealings you have with them—ask yourself honestly, "Am I trying to fill one or both of these needs? Will this really help?"

If you cannot say yes, then you are failing to give them simple Christian love, and you'd better try something else, or stay away from them completely.

But if you can provide them with the means of recovering their self-confidence, and their strength, their faith in love, and in the future and in the ideal of marriage, then you will have labored mightily in the service of the Lord.

## A Blind Man Groping

By William B. Spofford, Sr.

THIS department perhaps has been overly concerned with serious business. Since I have wasted the best part of a week trying to get that Big Flag for the Yankees, and since people have wrapped bits of black crepe and sent it to me with the comment, "too bad", I'm talking baseball which is a very serious business indeed. After alcohol, it is the No. One escape for frustrated Americans.

I know a lot of fans. Most of them are not pro-anything; they are merely anti-Yankee. They offer two reasons: "I'm for the under-dog" and "the Yanks have so much dough they can buy anything they want." Some of them twist my arm with cracks about how can I, supposed to be for the under-dog and against the power of big-money, be for an outfit like the Yanks. The answer to that is that I am not for the under-dog but for a world run by professionals who know what they are doing: I am not against big-money but against big-poverty.

The Yanks evened it up with the sixth game.

So a reporter went to the Dodger clubhouse to find how they took the defeat. They were chucking equipment all over the place in anger. When they calmed down to the point where the reporter could get something out of them they came up with: "Those lucky Yanks"; "if that ball hadn't hit a pebble and hopped over my shoulder for a hit, I would have had a double play and we'd be out of the inning"; "the Yanks dug a gopher hole in the outfield for Snyder to fall into—if he hadn't been forced out of the game we'd have pulled it out".

Another day and the Dodgers win the baseball championship of the world. So the same reporter goes to the Yank clubhouse to see how they take it. He reported that there wasn't a bent head, there weren't any alibis, there weren't any vituperative utterances. None of the; "those Dodgers were lucky"; instead "the Dodgers are a good club, they fight you"; no moans about "that Podres had horseshoes" but "he pitched a helluva game. He was fast, cute with change-up and not afraid." No talk about the catch by Amoros being lucky but "that was one of the great catches of world series history and it ruined us."

So the reporter came to some conclusions: "If the true mark of champions is measured by how they react to defeat, then Casey Stengel and his Yankees are still champions. Yes, they lost the game, but they won much more in dignity and respect than the score shows."

Whether this has anything to do with what I have been trying to say in these pieces, I am not sure. Maybe so, for a lot of people have taken a beating in recent years. Some have whimpered, come up with alibis, run away. Others have kept heads up and stayed in the fight; to them the victory eventually belongs.

Moralizing from a world series maybe is out of place in a Church paper. Anyhow, win or lose, I'm for the Yanks. I like men. I like pros.

---

## CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

Has been used in hundreds of parishes

50c a copy

The WITNESS

Tunkhannock, Pa.

---

## "Suffer Little Children"

By Robert S. Trenbath

Rector of St. Alban's Church, Washington

**A** PRACTICE that is growing widely in our Church is to have unconfirmed children come forward to the Communion rail at the time of administration. While the older members of the family receive the bread and the wine, the children, kneeling beside them, receive a blessing. First experimented within a few parishes, the idea has caught on principally due to the increase sense of participation on the part of young people in the service of Holy Communion and their outright joy at being included in an action of the human family as it worshipped.

Out of six years experience of inviting youngsters to come forward for this blessing, there are some comments that can be made, partly to help others who may not have started this practice to get started and partly so that a priest who finds kneeling at the altar rail a youngster obviously too young to have been confirmed may know why he is there.

The invitation should be given at each service until the practice becomes more generally known. There are usually strangers at any service, and it is most helpful to include them in the usage.

There has to be announced distinguishing posture or sign that the young person is unconfirmed, so that the priest will know what to do. In some parishes the unconfirmed is instructed to keep his hands below the Communion rail; in others it is suggested that the arms be crossed on the chest. The particular sign or posture is not important in itself but simply as an indication to the priest as to the status of the persons before him.

