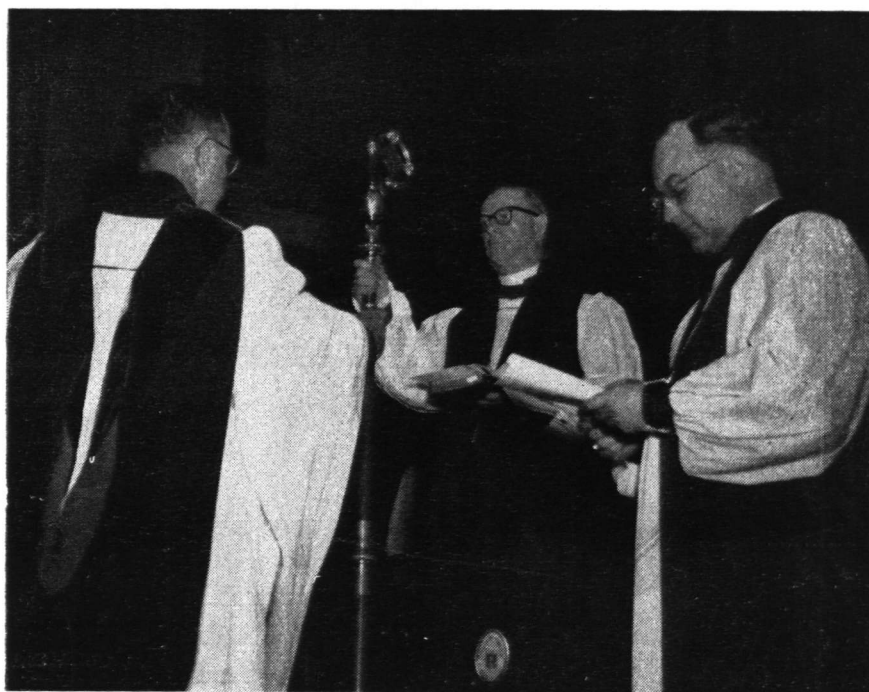


# The **WITNESS**

JANUARY 24, 1957

10¢



## BISHOP KELLOGG INSTALLED

**B**ISHOP of Minnesota at a ceremony at the Cathedral Church of St. Mark, Minneapolis by Bishop Hunter of Wyoming. The Rev. Lloyd Gillmett, president of the standing committee here presents a pastoral staff to the new diocesan

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## CREATIVE ARTS WORKSHOP

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.

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

#### 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

Rev. James A. Paul, D.D., 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 pro-  
cession) (1, S. HC); 4, Ev. Week-  
days: HC, 7:30; Int., 12; Ev., 4.  
Open daily, 7 to 6.

#### ST. PAUL'S 13 Vick Park B ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

#### ST. JAMES' 117 N. Lafayette SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 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 Kee'ler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

### For Christ and His Church

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## 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 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., Eve-  
ning Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed.,  
11; Thurs., 9; Wed., Noonday Ser-  
vice, 12:15.

#### ST. PAUL'S MEMORIAL

SAN ANTONIO, TEXAS  
Grayson and Willow Sts.  
Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

#### 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. 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, STD., 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 Travers, Associate  
Rev. Richard C. Wyatt, Assistant  
Sun. 8 HC: 11 MP; 1st Sun. HC; Fri.  
12 N. HC: Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

#### CHURCH OF THE INCARNATION 3966 McKinley 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: Wednesday & Holy  
Days 10:30 a.m.

#### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School. 4:30 p.m.: Canterbury Club,  
7:00 p.m.

#### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad; The Rev.  
J. D. Furlong  
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

### National Council Urges Stand On Race Relations

★ A call to local congregations to take a forthright stand against segregation was issued January 11th by the National Council of Churches.

In its annual message for use on Race Relations Sunday, Feb. 10, the Council also warned Christians that if they are "to remain true to the Gospel of Jesus Christ" they must not rest until segregation is banished from every area of American life.

The statement was drafted for the council by the Rev. Martin Luther King Jr., leader of the bus boycott in Montgomery, Ala., where he is minister of the Dexter Avenue Baptist Church. It included an action program for local church groups in fighting racial discrimination. The program was prepared by the Council's department of racial and cultural relations.

King stressed that the Churches themselves have largely failed to purge their own bodies of discriminatory practices. "This evil," he said, "persists in most of the local churches, church schools, church hospitals and other church institutions."

Entitled "For All—A Non-Segregated Society," the message said that "the broad universality standing at the center of the Gospel makes brotherhood inescapable."

The statement noted that some progress toward racial integration has been made, but

it pointed to segregated housing as "a critical problem remaining in every section of the nation." It also deplored the continuance in some areas of segregated transportation facilities and slow compliance with the Supreme Court's decision on integration in the public schools. At the same time, it paid tribute to "the courageous persons who stand steadfastly for the principles of Christian love and justice."

Observing that "there are those who are telling us to 'slow up' in this move for a desegregated society, the true Christian knows that it is morally wrong to accept a compromise which is designed to frustrate the fulfillment of Christian principle."

The message further urged that love, patience and understanding govern those undertaking the fight for a desegregated society. "Wise restraint and calm reasonableness," it said, "must prevail in the process of social change. But these considerations should serve to further the objective and not become a substitute for pressing toward the goal."

The department's action program to end segregation and discrimination urged churches to:

Work to bring about desegregation of public schools and the elimination of segregation on buses and other public transportation facilities.

Support legislation designed

to guarantee full opportunity for all peoples regardless of race, color or nationality, and protest legislation aimed at maintaining segregation and discrimination.

Work with employers' groups, professional organizations and unions to establish non-discriminatory employment practices.

Local churches can take action within their own organizations, the department said, by:

Re-examining their race relations attitudes and committing themselves to carrying out their Christian responsibility.

Opening membership in the local church to all people and making this fact known in the community.

Selecting its leadership on the basis of qualifications.

Urging groups within the church to sponsor study sessions and forums to gather the facts about race relations in the community.

### FULL CATHEDRAL STATUS SOUGHT

★ Parishioners of St. Paul's Cathedral, Los Angeles, voted at their annual meeting to ask the diocese to dissolve its pro-cathedral status and make it a full cathedral as a diocesan responsibility.

Located in the downtown part of the city, the church once had 5,000 members but today about one-fourth that number, with a lot of these nominal because they live so far away.

# Chicago Group Takes Action Against Banning Of Film

★ A Protestant "action committee" said in Chicago they will seek a full-dress federal communications commission investigation of WGN-TV's cancellation of a scheduled showing of the Martin Luther film. (Witness, 1/17)

The committee, comprising seven clergymen and a layman, was named by thirty Church leaders at a meeting called to denounce the station's change of plans.

An announcement by the committee said that Attorney Frank Ketcham of Washington, D. C., a specialist in FCC affairs, had been retained to press the protest.

Dr. John W. Harms, committee chairman and executive vice-president of the Church Federation of Greater Chicago, said the station "has no present intention of rescheduling" the film. He said "the protest will be based on the violation of the station's public interest responsibility by its act of permitting 'de facto' censorship."

Harms added that the committee will explain its action in a letter to 1,600 churches in the Chicago area. He said many pastors would read the committee's statement at Sunday services.

According to Harms, the committee unanimously voted "a last-ditch battle for freedom of Chicago television from sectarian censorship." This was an apparent reference to the group's contention that the station's decision not to show the film was the result of "pressure" brought by "the Catholic Church."

The picture, based on the life of the 16th century Protestant Reformation leader, was scheduled for a telecast on Dec. 21. It would have been

the picture's world television premiere.

Station WGN-TV, operated by the Chicago Tribune, said the program was withdrawn because of "a flurry of protests" from individual Catholics.

