

# The **WITNESS**

MARCH 6, 1958

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## STUDENT VACATION OPPORTUNITIES

**N**UMEROUS PROJECTS are sponsored by the Church at home and overseas for college students in the summer. This adventurous Episcopalian is doing a bit of roughing it at Camp St. Vincent near Ketchikan in Alaska

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## Church and the International Scene

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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.,  
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.*

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HOLY TRINITY  
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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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## SERVICES

### In Leading Churches

ST. STEPHEN'S CHURCH  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
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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.

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The Rev. George L. Cadigan, Rector  
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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

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.

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.

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AND ST. GEORGE  
SAINT LOUIS, MISSOURI  
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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.



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

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## Story of the Week

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# Friends Service Committee Confer On Riddle of Coexistence

By Kenneth R. Forbes

★ A notable two-day conference was held in the Shady Hill School, Cambridge, Massachusetts, on February 14th-15th, under the auspices of the American Friends Service Committee, New England region. One has become used to the Friends Service Committee doing unique and fruitful things, at home and abroad, so that it was no surprise that this conference was an enlightening and stimulating occasion.

The first session dealt with "The Riddle of Coexistence" and the situation in Europe was to have been described by James P. Warburg, whose books on this subject have been widely read and studied by diplomatists and other concerned citizens. It was a great disappointment that illness prevented him from coming. However, Frederick Schuman, professor of government at Williams College, did a magnificent job of pinch-hitting. He gave us a trenchant summary of the diplomacy of Secretary of State Dulles since 1953.

"A rational conception of national interest is the test of any successful foreign policy" and since 1950 no U. S. foreign policy has met this simple test, as the steady deterioration of our relations with our natural allies clearly proves. The "Situation In Europe" therefore must be declared an impasse and dangerous to the hopes of peace-

ful coexistence, a situation to which Soviet Russia has contributed by some short-sighted diplomatic maneuvers.

Professor Schuman was followed by Owen Lattimore, who is one of the outstanding authorities on China and the Far East in general. He spoke on "The Situation In Asia". In describing United States diplomacy in relation to China, he referred to the old "Open Door" policy of John Hay, initiated after the Boxer rebellion, as, in the long run, being simply a joining with the western colonial powers in getting what they could out of recumbent China. The generous and farsighted action at that time was, of course, the United States' returning for constructive use in China her share of the large sum exacted from China as indemnities by the western powers. Referring to the prevalent notion in the west that present-day China is or soon will be a mere satellite of Soviet Russia, Dr. Lattimore pointed out the radically different background, historically, of the two Communist nations and the equally diverse needs of the present which make necessary quite different methods in China's progress toward socialism. He felt sure that the satellite status of China was an idea of no merit.

The second day of the conference dealt with the subject

of "Nationalism and the Cold War", which was presented by Rupert Emerson, professor of government at Harvard University, and Professor Schuman. Following this there were two panel discussions, one on "The West and Russia", with Steve Cary, one of the big shots of the American Friends Service Committee, and Frederick Schuman as the leaders. Somewhat different points of view were developed here, which stimulated the thinking of the audience which participated actively with insistent questions.

The other panel, on "The West and the Afro-Asian World," was led by Owen Lattimore, Rupert Emerson and two young native Africans. The upshot of the discussions was an agreement that colonialism in Asia and Africa was inevitably a non-paying proposition and doomed to pass, either peacefully as in India or in the throes of guerilla warfare.

The afternoon session of this second day was devoted to a consideration of "The Limits of Power Politics" in a seminar led by Steve Cary who presented most persuasively the pacifist position which he and a group of Friends and others had already expressed in a publication, "Speak Truth To Power", (available for 25 cents at any Friends headquarters). Professors Emerson, Lattimore and Schuman agreed that the principles and logic of the Friends' position were both sound and practical, but differed in various ways as to when and how the

end—which is world peace—could be attained.

### Foreign Policy

In the final meeting Saturday evening all four of the leaders joined in making specific suggestions for a valid U. S. foreign policy which would contribute mightily to a solution of the "Riddle of Co-existence", of which the most definite and practical ones came from Professor Lattimore who strongly advocated two military changes which could immediately relieve world tensions, ceasing to arm Pakistan and seeing to it that Chiang-Kai-Shek got out of Quemoy and Matsu; and a non-military change, namely, inducing India and Japan to nominate the Peoples Republic of China to membership in the

United Nations, with the definite promise to them that the U. S. would second it.

With these challenging ideas before them, the enthusiastic audience fell to with criticisms, queries and Amens and the conference stood adjourned.

