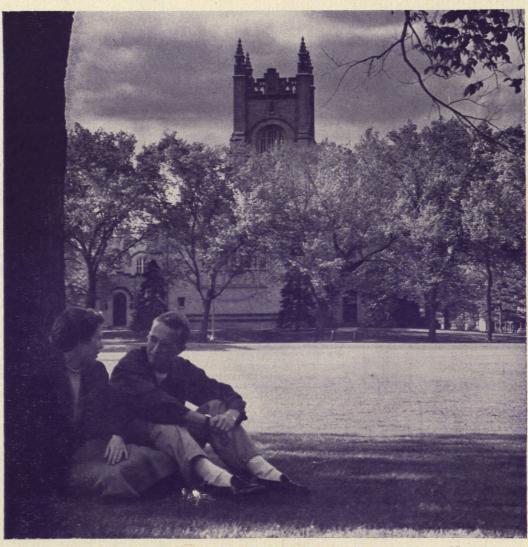
# The WITNESS

**FEBRUARY 20, 1958** 

10°



COLLEGE BOY AND GIRL IS SUBJECT DISCUSSED IN TWO ARTICLES BY PROFESSOR WILFORD CROSS

**Educating For The Common Good** 

## **SERVICES**

#### In Leading Churches

Mononononononononononon

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 sermon, 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.

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

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

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 Communion, 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 Sunday; 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.,
Sunday HC 8, 9:30, 11 (1st Sun.)
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

#### EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C.. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind: MASSEY H. SHEPHERD JR., Living Liturgy; FREDERCK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP McNAIRY.

2

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

2

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.

公

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

bhohonononononononononon

ST. STEPHEN'S CHURCH Tenth Street, above Chestnut PHLADELPHIA, 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.

> 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 Sundays: 8, 9:20 and 11. Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
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

bhononononononononononon

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, Wednesday, 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 Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Frl.
12 N, HC; Evening, Weekday, Leaten Noon-Day, Special services announced.

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. Mahon, Assistant The Rev. J. M. Washington, Assistant Sundays: 7:30, 9:15, 11 a.m. and 7:30 p. m. Weekdays: Wednesday and Holy Days, 10:30 a.m.

CHURCH OF ST. MICHARL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister
of Education
The Rev. David S. Gray, Asst., and
College Chaplain

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.

## The WITNESS

FOR CHRIST AND HIS CHURCH

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

Story of the Week-

## **National Council Presented Plan** For New Official Magazine

\* A proposal for a new of- new magazine that would reach ficial magazine for the Church was presented to the National Council, meeting at Seabury House, February 11-13. Council members were given a written report, prepared by William E. Leidt, editor of the present monthly, Forth, which stated:

#### X Quote X

Sopyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication

These are exciting days. Probably at no time in the past century and a half has the Episcopal Church been so alert to the needs and opportunities of the community in which it lives. And vet it is hardly scratching the surface of those opportunities. A shocking situation in these strategic days, but perhaps not surprising. In a day of full and instantaneous communication between the peoples of the world the Episcopal Church is regularly reaching less than 1 in 15 of its members with its message. The means of communication exist if the Church would but harness them to its purposes. Just think for a moment what it would mean in resources of all kinds if the Church carried its message simply and convincingly to the laymen-a group which today is more alert than ever to the opportunities facing the Church and waiting to be put to work.

In this strategic time the Church lacks a regular adequate channel of communication to its entire membership.

This lack could be filled by a

all Episcopal families. This new magazine would be issued twice a month in a size similar to the With twentypresent Forth. four issues instead of the eleven of Forth, the new magazine would have a real impact on our church people. This is how we think of the new magazine:

The new expanded magazine will be a must for all Episcopalians. It will be edited to give the reader a sense of belonging. It will be of interest to all members of the family: adults and young people, men and women.

The new expanded magazine will be the official magazine of the Episcopal Church. It will support and promote the Program of the Church. It will be edited to help Episcopalians to think and to be articulate about their Church and their place in the world Christian community today. It will be edited to give the reader a sense of being an "insider" and will seek to excite his imagination about the Christian Mission today.

The new expanded magazine will be the Presiding Bishop's channel to communicate with all Episcopalians several times a vear. It will present regularly the strategy, policies, and plans of the National Council and its several Departments and Divisions. These presentations may be in the form of interviews with the responsible officer, round table discussions, or other graphic and dynamic forms of communication.

The new expanded magazine will present the life and work of the whole Church wherever vital, significant things are happening. It will solicit articles and other material from the best names available in any and all parts of the Church.

The new expanded magazine will keep Episcopalians abreast of what is going on in the Church and forecast what is Although an official coming. magazine, it will not be colorless.

It will not eschew controversy or conflict, especially when a mature discussion of all aspects of important questions of Church-wide interest will lead to growth. To the extent that a semi-monthly magazine can handle news, the new magazine will record and interpret such news as is of national interest.

The new expanded magazine continue those popular features of Forth which have met with particularly favorable reader response: Churchmen In the News, Read a Book, On Your TV Screen, Music to Your Ears. The devotional feature will be expanded to meet broader needs. Perhaps in alternate issues a feature similar to the present Let Us Pray would alternate with a meditation and/or teaching type of feature.

The new expanded magazine will have approximately the same ratio of pictures to text as in Forth, but it will be a more exciting magazine at which to look. The cover will frequently be in full color and inside an effective use will be made of a

second color. Following contemporary trends, the layout will be open and use will be made of charts and other graphic presentations as well as the best obtainable photographs and other art work.

