

# The **WITNESS**

JANUARY 16, 1958

10¢



## PARISH LIFE CONFERENCE

**D**ELAWARE is going in strong for Parish Life Conferences, with another being held at the diocesan center at Rehoboth this week. Picture shows one of the more relaxed moments at a recent conference

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## Do Anglicans Really Want Unity?

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

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

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 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  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday); 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS  
5th Ave. & 53rd Street  
NEW YORK CITY  
Rev. Frederick M. Morris, D.D.,  
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MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15; Thurs. 11, HD 12:10; Noonday  
ex. Sat. 12:10.  
*Noted for boy choir; great reredos  
and windows.*

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. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

### For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and semi-weekly 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  
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The Rev. Alfred W. Price, D.D., Rector  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
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Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

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The Rev. Edward W. Mills, Assistant  
Sundays: 8, 9:20 and 11.  
Holy Days 11; Fri. 7.

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Grayson and Willow Sts.  
SAN ANTONIO, TEXAS  
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.  
The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 10 and 11 a.m.  
Wednesday and Holy Days 12:10 p.m.

ST. JOHN'S CATHEDRAL  
DENVER, COLORADO  
Very Rev. William Lea, 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.

ST. MICHAEL AND ALL ANGELS  
20th and St. Paul  
BALTIMORE, MD.  
The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector  
Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service-  
Wednesday, 7:45 p.m.

TRINITY CHURCH  
MIAMI, FLA.  
Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 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 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.

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3966 McKinley Avenue  
DALLAS 4, TEXAS  
The Rev. Edward E. Tate, Rector  
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The Rev. J. M. Washington, Assistant  
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p.m. Weekdays: Wednesday and  
Holy Days, 10:30 a.m.

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Sundays: 8, 9:30, 11 a.m., High  
School, 4 p.m.; Canterbury Club,  
7 p.m.

ST. JOHN'S CHURCH  
Lafayette Square  
WASHINGTON, D. C.  
The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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

## Story of the Week

### It Is Co-Existence or Non-Existence Says Distinguished Scientist

★ While biblical and theological scientists were meeting, over the holidays in Louisville, to discuss whether new discoveries may indicate that we have been all wrong about the events of Holy Week, other scientists were meeting in New York to discuss the peril of new weapons.

Isidor I. Rabi, professor of physics at Columbia University and a member of the committee that produced the un-published Gaither Report, said that humanity has never faced so grave a problem as the one posed by a fully armed Soviet Union and a fully armed United States. In giving his grim appraisal, he said he feared that the facts about modern warfare "have just not penetrated." He added that his statement goes for the heads of governments for otherwise they would ponder these facts "every day as the daily number one problem."

In his 45-minute address he said that the former secretary of defense, Charles E. Wilson, had termed the Soviet earth satellite a "toy or a bauble, an accomplishment of no particular utility." He then added; "You can see why I am so pleased that he is not there any more."

The two Soviet satellites prove, he asserted, that the Russians "are capable of making an intercontinental ballistic missile."

"With a 1 per cent error in

speed of this 18,000 mile an hour device—or a 1 per cent error in aiming direction—their satellites would have failed," he explained.

"From this you can see the kind of sophisticated techniques that they have developed. We know when we deal with the Russians now we are dealing with people who have technical skills and knowledge fully equal to our own."

The problems of providing a defense against a high missile traveling at 18,000 miles an hour are formidable, the physicist declared. The best way is to fire a hydrogen bomb in an attempt to destroy the incoming weapon.

"What fun and fireworks we are going to have with these hydrogen bombs exploding overhead," he commented.

A further danger, he suggested, is that hydrogen weapons are going to be deployed at bases around the world under the control of many groups of persons. If an oncoming I. C. B. M. were detected 5,000 miles away there might be time to intercept it with weapons not yet developed, he explained.

"But there will not be time to wake up the President to ask what to do, to call a meeting of the Cabinet," Dr. Rabi said. "The decision will have to be made some time by a captain or a lieutenant—or even a colonel—on the spot. These groups

will no longer be under the control of our leaders. Isolated military groups holding tremendous power will have to react fast when a missile is detected."

And these groups might get out of control, he suggested.

Besides the Russian I.C.B.M. threat, Dr. Rabi declared the Soviet Union is making "many many more" submarines than we are.

"It is no secret that a large fraction of the American population lives near the seaboard," Dr. Rabi observed. "Even now, if they have done as well as we have done in rocket development (and the evidence is that they have done better) a major part of our population—our whole seaboard—is exposed. In contrast, Russian population is not concentrated near sea-coasts.

"Here we reach rock bottom fundamentals—our logistic and geological situation. What has been the shield and defense of this country—polar wastelands to the North, our oceans—make us vulnerable and easy to approach. The Russians do not have to be sophisticated technically to have severe advantages in an exchange of nuclear weapons."

Dr. Rabi said he could not agree with some comments that the American public had become unduly alarmed over the Soviet earth satellites.

"The public is alarmed," he declared. "In this the public has shown very good sense. We have every reason to be alarmed. Attempts to calm us

down are no good. We must take immediate thought to what we shall do."

Dr. Rabi explained that he had been a scientific adviser to the government for twelve years. He started in 1940 at the Massachusetts Institute of Technology radiation laboratory. That year, he said, he realized how fortunate it was that the military had not yet learned to use science to kill people.

The combining of military techniques and science makes it easy to apply scientific principles to kill people—"who are not strong structures"—Dr. Rabi said.

"When we look at what has been accomplished in seventeen years we must remember that we have no reason to believe that development will be slower in the future," he warned.

The scientist suggested that just as the Russians threaten us we threaten them.

"There is no question that we are facing the severest problem that civilized humanity has had

to face at any time," he declared.

"We have to solve the problem of living together on this planet or we won't live," he asserted. "By we, I mean the major part of the globe, the United States, Russia, and other nations. The end of our national existence is in sight unless we solve this problem."

Dr. Rabi said that American scientists probably were ahead of Russian scientists in most scientific realms except rockets, and that the cooperative efforts of scientists in this and other Western nations made the "difference really vast." On the other hand, he cautioned, the Russians have proved that they have developed scientists with an "extraordinary breadth of knowledge."

So, whatever biblical scientists may eventually decide about the events of Holy Week, it isn't going to make much difference unless we "solve the problem of living together on this planet or we won't live."

College. They had a particular contribution to make in discussion with those who had a different educational background. "In one hundred years, perhaps the two could meet."

The Roman Catholic member of the panel, Fr. Deryck Han-shall, S. J., senior master at Beaumont College, observed: "The Roman Catholic Church has kept its hold on the working-classes in this country. But is it not true to say that the working-class itself is in the process of becoming middle-class?"

### Divorce

The recent discussion on the Church's attitude to divorce was the subject of another question which asked for "the layman's point of view."

R. H. Thouless, an Anglican and university reader in Educational psychology, said that the layman understood the ecclesiastical authorities' position, "but," he added, "I don't think he sympathises with it. He wants to ask why on this question the standard of rigor is so much greater than on any other question, and the answer of the ecclesiastical authority is to quote the words of our Lord.