Great credit and gratitude is due to Russell Johnson for his skill and labors in organizing this notable affair on behalf of the New England section of the A. F. S. C. From 100 to 150 persons were on hand and it is significant and encouraging that a goodly proportion of them were young people, mostly hailing from nearby colleges, for it is by this younger generation that the "Riddle of Coexistence" must one day—not so distant—be solved.

because he wanted to "turn it over in apple-pie order."

That was how matters stood when reporters learned of the affair. Inquiry produced the following statements from the principals:

Mr. Lowell:

"I am sure Dr. Large and I both were writing with great good humor and in the same vein. Since the city has no need for Dr. Large's auto, I would be glad to accept it for myself. I was joking."

Mayor Wagner:

"I never heard of (the offer). I never gave any one permission to accept it."

Earlier, Mayor Wagner told Mr. Lowell: "Why do you want to be humorous? He may not have a sense of humor."

"Apparently this fellow is taking it seriously. We don't accept cars or gifts from anybody."

Dr. Large, who had a telephone conversation with Mr. Lowell, said:

"I told Mr. Lowell, 'Is this problem serious, or were you joking about that, too? Was Mayor Wagner serious when he wrote to Detroit? I was serious when I made my offer. I thought it gave the city a chance to set a good example. It also gave the Mayor a chance to practice what he preaches.'"

Large said he would just "sit and wait" for further developments, adding that if city officials want to regard the entire matter as a joke, "the whole thing ought to be allowed to drop."

### SHATTUCK GIFTS INCREASE

★ Gifts received by Shattuck School, Faribault, Minnesota, during 1957 exceeded the previous year by \$30,500.

Included in the total of \$185,664 were gifts from alumni, parents of former and present students, foundations, corporations, and Shattuck associates.

## Don Large Column Gets Response From New York City Hall

★ The piece by Don Large on page thirteen of this issue caused quite a stir in New York. First appearing in *The Disciple*, publication of the Church of the Heavenly Rest, Large sent the article to the mayor, with a covering letter.

He received the following reply from Stanley H. Lowell, assistant to the mayor:

"Dear Rev. Large:

"Mayor Robert F. Wagner has asked me to acknowledge and thank you for your letter and the enclosed copy of your Rector's Column.

"I note that you offer the Mayor your 'petite Renault Dauphine.' Upon receipt of this, as you say, nimble, daring and gallant little car, we will promptly proceed to consider the other phases of your suggestion."

Whereupon, Large wrote another Rector's Column. He reported that, to his "surprise," "a letter came promptly from

the Mayor's office cordially accepting my offer." He wrote:

"... I've no moral right to offer to others medicine which I'm not prepared to take myself. For the sake of my immortal soul, it behooves me to do what I say I'll do. I offered the use of my Renault to the Mayor . . . the Mayor . . . has accepted . . . It may cost me a car, but that's little enough price to pay for a lesson well learned."

Large wrote to Mr. Lowell, assuring Mr. Lowell that "my offer was a bona-fide one," and offering to meet with the Mayor's lawyer so that "his receipt of the car will be promptly arranged."

Dr. Large added a P. S. to Mr. Lowell:

"May I humbly suggest that it is incorrect to address any clergyman as 'Dear Rev.'..."

Then Large sent his little car off to be serviced and lubricated



# First Loyalty to Universal Church Rather Than to State

By Warren McKenna  
*Priest of Massachusetts*

★ Last October I returned home after a six weeks tour of China, having been invited to "see for myself" what was going on in that country. A great deal of what I learned—and have reported on at home—I got from many and long discussions with Christians in China. In fact I made a special effort to learn how Christians thought and felt about their present life there. But alas, for the past four months I have been giving my report to all but the Church! The thing which seems to bother church people—which makes them mad—is that I went to China "against the government's wishes". So now I want to tell you why I "went against the government."

The important thing in all this is not the story, or China or the state department. They are important only as they point up the fundamental issue of the Christian's behavior in the world today in terms of his loyalties. What I write here is not for those who conceive the public duty of the Church to be a necessary "arm" or spiritual undergirding of the state. Ours is to give or withhold not as the state dictates, but as the Gospel prompts. The world, both east and west, knows a Church which "knuckles under"; it has few examples of the opposite.

When the invitation to visit China came to some Americans attending a world festival of youth in Moscow last summer, they were warned not to go. The state department indicated that such a visit would not be in the best interests of the United States government. Using threats of fine and imprisonment, it was made clear

that such a tour would not be consistent with the present policy of the United States:

What this means, and what is implied is seen in one sentence of a letter which Mr. Dulles wrote to Mr. Sulzberger of the New York Times earlier in the year. At that time the state department had refused permission for some journalists to travel to China. Mr. Sulzberger had written to the secretary of state to protest this action. In reply Mr. Dulles wrote—among other things—that "Foreign policy and diplomacy cannot succeed unless in fact it channels the activities of our people."