The priest normally simply lays his hand on the person's head as he gives a simple blessing like, "The Lord bless you and keep you". Different blessings, of course, could be used. In some places just the laying of the priest's hand on the child's head with no spoken word but with the implication of a blessing is considered enough. This has the advantage of not interrupting the sequence of the words of administration, but the disadvantage of the child's not hearing a specific blessing spoken.

A consequence of this fuller participation in this service will be a changed spirit of the whole service. From saying that the service



was "boring", "too long", "not understandable", youngsters look forward to coming. Unfortunately, children having participated in such a service feel reluctant to go to a church where they are not allowed to receive this blessing.

It might be helpful if priests who have had experience in this practice would share their convictions about it with the rest of the Church so that there would be more general understanding of the practice.

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

I HAD walked down town and unluckily I met Mrs. Brimes—unluckily because she does keep one talking. She said she had a problem.

"What is it," I asked rashly.

"It's the bishops."

"They are a problem."

"Oh, not to us. We are used to them. But to the other Churches."

"I'm afraid I don't understand."

"Well, it's simple enough. You tell us the Church should be one but my friend Mrs. Hubblebee says that her pastor—he's a Baptist—told her he could never accept bishops. And what's more, he said he didn't think that even Presbyterians could."

"Episcopacy does seem to be a stumbling block to some. But you wouldn't have us give it up, would you."

Mrs. Brimes was horrified.

"Oh no. Bishops, priests and deacons is what I was taught. How would we get confirmed if we didn't have bishops?"

"We wouldn't," I told her.

"So I told Mrs. Hubblebee that it would be far better if her Church got a bishop."

"She wouldn't like that."

"No, she didn't. She said that we Episcopalians were as bad as Roman Catholics. We wanted everything our own way."

"And what did you say to that?"

"I said that nobody wanted union as much as we did but there were some things we could never give up. She said she felt just the same way. I told her we were all going to the same place but she said it made no difference. They had things they couldn't give up too."

"What did you say to that?"

"I asked her what things and she said the

right hand of fellowship but I told her that was very different from an ordination. She said it was the same thing and I said it wasn't the same thing at all and that was why we had to hold on to our bishops."

"Hold on to our bishops?"

"Yes. Keep them. Never let them go."

"But who wants to let them go?"

"All those Churches they want union with, and that's why I think our bishops should take a stand."

"But how could they?"

"They should refuse the right hand of fellowship but of course they should refuse it in a Christian spirit."

I was completely bewildered. Mrs. Brimes was sure she held the faith once delivered to the saints and that bishops were part of it. I gathered that Mrs. Hubblebee held the same faith and was sure that bishops were not.

I hastily said good morning.

## Marriage Trouble?

By William P. Barnds

*Rector of St. James, South Bend*

Much of the counselling which the clergy do is concerned with marriage problems. In many homes these days there is undue tension between husband and wife. Here are a few suggestions which may help those who are troubled, puzzled, or despairing about their marriage.

Be wise enough to ask for help. Do not make the mistake of thinking you can solve your problems alone.

Have a medical check up. Sometimes there is a physical basis for marriage troubles.

Talk things over with your parish priest.

Admit any and all of your own sins and mistakes. No one is perfect.

Accept one another as you are. That does not mean that you approve of everything about one another, but accept one another. Do not make conditions such as "If you will — then I will — etc."

Forgive one another. Simple forgiveness is the answer to many problems.

Go to church together every Sunday.

Remember that you promised to love and cherish each other. You took each other for better or worse.

Do not give up. Trouble is sometimes but the prelude to a deep joy.

# Are the Rules Permanent?

By James A. Pike

*Dean of the New York Cathedral*

Anthropologists have highlighted the fact that the rules of ethics vary from culture to culture. From this, many have concluded that ethics are purely relative, practically in a class with etiquette, and that therefore there is no reason for a sense of guilt except social conditioning, and that we have no basis for talking about right and wrong or sin.

It is true that different rules have obtained in different times and places. For example: In the Middle Ages it was wrong to marry one's deceased brother's wife (this was the basis of Henry VIII's annulment), while in ancient Judaism a man was under obligation to marry his deceased brother's wife.

The taking of interest on loans was regarded as the sin of usury in the Middle Ages, but is not regarded as sinful today.

Slavery was not viewed as wrong by St. Paul -- or by the Church until recent centuries.

Polygamy is still viewed as estimable in some cases and as adulterous in others.