"But the layman wishes to ask further: Are we to suppose that these words refer to all cultures and all communities, and not to the particular situation and community to which they were addressed? I do not think there is a reason, nor that it is valid to say that this is an answer binding on all cultures and societies different from that in which the words were delivered."

### The Bomb

A question on the hydrogen bomb drew the most definite answers of all from the team. It gave Britain the most glorious opportunity to make a quite different contribution to peace, said Mr. Phipps. "We should forswear the thing, and

## Christianity In The Modern World Debated By British Leaders

★ Is the Church a middle-class institution, and has it lost its hold on the industrial population?

Five hundred Cambridge University, England, undergraduates heard seven distinguished speakers debate this problem when a discussion under the title "Presenting Christianity to the Modern World" was arranged jointly by the Student Christian Movement and by the William Temple Society.

Asked if the Church were geared to meet the needs of the present situation, A. R. Vidler, dean of King's College, replied "Certainly not. All the Churches are hopelessly involved in this

middle-class situation and alienated from the life of our industrial society."

Another university figure, R. H. Thouless, said it was "the disease of the Church of England" that it had become a middle-class institution.

Vidler, speaking of the situation confronting the Churches, said there had got to be a radical change in the whole thinking approach of the Church in its relation to the community and the demands made by modern life—certainly there had to be a new approach in the training of its ministers.

"But God can use the middle-classes" stated the Rev. Simon Phipps, chaplain of Trinity



then make a big moral gesture and use the money for less fortunate parts of the world."

To this the chairman, the Rev. Mervyn Stockwood, vicar of the University Church, added, "I am prepared to take my stand on unilateral disarmament, come what may."

### Unity

The question of Church unity brought divergent views from the panel. "I would like to see people of all communions communicating at the same sacrament whether they agree in rite or doctrine or not," said Thoulless. "If we had first free intercommunion with no attempt whatever to try to believe the same things or to follow the same rites, that would be the road to essential unity."

But Canon Ernest Southcott, of Halton, Leeds, though it would be "almost blasphemous" in a sense to communicate to-

gether when in point of fact Anglicans and Free Churchmen were not united. He would agree with intercommunion on the new housing estates if there was one building where all Christians would act together. "Yet what happens?" he continued. "In these new areas there are three or four churches put up by different denominations. How can we communicate together when we are so separated?"

"The most important thing at the moment is to pray for one another, and this is one of the ways in which we can act together, whatever denomination we belong to. The whole weight of the organisational life of our Churches is loaded against unity at the local level. There may be very important conferences at the world level but the local level is organized so as to prevent any deeper sort of unity."

our borders? Could it be the Puerto Ricans, the Orientals or the Mexicans in this country who are shunned as if they too were not children of the one Father?

In the final analysis says the National Council message, a neighbor is anyone, of any color, in need, wherever he may be. To love our neighbor and to show mercy today means to support those who seek freedom and justice in the face of discrimination, segregation and neglect. The 1958 message was prepared by the Rev. Mrs. James D. Wyker, who lives in Mt. Vernon, Ohio. She is immediate past president of the National Council's general department of United Church Women.

While the climate of public opinion and social situations vary in different places, said J. Oscar Lee, executive director of the Council's department of racial and cultural relations, the churches in every community have a responsibility to challenge the conscience of society and to work to improve race relations. A six-point program is suggested for action of local churches within their own congregations first of all: to continuously reexamine their attitudes and behavior in the light of the Gospel; to make it known in the community that membership in the local church and its organizations is open to all people; to select paid or volunteer leadership on the basis of qualifications, not race; to show firm acceptance when the first persons of another race visit or are received in the church; to pray for those involved in racial crises; and to use current educational materials on "Christ, the Church and Race" in study groups, forums and worship services.

Local churches can act in the community, too, said Lee, by working for integration in the schools, working for legislation

## Race Relations Message Issued By National Council

★ The commandment to love our neighbor has been honored more in the breach than in the fulfillment states the annual race relations message issued by the National Council of Churches. The message will be read from thousand of pulpits on race relations Sunday, which in 1958 will fall on February 9.

In a 1500-word plea the interdenominational Church body urges the 37,400,000 members of its 30 constituent communions to put the same generosity and mercy into their relations with people close at hand that they have put into world mission programs. They are urged to share kindness and acceptance of their neighbors as they have shared the Gospel through such programs as hospitals, colleges

and agricultural education with people in far-away places.

A series of pointed questions lays emphasis on the theme: Who is My Neighbor?

Could it be a tired woman in Montgomery, Ala., a citizen of the United States, who wanted to remain in her seat after she had paid the same fare as other passengers but was required to give it up and stand in the rear of the bus?

Could it be the educated, cultured, financially independent Negro citizen in Ohio who tried to buy a home in a decent residential section but was prohibited because of his color?

Could it be the Indian Americans who are moving into towns and cities, or others who are still trying to conserve their culture on reservations within

securing full opportunity for all, by seeking to eliminate segregation in transportation facilities and to develop open occupancy in housing.

The message, together with the suggestions for action, will be distributed widely among the 144,000 local congregations of the Council's constituent Church bodies.

### TRANSVALL SCHOOL IS CLOSED

★ Archbishop Joost de Blank of Capetown, has announced that one of the last remaining private secondary schools for Africans in South Africa is passing out of the control of the Anglican Church. The board of governors of Grace Dieu, Pietersburg, has decided that it can no longer continue to run the school under the conditions demanded by the South African government.

Grace Dieu was founded over fifty years ago, and under Principals like Canon Palmer, Archdeacon Woodfield and the Rev. C. M. Jones won a reputation which spread far beyond the borders of the Transvaal.

Two years ago the Teachers' Training School, the main foundation, had to close, because under the Bantu education act only the government was allowed to train teachers. Permission to run a private school was sought and temporary permission was granted for the secondary school to continue up to the end of 1957.

The Governors felt their faith in keeping the school open had been justified by the remarkable support that they received from many quarters. For two years they tried to obtain permanent registration of the school, and the department of native affairs has now given its consent, but on conditions which are completely unacceptable to the governors.

The registration will only be "subject to such further condi-

tions as the minister may determine." The governors felt they could not run a school with such a threat hanging over their planning.

The department of native affairs has said that it is prepared to negotiate terms on which it will take over the school, and has asked the Church to be responsible for the school in 1958. "This," says the Archbishop's statement, "out of consideration of the needs of the existing pupils, the governors have agreed to do."

Bishop Reeves of Johannesburg, also attacked a government order closing Ekuteleni Mission African Nursery School Training College by the end of next year.

The Anglican school is the only one of its kind in South Africa. Reeves said the "most grievous" government decision "means the cessation of pioneer work."

The government department of native affairs, in ordering the closure, said that any new institution must be initiated by African parents or local school board if such a school is deemed necessary.

Clergymen here regard the government's order as one more link in its program to eliminate the influence of missions in the education of Africans.

### EXPLORES RELIGIOUS CONFERENCE FOR PEACE

★ Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, left the U.S. for a five-month overseas tour during which he will explore the possibility of convening a world conference of religious leaders to further peace.

At a news conference prior to his departure the Reform Jewish leader said he would sound out religious leaders in Asia, Africa, Australia and elsewhere about such a convocation.

He hopes that world religious organizations will jointly sponsor it.