If this means anything, it means that every resource of the nation must be organized to achieve a diplomatic end. This includes the thoughts, the ideas, the information of the people. That it does in fact mean this, is shown in the refusal over the past dozen years on the part of the state department to give passports to people whose dissenting ideas the department doesn't like. It is not news that it has long been impossible for United States scientists and others to be hosts to international gatherings in the United States because so many foreign scientists or others would not be allowed in. Once we admit that high policy alone is sacred, then truth and freedom can easily be sacrificed. It is a strange logic which permits one to judge other countries for not permitting their citizens to travel freely while rejoicing in a superior freedom which somehow does the same thing! However, while I could join with the other Americans in taking a stand on the fundamental right of all Americans to travel anywhere

in the world in peacetime, I had a further reason.

## The Universal Church

I believe in the Universal Church. There are Christians in China. Whatever else may divide us, we hold and practice many things in common. As Christians they too believe in a world wide fellowship under one Lord in one faith. However, at the present time both they and we are separated not by desire but by political decisions taken by our respective governments.

Faced with this situation and an invitation which would permit me to spend as much time as I wished with Christians in China I had two alternatives: to accept the dictates which follow from my citizenship in one country, or to accept the dictates which follow from my membership in the Universal Church. I confess that it was not difficult for me to make the decision. To accept the state department's warning would amount to talking to Christian brethren only after the state decided I could! From some trial and error in the past I had learned it was better to take ones morals from the Gospel and not the state. Certainly the claims of Christian morality transcend the dictates of secular expediency.

Surely we must agree that this "world wide fellowship" of ours is more a matter of loyalty than fact. While "in Christ there is no east or west" we, on the other hand, are only on the way to that realization in practice. When the occasion arises, however, we must do all the things which further that goal. Certainly that means at least keeping in contact, telling each other the truth, trusting each other, strengthening ties which are loose and reconciling where there is division.

To refuse to demonstrate the one world in Christ—even at the expense of a passport or a

parish—is a betrayal of one long and honorable tradition of Christian witness. Christians today need to be reminded of their own history in which defiance of the state was often the only alternative Christians had to moral decadence and spiritual death. Today in South Africa many Christians are calling upon that same tradition and no one suggests for a moment that they are innovators or following anything but the best of Christian tradition.

As you may know I was impressed with much that I saw in China. In fact while I was there I felt it was most necessary that some of our Church leaders should also see for themselves. Here was a chance for us to exercise a reconciling ministry; to lead in the healing of the nations rather than follow when all was "safe". Of course our leaders will get to China eventually. Someday soon we shall be reading about the Church in China in tones different from the current reportage. And we shall rightly rejoice in that day.

But we also shall have missed an opportunity to demonstrate to the whole world that we really believe "in Christ there is no east or west" as an operating principle for current Christian behavior—and not only when secular authorities give us permission.

### WOMEN ADMITTED AT CAMBRIDGE

★ Women will be admitted as students at the Episcopal Theological School, Cambridge, beginning this fall. To be accepted they must meet the same requirements as men.

The purpose of the policy is to provide women preparing for full time jobs in the Church with the same standards of educational opportunity as those offered men preparing for the ministry.

### NEW HOSTILITY TO CHURCHES

★ The Rev. Paul Musselman, director of urban work of the National Council, told over a thousand Methodist leaders that a new hostility to the churches may develop in this country. He was a speaker at a conference on the city church held in Washington. He declared that evidence is turning up in surveys that indicates that what the churches consider indifference may actually be a resurgence of anti-clericalism.

"The role of the professional religionist is being questioned," he warned.

"No economy in all history has had so many paid professional religionists as we do today in America," he said.

Musselman urged clergymen to turn over more of their routine duties to laymen and to make a more careful study of their program and their neighborhood.

"The churches need constantly to study the 50,000,000 people of America who are uncommitted to Christianity—and constantly to study and restudy them," he declared.

"The church needs to examine the type of motivations to which it is appealing and see if they can be brought up to date," Musselman advised. He said that church advertising and public relations are noticeably inadequate.

"Question your program," he told the Methodist leaders, adding, "churches need to take a more radical look at every organization within the church, to study its goals and evaluate its results."

### CONSTRUCTION OF CHURCHES

★ Construction of new religious edifices totaled \$68-million in January, slightly more than the previous record set last year.