The new expanded magazine will be an exciting reading experience. It will be unlike any other Church publication. It will not be competitive with any other magazine because it will be the best in the field—a great new magazine, a colorful, dynamic magazine for all Episcopalians—a strategic instrument in a strategic time.

#### X End Quote X

Mr. Leidt, in his printed statement, did not say how the "new expanded magazine" was to be financed. However it was stated at the Council meeting in December that a large subsidy would be asked of General Convention meeting in October.

### **Appointments**

It was announced at the Council meeting that the Rev. Rowland J. Cox has been appointed assistant secretary of the overseas department. He will be primarily concerned with recruitment and administration of personnel. He is 30 years old and is presently a missionary in Alaska.

Also announced was the appointment of the Rev. Samuel J. Wylie to be associate secretary of college work. He is at present in charge of work with college students in the diocese of Rhode Island. He was a Presbyterian minister before being ordained an Episcopal priest in 1952.

## CHARLES TAFT SPEAKS IN SEATTLE

★ Charles P. Taft, Episcopalian of Cincinnati, is to speak at the Seattle council of churches on February 21st. That evening he will speak at St. Thomas Church, Medina.

# Commission Urges The Expansion Of System of Provinces

★ A resolution recommending the continuance of the provincial system will be included in the report of the joint commission set up to study that system as a result of the action taken at its recent meeting held at Seabury-Western Seminary.

Recent conferences in synods and the analysis of answers to the questionnaire sent out by Bishop Barry last summer indicted a need for spelling out the purpose of the provincial system if it is to be retained. Three reasons for continuing the provinces will be suggested as answers to this question: the need for a central body by means of which matters of common interest to dioceses within a related area can be considered: the need for an intermediary body between General Convention and the dioceses seems increasingly evident as the Church continues to make such rapid growth; need for delegating increased powers and responsibilities to the provinces which will give them greater purpose than they now possess and at the same time relieve some of the burden on other areas responsible for Church program and government.

The commission will recommend that each synod be given two representatives on the National Council rather than the present single representation. It will urge that provision be made to have the provincial president be one of these representatives; the second being elected. It also will suggest that with the provincial presidents on the National Council it would be possible for the Presiding Bishop to meet with them prior to any meeting of the National Council at which program or budget or both might

be projected. This would give both the Presiding Bishop and the National Council a better understanding of the needs of the provinces and in turn the program and budget could be better understood in the dioceses of each province.

Recognizing that the office of Presiding Bishop has become an increasingly heavy one the commission will recommend that consideration be given to canonical change which would permit the president bishop of a province to take order for the consecration of any bishop for work within the province. This would not preclude any bishopelect from making selection of such bishop or bishops as he desired to have act at his consecration; but it could be a means of lightening the travel load now placed on the Presiding Bishop by the requirement that he take such order. This year seemed a logical time to propose such a change in view of the pending election of a new Presiding Bishop.

It also will be recommended that the proposed budget to be presented to any General Convention should be sent to the provinces prior to the spring meeting of the National Council; and that the provinces, by such means as they shall determine, shall study the proposal and make suggestions and recommendations to the National Council, upon which it can act before the final draft is prepared for General Convention.

A study of the present provincial areas with a view to the creation of at least four or more new provinces which will provide for areas having common interests also will be recommended. There is a definite need for such study, the com-

## EDITORIALS

## On Acting More Like People

A VESTRYMAN we know, of an older school, by chance found in his hands a book called "Overcoming the fear of sex", and has pronounced it superfluous: it is some time since he has heard of a young person who was afraid of sex; "They take to it like a duck to water". On one level this is plainly a just observation: being as mixed-up as we are, probably we ought to be afraid of it; perhaps deep down we really are; but often our fear does not deter us. It might seem as if our real difficulty was that we rushed in where angels fear to tread—or even (if all we are told of angels is true, which we doubt) where they can't tread.

But actually even ducks haven't got it all that good. This spring they are planning to spray our part of the country with DDT atomized in fuel oil. The fuel oil dissolves the ducks' natural waterproofing, water no longer runs off their back like water off a duck's back, their temperature control is shot, and they become liable to pneumonia just like the rest of us. The DDT is for the gypsy moths, who have not yet, like certain mosquitoes we might mention, become immune to it. Why we are doing the insect world the favor of accelerating evolution and breeding hardier strains escapes us. Ditto with the sulfadrugs and the viruses. When once the natural functioning of things has been impaired, it is very difficult to set it straight again.

Some people doubt that there ever has been a natural functioning of things: evolution, they say, has been a continual disrupting of the environment, with now a megatherium falling by the wayside, now a mastodon, now a heath-hen. We had the melancholy honor of meeting the last heath-hen; it liked its environment fine, but regretted that we had left it no companions. But in any case it would seem that fuel-oil was an unfair hurdle for the ducks to be expected to surmount. And whether or not there is a "natural" sexual pattern, we submit, with all possible delicacy, that our civilization puts unfair obstacles in the way of sex. How for example is a poor working girl, getting a year older every year, expected to meet the competition at the back of men's minds of Miss Monroe or Miss Mansfield?

And when she discovers to her joy that last year's rival has gotten crow's feet or put on weight, what do the relentless billboards do but field a fresh team against her in the person of a Miss Loren or a Miss Bardot? Nor do we understand how sex, not to mention love, is expected to survive the contraceptive devices which we are currently commending to the under-developed and over-populated parts of the world.