Eisendrath said the logical honorary head of the conference would be Dr. Albert Schweitzer, "a man of God universally venerated."

"The role of peace can no longer be left alone in the hands of the militarists and politicians," he said. "Religion must exert greater efforts in stirring up the moral conscience of the world, especially today when nuclear weapons are being used by statesmen as though they were diplomatic footballs."

Eisendrath said the World Council of Churches, World Brotherhood, the Synagogue Council of America and other groups were arranging contacts with religious leaders for him.

The rabbi said he also would visit Reform Jewish communities in the Far and Near East and South Africa. He indicated that new Reform congregations are mushrooming in many areas of the world.

Eisendrath is scheduled to return to the United States early in June at which time he said he would issue a full report on the progress of his efforts for a global religious conference.

Ed. Note: How the secular press handles religious news is indicated by the fact that a syndicated columnist reported nothing about the main purpose of Eisendrath's trip. He merely reported, with a picture, that the Jewish leader hoped to visit Japan and might talk with members of the royal family about reformed Judaism.

### NEW RECTOR FOR LITTLE CHURCH

★ The Rev. Orin A. Griesmyer, rector of the Advent, Chicago, will become the rector of the Transfiguration—the famous Little Church Around the Corner in New York—on June 1st.



# The Latest Prayer Book Studies

By Frederick C. Grant

*Prayer Book Studies.* VIII. *The Ordinal.* \$.65  
IX. *The Calendar.* \$1.30 Church Pension Fund,  
20 Exchange Place, New York 5, N. Y.

The two latest Prayer Book Studies are the fruit of years of study by the Standing Liturgical Commission of the General Convention. They are full of good suggestions, and as they are published for discussion rather than trial use they will probably provoke a considerable amount of it. The one on the Ordinal gets off to a bad start with St. Augustine's definition of "ordo." The Church hardly started out with a philosophical definition! Even in Acts 8:21, *meris . . . kleros*, the suggested line of development is clear (see Luke 1:8). How could this "develop into leitourgia" (p. 4)? In fact, almost every statement on p. 4 is questionable from the point of view of either theology or exegesis. The usual legendary account of the origins of the ministry should certainly be "demythologized" in these days!

But the actual proposals are good. Certainly the Promise of Conformity should be included in the service, and not done sotto voce and in secret—in the sacristy before the service. I have even heard it explained, under such circumstances, as not meaning anything binding or serious! But what a pity that the Exhortation in the Office of Ordination to the Priesthood was not revised: it is far too long, too archaic, and sets forth too narrow a conception of the office of priest. Such phrases as "naughty world" or "take hurt" or "agreement in the faith" or "so high a dignity" are antiquated and do not mean what they once did. Further, the exhortation is too negative, and does not set forth the positive ideas of service, ministry, self-giving that we expect in a priest. We do not say "we have good hope that ye have well weighed these things," but "we have confidence".

We do not want the clergy and their families to be merely good examples—what a motive!—but to lead in works of welfare and improvement. Nor do we want the candidate to "answer plainly" (and not mutter!) but to state clearly his convictions.

Why not let the Prayer Book speak English, as we speak and understand it, not all muffled up in Jacobean and old colonial prose? Also, why not translate the passages from the Bible

into modern English? I do not mean modern colloquial, which is often cheap and weak, but sound modern English, which is sturdy, noble, and clear—our best language, not feeble and outworn, on the one hand, nor sloppy and bizarre, on the other.

And why not say "false" doctrine, not "strange": the Christian religion is "strange" to some! And why not the "teaching" of Christ, not his "doctrine"?—which to modern ears does not mean what is meant. The omission of the second translation of the *Veni, Creator Spiritus*, is wise. The archaic language here is more misleading than ever! "Rest," "Comforter", "preventing Guide"—all these terms and phrases are out of date and misleading to modern readers and hearers.

The attempt to include the transfer of the instruments (*Porrectio instrumentorum*) is a mistake. What could have inspired it but the Roman example? Are we to yield to the Roman insistence that this is a necessary part of valid ordination, after four hundred years of perfectly good ordinations without it? And what a bungling rubric covers the act! "Deliver . . . the Bible into his hand, and . . . into the other hand, the Paten and the Chalice"—why not also a tiny font (a "baptismal bowl?") or at least a shell, and a few other symbols of his ministry? The trouble with the proposal is that it is not thought out on the basis of Anglican principles—nor even thought out imaginatively upon any. The same is true of pp. 51 and 43: When were the apostles "sent forth"?

There is much in Part IX that merits praise, especially the sketches of the saints whose days are now proposed for inclusion in the Calendar, the bibliography and indices.

I have only a few criticisms—and this is what we are asked for, unfortunately! I think the inclusion of Aug. 15, Saint Mary the Virgin, will only support the observance of the Feast of the Assumption with its new Roman dogma. Equally questionable, it seems to me, is the inclusion of Holy Cross day (Sept. 14), which comes down from a past redolent with superstition and popular mythology. Finally, what a strange way of designating St. Thomas Aquinas and Dominic, as "friars". Surely that conjures up quite the wrong image in most minds today!

# Jam Tomorrow---Jam Yesterday

Editors' note: Because of the unusual length and interest of the following communication, we are printing it here rather than in Backfire. Any reader who can offer helpful advice is urged to communicate it to the writer through us.

—☆—

Dear Mr. Editor:

When I first realized what a mess I was in I went and told my rector, and he said I was all confused and he didn't know what he could do about it. I said I knew I was confused and had given up trying to do anything about it, I just wanted somebody to explain to me what it all meant. He said the next most confused person he knew was the editor of the Witness and why didn't I write to him? So I am. Perhaps you will be confused in the same way: They used to say in the army about the docs in the psycho ward that it took one to tell one. Once I thought of going to see the chaplain, at Fort Dix who was a good Joe and very democratic—he used to buy the boys beers in the PX even though he didn't take any himself (he was a Southern Baptist I think). But still he lived in the bachelor officers' quarters, and how could he understand that at 4 a.m. the space heater M-1 at our end of the barracks started giving out carbon monoxide, and if I hadn't gotten up and shaken it down every morning we all would have died? So I didn't say anything, and finally the sergeant had me transferred to another company, and I guess had the space heater fixed, at least I didn't hear of anyone being asphyxiated. But this really wasn't what I was going to write you about.

It was when I started dating my checks a year ahead that Shirley said I really ought to see somebody; but I'm pretty sure myself it was the vacation last summer that did it. I don't know whether you understand how dangerous vacations can be, Mr. Editor, but I'll try to explain the best way I can. There you are in the office in July—they had air-conditioning put in, and it was a real relief to get in there after a night in East Orange—preparing the adjusted figures for the year before from the branch offices, and getting out the final tentative estimates for Christmas and Easter. I guess I'd better explain that I work in the purchase department of this department store; and what we have to do is, we authorize the requisitions from the out-of-town offices at least six months in advance, leaving 25% margin either way for local conditions; and then we have to wait until the next year to find

out what they actually did. So you see, in a way you know what they're going to do nine months from now, and what they did nine months ago, but never what they're doing right now. It puzzles the girls a little when they first come in, but when I explain it to them that way they think it's fun. My last secretary (the one that married the guy from our advertising agency who crashed the office party at the Concord) used to say Wasn't it too bad you couldn't have babies that way?