Meanwhile, Dr. Robert E. A. Lee of New York, executive director of Lutheran Church Productions, Inc., producer of the film, accused WGN-TV management of "astounding duplicity" and "vacillation."

He charged that Ward Quaal, vice-president and general manager of WGN, Inc., "told me he made a mistake in cancelling the film."

"Despite this admission," Mr. Lee added, "WGN-TV is unwilling to rectify the matter. They have thus compounded a controversy they precipitated when they first surrendered their own carefully considered judgment of the public interest."

## ALEXANDER HAMILTON COMMEMORATION

★ A service commemorating the 200th anniversary of the birth of Alexander Hamilton was conducted by Bishop Donegan of New York, at Trinity Church.

Then Bishop Donegan went in procession to Hamilton's grave in Trinity churchyard, where he prayed while wreaths were laid on the tomb. Preceded by a crucifer and acolytes, the bishop was attended by the Rev. John Heuss, rector of Trinity, and Canon Bernard C. Newman, vicar.

Albert C. Simmonds Jr., president of the Bank of New York of which Hamilton was an organizer, laid the first wreath. Another was placed by Commander Max H. Roder of the Alexander Hamilton

Post of the American Legion.

During the service Bishop Donegan gave an address on "Alexander Hamilton the Churchman." He reviewed the life of the founding father and first secretary of the treasury, who was shot in a Duel near Weehawken, N. J., on July 12, 1804. Hamilton was born Jan. 11, 1757. He wrote the preamble to the Constitution and was a signer of the document.

At another ceremony one of his descendants, the Rev. Alexander van Cortlandt Hamilton of Norwalk, Conn., and Dr. Heuss were presented with souvenir albums of a three-cent postage stamp issued to commemorate Hamilton's birth. Assistant Postmaster General Norman R. Abrams made the presentation at the federal subtreasury building.

## PRESBYTERIANS FAVOR MERGER

★ The Los Angeles Presbytery unanimously approved a plan to merge the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America.

It is the 99th presbytery of the U. S. A. Church to endorse the union plan. No presbyteries have thus far voted against the plan. There are 250 presbyteries in the Church.

Some 500 delegates representing 168 churches in three Southern California counties voted for the plan without debate.

Presbyteries of the United Church are scheduled to begin voting this month. The voting will continue in both Churches until their respective General Assemblies meet in the spring.

The union plan must be approved by two-thirds of the U. S. A. Church's presbyteries. Approval by United Church presbyteries must be by a majority of all those vot-



ing, provided two-thirds of the presbyteries act.

If the presbyteries endorse the plan, the two denominations will unite in a combined General Assembly at Pittsburgh in May, 1956. The new denomination will be called the United Presbyterian Church in the U. S. A.

### THE PICTURE ON THE COVER

★ Bishop Kellogg was installed fifth Bishop of Minnesota at a service at St. Mark's, Minnesota. The Rev. Lloyd Gillmett, rector of St. John the Evangelist, St. Paul, is shown presenting the pastoral staff, after which Bishop Kellogg was formally installed by Bishop Hunter of Wyoming, president of the Northwest province.

The request of Bishop Kellogg for an assistant bishop was approved at a special convention of the diocese. A committee of fifteen clergy and a like number of laymen has been named to consider candidates.

### HUNGARY ALLOWS GIFT PACKAGES

★ The government of Hungary has announced that gift parcels will be admitted duty-free, the U.S. department of commerce disclosed last week.

The department said it has been advised by Hungarian authorities that until further notice such parcels addressed to individuals or to religious or charitable organizations in that country will not be subject to the usual customs duties.

The packages may contain only those items normally sent as gifts, such as food, toilet articles, and civilian clothing. Certain sulfonamide and antibiotic drug preparations may be included in a parcel provided their value does not exceed \$25. All other drugs in dosage form may be shipped up to the full \$50 limitation.

Only one parcel a week may be sent by any one donor to any one recipient.

Mail service to Hungary, which was discontinued on Nov. 23, now has been resumed, the U.S. postmaster general said. Gift packages should conform to post office regulations as to size, weight and permitted contents.

### DELAWARE SCHOOL OF RELIGION

★ Prof. Clifford Stanley of Virginia Seminary is to be the leader of the school of religion of the diocese of Delaware, with the general theme the Christian interpretation of existence. It opens next Tuesday and will meet on consecutive Tuesday evenings through February 19th.

Also giving courses are the Rev. Don C. Shaw of Langley Park, Md., and the Rev. William G. Frank, also of the Virginia faculty.

### INCREASED BUDGET IN OKLAHOMA

★ The convention of Oklahoma, meeting January 23rd at Bartlesville, approved a budget of \$164,495, an increase of about twenty-five per cent.

### DIOCESAN SCHOOL IN BOSTON

★ A diocesan school started January 17th at St. Paul's Cathedral, Boston, and will meet each Thursday evening through February 21st.

Lecturers are Dean Charles Buck of the cathedral; the Rev. John J. Harmon of St. John's, Roxbury; the Rev. Warren C. Herrick of Trinity, Melrose; Archdeacon John M. Burgess; the Rev. John W. Ellison of the Epiphany, Winchester; Prof. Charles H. Batten of Episcopal Theological School; Emily Gage, director of education at All Saints, Ashmont; Peter Waring of the ETS faculty.

Speakers at the final hour of each session are Bishop Stokes; Bishop F. C. Lawrence

and his wife; Prof. William J. Wolf of ETS; the Rev. Gardiner M. Day of Christ Church, Cambridge, who is to speak on the Church of South India.

### GIRLS' FRIENDLY ANNIVERSARY

★ The Girls' Friendly Society will begin a series of monthly programs and activities on January 27th marking the organization's 80th year and centered around the anniversary theme, "It's caring that counts."

During February, each branch has been asked to inaugurate a new branch. In Lent, the girls will study their mission project, the Philippines, and will raise more than \$2,000 for a revolving school fund for the children of Philippine clergy and another \$1,000 for an additional project in that mission field. March activities will revolve around plans for the summer opportunities program for senior members.

Highlight of the Anniversary year will come with the triennial meeting of the National Assembly, to be attended by members and leaders from all over the nation, and the meeting of the World Council, to be attended by several representatives of branches in twenty-five countries. Both meetings will take place from June 26 to July 1 at Sarah Lawrence College, Bronxville, N. Y.

### RELEASED-TIME GAINS IN NEW YORK

★ A total of 117,266 public school pupils are attending released-time religious instruction classes in New York City, the board of education reported. This is an increase of 7,644 over the number attending a year ago.

Most of the students are in grades 3 through 8 of the elementary schools. Some 520 high school pupils are co-operating in an experiment to

extend released-time to the high schools.

Also participating are 1,059 students in the city's special "400" and "600" schools. The former are for physically handicapped youngsters and the latter for those who find difficulty adjusting to neighborhood schools.

The released-time program was inaugurated 15 years ago under the auspices of the Greater New York coordinating committee on released time of Jews, Protestants and Catholics. It provides that children whose parents so request are dismissed from school one hour each week to take religious instruction in their churches or synagogues.

Only 3,151 students participated in the program the year it was put into effect.

#### CONFERENCE ON CHURCH & STATE

★ Leaders in the affairs of Church and state held a conference, January 18-20, at Washington Cathedral. Harold F. Stassen was the keynote speaker when thirty-three men gathered to consider "national interest and international responsibility — our Christian concern."

Eugene C. Blake, president of the National Council of Churches, attending the conference, was the preacher at a special inauguration service on the 20th. The service opened the cathedral's 50th anniversary observance.

#### BISHOP EMRICH VISITS TEXAS

★ Bishop Emrich of Michigan is to be the headliner at the annual convention of the diocese of West Texas, meeting in Brownsville, January 27-29.