#### **Explorers**

WE WOULD perhaps do better to speak of Aphrodite, who combines the ideas of sex and love, which for us are often getting separated; and it is quite true that Aphrodite is very resourceful. During one period those Greeks whom we mention from time to time seem to have largely transferred all romantic emotions from their wives to young boys; and it has been suggested that in compensation she egged them on to the most remarkable artistic production the world has yet seen. Our current substitute seems on the whole less interesting. Even our favorite maiden aunt, the New York Times, dwelt with loving care on the launching of the Explorer; and it doesn't take much Freud to figure out why little boys like to touch off rockets and maiden aunts like to watch them. Right now Dr. Werner von Braun is the apotheosis of the small boy. and we suppose his autographed picture decorates the clubroom of every high school rocket-society.

But we must be absolutely clear in our own minds that the launching of Explorers is only an advance in ingenuity, not in understanding. It doesn't really explain anything to us; and politically it just makes things more difficult for us and further limits our freedom of action. We have been laughed at for our one-man campaign that college students ought to learn what Mr. Einstein was talking about. But we hasten to add that this is only the beginning of a liberal 20th-century education, though an indispensable one; a much more pioneering and difficult feat is the reading of "King Lear" or of the Hellenic tongue. Today's Times also carried some interesting speculations by Mr. Laurence on the possible existence of negative matter, which is obviously a more fundamental affair than rockettechnology. But we must not allow ourselves to forget that the same universe which produced that remarkably interesting and perplexing entity, the neutron, also produced us; and we, if we may be pardoned the phrase, are of more value than many neutrons.

Herakleitos, the first Western prose-writer, said all that needs to be said on the subject: "You will not find the boundaries of Soul by travelling in any direction, so deep is the measure of it". And if from time to time in these columns we make light of clergy or politicians or psychologists, it is because they are presenting us with so unbearably superficial an account of Soul-by which Herakleitos meant what we call "human existence". One thing you may be sure of: if somebody claims to give a simple explanation of human existence, he's got it wrong-or rather he hasn't got it at all.

Plainly there is a sense in which sex and feeding are fundamental to humanity; and the Church has set up two things called Sacraments, one of which uses the sexual symbolism of birth, and the other the nutritive symbolism. But then the clergy proceed to talk as if growing and begetting and dying had been explained, and the explanation was the private property of the Church; whereas "sacrament" is simply Latin for "mystery"—the Church is only pointing out in a general way whereabouts the mystery lies, which is service enough one would think.

#### Order and Beauty

NE is not surprised to find oneself and one's neighbors petty and superficial; this is the usual lot of humanity. What is surprising in the USA is to find so many people so well-satisfied with their superficiality. This is perhaps the unforgivable sin against the Holy Ghost, not to wish to have revealed the deep things which the Spirit searches out. This is why it is so wrong to label people as a poet, an artist, a saint, a scholar; it implies some natural talent or self-imposed limitation which is of course not open to us ordinary folk.

But the only point about "St." Francis or Cezanne is that they come a little closer to realizing what an ordinary person's life was meant to be like. A neutron can't help (we are told) being neuter, or whatever the proper adjective is; a very large proportion of antelope attain the astonishing perfection of form for which they were plainly designed. But in not one human being out of a million do you see blazing forth what human beings were plainly meant to be: a principle of order and beauty transparently revealed in flesh.

A citizen of a very small Aegean island once said to Themistocles the Athenian, "You would not have become a great man if you had been born in Seriphos". "No", was the answer, "nor you, if you had been born in Athens". There is both pride of accomplishment here and recognition of what one owes to one's society. But this is as the world judges; it does not really seem, on a higher standard, as if one time or place was better to be born in than another. Looking back at Galilee, historians profess to see why this was the right place to be born; but somebody could probably have made out as good a case for Seriphos. But we insulate ourselves from greatness: and this is the bone we have to pick with theology, that it makes it seem as if we had no right to aspire to the same sort of greatness as Jesus. But we suppose Jesus was in fact the perfection of what we see partially in Francis and Cezanne and Herakleitos: he was the sort of thing that humanity was really meant to be, and all the other titles that the New Testament and theologians lavish on him are only deductions from that fact.

#### School of Humanity

THE Church then is in some sense the school of humanity; it ought to be teaching all men what it means to be a man. And there are a lot of other lesser schools: Plato's Academy; a bunch of poets who hang out in the back room of a San Francisco bar; a studio in Paris; a Brooklyn adult education class. And you measure the excellence of a school not by the greatness of its founder, but by the sort of product it is currently turning out. Judging by that standard, our gentle readers may decide for themselves how the schools are doing. And there does not seem to be any absolute monopoly; in fact one can make a fair pass at educating oneself, like Gandhi; for the standards of excellence are already built into one's bones and guts.

Herakleitos again said that "men do not know how what is at variance agrees with itself; it is an attunement of opposite tensions, like that of the bow and the lyre". It is thus possible, but not usual, for the unmarried to understand, like Jesus, the mystery of union. It is possible, but not usual, for suffering to generate neither resentment nor fanaticism, but universal compassion. It is possible, but not usual, for culture and breeding to raise others to its level without condescension. It is possible, but not usual, for wisdom to keep its own counsel and lead students along the painful path, step by step, by which alone wisdom is reached.

Should we even try then to share with you our conviction that the life of attuned tension is possible for anyone who wishes to become all that different from what he is now? At least in what we may call the honeymoons of this life—the hour of illumination when a teacher unwraps a difficult text; the hour when the mountain fog finally lifts from off the villages of the intervale; the first morning of spring under the beeches; or plain old-fashioned honeymoons—we are conscious of Titanic forces within us only awaiting discipline and direction.

Have we not all really known what it would be like to be a poet? The myth of the Garden of Eden was then invented to meet a real need; why do we not joyfully allow those waves to surge through our existence and transform it? Apparently the vestryman ultimately was wrong; because we are afraid of those forces. Past generations likewise were afraid of them; and their fear exists petrified all around us in armies and air-forces, in the Puritan hierarchy of Peyton Place, in the lies of headlines and editorials and advertising.