## Modern Living

**A**CTUALLY you might say we did, because the hospital Shirley goes to is very progressive, and lets you spread out the bill on the installment plan, just like the oil company; which is the only intelligent arrangement, if you're going to try and live on a budget the way the people at the bank tell you to. It's the only way we could have afforded little Jo-Ann, who is very good company for the boys; and the way I figure we'll have her paid for before she enters nursery-school. There was a story going around the maternity ward that the hospital can repossess if you get delinquent in the payments, but a guy in accounting says there's a law against it.

And of course it's the same way with the furniture and the car: matter of fact we still have a couple of payments left on the Chevvy I traded in last spring, and we're saving up now for the '60 Olds, which comes out in the fall of '59. That was one of the reasons I got the checks wrong I guess. But when you come right down to it the only thing I own outright is All Inn (that's our cottage on the Jersey shore—you won't have heard of the name of the town).

Oh yes, when we got married Shirley (who is very old-fashioned in some ways) wanted to stick "obey" into the service, but old Dr. Garbie wouldn't let her because it wasn't in the Prayer Book. He was very High Church. The new rector does whatever the congregation wants, except sometimes he can't find out.

Well, anyway, when we moved to this new place I wanted to mortgage the cottage for the down payment, but Great-Aunt Elsie's will said that if we encumbered it (that's what the lawyer said) it went to my cousin Sylvester who's in Arizona in the swimming-pool business. Elsie insisted that all us kids should have a place of our own, and made Ucle Osbert buy them up, and as it turned out that was all he had left when Florida real-estate busted. But he died



before there was time to change the will, and that was the way Elsie wanted it. It's funny sitting there on the beachgrass and letting the sand run through your fingers and thinking that you don't owe anybody anything for it but you can't get anything for it either (and it would bring a lot too on account of that new development). That's one of the reasons why I got into the trouble with Corinne.

### Vacations

WHAT I mean about vacations, you see, is that they make you think about something to do right on that day, instead of working nine months ahead or back, like usual. What I say is, if they're going to run the office that way the store should have its own place where people could go for their vacations, and not have to make that awful break. I hear that Gimbels is thinking of it, but we're kind of conservative. Mostly actually it hasn't been so bad, because the boys have taken to having buddies down from camp, and both of them have birthdays in the summer which they save up for my vacation, so there's enough planning to do to take your mind off things. But this summer we had been having trouble with the pump, and just after I got there both Shirley and the little fellow came down with the flu. Well Shirley's sister, who is a real brick, said she would come down from Connecticut to take care of them, but she gets all stopped up at the shore, and the plumber couldn't find the right parts; so they decided all to go back to Orange, but Shirley's sister said I had to get some fresh air. I would have kept Artie, but he still wanted to be with his mother. So I took them up in the Olds, and there I was back with ten days all to myself (and no water in the house, but that's no bother at the shore). That hadn't happened to me for fifteen years, ever since Shirley and I got engaged. In one way it was good for me, because I got a lot of exercise and had my meals out; but I started getting the screwiest ideas, and the way I say, that must have been when things started cracking up.

### Longer Day

THERE was a guy in my class at Yale who said he was built for a twenty-eight hour day: he stayed up longer than other people and slept longer. If you figure it out, he came out right every Saturday night, but there were only five days between Saturdays. That way he had fewer days each week and more time to get the things done that have to be done every day. (The Dean wouldn't have dropped him so early except

that he got a B-plus average without going to classes except when they fitted into his schedule, which made them mad.)

And down there at the shore I wondered if that was what we all should be doing; if we had too many days in the week and not enough time in each one? That would explain why I always had to rush to get to the Hudson Tube; why I was always behind on letters and bills. But then why was I always ordering chocolate bunnies at the office while everybody else was sending the kids back to school? Was I falling behind the procession or getting ahead of it? But actually everybody else I knew lived about the same way; was there really any procession for us to be getting ahead of or behind? In that case I was really living a phony existence here on the beach, if there really wasn't any present, but only past and future.

### It Just Happened

THAT was the way things were going when I met the girl with the violet eyes and the screwy name.

Now Mr. Editor, I trust you enough not to ask what my intentions to Corinne were (not to mention hers). I don't know whether I've ever had a real intention in all my life. I certainly never intended to bring up a bunch of kids in a half-stucco house where you can smell Secaucus with a brisk east wind. It just happened. And it just happened with Corinne, but a different kind of happening. Shirley back home and I knew that the ten days would come to an end; but it seemed as if Corinne lived in a time that could stretch for centuries upward out of any day she wanted it to. I guess I'm not making myself very clear. Sometimes I wanted to live in that time and sometimes I didn't. And what made her maddest was when I talked about next summer.

Actually I didn't tell my rector the part about Corinne. If I had told anyone it would have been Father Merritt, who hears confessions. But I didn't have anything to confess. I don't know why you should be interested in all this, except that we confused people have got to get together. For why the devil should I have asked her if she would still love me next summer? I wasn't thinking about divorcing Shirley or anything like that; Shirley was part of the real world of past and future, and I was in the imaginary world of the present. But why couldn't I have pretended that it was real? But somehow I wanted to get her into my world of the future; and finally she slammed the door.

Father Merritt I know would say I ought to thank God for removing temptation from me. It wouldn't have worked out, obviously; but all of us would have been a darned sight better off than we are now. That's my trouble, I haven't done anything wrong, but I haven't done anything right either. In fact now that I think of it I haven't done anything at all. The best way I can put it is that I've been sliced down the middle: half of me is nine months in the past, half of me is nine months in the future; and we're going to bleed to death if we don't get back together again. Sometimes I date the checks 1956 too, and the bank doesn't like it any better that way.

Or is that the way we were supposed to be, and I'm just making a fuss because I don't like it? Certainly everybody works on that basis. The only time we can afford to have a party is when some of the branch managers come in. It's not much fun for Shirley or me, but it's tax-deductible, and that just makes the difference. The way I see it, Uncle Sam wants you to live in 1958 (I guess it will be 1959 by the time you get this); because any money you spend now to make money in 1959 you don't have to pay a tax on; but if you take Corinne out to dinner he really soaks you. Or if you buy a bike for the little fellow. What right does he have to make me spend my money on Mervin Jones from Wichita instead?

#### No Gospel

SOMEbody else said that you didn't have a gospel and that's OK by me. The new rec-

tor said last Easter that after we died we were going to get our lives put back together again, only better. I want my life put back together again before I die: there are the two halves of me eighteen months apart like a scallop. Or perhaps am I dead already? The Phoenix Mutual says I have \$25,000 with them, but I don't get it until I'm dead. Do you suppose I could convince them I'm dead already?

If only Corinne hadn't caught me off guard with her wonderful kind of time! Perhaps if it came to us in little doses we wouldn't be so afraid of it. I shouldn't talk about Corinne because she doesn't really figure in it any more. But sometimes I go around looking for it somewhere in between 1956 and 1959. I thought I found it for a moment during the first snow this fall, but then it melted. It's no fun having to go through your heart attack a year before everybody else. And suppose the branch-offices didn't do what we said they would do, and then doctored the figures to make us happy? Even our past and our future would be imaginary; we would simply be zero.