Though men have not agreed on precisely what is right and wrong, there is a universal sense that there is a difference between right and wrong and that men are responsible beyond themselves for what they do. Universal is the sense of obligation, of sin, of guilt. This sense of obligation rests on the fact that every decision we make is for or against God. In everything we do, in every realm of life, we either back him up or let him down. That is why Jesus said that all the particular laws hang upon two great commandments - devotion to the cause of God with whole heart, mind and strength and concern for one's neighbor as oneself.

These obligations transcend all particular rules and never change, because they are in the nature of things, and all special ethical obligations arise from them. Churchmen, such as the English evangelicals and the American abolitionists in the last century began to proclaim that slavery was wrong because they perceived that the subjection of society to the reign of God and love of fellow human beings called for personal freedom for every man, regardless of color.

So, today, the Church for similar reasons

condemns segregation; though formerly it had been blind to this particular application of the universal law of love. Throughout history the lamp of this law has been taken into more and more of the dark corners of personal, family and social life.

## Nurture Corner . . .

By Randolph Crump Miller

*Professor at Yale Divinity School*

WHAT do we do in a teacher's meeting?

At our church we have a rule. No business is discussed for the first hour or more. Often we get around to business at 10 P. M., when it suddenly appears that most organizational problems can be solved with dispatch.

The first part of the meeting is spent in the field of leadership training. The best self-starter for this fall is the 7th grade resource book, *More Than Words*. Take a few of these great theological concepts as written for 12-year olds and ask how these concepts are experienced in the relationships of (a) various aged boys and girls, (b) their parents, (c) the teachers. Take enough time on each, and perhaps the whole year will go by without getting through it—especially if you use the cross-reference index to *The Church's Teaching*.

Or you might take *Effective Christian Education*, by C. William Sydnor, Jr., or James D. Smart's *The Teaching Ministry of the Church*, or my *The Clue to Christian Education* and do the same thing. The *Preview* (of *The Seabury Series*) suggests some pamphlets.

These meetings should be for the entire staff. It is important that all the officers of the Church school share in the theological roots of Christian education. We derive our content and our methods from our beliefs about God, man, the Church, and the world. This involves us in the total impact of the life of the congregation on each individual learner, so that something of the power of God will be channeled to him through the redemptive and sustaining community of the Holy Spirit.

---

### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

*Rector of St. Alban's, Washington, D. C.*

10c a copy

THE WITNESS

\$4 a hundred

Tunkhannock, Pa.

---



## CONTROVERSY STIRS SOUTH AFRICA

★ Officials of the Church of England in South Africa challenged the "legal or other right" of the Archbishop of Canterbury, to excommunicate the Church and its recently-elected bishop, George Morris.

Morris said that Archbishop Fisher had warned him in a letter that the Church would be "excommunicated from the See of Canterbury and from the fellowship of the Anglican communion" unless he relinquished his episcopal title.

He was named bishop by the Church's synod at its annual meeting in August. Until that time the Church had been without a bishop since the death in 1883 of Bishop John William Colenso and its congregations were under the spiritual jurisdiction of the Archbishop of Canterbury.

Bishop Colenso's liberal views on polygamy among na-

tive converts and his champion-ship of the natives against the Boers caused a majority of South African Anglican prelates to secede from the Church of England in South Africa in 1870 and set up a separate Church of the Province of South Africa. The Provincial Church has since become the major Anglican body in South Africa with more than 200,000 members.

Bishop Morris said his Church comprises 12 European congregations with a membership of about 3,000 and 130 native missions with some 40,000 members.

Church officials, in protesting the Archbishop's right to excommunicate the group, said that the Anglican communion has never been defined. "It has no legal or doctrinal limits," one official said, "and embraces all groups from the Anglo-Catholic to the Low

Church party. So why should we be excluded?"

The Anglican Primate declared that the South African body "has no place in the constitutional system of the Church of England and is not amenable to the jurisdiction of the Archbishop of Canterbury."

He said that Bishop Morris accepted episcopal office in this body against his "advice and direction" and "without any reference to the Archbishop of Capetown."

Therefore, Archbishop Fisher said, "Unless Bishop Morris withdraws from this position I must regard him as having put himself out of communion with the See of Canterbury and outside the fellowship of the Anglican communion."