The Auxiliary is to meet at the same time, with Mrs. Samuel Shoemaker of Pittsburgh leading a discussion on what it means to be the com-

munity of God's people among men today.

A special feature of the convention will be the report of the Committee on constitution and canons, headed by Andrew Dilworth. During the current year the committee has drawn up a completely revised set of canons for consideration by the delegates. In order to familiarize the delegates with these proposals, Bishop Jones and Bishop Dicus will hold a series of convocational conferences prior to the convention.

#### SPRINGFIELD CATHEDRAL TO BUILD

★ Christ Church Cathedral, Springfield, Mass., is seeking \$250,000 to enlarge and modernize its parish house. About \$200,000 is already in hand.

#### ADULT LEADERS OF YOUTH

★ Adult leaders of youth held an all-day conference on January 12th at St. Paul's Cathedral, Boston. Leaders were the Rev. & Mrs. Richard L. Harbour of the national division on youth, and Mrs. Stephen K. Mahon, executive secretary of the Girls' Friendly Society.

#### CRUSADE FOR CHRIST LAUNCHED

★ The Crusade for Christ in Connecticut was officially launched on January 20th with a service and rally at Christ Church Cathedral, Hartford, with Bishop Gray the speaker.

During Epiphany 10,000 trained crusaders will visit each of the 70,000 homes in an effort to get commitments for Christ from all those visited.

#### TOPEKA DEAN TO RETIRE

★ Dean John W. Day announced at the parish meeting of Grace Cathedral, Topeka, Kansas, that he would retire

on September 1st. On that date he will have completed thirty years of service as dean.

The cathedral parish has shown remarkable growth in every way under his leadership. Being 69 on his next birthday, he told his people that he thought a younger man should take over.

#### GILLMETT SPEAKS ON RUSSIA

★ The Rev. Lloyd Gillmett, rector of St. John the Evangelist, St. Paul, Minnesota, spoke on his trip to the Soviet Union last summer at the parish meeting of Gethsemane, Minneapolis, January 16th.

#### HONOLULU MISSION DEDICATES

★ Calvary Church, Kaneohe, Hawaii, founded five years ago, celebrated the anniversary last month by dedicating a parish hall and vicarage. The Rev. W. H. Grosh is vicar.

#### CONSTRUCTION SET RECORD

★ Church construction reached an all-time high of \$773-million in 1956. This was \$39-million more than the record established in 1955.

#### A.C.U. SPONSORS TRAINING

★ The American Church Union has announced it would sponsor a new program to train leaders for vacation church schools.

Seminarians and college students will receive a week's intensive training at the DeKoven Foundation, Racine, Wis., under religious education experts. Then, in teams of two, they will do vacation school work in parishes assigned to them.

The announcement was made by the Rev. Donald W. Lloyd, Ossining, N. Y., national chairman of the Union's religious education committee.

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# EDITORIALS

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## Best This World Affords

FOR the right person at the right time, this world can be an enchanted forest permanently full of surprise; and we do not see why things could not so have been arranged, that this world should be like that for all persons at all times. Most especially, it strikes us, looking at other people or looking back on ourselves, that young men and young women approaching their full strength live, very temporarily, in something that looks a little like Eternal Life. Which of us, at least in bad moods, would not like to go back to those years when we could swim all day and dance all night? When one could, if one wished, hitch-hike to California; or sign up for a summer's exploration in the Arctic; or work one's way on a freighter to the Caribbean; or take a year's job in Paris? Which of us, most of all, would not like to fall in love again for the first time?

The Greeks had lots of gods, but the god they came the nearest to believing in was Apollo, the image of the first strength and beauty of youth made eternal. And likewise supreme pathos for the Greeks was the death of a youth in his first strength and beauty. If somebody says this is mere paganism, and we were supposed to have gotten beyond that; all we can say is bully for paganism. We ourselves would be very uncomfortable if we had to run five miles tomorrow; only the other day we noticed the beginnings of a varicose vein in our knee; and we have come to need our eight hours regular sleep. We do not like what these signs remind us of; there is nothing we can do about it; but we do not intend to take it lying down.

Much less do we relish the thought that such comeliness and valour as we have known will, in a relatively brief time as such things go, have its mouth stopped with dust. Nor are we sure whether we find it much of a consolation that other apple-trees will blossom in other Junes a hundred years from now, and other golden youth will dance and run. It is true that not much of that youth will erect a lasting monument to itself; but then neither do most of us. We are not (we suspect)

Thucydides, nor are our friends; neither they nor we could turn out a decent vase, nor put together a really sound coffee table. In fact, compared to the laborious productions of maturity, the moment of repose when the square-dance shifts from one figure to another, and out of the spinning there flashes a bare arm instantaneously at rest, is perhaps a surer pointer to eternity.

Again our emotions play odd tricks on us, which are still perhaps not beyond finding out. Why should the death even of a close friend not touch us so deeply as the broken phonograph-record, the lost cufflink, or the scorched evening blouse? Probably because we had intellectually foreseen the inevitability of death, along with old age and the fading of love, and had somehow inoculated ourselves against it. But, unlike possession-free youth, we have surrounded ourselves with those personal belongings of private meaning, in the hope that as we grow old they will persist unchanged and give us the illusion of immortality. But lo! our best devices fail us miserably, and our diamond needles turn out to be even more mutable than our so easily-cut flesh.

### Family of Man

OUR colleagues the reverend clergy weekly utter the most unspeakable blasphemies against death; it makes our flesh crawl to think of the bland way in which those surpliced figures assure us that under the new dispensation the terrors of death are no more, its sting drawn. Curiously enough, we believe St. Paul when he says this, although we cannot quite put our finger on any reason why his words carry conviction. But there is almost nobody we know who can tell us so in Paul's name and get away with it; we feel irresistibly compelled to remind them of Achilles' great saying, that he would rather be the meanest man in the meanest village of Hellas than rule among the dead. Even that quite moving exhibition of photographs, *The Family of Man*, struck us at some points as a lie, as if we were to be expected to reach a vantage point from which birth, death, and all points between were equally acceptable states of being. Possibly this is true, but we were not convinced.

Insulate ourselves as we will against our

sorrow, somehow or other it will find the worn spot and shock us. Perhaps the best policy is what the old lady said about her silver, "I shine it a little each week, and that way it doesn't get so bad". Our favorite place for shining our sorrow is the American Museum of Natural History. Its wholly admirable habitat-groups are all of real places on this globe; and whenever we walk through, we not only have a mad desire to visit every single one; but we have a mad persuasion that the illimitable strength of youth again is ours, and that we really could.

What a wonderful age that of Elizabeth I must have been, when Englishmen came to full realization that the whole globe was waiting to be explored, and that they had the strength to do it! It is good then that we should be sentimental about our frontier.

We had the honor of knowing the late Alfred North Whitehead, who in his later years conceived a great passion for seeing the other face of the moon; and one night solemnly predicted that we would in fact see it. And we suppose it is good for the human spirit that those possibilities should remain for ever open; although the vertigo of space-flight is not for us, who eschew even roller-coasters. But whatever lies ahead, we have lost more than we have any certainty of regaining. Our race has very nearly exhausted the novelty of this globe; and we ourselves know we have lost, wofully, finally, and irrecoverably, the first wonder and liberation with which as a child we explored the woodlot across the street. And far more so does each of us have a gaping wound or a sterile void in his being where the world first awoke his heart and stole it from him beyond all recalling; for everyone there are certain sounds and smells which bring beyond all gainsaying the absolute conviction that he has lost a free gift more precious than anything he might afterwards acquire: white sands under the moon, a warm wind moving the harsh lines of beach grass, and the innumerable laughter of the breakers.