You must get letters from other people who are confused the same way I am; and I hope you will not think I am too cheeky if I make a suggestion. Do you suppose it would help if two or three of us got together for a drink and pooled our confusions? We would at least have that in common. And perhaps we would find that one of us had a clue to let us speak again (I hope this is what I mean) in the Present Tense. —Shirley joins me in best wishes for the New Year.

(Name withheld).

## Do Anglicans Want Unity?

By Francis House

Associate General Secretary of the  
World Council of Churches

ANGLICANS have a heavy responsibility for the origination of the modern ecumenical movement and the World Council of Churches.

For centuries after the Reformation most Christians were quite content to live in ignorance of their Christian brethren of other denominations and confessions. Many regarded divisions as a sign of spiritual vitality. Others, closely bound together in transdenominational move-

ments such as the great evangelical revival, regarded differences of denomination between Protestants as being of no importance.

An objective historian writing about the year 1900 would have had every justification for stating that divisiveness was a characteristic of Christianity, since every succeeding century had seen fresh divisions among Christians, and all attempts at reunion had failed completely. From Uncle Screwtape's point of view this was an admirable state of affairs.

But the father of lies and author of confusion was not allowed to have the last word or to carry

*Another article on this subject will appear next week by John Lawrence, formerly press attache at the British Embassy, Moscow.*



his destructive designs to completion. The Lord of the Church began to raise up men whose calling it was to gather together his sheep that were scattered abroad. New perceptions of the universal missionary task of the Church led many to see that Christians must at least cooperate with one another.

The Church of England, which had been so self-assured in its splendid isolation, woke up to find that overnight it had become the centre of a world-wide Anglican Communion—though the Convocation of York and the Dean of Westminster expressed their disapproval of this uncomfortable development by refusing to have anything to do with the first Lambeth Conference!

Very soon those tiresomely active Anglican brethren of ours in the Protestant Episcopal Church of America began talking about the possibility of reunion with other Churches, and produced the "Chicago quadrilateral" (Scripture, creeds, gospel sacraments and historic episcopate) which since the Lambeth Conference of 1880 has been the starting point of all Anglican efforts for the restoration of visible unity among Christians.

From Screwtape's viewpoint things continued to get worse. Even the "safe" Anglican Churches of the 19th century began to throw up leaders who not only talked about unity but actually began to consult with other Christians about how it could be achieved.

### Lambeth Appeal

THE "Appeal to all Christian People" issued by the Bishops of the Lambeth Conference of 1920 gave a shock to infernal headquarters. The Bishops did not speak in general terms about the need for unity, but confessed their share in the sin of disunion, avowed their willingness to see the Churches of the Anglican Communion absorbed in a more comprehensive visible Church which would no longer be "Anglican" in any limiting sense, and invited leaders of other Churches to enter into discussion with them on the basis of a mutual recognition that God had blessed and used the preaching and sacraments of their respective denominations.

This Lambeth Appeal met with a warm response from Christian souls in many lands, and the enemy realized that a major counter-offensive had to be mounted.

All the available resources of denominational pride, scrupulosity, pettifogging concentration on detail instead of the whole, impatience, ignorance and indifference were brought into play.

It must be admitted that these measures have had some success. Conferences were held in response to the Appeal, but many of these conferences had no tangible results at the time. The fact that the mass of Anglican church-people did so little to follow-up the Appeal suggested that they did not really want unity.

Nevertheless, despite set-backs and disappointments, many outstanding Anglican leaders continued through the Spirit to labor for unity.

### Faith and Order

DR. J. H. Oldham became secretary of the International Missionary Council set up as the result of the historic missionary conference held at Edinburgh in 1910. For more than 17 years Bishop Charles Brent worked for the creation of the Faith and Order movement which held its first conference in Lausanne in 1927.

Archbishop William Temple took a leading part in many ecumenical meetings, and was with Dr. Oldham, architect of the World Council of Churches planned in 1937-38 and constituted in 1948.

William Temple indeed made God's call to unity the main theme of the sermon which he preached at his enthronement in Canterbury Cathedral in 1942 in the midst of total war—thus symbolizing most strikingly the centrality of the issue of unity for Anglicanism to-day.

"As though in preparation for such a time as this," he said, "God has been building up a Christian fellowship which now extends into every nation and binds them together in true unity and mutual love. Almost incidentally the great world fellowship has arisen: it is the great new fact of our time." (His actions underlined the fact that he recognized that that fellowship included Lutheran and Reformed Christians in Germany.)

### World Council of Churches

Subsequently other Anglican leaders have strongly supported the infant World Council of Churches. The present Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church of the U.S.A. have accepted appointment as Presidents. The Bishop of Chichester, George Bell, was chairman of the first Central Committee of the Council and is now an honorary president.

No less than 75 of the 502 official delegates to the Second Assembly at Evanston in 1954 were Anglicans. There are at present 11 Anglicans in the 90 member Central Committee. Such figures show that the leaders of the Anglican Communion

have accepted a large share of responsibility for the development of the Council.

On the other hand when we realize what a small proportion of Anglican church-members have ever heard of the World Council or understood that their Church had any responsibility at all for it: how seldom prayers for the World Council are offered in parish churches, and what a small financial contribution the Church of England makes to the normal budget of the Council, it is obvious that there is a very big gap between the "ecumenical pioneers" and most English church members.

It is true that few open attacks on the ecumenical movement are heard in Anglican circles (though extreme Anglo-Catholics and extreme Evangelicals can be severe enough); but silent acquiescence is very different from active support, and it may be doubted whether more than a small minority are at all conscious of the monstrous scandal of the present divisions among Christians, of the need and possibility of effective Christian cooperation, and of the sinfulness of our failure to progress along the path to visible unity which the ecumenical pioneers have opened up.

Bishops may meet Presbyterian Moderators, Anglican and Methodist theologians may confer together to their mutual profit, but in ten thousand English parishes, "Church" and "Chapel" still co-exist side by side in a state of almost total mutual ignorance and indifference.

The only aspect of church relations which the popular press in England ever considers to be of sufficient popular interest to merit headlines is controversy with the Church of Rome. Fleet Street thus appears to endorse the judgment that the vestigial Christianity of the average Englishman is anti-papery.

All these things must be very comforting to Screwtape. He may well feel that the battle is not lost if only the apostles of unity can be isolated, and the gap between them and the majority of their fellow churchmen maintained or even widened. Friendly exchanges in the ecumenical stratosphere can have little danger as long as Mr. Anglican and Mrs. Congregationalist and Miss Methodist—not to speak of their old uncle R. C. and their nephew in the Salvation Army—remain uncooperative and even unacquainted with one another!

Those who took part in the conversations with the representatives of the Church of Scotland testify to the remarkable spiritual quality of those meetings: even those who can only read

the report cannot deny that a real breath of the Spirit breathes through it. The statement of beliefs held in common (like the similar statements of the Lausanne and Edinburgh Conferences on Faith and Order) goes far beyond what average church-members—let alone outside observers—would consider possible.

But the principalities and powers mustering their unseen array, are able to exploit both the almost complete indifference of the mass of the membership of the Church of England to their Presbyterian neighbors and the vigorous resurgence of nationalistic prejudices in Scotland.