---

### ● ADDRESS CHANGE

Please send both your new and old address to the Witness—Tunkhannock Pa.

---

## DO PEOPLE TAKE TOO MUCH FOR GRANTED?

When a parish is vacant, the vestry looks for a priest thoroughly trained to teach and to live the great trusts of the Gospel.

Such men do not come along by accident. Serious and devout study of the Bible, Church History, Christian Theology, and training in Pastoral care, to give men sure knowledge of God's revelation and sympathetic understanding of people's needs—these are the contribution of the seminaries to every parish.

Support for the seminaries means advancement of the Christian life in your community.

---

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.

## MISSISSIPPI EVENTS ARE DEPLORED

★ A resolution expressing its "deep grief" over the recent "tragic events in Mississippi" was adopted by the general board of the National Council of Churches.

While the resolution did not specifically mention the kidnap-murder in that state of Emmett Till, 14 - year - old Chicago Negro youth, debate which preceded its adoption made the board's intention obvious.

The Council's policy-making body placed responsibility for "violation of human personality on racial grounds" squarely on the shoulders of "the whole nation." And it warned that consequences of such violations "are visited upon us all."

"The chain of tragic events

in Mississippi has produced anguish not only among the immediate victims, but Christians everywhere," the resolution said, "and especially among those who are giving themselves in heroic devotion to the realization of human justice."

The board extended the Council's "Christian concern and compassion" to those "who have suffered and are suffering." At the same time it "humbly acknowledged that violations of human rights are not confined to any one section of the country."

"They place upon all of us," the resolution continued, "the obligation to repent and to devote ourselves afresh to the attainment of just and righteous relations among the races in our nation."

In the debate, several board members urged that the Emmett Till case be singled out for condemnation.

Others favored additional condemnation of acts of defiance against the U. S. Supreme Court ruling on desegregation in the public schools; the murder last May of a Mississippi Negro clergyman, the Rev. George W. Lee, whose killers have never been located or prosecuted; and the "economic squeeze" practiced in the South against Negro workers of the National Association for the Advancement of Colored People.

The board decided, however, to leave such specific references out of the resolution.

## EXCHANGE VISIT WITH RUSSIANS

★ An exchange of visits between Church leaders in this country and Russia was approved by the General Board of the National Council of Churches. No dates were set.

The board decided that the Council would invite representatives from the Churches of the Soviet Union to be its guests in America before sending a deputation to Russia.

The two-way visitation is the outgrowth of an action taken by the board in June approving a study of the feasibility of sending a delegation of U. S. churchmen to Russia under National Council auspices. Eugene Carson Blake of Philadelphia, Council president, was authorized to direct the study in consultation with the board's policy and strategy committee.

At the meeting Blake said the idea of an exchange visitation came from the Russian churchmen. He said the Soviet Church leaders not only were willing to receive a delegation from the United States but expressed the hope that reciprocal arrangements might be made.

## GEORGE WEILAND IS DEAD

★ The Rev. George A. Weiland, director of domestic missions of the National Council from 1939 until his retirement in 1953, died October 6 at his home in Greenwich, Conn.

## LUKE WHITE IS DEAD

★ The Rev. Luke M. White, for many years rector of St. Luke's, Montclair, N. J., died October 2. He was nationally known as a leader of the evangelical movement in the Church.

## STAINED GLASS



**WILLIAM MORRIS**  
Great Peter Street  
Westminster, S.W.1  
LONDON, ENGLAND  
American Representative  
Ossit Church Furniture Co.  
JANESVILLE, WISCONSIN

QUICKLY FOLD  
OR UNFOLD  
FOR  
CHANGING  
ROOM USES

**Mitchell**  
FOLD-O-LEG  
tables



MAXIMUM  
SEATING  
MINIMUM  
STORAGE

TOPS OF  
MASONITE  
PRESWOOD • FIR  
& BIRCH PLYWOOD •  
LINOLEUM • PLASTICS  
STRONG, RIGID  
TUBULAR  
STEEL LEGS

Send for folder with complete specifications.  
**MITCHELL MANUFACTURING CO.**  
2748 S. 34th St., Milwaukee 46, Wis., Dept. Y



## ANNIVERSARY OF BISHOP SHERRILL

★ The 25th anniversary of the consecration of Bishop Sherrill was observed on October 14th when officers and staff at the Church Missions House attended Holy Communion with the Presiding Bishop celebrating. A luncheon was given in his honor that day with Bishop Nash of Massachusetts the speaker.