Our only weapon against that fear is the inner testimony of the Spirit, the good news that things were not meant to be thus but otherwise. That good news is our Gospel: and as Paul says, if either we, or an angel from heaven, or a professor of psychology, or a military adviser, or a public relations expert, or a mitred bishop, come preaching any other Gospel than this, let him be anathema.

## **Educating For The Common Good**

ONE of the stock illustrations used by American professional educationalists at conventions of their breed has been that of the teacher who when asked what she taught replied, "I teach twenty children." It is quite obvious that this teacher, who, I hope, is a purely hypothetical personage, had no feeling whatever for the structure of the English language. Indeed, except for a calamitous teacher-shortage, due to rigidly stingy salaries, it is not altogether certain that she ought to be teaching at all.

When the word "teach" is examined carefully it becomes quite apparent to anyone that the word "children" in the sentence is in the dative, both logically and grammatically. "I teach twenty children" is not really a sentence any more than "I throw to twenty children" is. Both teach and throw demand an object, the thing taught and thrown. "I teach" demands a term for what is taught, just as the word "throw" demands the word "ball" or some equivalent throwable object. This becomes clear if one takes the other side of the word "teach," the receptive side involved in the use of the word "learn." "I learn from Miss Screnkenghost" is a possible statement but practically meaningless until it has been put in the form, "I learned mathematics, (or geometry, or history) from Miss Screnkenghost."

This may seem very pedantic. Unfortunately, however, the obverse of pedantry in this case is sopistry and of that we have cartloads. It is a serious matter that teachers have been teaching without teaching anything, and that scholars have been learning without learning anything. Of

By Wilford O. Cross
Professor at University of the South

course the teacher who said, "I teach twenty children," was, even in her "child-centeredness," compelled to fill the monotony of teaching nothing with some sort of content; so the thing taught was never quite as non-existent as the theory made out, besides there were such things as literacy tests for voting, and "Who was the first president?" and, later on, troublesome matters like College Boards, so that pure "teaching," utterly "child-centered," could never quite purge itself of the traditional dregs of academic disciplines.

"Child-centeredness," also, was a precarious enterprise, for when you face a class of twenty to thirty children where is the "child-center?" It could only exist as some sort of stereotyped common denominator to which every child must conform in a process of social "adjustment" that trimmed all the edges of personality into a perfect round. And since everyone must remain in school until he reaches the age of sixteen the common denominator tended increasingly to drop to the pace and capacity of the slowest and the dullest, with a constant effort to find salvation for the plight of the "child-centered" teacher in the type of extra-curricular activity that produced "adjustment," and "citizenship," and the dynamics of group cooperation. Twirling batons and leading cheers, decorating the auditorium, fire-drills and a host of activities could teach "social-adjustment" far better than a drill in the history of the United States. Besides, in such activities, the mentally retarded could usually keep up, and if the bright student was bored it was consoling to think that the United States was no place for "eggheads" in any case.

#### Social Adjustment

COCIAL adjustment, as the prevailing theme, was saved from being a strait-jacket by the doctrine of the "phase." There was truth in this doctrine, just as there was truth in the theory that education was a process of "social adjustment." Every living thing has phases of growth. The acorn becomes the seedling, the seedling a sapling, and the sapling an oak. In much the same way the development of a child may be plotted in terms of successive phases of psychosomatic development. The shy child who hides his face in his mother's skirts is presently riding his tricycle up and down the sidewalk addressing passerby as "cabbage-head," or perhaps worse. Unfolding, with variations, can be plotted. The word "phase" however became an excuse for evading the ardors of discipline. Vandalism was a "phase" for some educationalist, the to-be-expected outbreak of a certain dynamic energy learning by faltering means to be creative. One be-deviled instructor of high school physics sent six students to the principal because they had thrown his precious laboratory equipment out of the window, only to be told that this was "a phase." The phase-conscious mother who allows her two-year-old to take her hostess' living room apart while she benignly sips coffee is a common occurrence, and she would probably be surprised if she were told that she is a felon.

The word "phase" indicates, at best, a kind of surrender to the blind determinism of raw nature, and it is over against this blind determinism that the sheltering walls of civilization have been painfully built, stone by stone of law and justice and social discipline. What would one think of a ship captain who being told by his navigator that the ship was drifting to leeward in wind and current said, "It is only a phase of the weather"? It is the business of a mariner to keep his ship on course despite the weather. It is within that art of tide and wind that the sailor's skill lies. It is equally within the art of discipline and control that the educator's skill lies. We have surrendered to raw nature and capitulated before the onslaught of the barbarism that every generation of children represents.

Nevertheless, despite the price we have paid in social savagery, "phase" doctrine has perhaps saved personality from being reduced to the lowest common denominator indicated by the doctrine that education is "social adjustment."

#### Education and the Common Good

WE HAVE said that there is truth in these curiously abused doctrines, the doctrine of the "phase" and the doctrine of "social adjustment." The rational animal that is a human being develops through certain phases just as a puppy goes from a slipper-chewing menace to a sedate old dog who lies at one's feet and feebly wags his tail. The puppy also must be socially adjusted—house-broken, tabooed for slippers, taught to carry bones outside to bury or gnaw.

The phases must be understood, but they must also be directed, channeled, guided, brought to creativity. Social adjustment also must have an aim that is more than the lowest common denominator, the aim of developing the individual personality to make its greatest contribution to the common good.