### Lambeth Conference

THE Lambeth Conference provides a first-class opportunity for good staff-work for the spiritual warfare. The inclusion in the plan of a new sub-committee on the Anglican Communion and the Ecumenical Movement is especially important.

It means that in addition to the necessary and valuable work of continuing the examination in detail of developments in relationships between particular provinces and "episcopal" and "non-episcopal" Churches, there will be an opportunity to consider the strategy for reunion of the Anglican Communion as a whole in the light of the developing work of the World Council of Churches.

The first action of the Lambeth Fathers in this field might well be a very sober survey of what has been attempted so far. Have events since 1920 justified the belief of their forefathers that this really is a time in which the Lord is calling for a much clearer manifestation of the unity of his Church?

If there is no widespread conviction on this, then in heaven's name let us say so, and stop half-hearted interventions, which may temporarily ease our consciences, but which are bound to result in failures which set back progress towards visible unity for generations.

It is very clear from ecumenical experience how much damage can be done by schemes for reunion for which the time is not ripe, and especially by schemes which are pushed forward by small groups who do not succeed in carrying the main body of the faithful with them.

But if it is decided to go forward—to endorse the vision of Lambeth 1920 and the convictions of William Temple as true revelations of God's plan for the Churches of the Anglican Communion in this generation, let us concentrate our forces and plan as intelligently as may be for the engagement of the masses!



Let us not have cause to hear again those stinging words: "The children of this world are in their generation wiser than the children of light."

### Means and Ends

IF THE first action of a good general is to make sure that he knows what are the objectives of the campaign, his second action is to assess the strength of the enemies' forces and to consider all that his intelligence officers can report about their methods.

On this last point we can learn much today not only from the experiences of the past thirty years with schemes for reunion which have failed, but also from the new kind of Church history which is being written in an ecumenical perspective.

Canon S. L. Greenslade's "Schism in the early Church" is a splendid example. It shows very clearly how wise decisions on the crucial doctrinal questions affecting Church unity were constantly clouded and often prevented by the interference of "non-theological factors" such as nationalism, differences of language and culture, personal ambition and rivalry, and so on.

Such studies will reveal how motives and movements, however respectable the masks they wear, which resist the manifestation of unity, can be seen for what they are, and by God's grace overcome.

Then there are important questions concerning Anglican purposes and practices on which a lead from Lambeth is needed. For instance there are several passages in the reports from previous conferences which suggest that the Anglican ideal is for some kind of loose federation of united national Churches.

It may be suggested that the time is ripe for a re-examination of this picture of "ecclesiastical nationalism".

Another urgent question on the strategical level concerns the interpretation of the former Lambeth resolutions concerning open invitations to receive the Holy Communion at interdenominational meetings concerned with the visible unity of the Church.

Discussion of this question arises at almost all interdenominational conferences in which Anglicans participate. Considerable numbers of ordinary church members became involved in these discussions.

### More Militants

BUT the first necessity is to enlist more militants for the campaign for unity. How can much wider circles of church-members be

awakened to the scandal of the present state of division?

How can a desire to know more of their brethren in Christ in other folds be awakened? How should loyal Anglicans be helped to carry out locally the resolve to which their representatives at official ecumenical conferences have pledged them—to seek to do together with Christians of other denominations everything which they are not bound in conscience to do separately? (This is the exact reverse of our usual practice of only doing together what we cannot succeed in doing apart.)

What can and should be done to inform Anglicans about the World Council of Churches—What it is: what it is not: how and why Anglican Churches are formally and officially so deeply committed to it: Why and how we should pray for unity?

And this brings us to the heart of the matter. Church unity is not merely a subject for ecclesiastical diplomacy or even of more cooperation between separated denominations. These things have their place, but they are not the essentials.

When men speak of the ecumenical movement as being concerned with the renewal and mission of the Church as well as with its unity, and with the interrelation of these three, they are going deeper. Church unity is not to be sought for its own sake only, but for the sake of the accomplishment of Christ's purpose "to make disciples of all the nations."

Moreover, in a very deep sense "reunion" must mean the manifestation of a unity which already exists. "It is because we find a spiritual and invisible unity in Christ already in existence when we meet together, that we became aware of the sinful nature of our present visible disunity and are compelled to work for a greater outward and visible unity than we now possess."

We do not seek merely to bring together the half-awakened, one-sided historical Churches as they are, but we believe that reunion will be accompanied by new outpourings of the Spirit of Life, and of this we have already received tokens in the experience of ecumenical meetings that have already taken place.

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### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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# Don Large

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## Why not try the Church?

A RECENT New Yorker cartoon shows the newlyweds walking away from the office of the justice of the peace. Says the bride to the groom, "I think I ought to tell you, Don. Ever since we first met, I've been on tranquilizers."

That's funny enough to evoke guffaws all over America. And yet, after thinking about it for a while, it might well bring you near to the edge of tears. In our Christian pilgrimage through life, no man gets to the City of God by way of Miltown. And floating through this world on the gossamer wings of Happiness Pills is no substitute for the dogged climbing of the road which leads to spiritual connection with the prescription of him who said, "In the world ye shall have tribulation; but be of good cheer—I have overcome the world!"

Pressures and problems are painfully pursuing us all the time, and a bed of pain is certainly no bed of roses. But tranquilizing pills do not, on the one hand, solve any of these problems. And on the other hand, instead of removing the pressures, they simply divert the tension for a moment, meanwhile allowing it to build up a tidy head of steam for a worse onslaught later. It is only in Alice In Wonderland that everybody wins the race, with prizes awarded to all.

Of course, there's nothing wrong with the pills themselves. When properly prescribed by the proper authorities for the proper people, they can be a blessing. It is simply this indiscriminate popping of them into the mouth which is dangerous to a man's spirit. But the same token, there's nothing inherently evil in alcohol. But chronic overindulgence begins by blunting the sensitive edges of a man's soul—and ends by leaving him totally unworthy of the stewardship for which his God created him.

In short, there's nothing wrong with any of the fruits of the Lord's creation. The good or the evil will always hinge on how we harvest those fruits—and what we do with that harvest. Speaking of such a harvesting, more than one physician has asked a provocative question. "Could these pills make millions of people significantly indifferent to politics—or to their marriage, their children, their jobs or their God?"

Many untranquil takers of tranquilizers are unwittingly running this grave risk, simply be-

cause they are pent-up almost to the point of bursting, and have no trusted counselor to whom they can pour out their heartaches. As the Baltimore psychiatrist, Dr. Frank Ayd, Jr., has put it, "Although the tranquilizers are beneficial to emotionally disturbed patients, they are not a substitute for compassion, understanding, patience, and an attentive ear."

The ears of the clergy have been rigorously trained to be both attentive and responsive. Their aural faculties are as widely open as their oral ones are tightly shut. So before you buy that next bottle of pills, why not try the Church?

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## Pointers for Parsons

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By Robert Miller

I HAVE often been struck by the extraordinary respect many of the clergy have for "psychiatric findings." We didn't have psychiatrists when I was a boy and we didn't seem to miss them. We didn't even have H-bombs, and so we didn't know what we missed, or have to hope they would miss us. It was a simpler world than we have today and I have a nostalgic feeling for it.