#### View of Ecclesiastes

THERE are various attitudes, more or less honest, which can be taken towards this unhappy fact; towards none of which at present we feel ourselves inclined. There is the possibility that work and age will at last dull the consciousness of pain; but we wish neither to take drugs nor prescribe them.

There is the often-expressed conviction that the febrile joys of youth will give way to quieter and solider pleasures; but we can only report, that the more years we read and observe, the more our exasperation at, and pity for, humanity increases. And there is the lie which resolves the loss by means of some dogmatic system, when in fact neither loss nor dogma have been internally apprehended by somebody you could call a real man.

The most attractive attitude would be to try and persuade Americans of the loss that humanity has suffered; to convert them, that is, to paganism and the view of Ecclesiastes. Because you cannot be converted to anything else unless you start out as a pagan. This is why the Greeks are indispensable: because they first discovered the real truth about this world, that it is at once glorious and insupportable. And ever since, men have been trying to discover a way to live with that world.

But America is not even pagan—it is hard to know what to call her; and all her most characteristic institutions serve principally to conceal from her the truth. The mortician's blanket of synthetic grass; the tranquillizing drugs; the crooked mirror of advertising; inflation control, social security, union benefits; the solemn misleadingness of foreign policy: all perpetuate the lie that we are in charge of our world.

If we were to take any attitude, we would start an agitation to free the youth of America to suffer. But Jeremiah got tired after a while of being Jeremiah, and so do we; right this week we prefer to follow the example of his predecessor, and cooperate with the Lord in making the heart of this people fat, if that's the way they want it.

#### Best This World Affords

NO, ALL we are interested in doing currently with the universal sorrow is living with it, and sending up our own private keening towards the stars. Actually, now that we think of it, it is not that we are deprived of something that we ever really possessed. Looking at the girls and boys in the dance, and knowing something of them as we do, we can see perfectly well that they have not really acquired happiness. They worry just as much as we do whether they are going to be invited to parties; but worry has not yet become a habit with them, and when they forget it, and forget themselves, we can see, and they will be



able to remember in later years, that happiness drew near them. But that is all; for if they recognize what is happening, and try to pluck the golden apple, immediately they grow up, and become even as one of us.

The recriminations with which lovers and friends so characteristically stretch each others' patience come partly from simple forgetfulness. We easily convince ourselves that once upon a time Love was free to soar as an eagle, and that now his wings have been clipped by domesticity. Look back very carefully at the moonlit sands; is there really somebody there beside you? Perhaps there is down in one corner of the picture; but there is no real bond between you. The overwhelming sense of the possibility of fulfillment which you associate with that scene is really all in your own heart.

It is not Love that has deceived us, but the world. We are all of us poor folk being tossed in our lifeboats on the same sea; each of us is within shouting distance of perhaps one or two others. And when we call to each other, it is real communication; not very much perhaps, but real so far as it goes, and about the best thing that this world affords.

Of course we know perfectly well that there is something called the Gospel, and that it is said by its preachers to be directed towards precisely this unhappy situation. But there are lots of times, including this one, when the preachers have so calamitously failed to see

where we really are, that they throw us off the Gospel completely; all we can see is their version of it. This week anyway we must remain honest, unredeemed, and mourning over the world's loss.

Not but what in our mourning we do not sometimes unexpectedly catch hints of the possibility of redemption. Beethoven, in his great middle years of strength, seems to have felt the usual emotions of humankind; his outbursts of rude energy are unparalleled in music before him, but certainly not his slow movements. But as he grows older, more crotchety, and stone deaf, a most remarkable change takes place, which we anyway can hear clearly in his quartets. The slow movements become even more ravishingly sorrowful; and to precisely the extent that this happens they become triumphant. In the same way his finales and scherzi take on absolutely novel overtones; his world of emotions seems to be a wholly transformed one, for which our ordinary language has not even the names. The music-critic may deny this; but all we can report is that we conceived of the possibility of such a transformation while we were listening to Beethoven.

And to the preachers we say this: unless you can show us in an equally concrete way the real possibility of the redemption of which you speak, we will continue to pay attention to Beethoven rather than to your sermons.

## Creative Arts Workshop

By Mrs. Louise S. Edwards and  
Mrs. Annette Geiger

IT WAS on a morning in June that I was visiting with one of my teachers after church. She asked: "Isn't there some way little children can make their own music during Sunday School?"

I told her that I would be going to Windham House for the month of July and surely there would be someone who could help us. There was!

At Windham House Louise and I talked about music for the little ones. After awhile she offered to come and meet informally with a few of my teachers. However, when I talked about our plans later to our diocesan consultant of Christian education I was en-

couraged not to limit the program to a mission field group, or to music. Like Topsy, the whole idea just grew until we had a large gathering of teachers from the southern tier of New York state, interested in sharing their experiences in a creative arts workshop.

There were many exciting evenings for me, spent with my faithful typewriter—getting out personal letters to the rectors and Church School superintendents of this area. Usually I don't get too worked up about typing letters, but this was fun! The group grew so large that the Spencer Central School opened its cafeteria for us to use as a class room. St.

John's of Spencer was our host church.

That's about it—the birth of an idea, the searching for the right person to help us and then several months and many prayers later, our creative arts workshop got underway.

It must be understood that each workshop is unique in that it is planned to meet the needs of the particular group involved. No two groups will work alike; nor will the same type of projects be used; nor the same experiences shared.

This particular group felt that they needed to know something about what makes nursery and kindergarten children click. They were also interested in programming as well as learning how to work with children.

The working groups presented in this article evolved from similar problems within a church community. We have written about this particular workshop believing that other church communities might enjoy sharing them with us.

### Objectives for Teachers

OUR workshop opened with a discussion of the basic needs of teachers before they enter into active group participation with their children. There are three basic needs. First, the teacher must know the ideas which she is trying to get across to the children. Second, she must know something about the psychology of the age group with which she is working. Third, she must know that the ideas which she is presenting are ideas in which she herself believes.

Our meeting began with the question: "What ideas do you hope to get across to the children?". The answer was that we are trying to teach the children that God loves us.

The second question: "What do we know about the age group which we are teaching?" This was our conclusion. A child as an infant, learns by instinct. He knows the feel of his mother's arms. He knows the sensation of joy at being fed. As he grows he learns to know that his mother loves him. He finds security within his family surroundings. He learns a vocabulary through symbols. Varied experiences develop his use of words and his understanding of his environment. Children learn to communicate to you and to the group of children with whom they are associated, through the creative work which they do. They use paint, clay, woodworking and other media. They not only communicate creatively,

they are learning the words which give meaning to these symbols which they create.

The third question: "Do ye believe that God is love and how do we communicate it to the children?" We must be sure that we believe that God is love. We express it by sincerely loving the children in our care. This makes them feel secure. This security in turn helps them to love other children. With the help of the teacher, these children can help others who still feel insecure and unloved. We must help the children acquire self-respect and respect for their peers with whom they are associated. We conclude then that we as teachers must have self-respect and love before we can teach it to our children.

### Programming

IN DISCUSSING programming, the first need is to know the objectives which we are trying to teach. The next step is to find ways and means of stimulating the child's thinking in terms of objectives. This can be done by pictures, reading stories on the subject, discussions, trips to church, or trips around the immediate neighborhood. From this, plans for working out group activities are made and the teacher acts as guide to the children as they work. When their work is completed there is an evaluation period and the finished product is discussed. Each group shares with the others, their experiences.

In preparing the activities for the workshop we tried as far as possible to follow through with this type of programming. Since this was my first effort at such an undertaking, I did it with tongue in cheek.