## NATIONAL COUNCIL ON LIBERTIES

★ Separation of Church and state does not imply that either should be indifferent to the interests of the other, the General Board of the National Council of Churches declared.

The board approved a statement on religious and civil liberties which declared:

"The National Council of Churches holds the first clause of the First Amendment to the United States Constitution to mean that the Church and state shall be separate and independent as institutions, but to imply neither that the State is indifferent to religious interests nor that the Church is indifferent to civic and political issues."

In approving the statement the board also put the Council on record again as defending the rights and liberties of cultural, racial and religious minorities.

"The insecurity of one menaces the security of all," the statement said. "Christians must be especially sensitive to the oppression of minorities."

It called on the churches "because of their concern for all human welfare" to resist every threat to freedom.

## PINKING SHEARS

Only \$1.95 postpaid. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 1704 W. Farwell Ave., Chicago 26, Illinois.

At the same time, the statement warned that the exercise of both rights and liberties is subject to considerations of morality and to the maintenance of public order and of individual and collective security.

"Religious and civil liberties are interdependent and therefore indivisible," the statement added.

## JERSEY QUOTAS TO STAND

★ Bishop Banyard of New Jersey has announced that quotas in the diocese will not be raised for 1956. Instead he has launched a United Thank Offering for Men which he hopes will bring in the added sums needed to meet the increased quota for the National Council.

## MISSIONARY PROGRAM GETS SUPPORT

★ Full support of the missionary program adopted at General Convention was voted by the executive council of Los Angeles. A budget of \$499,868 for 1956 will be presented to the diocesan convention, of which \$171,950 is for the National Council.

## SEGREGATION LAW DEFIED

★ Bishop John Boys of Kimberley and Kuruman, South Africa, has refused to sign any assurance that new churches in his diocese will exclude non-whites. The law stipulates that sites for church buildings

in new settlements will not be granted unless such assurances are given.

## NEBRASKA YOUTH TO MEET

★ The Rev. R. B. Lucent of Cheyenne River mission, South Dakota, will conduct the seminar when Nebraska youth meet October 27-29 at St. Stephen's, Grand Island. The speaker at the banquet will be the Rev. Chandler Sterling of Chadron, Nebr.

## YOUTH CONVENTION IN RHODE ISLAND

★ Canon W. C. Heffler of Okinawa will be the headliner at the youth convention in Rhode Island, to meet at St. Paul's, Pawtucket, November sixth.

## Church Furnishings

- ★ Altars ★ Pews ★ Organs
- ★ Bells ★ Lighting Fixtures
- ★ Sterling and Brass Ware
- ★ STAINED GLASS WINDOWS
- ★ BOOKS OF REMEMBRANCE

## WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS  
16 ASHBURTON PLACE, BOSTON 8, MASS.  
Tel. CApitol 7-2150

## Deafened Doctor Confesses


— in new book on Deafness


New York, N.Y.: The amazing story of a leading ear specialist — deafened himself for over 15 years, was revealed today. In his 63 page book he frankly confesses his own hard-of-hearing problem, his difficulties, embarrassment, and how through years of study and experience he found the solution to his own predicament.

The publisher's edition of this book sells for \$1.00 in book stores everywhere, but Audivox offers a special limited edition, containing exactly the same text, to any hard-of-hearing person at no cost. For your Free Copy, in a plain envelope, write Audivox, Inc., Dept. WS 123 Worcester St., Boston, Mass. Name and address on a postcard is sufficient.

### GOWNS

• Pulpit and Choir •  
Headquarters for  
RELIGIOUS SUPPLIES





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

National  
CHURCH GOODS  
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

## CLERGY SALARIES ARE LAGGING

★ Clergymen dropped from the upper 30 per cent of salaried workers in the United States to the lowest 30 per cent between 1939 and 1949. This was disclosed in the report of a study released by the U. S. census bureau.

The study, which dealt with changing patterns of income distribution in the decade, was made by Herman P. Miller under the auspices of the bureau and the Social Science Research Council.