Perhaps this, after all, is the key to the sophistical futility of modern educational theory —that it has lost sight of the concept of the common good and the knowledge that, while the common good exists as the ground of personality and its aim is to produce the richness of human personality, the common good itself, as the treasury of all that breeds human beings, as the political, economic, cultural, spiritual ground of humanity, should be the concept that is the primary measure of educational effort. Children must be educated to serve, to preserve, to enhance the common good. This is not to say that their personalities must be sacrificed for the commonwealth of human culture, but it is to say that without that commonwealth they could have no personalities, for as children are bred of the womb so are human beings bred of society and the kind of persons they will be depends upon the nature of the society within which they are reared.

The social order is a raft in the sea of the cosmos. Those who are borne upon it must be taught how to live upon it, how to preserve it, to add to it from the driftwood of the sea, to navigate it within current and storm, to fish from the ocean a living, to read sun and star and cloud, to know the meaning of the flight of birds. Not every inhabitant of the raft will become a navigator. Some will be strong at the sweeps, valiant in bending a sail. Others will read the stars. All of these skills contribute and add together and make that common good which is the treasury of human life on this planet. Education must not be child-centered but humanity-centered. After

all the child is but a state of potency to be brought into a state of creative act. He is but a promise. His end is not childishness but humanness, and humanity is the fruit of knowledge, of discipline, of wisdom, of skill, of cooperative social enterprise. These are the things which differentiate man from a cabbage.

In nature the individual exists only for the species, but the species exists only in individuals. In human society the individual exists for the social order, the common good, but the social order only has meaning as the matrix of human personality. There is thus a parallel, an analogy, between nature and society. Within that parallel, however, there is the difference that in a Christian view of the social order, as contrasted with a totalitarian view, the human person is an end and not merely a means. The person as an individual must contribute to the common good and live for it, but the common good, for human society, cannot be defined apart from the values of human persons as persons.

This can be simply illustrated: a university is a common good, consisting of faculty, libraries, equipment and organization. The good that is treasured in it becomes effective at the point where an individual is educated, enlightened and inspired. A university with no students would be a common good in potency. It becomes a common good in actuality only when its treasury of academic merit becomes actual in the enriched mind of individual persons.

#### The Educational Revolution

IT IS against the background of this analysis that we can understand the sudden revolution that has happened to our educational system since Sputniks began to twinkle in the sky. We have gone from "child-centerdness" and "adjustment" at one bound to some sort of confused grasp of the notion of education for the common good, crudely put in terms of "catching up with the Russians." From an Ochamite, nominalistic educational individualism, that was never genuinely individualistic since its individual was "lowest common denominator," we have panicked, overnight, to the discovery of the concept of education for survival, for social safety, in short, to a chaotic and confused notion of education for the common good.

The danger is that because of the immaturity of our educational theory we will see the common good in terms of a totalitarian society. We have had a long education in totalitarianism in any case, at the hands of McCarthyism, in which individuals were ruthlessly crushed to serve the common security without due process of law. There is danger now that any child who can add two and two will be hysterically drafted to become a nuclear physicist despite the fact that all his talents may point to a rich and contributive life as an architect. The common good may be defined too narrowly, too arbitrarily; it may be restricted only to the special current needs of a society in the throes of fear. The common good (and this would be the ultimate tragedy) may be interpreted as the good of society for itself, for its own sake, its own intrinsic worth.

There is nothing in the metaphysics of our educational theorists to prevent hysteria from causing this to happen because our educational theoreticians were unblessed with metaphysics to begin with. Faced with the question, "What are we educating for?" they formerly answered, "to steer the individual through his 'phases' and to insure his 'social adjustment.'" Confronted now with the naked poverty of such theories they rush into a theory of education for the common good with little or no definition of the term "common good" and with the liklihood of fixing upon the most opportune and current phase of that definition, which would be "education for national security in a time of peril."

The deep, inner peril is that our idea of the common good may be totalitarianized and that educational theory, having no genuine roots in a philosophy of man and nature, may be ready to sacrifice the individual to the common need. It is essential to reiterate the axiom that the common good can only be defined in democratic societies in terms of the protection, the enrichment, the freedom, the development, the ultimate end of human personality. That is the inner core of the Bill of Rights and the basic meaning of democratic education.

One rejoices in the speedy revolution that is coming and in part has come in education at the same time that one deplores the perils of its shallowness and its philosophic failure to be truly humane in scope and purpose.

Dr. Cross will conclude with an article next week, titled *The Doctrine of Man and Education*, in which he relates Christianity to the educational process in the United States.

## Don Large

The Ladies—Bless 'em

YOU can't push the ladies around. That's one of the first lessons a smart man learns. Putting it in a somewhat different way, the Ladies' Home Journal is now famous for its sage saying, "Never Underestimate The Power Of A Woman."

Consider the latest fashions, for example. My heart sank within me when I first gazed upon the pictures of those new 1958 models, whose adoption was solemnly decreed by that holy of holies, Paris. The decree was flatly issued by fiat, with no ifs, ands, or buts. The French designers had spoken, and it was supposed to be fait accompli.

You had to look as though you were decked out in a flour bag borrowed from L'il Abner, or you just simply weren't in style. And the people who manufactured belts and similar items were, of course, all set to file bankruptcy papers.

But the girls—bless their stout hearts!—were having none of it, thank you. Oh, a few here and there succumbed abjectly to the siren calls of Italy and of France. But they did it uneasily and with a giggly look of embarrassment, as though the whole thing were some kind of nightmarish joke out of Salvador Dali.