### Group I

YOU and your children have visited the church a few times. Among other things, the children have seen the altar, the frontal, the vases, the candles and other items of interest. They are pleased with what they saw.

They would like an altar of their own in their room. There are no immediate means of getting one. You, a teacher, have found a table of sorts in the furnace room. You and your children have talked about ways and means of setting it up as an altar.

Each Sunday you have discussed with the children, the altar, its appointments and why we use them. A group of enthusiastic youngsters have volunteered to make the table into an altar. Since only a short time

each Sunday can be devoted to this work it will take a few Sundays before it is completed. You will need:

- An altar frontal and an altar cloth
- Candle sticks and candles
- Flower vases and flowers
- A cross and steps for it

Assuming the above to be a fact, make the necessary equipment and set up an altar on the table.

For this group the equipment consisted of a torn sheet, leaves which had been gathered from the church grounds, a spray gun and green powder paint. Tall tin cans, small tin cans, pipe cleaners, short and long, tissue paper or crepe paper of different colors, for vases and flowers. Cardboard rolls from hand towels for candles. Tinfoil, a cigar box, tongue depressors. A tube of rubber cement and two cans of rubberized paint, all were included with the equipment.

The frontal was made by pasting the leaves on a piece of sheeting. Mixing the green powder paint with water and spraying it on the cloth. When the pasted leaves were removed there was a pretty leaf design on the frontal. Green was used because this is Trinity season. The leaves were used to represent the Fall of the year. The tall tin cans were painted with the rubberized paint, in green. Flowers were made with the long pipe cleaners and the tissue paper. Cardboard rolls were painted. A piece of red paper was pasted inside the roll to represent a flame. The cigar box was wrapped in tin foil and the wooden tongue depressors were fastened together to make a cross.

### Group II

**Y**OUR walls in the primary school are pretty beaten. You need something attractive to lift the spirit of the place when the little ones come in. It is near Easter time and you have been talking about your seeds and bulbs which have grown so nicely for you. In the spring the earth awakens. You have shown pictures to the children and read books about Easter time. Cut and paste a mural depicting the coming of spring.

Included in the equipment was newsprint, paste, scissors, odds and ends of materials accumulated over the weeks, as cellophane wrappers, colored pieces of paper, plastic bags, milk box tops, pieces of wool, multi-colored

construction paper, a stapler and books about spring and Easter.

Two large sheets of newsprint were fastened to the wall. On this was pasted a picture of animals, birds, birds nests, grass, trees, children swinging, groups of children playing, the sun shine, rabbits, Easter eggs, trees, and some two dimensionals were used also.

### Group III

**Y**OU have no piano and if you had one you could not play it. Your children love to sing. They have heard the organ and seen the choir march in, singing hymns. They have asked you to sing hymns in church school. Your assistant can carry a tune. Your children can make band instruments and have their own music.

The instruments may be any or all of the following:

Rythmsticks	Drums
Sandpaper blocks	Marrimbas
Cymbals	Castinets

The equipment supplied were dowels, 1 x 2 x 12; a piece of wood, 1 x 1 x 12, coffee can tops, pot top knobs, cereal boxes, large and small, also salt boxes, ice cream containers, soda bottle tops, nails, screws, bits of ribbons, hammer, saw, vice.

When you are ready, find a suitable hymn and demonstrate how you can make music while you march down the aisle to take your places in the choir stalls.

### Evaluations from Participants

**A**S A church school superintendent, I found this conference very helpful. Not only received help to take back to my teachers, but I thoroughly enjoyed the meeting myself. I especially liked the method of having the members actually carry out a project as a class would. This is a much more real way than just talking about it. I appreciated the wealth of material presented.

The presentation of the objectives appealed to me very much. Seems to me it is appropriate to all grades—as well as these.

Actual participation in the various projects made the conference—actual manual operation of the materials is worth much more than seeing them and being told about them.

The most impressive idea which I know will help my children is the picture idea, instead of so much telling. Putting the picture

down to where they are able to reach them and letting them touch them.

Having the children participate, letting them know that they belong and are needed, is a way of love. The idea of seasons, God's way of creation. I enjoyed the workshop period. It will make us, as teachers, know just what and how to work along with the children. The need of having the teacher there to help them, their questions, and work with them, is most important.

The day's program has added much to my plans for my class.

The gathering helped me to feel less self-conscious in the presence of other people. I feel very comfortable with the little people of my class but do not appreciate having visitors. I know now that by having my thoughts well prepared in advance I can feel more at ease with whoever may be present.

Much creative material is free and I believe that the children would greatly enjoy helping to collect what is usually termed refuse, then seeing what can be created from it.

The session was helpful to me because, realizing one's limitations is of vital importance, but a lot can be done with relatively little talent. My eye for art is appreciative but I cannot with crayon or pencil, put down what I see. This session has taught how much can be done very simply and effectively with inexpensive tools.

The introduction of projects, based on Bible stories at a level that can be done by nursery children, will make the Bible more than the Church book. Constructing an altar of simple materials will bring a knowledge of the articles on the altar, their use and purpose, to the children, as no other means.

This has been a session of motivation and education.

This workshop was very helpful to me, particularly in the area of actual participation in craft work. I greatly appreciated the display of materials which could be used and for ideas presented for using them.

I feel that this workshop session was very stimulating and constructive in regard to knowing and feeling the needs of kindergarten children.

How much of fifty minutes of class session should be devoted to crafts? to others? what others?

My teachers have always wanted something geared to teachers of this age group, so we

were very pleased to have this opportunity.

Dividing into groups and seeing what can be done with simple materials for handwork was especially interesting and helpful.

I felt the time well spent and I hope many more teachers can have the opportunity to attend such a workshop.

I enjoyed the afternoon very much. Not being a regular Sunday School teacher, it has helped me in the teaching of my pre-school children at home, also the one that's in kindergarten. It wasn't exactly so much the teaching, but of things they can do at home to pass the time, especially with winter setting in.

I was impressed with the possibilities latent in materials usually considered suitable only for discarding.

After observing the products of working with these materials I was inspired to attempt more experimentation in the future.

It opened a field of thinking which I had not considered before, when, during the book display, it was brought precisely to my attention how secular books can be profitably adapted to religious teachings.

I think what I got the most out of was the idea of always having pictures on the walls. It would be very nice to take the children out and have them notice the different seasons. This way I think they would learn more.

This project has helped me and I think my Sunday School class will benefit greatly by it.

#### Observer's Report

AS YOU began, they all seemed pretty much on the defensive probably because they were unsure of themselves. Most all of the group took notes on the ideas presented which to me showed a definite interest in what was going on.

It wasn't until we got into programming that they all started to get into the act. I had the feeling that this was because the beginning questions needed answers that reveal the personality, whereas programming can include the ideas of the rector, the superintendant and other teachers of the Church School. I guess it takes a really mature person to disclose himself to a group of strangers.

Such buzzing and fun, making out church name tags and going to tables with a definite objective in mind. I was delighted at the joy and enthusiasm with which the small groups solved and worked out the problems or projects at hand.

Perhaps in future workshops a little re-



scheduling could be arranged so that the presentation of the finished product could come at the end with everyone participating. I can see now that if the conclusion of the workshop is to come after dinner that it should be a time of activity for all. It seemed that it was difficult for the teachers to remain alert after being together for such a long period and after eating a heavy meal.

Perhaps evaluation sheets with a few direct questions printed on them would be helpful. Some seemed rather vague as to the meaning of evaluation. Time passed so quickly that we had to ask many of the participants to send in their evaluations because of lack of time to concentrate before the session closed. Maybe they could have fifteen minutes to write quietly at the end and those who finish up ahead could spend time at the book table getting names of authors and publishers, or talking with you about available books and records.