Out of 118 occupations studied, the ministry was one of only 24 that failed to register a gain of at least 100 per cent in income during that decade.

The median income of clergymen rose from \$1,264 a year to \$2,319 during the period, a gain of 83 per cent. This compared with an average gain of 122 per cent for the white collar professions.

The average income of lay religious workers increased from \$1,327 a year in 1939 to \$2,276 in 1949, a gain of 70 per cent.

The study indicated that national income was being distributed on a fairer basis after world war two than before. The share of the national income received by the richest one-fifth of the population dropped from 49 per cent to 42 per cent.

Meanwhile, all groups but the lowest one-fifth showed

gains. The lowest 20 per cent of wage-earners still receive only three per cent of the total national income.

The second 20 per cent, however, receive 11 per cent of the national income, as against only eight per cent in 1939; the third fifth get 19 per cent, compared with 15 per cent, and the next to the highest fifth receive 26 per cent instead of 24 per cent.

## JAPANESE BISHOP IN NEBRASKA

★ Bishop Nakamura of Japan and the Rev. Ralph Higgins of Evanston are leading a series of eight district meetings in Nebraska, October 17-31, on behalf of the missionary program.

## EXECUTIVE POSTS ESTABLISHED

★ The Rev. William F. Licht is now the full-time director

## 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

## 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 Mackinle, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

## 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

## 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.

of the division of youth in Los Angeles. Also Jessie Hunter, former UTO worker in education, becomes full time advisor in education.

## CLERGY and CHOIR VESTMENTS

Cassocks, Surplices, Stoles, Scarves, Albs, Chasubles, Maniples, Cloaks, Academic Hoods, Birettas, Caps.

1837 "Quality-fairly priced" 1955  
Vestment Makers 118 years

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



## 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, Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster  
Plymouth New Hampshire

Write us for  
**Organ Information**  
AUSTIN ORGANS, Inc.  
Hartford, Conn.

THE PARISH OF TRINITY CHURCH  
NEW YORK CITY

Rev. John Heuss, D.D.

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, 11C 8, 12 ex Sat, EP 8; C Fri & Sat 2 & by appt.

CHAPEL OF THE INTERCESSION

Broadway and 155th St.

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.

## POSITIONS WANTED

INSTITUTIONAL chaplain desires change. Wide experience social service, parish, cathedral and college work. Box LP, The Witness, Tunkhannock, Pa.



## ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices. Catalog, samples on request. Mention items needed.

DeMOULIN BROS. & CO.  
1188 S. 4th St., Greenville, Ill.



# PEOPLE

## CLERGY CHANGES:

B. B. HAMMOND, formerly rector of St. Peter's, Niagara Falls, N. Y., is now dean of St. Paul's Cathedral, Oklahoma City.

J. O. HOFFMAN Jr., formerly on the staff of St. Paul's, San Diego, is now full-time chaplain at the University of S. Cal., Los Angeles. He plans to complete work for a doctorate in religion and philosophy.

ROBERT J. PAGE, formerly ass't chaplain at Columbia, is now ass't prof. of theology at Bexley Hall.

S. M. KELKER, formerly rector of Christ Church, Lima, O., is now in charge of St. Thomas, Alton, and the Holy Spirit, Shannock, R. I.

J. A. PELHAM, recently ordained, is now curate at St. Paul's, Saginaw, Mich.

F. S. SOSNOWSKI, recently ordained, is now on the staff of Trinity, Columbia, S. C., in charge of work with students.

NORMAN RIEBE, recently ordained, is now associate rector of the Church of the Holy Faith, Sante Fe., N. M., and vicar of St. James, Taos.

E. L. BROWNING, recently ordained priest, is now ass't at the

## 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."

MORRISON BRIGHAM, M.A., Headmaster  
LAURISTON L. SCAIFE, D.D.,  
Pres. Board of Trustees

## 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

Good Shepherd, Corpus Christi, Texas.

E. J. HAFFNER, recently ordained, is now in charge of churches at Llano and San Saba, Texas.

MERCER GOODSON, recently ordained, is now in charge of Holy Trinity, Carrizo Springs, Texas.