But do you think I would tell that to a psychiatrist? I would not. I do not know what he would make of it but I am sure it would be something unpleasant. He might discover that I had complexes or neuroses or conflicts or suppressions. And if he discovered anything like that I would either have to bore my friends by talking of the discovery or keep silent about what I would be supposed to regard as a matter of vital urgency.

As I thought of the matter I decided that even though the psychiatrist might sometimes be right he might also be wrong and in any case there were not enough of them to deal with the troubles of a hundred and seventy million people.

"Perhaps if we had them we would not need armaments," suggested Gilbert Simeon slyly.

"The Russians would have to have them too," I said.

"But the Russian ones would have to follow the party line."

"I suppose they would. And that wouldn't do. So I guess the road to disarmament does not lie through psychiatry."

"I still go for Original Sin."

"So do I. But you and I are old-fashioned. I wonder what a psychiatrist would have said to St. Paul."

"I fear to think," smiled Gilbert.



## BISHOP TING HITS WORLD COUNCIL

★ Bishop K. H. Ting, Anglican Bishop of China, was quoted by the Budapest radio as saying that the World Council of Churches and the Lutheran World Federation are "nothing but window dressing for western imperialism."

He was interviewed on his departure after a four weeks' visit to Hungary as a guest of the Hungarian Ecumenical Council.

"The imperialist countries of the West are using these organizations to conceal their work of political suppression against China and the Chinese people," Bishop Ting was reported as adding.

The bishop was accompanied on his visit to Hungary by three other Chinese churchmen. They were the Rev. Pei-yung Huang, general secretary of the Methodist Church; the Rev. Chien-hsun Chen, ministerial president of the Methodist Church; the Rev. Chien-hsun Chen, ministerial president of the Lutheran Church; and the Rev. Teh-yung Shen, Presbyterian.

## OVERSEAS MISSIONARIES BADLY NEEDED

★ A pressing need for overseas missionaries has been brought to the attention of the Church by the Rev. Gordon T. Charlton, Jr.

In a memo to all clergy of the Church, the personnel secretary of the National Council's overseas department states that "in spite of a gratifying increase in the numbers of native clergy and lay workers" the Church's overseas districts need considerable numbers of missionary appointees from the United States.

Citing needs in several overseas areas of the Church, Charlton called on the clergy for their help in finding "qualified and interested persons." "You are the only people who can locate them, confront them with this possibility, and com-

mend them to us," he said.

Among the areas of need and the types of persons needed, Charlton mentioned the following: Alaska, where a public health nurse is needed to serve in an Indian or Eskimo village; Central America, where a district treasurer and administrative assistant is needed; Liberia, which urgently needs two single women as teachers for a girls' secondary boarding school; and the Philippines, which also requires secondary school teachers.

"The general qualifications for appointment to missionary service are communicant status and a record of steady devotion to the Church's life and work, a genuine missionary motivation, adequate professional ability, and good health," the personnel secretary stated.

He invited interested persons to get in touch with the Council's overseas department at New York headquarters.

Charlton also pointed out some anticipated clergy needs overseas in the following areas: Alaska, Japan, Latin America, Philippines, Hawaii, Liberia, and Southeast Asia.

In addition, the overseas department has announced an urgent need for clergy in the Anglican Province of the British West Indies. Here, single men are preferred, according to Charlton, because of the nature of the work and the amount of travel necessary.

## CHURCHES RECEIVE MANY BILLIONS

★ Giving for religious purposes in the U. S. last year was estimated at close to three and a half billion dollars, an increase of about nine percent over 1956.

Religious construction during the year was \$870-million; total philanthropic contributions reached a new high of \$6-billion, 700-million.

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## INFORMATIONAL PROGRAM IN OKLAHOMA

★ The diocese of Oklahoma launched a statewide informational program, comprising newspaper, radio and billboard advertising, to promote the Episcopal year of evangelism, Bishop Chilton S. Powell announced on January 6th.

This is the first such program used by the diocese in Oklahoma, Bishop Powell said. It will be a united effort by the 63 Episcopal churches in the state, combined with regional meetings, inquirers' classes and personal contact by church laymen, to acquaint the public with church policies and to encourage participation in the Church.

Advertisements explaining the views of the Church will be published in 50 state weekly and daily newspapers through March 1. Thirty-eight state radio stations will carry announcements during February. Billboards carrying a general message of welcome will be used in the Tulsa and Oklahoma City areas during January and February.

The year of evangelism is a program conducted solely by the laymen of the Church, but will be coordinated by the bishop.

This intensified informational effort will end after Easter with confirmations by the bishop in the various churches over the state, it was explained.

## ARAB BISHOP OF NEW ANGLICAN DIOCESE

★ The Rev. Najib Cubain was consecrated in Jerusalem as the first Arab bishop of the new Anglican diocese of Jordan, Lebanon and Syria.

The service took place in St. George's Church and were witnessed by an impressive array of ecclesiastical and civic dignitaries.

Bishop Cubain had served previously as chairman of the Arabic Evangelical Episcopal Council for Palestine and Transjordan.

## EPIPHANY CHURCH CELEBRATES

★ The Church of the Epiphany, New York, marked its 125th anniversary on January 5th, with a former rector, the Rev. John W. Suter, the celebrant, assisted by the present rector, the Rev. Hugh McCandless.

Bishop Donegan in his sermon said the parish represented a stronghold of evangelical Christianity and that this witness was a contribution to the total life of the Anglican Church.

## CHURCH SPONSORS JAZZ MOVIES

★ St. Matthew's Church, Glendale, Missouri, is showing jazz movies to the public on six successive Saturday mornings. The program, directed primarily at teenagers, was arranged by the Rev. Robert E. Black, vicar of the newly organized mission. The Rev. Alvin Kershaw, rector of All Saints, Peterboro, N. H., is the commentator.

## LONG ISLAND IS BUILDING

★ The diocese of Long Island is nearing completion of a \$5-million building program, largest in diocesan history. It includes churches, parish houses, schools, rectories being rushed to completion to provide for the unparalleled growth in the area.

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#### ST. LUKE'S CHAPEL

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Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

#### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)  
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# BOOKS...

**Kenneth Ripley Forbes**  
*Book Editor*

*The Naked God* by Howard Fast.  
Frederick A. Praeger. \$3.50

This is a notable and a terrible book, written with passion and humility by one of America's foremost novelists. The author was for thirteen years a member of the Communist Party of the USA and had intimate knowledge of the purposes and activities of the party and its leaders during that period. He pays eloquent tribute to the rank-and-file members of the party and to the excellent work done by the party during the depression of the 1930's in cooperation with the New Deal administration. But for the top leadership of the party and the principles that determined its organization he has nothing but the most devastating criticism. But in spite of his membership and his friendships with leading Russian authors and artists, he had no idea of the frightful doings of the Stalin era in Russia and its satellite countries until the revelations of the twentieth congress. This acted as a catalyst in his

thought and feeling and brought about his resignation from the party. A considerable part of this book is a condensed narrative of the Kryshchev speech at the twentieth congress and a fearful record it is.