Mr. and Mrs. P. both of whom were present, have asked me to come and talk with them and their daughter about professional work for women in the Church.

Mrs. Annette Geiger is director of religious education for the Tioga-Tompkins mission field in the diocese of Central New York. She was formerly employed in the fields of savings and commercial banking. For the past three summers she has trained at Windham House and has had three and a half years of training on the job.

Mrs. Louise S. Edwards is the wife of the late Reverend George W. Edwards. She acquired her M. A. degree in early childhood education in 1955. She has taught in public schools and also acted as director of religious education in her husband's parish. At present she is teaching in a nursery school. She attended the summer session at Windham House this past year.

## Talking It Over

By W. B. Spofford Sr.

**P**REMIER STYRDOM, the thin-lipped, square-jawed ruler of South Africa, started last June having his cops pull off pre-dawn raids on homes to collect evidence of "treason."

The first victims were leaders of the African National Congress, including Moses Kotane, who had attended the Bandung conference,

and W. Sisulu, acting secretary of the Congress.

The next phase of the enterprise was the round-up of progressive "traitors" which got under way on December 5th. The procedure was the same; pre-dawn raids on homes, with those picked up flown to Pretoria, then taken by bus or army truck to Johannesburg and jailed in the Fort.

Three small children of a nursery-school teacher and her husband were left to take care of themselves as their parents were hustled off to planes. But the judge denied bail with the remark; "It is difficult to believe that these children will not be cared for."

Another arrested parent of two has advanced tuberculosis, another a chronic heart condition. An Indian lawyer was found in bed after an operation 48 hours earlier—the procedure proposed there was to set up a special court at his bedside, the house meanwhile being guarded by cops to prevent him from escaping.

Some of these 153 persons now on trial for "treason"—under the Suppression of Communism Act, which has more significance for Americans than perhaps some realize—are known to us over here. One of them is Prof. Z. K. Matthews of Fort Hare University for Africans, who a couple of years ago was a visiting professor at Union Seminary in New York. Father Huddleston is now in England and the Rev. Michael Scott is in New York where he is battling for the rights of Africans at the UN. But the pre-dawn raiders were looking for evidence as well as "traitors", and among the evidence collected were copies of Huddleston's book, "Naught for Your Comfort" and pictures of Scott and Canon Collins of St. Paul's Cathedral, London, who heads a fund drive for defense. (See Back Cover).

**S**O PEOPLE over here get properly outraged, with one result the organization of Episcopal Churchmen for South Africa, with headquarters in New York at the Church of the Resurrection, 115 East 74th Street.

This is all to the good, naturally, and it is nice to see the organization receiving the enthusiastic endorsement of men like Dean Pike and Clifford Morehouse, among others.

But what does bother me a little is why these Church leaders can get really hopped-up over these outrageous things that are happen-

ing in South Africa and yet not bat an eye when the same things happens here.

Carl and Anne Braden, for instance. Their story is well enough known to Witness readers—buying a home for a Negro in a white section of Louisville. Then raids on their home for “evidence” of a conspiracy to overthrow the governments of the U.S. and the state of Kentucky. The trail of Carl Braden under this same sort of suppression of communism act that is being used in South Africa—“guilty” with bail set at 40,000 which could not be raised, so he was hustled off to jail. His children were not left parentless since his wife, Anne, who was a member of the social service commission of the diocese of Kentucky, could look after them while she awaited her own trial on the same charge.

The fact that they are both Episcopalians was not a determining factor in deciding whether I would give them what help I could. It was just an added reason. Anyhow the record of that case I have followed rather closely, and there isn't much down about the help they received—financial or moral—from members of their own Church, except what came from the Episcopal Fellowship for Social Action.

It is swell, I think, to get outraged over what's happening in South Africa.

We ought to get a little mad, too, over things that are happening here.

Maybe we don't because the price can be a bit high.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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I HAD gone down to the club with young Alfred Gore, and he had beaten me soundly at racquets and then whizzed past me more than once in the swimming pool. He was just out of seminary and I suspected that he thought me pretty old-fashioned. But he had such charming manners that I was never sure.

As we were dressing I remarked that sometimes it seemed that belief in the Incarnation must have been easier when men thought of the sun and moon as lights set in the solid firmament.

Alfred looked surprised.

“Do you mean you find belief difficult,” he

asked, incredulous.

“Yes, often,” I answered. “When I think of the universe or the atom, when I think of the short span of history, when I think of how many have never heard of Christ, I wonder if God could really have revealed himself in a Son.”

Alfred was pulling on his sweater so I could not see his face but when it was on I thought he looked startled.

“I thought you believed everything,” he said.

“I doubt, and believe. My mind tries to understand, and is baffled. It cannot comprehend the working of God. So I turn back to the Gospel and consider how sure Jesus was that God mattered to man and man to God.”

“I doubt too,” said Alfred shyly. “But I had no idea that you did.”

“It used to distress me,” I told him. “Sometimes I'd wonder if I dare preach at all. I envied the men who never doubted. But I finally came to see that my doubts arose because I was trying to decide for myself how God would act instead of looking to see how he had acted.”

“But how had he acted?”

“He called us into being. Yes, it would be easier to think of Creation as happening in six days and man as the crown of it. Science has shown us something far more complex. But it has left Jesus unchallenged. He has ‘the words of eternal life.’ ”

“You ought to put that in a sermon,” he said.

I laughed.

“If only I could! But do you know, Alfred, that in my sermons I always fail.”

“But you're a good preacher!”

“Thanks. But I long ago stopped thinking that. I do my best to think out my sermons until they are as simple and honest as good bread but I never feel I've done it. The theme's too big. Who am I to talk of God?”

“If you can't, however could I,” asked Alfred.

“I don't know, unless it be by the grace of God. Yes, that's the only way.”

Alfred looked very sober. I hoped I hadn't discouraged him. But he had the sermon on Sunday and he really preached. He had the gift.

We followed the choir into the vestry and when we were alone I said, “You are a preacher, Alfred. But remember one thing—preaching comes high.”

# NOW HEAR THIS

By Frederick A. Schilling

## Gospel for 3rd Sunday after Epiphany

St. John 2:1-11

"Thou hast kept the good wine until now."

The service which Jesus performed for his people was like the arranging of a happy wedding party for them. This he did in a variety of roles. Sometimes he was the guest who contributed the refreshments while remaining unknown; sometimes as the master of ceremonies; then, again, as the groom. This is the kaleidoscopic brilliance of his ministry (v. 11) as the Gospel of St. John describes it by means of the wedding scene at Cana.

Characteristically this story blends elements of real life (e.g. the wedding customs) with metaphorical devices to compose a highly effective allegory. The mother is not named. After speaking her part (v.5) she disappears. She is not among the disciples. The reply of Jesus (v.4) is not normal conversation. The mother is addressed as "woman" because she is a representative person. "My hour" has overtones of Jesus' death and consequent glorification (7:6,30; 8:20; 12:23; 13:1; 17:1). The jars of water are abnormally large. They contain 20-30 gallons each. That is a hyperbole. Wine, especially, new wine, in Jesus' own parables describe his religion (Mk. 2:18-22; Lk. 5:33-39; Mt. 9:14-17). The "old wine" of the parables is the same as "the water" in the Cana scene, both symbolize the Jewish religion. Marriage is a common metaphor of the relation between God and his people (Hos. 2:19f., et al.), and of Christ and his Church (Mk. 2:18-20; Mt. 22:2-12; 25:1-13; Lk. 12:35ff.; Rev. 19: 7ff.; 21:2,9; 22:17; Eph. 5:22-33; 2. Cor. 11:2). In the end (v.11) the evangelist says clearly what he means. The AV wording, "this beginning of miracles", fails of the original meaning. The original is: "this first of the signs". "Sign" is St. John's word for "miracle" and reveals the inner reality and meaning of Jesus' act (see 2:18,23; 3:2; 4:54; 6:2, et al.). "The first" is the word, "arche", which means, the "principal" or "characteristic" sign. We should say, then, "this is Jesus' arch-sign", or, to use a journalistic term, "this passage stands like a headline over the Johannine interpretation of

Jesus' ministry." The marriage scene is descriptive of Jesus' entire ministry. It was the ruling principle of his life to "serve the good wine".