And you may rest assured that even these few will wear their Pillsbury's Best only once or twice to a second-rate tea party, and will then quietly fold up their shapeless habiliments and send them to the Thrift Shop. Meanwhile, the vast majority of our strong-minded girls have declared themselves. They refuse to be found dead or alive in the new gunny sacks.

You see, the distaff side is more sensitively attuned to the rightness and fitness of things than we bulldozing men seem to realize. And they've never allowed the trees to obscure the forest. Despite the fact that the Church, for instance, attempts to relegate them to an auxiliary position, they've remained remarkably patient and commendably loyal.

Spiritually, as well as otherwise, they've been the mainstay of the Christian enterprise for, lo, these many centuries. Yet our own Anglican communion still stubbornly drags its feet when it comes to authorizing females to be deputies to General Convention. Or to vote at many a Diocesan Convention. Or, for the most part, to be elected to a Vestry.

And still they go on being devotedly faithful. But one wonders just how long such devotion will go on permitting itself to be told exactly what it can and can not do. If it be wise for us males to realize that we must never underestimate the power of a woman, it might be equally the part of wisdom to recognize the other old truth that "Hell hath no fury like a woman scorned."

In the meantime, whether gowned in flour bags and gunny sacks or dressed in buttons and bows, women on the Vestry and in Convention might really move the Church of God like a mighty army!

Such ladies would not drive men off the Vestry and out of Convention, but they might make us attend more closely to our knitting, while they attempted to knit us more closely together . . . .

## Marks of Loyalty

By Terrence J. Finlay
Rector of St. Batholomew's, New York

T WOULD seem to me that one of the great weaknesses of the Christian Church today is the lack of distinguishing marks shown by its followers. The trouble is that we are too much like the world to attract those who are indifferent to the Christian way of life. Recently I overheard a young girl remark that she felt that the only really vital people are the people outside the Church. I am afraid that many today believe that the Church is made up of very old-fashioned individuals who hold some rather strange and archaic beliefs. Every true follower of Christ should draw others to him, for there has always been something very infectious about real Christianity. Many years ago, a note appeared in a Boston paper, which read: "Yesterday opened cloudy and unpleasant, but about noon Phillips Brooks came down town and everything brightened up." Would you not like that to be said or felt about you? Is this not one of the characteristics that marked the beginning of the Christian Church? Listen once again to the cry of St. Paul: "I bear branded on my body the marks of the Lord Jesus."

A year ago this summer it was my privilege to visit the Mamertine Prison in Rome and to see the dark and dismal dungeon in which St. Paul was incarcerated, and also, it is said, St. Peter. It is a place that would daunt the spirits of most people, but not St. Paul. Everything around him

was marked and stamped with the sign of Caesar. The clothes of the jailer, the utensils which he used, and the chains on his wrists, were branded with the mark of the emperor. Even on the palms of the jailer were the marks of Caesar, declaring to all the world whose servant he was a d who was his master. I can imagine St. Paul saying to himself, and later writing in this letter to the Galatians: "I also bear marks on my body—the marks of the Lord Jesus." There were the marks on his body of the beating he had received at Philippi, and the red welts from the stoning at Lystra.

#### Mark of Loyalty

I PURPOSE using these words as an illustration of certain characteristics which every Christian—clergy and laity alike—ought to bear, declaring in unmistakable fashion whose we are and whom we serve. Today we think of the mark of loyalty. Did you ever stop to consider—and I say it in all reverence—how absolutely loyal Jesus the Son was to God the Father? From the very beginning, when he asked his parents, "Wist ye not that I must be about my Father's business?" until, hanging upon the cross, he could say, "It is finished. Father, into thy hands I commend my spirit," He never faltered.

Loyalty seems to be very much required among those who bear Christ's name today. We find no lack of loyalty among those who believe in the atheistic communistic philosophy of life. Christians need to get back to that central loyalty to Christ, remembering that we are his servants by the fact of our creation and redemption. He has sealed us with his name. We bear upon us the mark of Christ. He owns us and we are stamped by him! By this I mean that every Christian has been enlisted for service, involving unselfish loyalty and self-sacrifice. This is indicated by the mark which is actually placed upon our foreheads at the time of our baptism—the sign of the cross-and by the vows and promises which are then made for us by our godparents, and which we later take upon ourselves at confirmation: to fight against that which is wrong; to hold fast to that which is true; and to do our duty to God and man.

Nathaniel Hawthorne tells a very poignant story. A man married a very beautiful woman. But there was one difficulty—she had an ugly birthmark upon her forehead, and they were both anxious to find some way of removing it. At last the husband secured a combination of chemicals, which he was assured would take it

away. Finally the mark disappeared, just as the darkness flees at the coming of the dawn. But—and this is the tragedy—the moment the mark disappeared, the woman died.

What do we learn from this story? If we are stamped with the image of God, we belong to God, and any wandering away from him is disloyalty. If we try to rub out, as many would seem to be doing, the mark of Christ's ownership, then spiritual death will inevitably overtake us. First of all, we must have a supreme loyalty to Jesus Christ.

#### The Church

THIS brings me to the matter of our loyalty to his Church. Let us remember that this is not a man-made institution, but that it is divine. Jesus said: "Upon this rock I will build my Church,"-the rock of man's faith in a living Christ. I find it difficult to understand people who say that they can be just as good Christians outside the Church as within it, for, if we are to comprehend Christ, we must become part of his body here on earth-his Church. Am I loyal to the Church? Am I loyal to that for which it stands? Am I loyal to the memory of those who have given us this great heritage? Does my gift to the Church represent self-sacrifice? Is my gift inspired by my love of Christ and of his Church, and by my thankfulness to all the saints who have gone before? That, it seems to me, is one of the marks of loyalty we should endeavor to show. It all depends upon how much we think of him, who is our Redeemer, our Saviour, and our Friend.