The reader will find nothing in this book to justify the puerile fears of reactionary politicians that the USA Communist Party is, or ever was, a danger to America or a plotter to overthrow the government "by force and violence". It is a feeble little group led by an essentially stupid elite of power hungry souls. The author has been, and still is, an ardent and convinced Socialist and the upshot of his thinking and feeling in this book is that the Communist party in all countries—as it is now organized and led in Europe—is doomed because of an educated and awakened citizenry. But its liquidation or its drastic reorganization and change of leadership can be accomplished only by the people of the countries concerned and not by the outside pressures of the cold war, which only serves to strengthen the hold of the present regimes.

"We are poised, I think," says the author, "between acts of wisdom and acts of destruction. If we act wisely, with a new tolerance, a new understanding and especially a new effort

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to prove good faith to the people of the East, then it may well be that we will witness the peaceful co-operation of democratic socialism and democratic capitalism in the building of a better world for our children."

I think that this book should be required reading for all American liberals and radicals. It is strong meat, but genuinely nourishing for sound ideals and intelligent actions.

*Vipers' Tangle* by Francois Mauriac. Doubleday. \$.75

This is a paper-back reprint of a translated novel of the famous Roman Catholic novelist who is a Nobel Prize winner for literature. It is an outstanding example of Mauriac's art,—the story of a soul eaten up by pride and avarice and the spiritual battle for that soul.

*The Organization Man* by William H. Whyte Jr. Doubleday. \$1.45

A paper-back reprint of an already famous and greatly detailed analysis of an American way of life which more and more of our young people are destined to live. It is impressive and provokes the question as to whether a better quality of life in American industry and commerce can be found. The original edition was reviewed in *The Witness* some time ago.

*The Next Day* by James A. Pike. Doubleday. \$.275

This is the sort of level-headed book that one would expect from Dean Pike a man who has practiced as a lawyer, worked as chaplain to the students of Columbia University and now as the chief pastor of a great cathedral. It is a problem-solving book, dealing with situations that every man and woman faces at

one time or another. The author warns his readers: "No easy solutions are proposed for the author knows of none." How very different an attitude from so many peace-of-mind treatises!

The scope of the sixteen short chapters is evident from some of the titles: *How to Deal with Your Past, How to Sleep, How to Stay Married, How to Face Middle Age*. A pastor of a large metropolitan church says quite truly of this book; "This is solid, common-sense Christianity which is practical without short-circuiting the Gospel".

This is the sort of book which would make useful and enlightening reading for Lent,—different though it is from most special Lenten volumes.

*Complete Concordance Of The Revised Standard Version Bible*. Compiled under the supervision of The Rev. John T. Ellison. Thomas Nelson. \$16.50 (buckram) \$27.50 (leather)

Living in a machine age, it was not too surprising to learn that a machine had produced a book. The new Nelson Concordance was produced by Remington-Rand's large scale Univac, under the direction of the Rev. John T. Ellison. As Ellison explained in part, "It was possible for a computer to write a concordance because we knew exactly what we wanted; an alphabetical listing of every word in the Bible, its location, and a sensible context which would fit into a line of type".

The Concordance contains every word in the Bible with the exception of 132 little words such as: *the, but, and, was*, etc. It is a very easy volume to use. The clearness of the

type and the texture of the paper contribute to its ease of use.

The Concordance is an indispensable reference volume for clergy, Church school teachers, and all who use the Revised Standard Version.

—George H. Mac Murray

*Patterns of Faith*. In America Today. F. Ernest Johnson, Editor. Harpers. \$3.00

This is a symposium based on lectures given at the institute for religious and social studies of the Jewish Theological Seminary of America. The five participants presented the points of view of *Classical Protestantism, Liberal Protestantism, Roman Catholicism, Judaism and Naturalistic Humanism*.

The scope of these essays is indicated by answers each of them made to these questions submitted to them by the editor: "What does the religious body or movement which you are undertaking to interpret teach concerning the nature and destiny of man?" "What is its conception of God?" "What does it have to say about sin and salvation?" "What philosophy of history does it hold?" "Does it foster a belief in progress?" "How does it conceive authority and freedom?"

All the essays are enlightening. They are written in an irenic spirit and will contribute to a mature understanding, hitherto strange, to many of the prospective readers.

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# BACKFIRE

**Jules L. Moreau**

*Prof. at Seabury-Western*

A letter in the issue of Dec. 26th from Mr. Wilson prompts a comment which has been lying below the level of articulation for some time. In suggesting *Commonweal* as a model for the *Witness*, Mr. Wilson should, it appears to me, have spelled out his meaning a bit more clearly. I venture to spell out my understanding of his comment. The essential question is not one of format primarily; it is whether or not slick paper is of the *esse* of a Church Periodical. The thing that strikes me about *Commonweal* as well as about *Current Religious Thought*, hardly Roman Catholic in its origin, is that they have ventured to use a cheaper grade of paper thus permitting the direction of their energies and substance to the *content* of their articles and features. Now there is no doubt that the *Witness* is concerned with the content of its articles and features; what does seem a bit incongruous is the use of a slick paper when a cheaper grade of paper would do the job as well.

It is just possible that concentration upon format and printing excellence will be an outcome of the change to newsprint. No one is more aware of the "bloopers" in the *Witness*, I suppose, than its editorial staff. Anyone who has had to see through the press any sort of publication knows that costs run high when we use letter press and slick paper; the costs of printing are not going to be reduced, but some cost reduction may well be the result of a change of the stock upon which the *Witness* is printed. A bold step in this direction could be a significant move in religious journalism in this Church.

Perhaps the editor would be willing to give us some information on the possibilities offered by the use of newsprint as the stock for the *Witness*; we may be altogether out of our element when we make this sug-

gestion, but we should certainly like to know why, if we are. *The Witness* already has all the requirements for becoming what Mr. Wilson has suggested, and we offer this possibility only because we believe that this periodical is a potent force in the Church which can and should be strengthened.

ED. NOTE: We have been working on that newsprint idea for sometime and will have something to report presently. Meanwhile how about a word from others letting us know what they think of the idea.

As for the bloopers—we have a large sign in our print shop which reads: ACCURACY IS OUR WATCHWORD — WE NEVER MAKE MISTEAKES!

**Howard R. Erickson**

*Layman of Collinsville, Conn.,*

The chief aim of our country should be the maintenance of world peace and a friendly spirit between nations. The fact that some nations have a different economic or political system from our own does not mean we should go to war with them.

At the recent meeting of the National Council of Churches in St. Louis the new Council president stated that "the Gospel of Jesus Christ knows nothing of retaliation and the Church's task must be one of massive reconciliation. It must be reconciliation on a world scale."

Our own country should set the example by willingness to meet and confer with any nations which so desire with the aim of ending the present armaments race. If long

continued such a race will lead to national bankruptcy and eventually to a devastating World War III. Let us follow the example of Jesus Christ, the Prince of Peace, in our work of world reconciliation.

**Paul Barnhart**

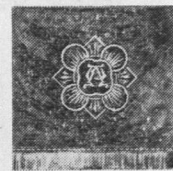
*Methodist Minister, Phoenix, Ariz.*

This 78-year-old supposedly retired missionary and clergyman, who has a son of whom he is appreciative in the ministry of the Episcopal Church, is grateful to the (to him unknown) person who sees to it that *The Witness* comes regularly to stimulate his thinking and challenge his living.

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