It is quite clear, then, that the other persons in the scene are themselves signs. The mother represents the Hebrew-Jewish Church, and the waiters, "those who knew" and served, are the Christians. Jesus is the one who has made the radical change from a religion which is a frustration and disappointment ("they have no wine") to a life which is a joyful celebration ("water become wine") with abundant resources (the jars filled to the brim). Those who believe in him are those who know and see this glory (cp 1:14) which is also power.

St. John's scene indicates four things: the historical relation of Christianity to Judaism, the superior power of Jesus, the superior quality of his religion, the role of the Christian disciple, minister and layman alike.

A life of drabness and scarcity transformed into a life of richness and joy and satisfaction is an experience which all may realize. There is one condition. In Cana it was that "Jesus and his disciples" were called. He must be invited. His companions also must be admitted. He usually brings them along. But once he is the guest he also becomes the feastmaster, and the good things he serves are superior to anything imagined or hoped for.

It is true, of course, that he is often present even where he is not known to be present. He is the unknown benefactor who brings the better gifts, and "whence they came" is not known. "Dear Anonymous is come again." But we who know him ourselves are the ones to reveal him, to point from the gift to the giver. To "believe in him" (v.11), means to make him known and to give him the credit, to say, "this better life we are enjoying in our civilization and in individual circumstances is thanks to Jesus Christ, what he did then and is still doing".

In a sermon on this Marriage in Cana the great scholar J. Rendell Harris remarked that the whole life of Jesus is a kind of evolution of the Trisagion. The angels at Jesus' birth sang, "Glory to the Father". At Cana the Church adds, "Glory to the Son". The Church is here to perpetuate this feast. Should this be thought of at the Feast of the Lord's Table, when, as a 16th century poem said,

"the modest water saw its God and blushed"?

# PEOPLE

## CLERGY CHANGES:

PERRY M. PORTER, formerly rector of the Good Shepherd, Pittsburgh, Pa., is now rector of St. Stephen's, McKeesport, Pa.

JAMES C. WELSH, formerly in charge of Nelson Parish, Va., is now ass't at St. Andrew's, Fort Thomas, Ky.

J. HAROLD MOWEN, formerly vicar of St. Martin's, Selbyville, Del., is now vicar of Prince of Peace Chapel, Gettysburg, Pa.

EDWARD J. WATSON, formerly vicar of Holy Trinity, Fallon, Nevada, is now canon of Calvary Cathedral, Sioux Falls, S. D.

GEORGE RATHBUN has resigned as rector of St. Mark's, Leominster, Mass., to retire from the active ministry.

PAUL T. SHULTZ, formerly rector of the Atonement, Westfield, Mass., is now rector of Zion Church, Greene, N. Y.

E. CLARENDON HYDE, formerly member of the cataloging dept. of the University of Colo. libraries, is now junior librarian in the cataloging dept. of the University of Missouri, Columbia.

CHARLES CLASH, rector of Immanuel Church, Wilmington, Del., since 1919, has resigned to retire from the active ministry.

JACK H. SMITH, formerly rector of St. Barnabas, Marshallton, Del., is now curate of St. Stephen's, Olean, N.Y.

G. EARL DANIELS, formerly ass't at All Saints, Chevy Chase, Md., is now rector of Christ Church, Hyde Park, Mass.

JOHN GORSUCH, former graduate student at Virginia Seminary, is now ass't rector of St. Alban's, Washington, D. C.

ROBERT BIZZARO, formerly vicar at Keansburg and Belford, N. J., is now rector of Trinity, Cranford, N. J.

RONALD C. HENSTOCK, formerly rector of St. Luke's, Westfield, N. J., is now rector of St. Stephen's, Plainfield, N. J.

## CASSOCKS

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HARRY L. HADLEY has resigned as rector of St. James, Bradley Beach, N. J., to retire from the active ministry.

## ORDINATIONS:

ROBERT G. THARP was ordained priest by Bishop Moses on Jan. 9 at St. Mary's, Tampa, Fla. where he is curate.

WALTER G. MARTIN was ordained priest by Bishop Moses on Jan. 7 at St. Stephen's, Coconut Grove, Fla., where he is curate.

JAMES M. GILMORE Jr., was ordained priest by Bishop Louttit on Jan. 7 at St. John's, Brooksville, Fla. where he is vicar.

WILLIAM F. HERLONG was ordained priest by Bishop Louttit on Jan. 9 at St. James, Leesburg, Fla., and is now vicar of Emmanuel, Orlando, Fla.

LEIGH B. PUTNAM was ordained priest by Bishop Lichtenberger on Jan. 5 at Emmanuel, Webster Groves, Mo. where he is ass't.

## COLUMBIA CHAPEL ANNIVERSARY

★ St. Paul's Chapel, Columbia University, will observe the 50th anniversary of its opening on February 3rd and 7th. Bishop Bayne of Olympia, former chaplain at Columbia, will preach at the thanksgiving service on the 3rd.

On the 7th Dean James A. Pike, also a former chaplain, will speak at noon; in the afternoon the play "Thor, with

Angels" by Christopher Fry will be presented by the Broadway Chapel Players.

The anniversary dinner will be held that evening, with President Grayson Kirk of Columbia and the Rev. George A. Buttrick, chairman of the board of preachers at Harvard, the speakers.

The Rev. John M. Krumm is the present chaplain at Columbia.

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### ST. PAUL'S CHAPEL

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Rev. Robert C. Hunsicker, v

Sun. HC 8:30, MP HC Ser 10. Weekdays: IIC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears Jr., v

Sun IIC 8, 9:30 & 11, EP 4; Weekdays IIC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed Jr., v

Sun IIC 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 IIC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. IIC 9:30, EP 5.

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# BOOKS...

Kenneth Ripley Forbes  
Book Editor

*Understanding the Sacraments.* By  
Carroll E. Simcox. More-  
house-Gorham Co. \$2.15

There has never come to my notice any book dealing with the Christian Sacraments which has the peculiar virtues that this book of Dr. Simcox possesses. There are, of course, scholarly volumes dealing with the same subject and written from the same point of view and there are some treatises on the sacramental life written in popular language, but there are none that I know of which cover the subject as successfully as this for the average lay reader.

The key word for this book is *understanding*. The author takes nothing for granted as to his readers' knowledge or belief. He begins his exposition where all such books should start,—with a setting forth of the fact of the sacramental nature of all human life,—language, gestures, sensory — experience — and proceeds from there to explain simply and lucidly the foundation of all the Christian Sacraments, namely, the Incarnate Life of Christ.

This done, he deals systematically with each of the commonly called Seven Sacraments of the Christian Church, making clear the distinction there is between the two "generally necessary for salvation" and the other five sacramental rites, but insisting that the same spiritual principle is common to them all alike.

The book might well be a *Vade Necum* for all parish clergy and to all others who exercise the teaching office. The author's entire exposition of each of the seven sacraments is completely convincing to this reviewer at least, with the possible exception of his treatment of the Sacrament of Holy Matrimony where I think he fails to make clear the Catholic concept that the man and wife are themselves the actual ministers of the Sacrament through their physical and social life together, the Church simply blessing the start of this sacramental life. Curiously enough he does give the clue to this very conception of the sacrament of marriage in the first paragraph of the book where he quotes the words of Baron Friedrich von Hugel: "I kiss my daughter in order to love her, as well as because I love her."