When the Waldensians lost their leader, he was still a young man, in his thirties, but his hair was as white as snow. When his followers gathered around his casket to say their last farewell, one came forward and took up that white hair in his hands and said: "Gentlemen, this is the mark of his loyalty. He became white-haired because he was loyal to us and to our cause."

When Christians stop and survey the wondrous cross on which our young Prince of Glory died; when they see the marks of pain and suffering on his body, how can they help but say that they will give of themselves and of their all to his cause; that they will be loyal to him and to his Church as long as he gives them breath?

## Religion and The Mind

By Clinton Jeremiah Kew

#### The Priceless Ingredient

A reader has asked, "What makes the atmosphere of a home?" This can be answered by the following experience.:

RECENTLY, within the course of one day, I visited the homes of two friends whose homelife represented, conclusively, the effects of love and lack of love on the children of the household.

In the first home the daughter, in her late twenties was recovering from an emotional collapse. She had returned to her parents' home, with her two children, earlier in the week, because there was no other place for her to go, and she had become unable to run her own household. The parents of this young woman had rallied around, quite considerably concerned; they had taken her back, so to speak; and were helping her as best they could. Both of them were in a condition of mild shock, over what had happened to their daughter, and quite honestly could not understand how or why she had become ill.

The father and the mother were well-meaning people, prominent in the community, both economically and socially. They had provided their daughter with more than the necessary shelter, clothing, food, recreation, and education—in her growing-up years. She had been given more than most of her friends. Certainly they, the parents, had done their best. Why, then, indeed, should she become sick.

The answer is this: The one ingredient essential to the development of a healthy personality had been withheld from this girl during her infancy and childhood. No love, no real love, had been given to her. She had been and is a sensitive person. As she became older, this lack of love so alienated her from her surroundings that she became like a person sealed in a dungeon-her only contact with affection being the sporadic, juvenile love she received from her friends. That was not enough to provide her with sufficient security to live an independent and productive life. As she grew older the need for intelligent, consistent love became more acute. Finally, under increasing pressures from her family and friends to do this and to do that, she collapsed.

Her return to health will be a long and arduous avenue of effort. She will need sustained professional guidance and care for some time to come. For lack of love, her life was almost lost.

Whereas the atmosphere of the home of this young woman's parents was arid and barren, constricted and brittle, swept clean of any emotion whatsoever, the house which I next visited was as far removed—in felling—from this one as a damp cave is from a May meadow. Here, I found less in abundance of the riches of the world. But the atmosphere was one of such deep warmth, that as a guest, I was ushered into their midst with all the spontaneous gaiety of greeting accorded a friend of long and beloved standing. In fact, I was a stranger to all save the father.

The wife and mother was a person of gentleness, of comfort, and extraordinary openness. The husband and father was kind and direct; compassionate and yet worldly; firm and yet loving. Between the two, flowed the unspoken communion of two people who had tested and found true, the inner recesses of their love. They were bound together in the freedom of their mutual devotion. Their separate personalities grew toward the ultimate fulfillment of their shared loves. Here, one could see, love was lived.

The effect on the children—a girl and a boy—was almost startling in its creative results. Both were individuals of marked intelligence and independence, absorbed in their own lives, and yet wonderfully responsive to those with whom they came into contact, and with what went on around them. There was the outreach of the heart and mind even at the junior level.

The fact that both parents had had religious educations soon became apparent. The keystone of the family framework—the freedom which existed within the household—was no accident. The normal frictions, which exist between people who live closely together, were present. There was no attempt either to ignore these realistic conflicts or to pretend that they did not exist. One had the feeling that life was lived, in this house, down to the fullest foundation of feeling. In brief, they respected and loved each other.

A family, such as this one, whose concepts were grounded in the granite of the Christian faith and lived in the realistic gentleness of Christian love, renders unto its separate members an inner strength and sureness which in turn produces steadfastness of heart and maturity of mind that creates as it grows, affecting productively, all who encounter them. With enormous enthusiasm and gaiety, they performed the service of love, which is perfect freedom. Indeed, I thought after the day was over, it is worth our lives to love one another.

#### SECOND SUFFRAGAN FOR LOS ANGELES

★ Bishop Bloy asked for a second suffragan bishop at the convention of Los Angeles, held February 11-13. He said that it was not his intention to call for immediate election but added that the work of the diocese was advancing at such a pace that this will soon be a necessity.

He also asked for a committee to study the development of the San Diego area to determine whether it should be made a separate diocese.

### BISHOP THOMAS SPEAKS ON TRAINING MINISTERS

★ Bishop Thomas, suffragan of Pittsburgh, speaking at a meeting of the planning committee of the Pennsylvania United Theological Seminary Foundation, warned clergy and laity alike that the leadership problem of the Christian enterprise is as fantastic and alarming as the problem of outer space.

"We must have religious leaders who understand and love all of God's people to be an effective force in our community, state, nation and world." he stated. "If we don't provide this leadership we will lose the important battle for survival."

## SEATTLE CATHEDRAL SEEKS FUNDS

★ St. Mark's Cathedral, Seattle, is currently having a campaign for funds for an advancement program. Dean John Leffler has announced that Dr. Robert H. Barnes, a vestryman and co-chairman of several every members canvasses, is the general chairman.

Bishop Watson of Utah, former dean, was the speaker at a complimentary information dinner given by the vestry to all adult communicants on February 5th.