C. B. BROWN, recently ordained priest, is now ass't at St. Mark's, San Antonio, Texas.

G. S. AVERY, recently ordained, is now curate at St. Mark's, San Antonio, Texas.

A. L. WILLIAMS Jr., recently ordained, is now a missionary in Puerto Rico.

F. S. NEWMAN, recently ordained, is now rector of St. Helena's, Boerne, Texas.

BYRON E. UNDERWOOD, formerly retired, is now rector of St. Ann's, Revere, Mass.

HAROLD E. BRAUN, formerly ass't at St. Peter's, Lakewood, O., is now rector of St. Paul's, Toledo, O.

W. H. WAGNER, formerly curate at St. Stephen's, Providence, R. I., is now ass't at the Pro-Cathedral, Paris, France.

M. J. PETERSON has returned

## 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



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, MINN.

to Colon, Panama, following a furlough in the U. S.

W. E. POST, formerly dean of St. Mark's Cathedral, Hastings, Nebr., is now rector of the Holy Communion, Lake Geneva, Wis.

T. A. WITHEY, formerly rector of St. Andrew's, Kenosha, Wis., is now in charge of St. Paul's, Sturtevant, Wis.

J. R. BOLGER, formerly curate at St. Paul's, Brockton, Mass., is now rector of St. Michael's, Auburn, Me.

## ORDINATIONS:

NEIL J. M. McLEAN was ordained to the perpetual diaconate by Bishop Bram of South Fla., Sept. 18.

B. W. DENNISON was ordained priest by Bishop Burroughs, Sept. 25 at St. Paul's, Norwalk, O., where he is rector.

## THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for boys whose mothers are responsible for support and education.

College Preparatory

Grades: Five to Twelve

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, PAOLI, PA.

## MARJORIE WEBSTER JUNIOR COLLEGE

• Balanced academic and career program. Beautiful 15-acre campus. Cultural opportunities of the Nation's Capital. Accredited 2-year terminal and transfer courses in Liberal Arts; Physical Education; Kindergarten; Secretarial; Medical Secretarial; Speech, Dramatics, Radio & TV; Music; Art Merchandising. Varied social program in an atmosphere of gracious living. All sports. Indoor pool, gym. Write for Catalog. BOX E, ROCK CREEK PARK ESTATES WASHINGTON 12, D. C.

## KEMPER HALL



Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics (See illustration). All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box WT

Kenosha, Wisc.

# Schools of the Church

## THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

A Resident Day School 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. 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.

DONALD R. WILLIAMS  
Headmaster  
GLADSTONE, NEW JERSEY

## 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.

## LASELL Junior College

Prepares Young Women for Living

104 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. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITTMAN, Principal  
ALBANY NEW YORK

## ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.

## ST. ALBAN'S SCHOOL

(FOR BOYS)

## THE NATIONAL CATHEDRAL SCHOOL

(FOR GIRLS)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12

Catalogue Sent Upon Request  
Mount St. Alban, Washington 16, D.C.

## ST. STEPHEN'S EPISCOPAL SCHOOL

For Boys and Girls

AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 7-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ROBERT M. KIMBALL,  
Headmaster

P.O. Box 818 AUSTIN 64, TEXAS

## 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-held 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-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

## St. Margaret's School

FOR GIRLS

Tappahannock, Virginia

One of the Church Schools in the Diocese of Virginia. A boarding school along the banks of a river. Grades 7 through 12. College Prep.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,  
Headmistress

## FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 8-12; sep. Jr. School grades 1-7, housemothers. For One Subject Plan booklet and catalogue write: DR. J. C. WICKER, Box 284, Fork Union, Va.

## St. Augustine's College

1867 RALEIGH, N. C. 1955  
Accredited Four-Year Courses in Fine Arts, Natural Sciences, Social Sciences, Business, Health and Physical Education, Teacher Training, Pre-Theological, Pre-Medical, Pre-Social Work, and Pre-Legal.

JAMES A. BOYER, Acting President

## SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA  
FOUNDED 1901

Country Boarding School for Boys  
Grades 1 - 8

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes—Individual Attention—Home Atmosphere — Thorough preparation for leading secondary schools—Athletics including Rifle and Riding.

Summer School-Camp Combination  
June 19 — July 29

MARVIN W. HORSTMAN, Headmaster

## 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