We can be grateful to Dr. Simcox for this greatly rewarding book.

*The Parish Comes Alive* by Ernest W. Southcott. Morehouse-Gorham. \$2.75

This is the book chosen by the Bishop of New York as the sixth "Annual Bishop of New York Book". Bishop Donegan has written the foreword and two bishops of the Church of England have contributed a preface and an introduction. The author is a parish priest in Leeds and Canon of the Ripon Cathedral. He made a visit to this country last year and aroused considerable interest here in the revolutionary procedures which he has instituted in his parish, which are the contents of this present book.

Canon Southcott faced, in his parish, conditions that prevail in every parish, alike in this country and in England. The large proportion of baptized and confirmed persons who have lapsed from any personal connection with the Church and the additional large number whose relationship is merely a passive one, with little or no awareness of what the Christian religion is all about,—this state of things is one of the fundamental problems of the Church, whose continued existence is a disgrace to the Church herself.

The author has faced up to this

and done something remedial and creative about it in his own parish. In this book he tells all about it, in considerable detail. The bare facts about what has happened are two: First, bringing the Church herself—in the person of the priest and a few of the lay faithful—into the houses of lapsed or nominal Christians, to worship, to teach and to discuss. Second, to base everything that is said and done on the fact of the Holy Communion as the creative center of the Christian fellowship, not by teaching, chiefly, but by constant celebrating of the Holy Communion in house after house, very simply, with a minimum of accessories, at the family dining-table.

These two facts sound very easy and elementary, but it is a deceptive idea. The facts need most careful and constant implementation if they are to be the means of spiritual transformation of the parish. This is just what most of this book deals with, in meticulous detail.

A book like this, which deals profoundly, but very practically with one of the shameful weaknesses of the Church, here and in Great Britain, surely ought to be studied with humility and an open mind by every parish priest. And it wouldn't

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do any harm for diocesan bishops to pay it some attention and pass on to their clergy some of its words of wisdom.

*The Ministry in Historical Perspectives.* Edited by H. Richard Niebuhr and Daniel D. Williams. Harper & Bros. \$5.00

As most clergymen, at least, are aware, a gift from the Carnegie Corporation made possible the appointment of a distinguished though smallish staff to study theological education in the United States and Canada, bringing up to date studies that had last been made on an extensive scale some twenty or so years ago. Those intervening years have brought about many changes in the world at large, not least in the realm of the theological disciplines. These have been reflected in and reflected by the life of the Churches.

The first in three volumes reporting the study's findings appeared early in 1956, *The Purpose of the Church and Its Ministry*, edited by Dr. Niebuhr of Yale. Dr. Niebuhr and his colleague in the study, Dr. Williams of Union Theological Seminary, New York, now give us the second volume. Next year we shall have the third, to be entitled *The Advancement of Theological Education*.

The value of the present book lies principally in what is implied by the title—the discussion of the sacred ministry in the light of history. This is something that would not have happened, quite likely, even twenty years ago—for one of the great developments of recent years has been the re-examination of historical foundations in order that we might know whence we have come and thus better assess the directions whither we are wanting or should want to move.

No one thinks in a vacuum. Always there is a context. The context in which so many views of religion—and, in this case, of the ministry—are held is the heritage from the past which characterizes our various ways of looking at things.

Thus the editors have assembled a noteworthy group of essays by first-rate scholars representing dif-

ferent strands of the continuing historical stream of Christianity. Each speaks from a scholarly standpoint, and each understands the realities of today's world and how the Church must face up to them. John Knox of Union writes of the ministry in the primitive Church; George H. Williams, Harvard, of the Ante-Nicene Church (c. 125-315) and of the later patristic period (314-450); Roland H. Bainton, Yale, of the Middle Ages; Wilhelm Pauck, Union, of the Continental Reformation; Edward R. Hardy, Berkeley, of priestly ministries in the modern Church; Winthrop S. Hudson, Colgate-Rochester, of the Puritan age; Sidney E. Mead, Chicago, on the evangelical conception of the ministry in America, 1607-1850; Robert S. Michaelson, Iowa University, of the Protestant ministry in America, 1850 to now.

This is, among other things, an ecumenical feast, for here are top-notch scholars representing many Church backgrounds sharing wisely in terms of objective information and sensitive interpretation.

It is most certainly going to be true that theological seminaries of every denomination will be re-examining their total rationale and procedures in the light of the present three-volume study. It is to be hoped that laymen, too, will take a fresh look at the involved and difficult process of training the ministry who will continue to serve them in parishes throughout the land. For some of the needed strengthening and reforming of the seminary curriculum will take place only in so far as informed laymen come forth with funds to make some of these things possible.

Kendig Brubaker Cully

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*Christian Belief and this World* by  
Alec R. Vidler. Seabury  
Press. \$3.25

This rather long and labored dissertation by an English Church theologian amounts to asking and answering the question "Is Christian prophesy still a legitimate function of the Church of Christ?" One may fairly wonder why the question was asked. The concern of Christians with the problems and sins and outrages of this world has never been denied by the Church, although there have been, and are, quietist groups whose members sit in ivory towers. When the Christian Church has been most healthy it has exercised the gift of prophesy.

In the present generation, the Church's leaders have not been notable for declaring God's will and rebuking moral outrages committed by whole nations—especially one's own. Perhaps that is the underlying reason for this learned defense of the concern of Christians with the things of this world.

## BOOKS RECEIVED

*Haiti*. Seabury Press. \$.75  
*Pilgrimage for Pierre*. By Virginia M. Harbour. Seabury Press. \$.95

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# BACKFIRE

A. CRAIG

Layman of Oxford, Pa.

It has been said that everybody talks about the weather, but nobody does anything about it. The same thing, almost, can be said about peace. Our legal authorities are trying hard to persuade people that crime does not pay, but there are still people who think that it does pay. One way to make it pay is for the thieves to make the laws, so that they can legally keep what they have stolen. The possession of oil in the Middle East has been obtained in that way.

From the beginning of civilization, armed forces have taken possession of land and have made the inhabitants their subjects or slaves. While the prizes of war are still held, to make a universal peace with the beneficiaries of the aggression still in power would only confirm the injustice, and make incentives, not merely to rebel, like the Chinese, but to commit further aggressions like the Germans, the Japanese, and recently the British and French.

The principal benefits of past aggressions are now held by the owners of land and natural resources. They make some rich and the rest poor. One cannot love his neighbor as he loves himself while these differences exist. That is why Jesus said that God and riches are natural enemies. Get rid of riches first, and then peace will be possible.

WILLIAM F. THOMPSON  
Layman of Des Moines, Iowa

Why were Episcopalians the only churches on Okinawa who would not take the side of the natives against the military appropriation of their farm lands? Are we again dealing only with the exploiters?

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And how did that naive slip by the watchful editor which alleged that "every man, woman and child will attend church in Scotland Christmas" or that Canadian churches are crowded? Anglicans in Canada do well if a third of the membership is there on Christmas.

WILLIAM C. HALE

Layman of Milford, Pa.

The Rev. R. N. Back's sermon given at Philadelphia was most appropriate reading for kindergartners, but why three valuable pages should be sacrificed to such infantile prattle for adult reading is a mystery.

If the minister is the leader of his flock, may our prayers be "from all such good Lord deliver us", or is he, being a man of unusual ability, just wagging.

MRS. CATHERINE LARSON  
Churchwoman of Horseheads, N.Y.

The article, *So You're Calling a Rector*, by Robert Back is one that everyone should read. Please send a dozen extra copies for friends.

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