## NEVER TOO OLD TO START

★ The Rev. S. R. Hammond, who is 74 and has already retired twice, has started a new mission in San Rafael, California. It is in an old mansion built fifty years ago, with the ballroom being used for services and the upstairs rooms for classrooms.

Hammond retired as rector of

the Church of Our Saviour in Mill Valley, Calif., in 1956, and earlier from a parish in the diocese of Los Angeles. Incidentially, he has four sons in the ministry.

## SHAW NEW DEAN IN BUFFALO

★ The Rev. Robert M. Shaw, rector of St. George's, Nashville, Tennessee, has accepted election as rector of St. Paul's Cathedral, Buffalo, and has been appointed dean by Bishop Scaife.

#### EXPANSION PROGRAM IN OLYMPIA

★ The diocese of Olympia spent or contracted for \$3-million in increased facilities last year.



This beautifully designed Visiting Communion Set made of sterling silver, with crystal mounted Cruet, forms a most welcome gift for church or clergyman. Price of 5 pieces, complete with Case, \$105.

Prices subject to change without notice
WRITE FOR ILLUSTRATED
ECCLESIASTICAL BROCHURE
GIVING PRICES



AMERICA'S LEADING SILVERSMITHS SINCE 1831

## WOMEN!

Train TODAY
For a wonderful job
TOMORROW
Your Church Needs You

For Information Write To:

Miss Olive Mae Mulica, Director Windham House 326 West 108th Street New York 25, N. Y. Miss Katherine Grammer, Dean
Sr. Margaret's House
1820 Scenic Avenue
Berkeley 9, California

## BOOKS...

Kenneth Ripley Forbes

Holy Week Offices Edited by Massey H. Shepherd, Jr. Seabury Press. \$1.75

These five pamphlets should be welcomed in many parishes which feel the need of a richer devotional life in Holy Week than the Prayer Book provides. They have been prepared by one of the Church's eminent liturgical scholars and are published under the auspices of the department of Christian education of the Episcopal Church. These suggested Offices conform to the requirements set forth in Article X of the Constitution and Canons and the rubric on page VII of the Prayer Book which may be allowed by a bishop at his discretion.

Palm Sunday, Wednesday, Thursday and Friday in Holy Week (the so-called *Tenebrae* service), Good Friday, *The Way of the Cross* (commonly called *Stations of the Cross*) and special rites for Easter Even. All these special offices are eloquent in devotional content. *Tenebrae*, of course, is the most dramatic of them and deserves a much wider use than it has yet had.

Where a parish is blessed with a good choir, it should be sung entire and the music for it was provided some years ago by the late Canon Winfred Douglas and if it is still in print can be obtained from The H. W. Gray Company, at 159 East 48th Street, New York, 17, N. Y.

To Know God Better by Winfred Rhoades. Harpers. \$2.95

This is another of the many books published at this time designed to furnish suitable material for devotional mediation appropriate for the Lenten season. This one is unique in that the material is taken entirely from the writings of famous religious and philosophical leaders of olden times. St. Augustine, St. Francis of Assisi, Friedrick von Hugel, Francois Fenelon, Thoreau and Emerson are among them. The material is divided for reading during 200 days.

For The Glory Of God by Helen Norris. Macmillan. \$2.50

This is a most unusual and refreshing little book. I suppose it might be called a mystic's conception of the human soul from the innocence of youth to a growing maturity by the awareness of sin and unconditioned love of the sinner. But it is also more than that,—a charmingly told tale of a young theologue sent into a mountain village for his summer vacation to lay-read in the church and the surprising problems he encountered. It is wholesome and well worth reading. It is only 62 pages long. A pity it is priced so high.

Christ Be With Me by Walter Russell Bowie. Abingdon, \$1.75

Like everything from Dr. Bowie's pen, this little book of meditations is a simple and searching treatment of the Christian's need for divine guidance and a realization of the Master's presence. It is based on the hymn, St. Patrick's Breastplate. It has material for a month's guided meditations.

Design For Adult Education In The Church by Bergevin and Mc-Kinley. Seabury Press. \$6.00

This is an elaborately detailed study of the whole subject of the religious education of grown-ups. It is the result of years of research by a professor and an instructor in the field of adult education in Indiana and Purdue Universities. The study was begun by setting up a variety of experiments in fifteen local churches and a careful evaluation of the good and bad features. Subsequently an amended plan was tried out in twenty additional churches and on the basis of these experiments the final plan was adopted which is described at length in this book. The contents of the book falls into three parts.-the principles involved in any successful adult education, the detailed practices based on these principles and an appendix containing a great variety of documents and devices used in carrying out the plan.

For the parish clergy and other directors of religious education, this can be an invaluable handbook.

# J.B.PHILLIPS'

# translation of THE NEW TESTAMENT

## THE GOSPELS

"... a superbly readable version of the Gospels... for study and devotion to find new spiritual meanings in words, the familiarity of which has often dulled their full significance."

W.E.L., Forth \$2.75

## THE YOUNG CHURCH IN ACTION

"Thanks to him, we are better able to understand how and why the good news of the Christian faith had such power in the first century era."

S.L., Church Management \$2.50

## LETTERS TO YOUNG CHURCHES

"This admittedly free translation of the Pauline epistles... is in many ways an answered prayer. The famous epistles now read like actual letters and contain a fascination seldom associated with Scripture."

> R. J. Fairbanks, Journal of Pastoral Care \$2.75

## THE BOOK OF REVELATION

"... penetrating and profoundly moving, setting old things in a new light and disclosing hidden meanings at many points."

James S. Stewart, New College \$2.00

The Macmillan Company 60 FIFTH AVENUE, NEW YORK 11, N. Y.