## Our Lord and Saviour

### His Life and Teachings

by PHILIP CARRINGTON,  
Archbishop of Quebec

A simple, moving, and yet profound account of the life of Christ is given to the average reader by one of the most talented New Testament scholars and historians of our time. \$1.75

## The King in His Beauty

by MILES LOWELL YATES,  
Late Chaplain of General  
Theological Seminary

Meditations on the meaning of the incarnate life and person of Jesus through which we see God's love for us. \$2.25

## By Means of Death

by HUGHELL E. W. FOSBROKE  
A deeply moving, brilliant interpretation of Christ's last words which re-creates for us today, the tragedy, drama, and final victory of Calvary. \$1.95

## Christ Speaks From the Cross

by GARDINER M. DAY  
The popular author of *The Lord's Prayer: An Interpretation* discusses the meaning of the Passion and Crucifixion for today. A book for Holy Week and throughout the year. A beautiful selection of prayers follows each chapter. \$2.50

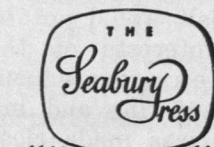
### ON THE PROTESTANT LENTEN READING LIST

### Inherit The Promise

by Pierson Parker \$4.25

### Be Not Anxious

by Randolph Crump Miller \$3.50



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# The Church and International Scene

by Gardiner M. Day

*Rector of Christ Church, Cambridge, Mass.*

WHILE the primary task of the Church is to bring men to the knowledge of God as revealed through Jesus Christ, its task is also, as Bishop Dun of Washington has well expressed it: "To help men see their little times in the light of God's eternal Kingdom." The Church should help to deepen the quality of men's character and their allegiance to Jesus Christ, but it also ought to impel them to apply Christian principles to every aspect of life; individual and social, business, professional and political life, national and international affairs. Whatever our opinions as to the solution of men's problems and the ordering of the affairs of men and nations may be, by virtue of our commitment to Jesus Christ, we are co-workers with God in striving to build his kingdom on earth as it is in heaven.

At the start let me say that I am profoundly aware of the complexities of the present situation and that no quick or easy solutions are possible. The problems we face will be solved only over a long period of time and by the most strenuous application of all the brains and faith that man can muster.

We the people of this country have not been stunned in our lifetime as severely as by the launching of the satellite by the Soviet Union a few months ago. It knocked into a cocked hat our basic assumption by which we had lived for a long time that all was well and that we as a country were scientifically so far ahead of the rest of the world that we didn't have to worry. What a blow it has been to our pride to accept the fact that we have fallen behind in the very area in which we were sure that we excelled! The result has been a tremendous state of shock and fear out of which have arisen all manner of desperate and extreme suggestions of crash programs in the military field, of changing our economic order, of revamping our educational system, all designed to help us to get ahead of the Soviet Union. Fear, in other words, bids us enter upon the most titanic arms race ever conceived of by man. General Omar Bradley expressed this cogently in a recent speech: "We can compete with a Sputnik and probably create bigger and better Sputniks of our own. But what are we doing to prevent the Sputnik from evolving into just one more weapons system? And when

are we going to muster an intelligence equal to that applied against Sputnik and dedicated to the preservation of this satellite on which we live?"

In contrast to fear, realism bids us accept the hard fact that our unquestioned pre-eminence is gone, perhaps forever, but almost certainly for the immediate future. For the truth is, and here I quote the words of a recent statement by the National committee for a sane nuclear policy: "In our possession and in the possession of the Russians are more than enough nuclear explosives to put an end to the life of man upon this planet."

Professor Rabi, the Nobel Prize winning Professor of physics of Columbia University, in a recent speech said, "We know when we deal with the Russians now, we are dealing with a people who have technical skills and knowledge fully equal to our own." And then he added, "Humanity has never faced so grave a problem as the one posed by a fully armed Soviet Union and a fully armed United States." We all know that scientific advance is not going to solve this problem but only aggravates our peril by the creation of more terrible weapons. In a word, we must beware of believing that by the creation of more thermonuclear weapons, we can simply wipe out the Soviet Union, but rather realize that we face now no alternative to co-existence. Either we must learn to live together or we are doomed to die together.

Can you not veritably hear the voice of God speaking to mankind today as he spoke to the children of Israel through Moses, "I have set before you life and death, blessing and curses; therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him," . . . (Deuteronomy 30:19-20).

I should also like to make it clear that I am not speaking from a pacifist point of view nor am I against armament per se. We must at present keep strong for we can only negotiate successfully from strength. I am declaring, however, with all the power I have that in armament alone lies man's destruction rather than his salvation. Man's salvation lies in the realm of the spirit, in the creation of a new trust and understanding among men. To create this spirit is a far harder task than the building of more powerful weapons.

## A Man From Mars

I INVITE you to stand aside for a few moments and look at the world through the eyes of the mythical man from Mars as I imagine he would see the world. As the man from Mars looks at our planet he observes strutting across the world two enormous giants, one called Soviet Russia and the other, U. S. A. The Soviet giant says, "See, we have an intercontinental ballistic missile that can destroy your cities in a matter of hours and we can conquer the world." The U. S. A. giant replies, "We may not have the intercontinental ballistic missile yet, but we have an intermediate ballistic missile and a ring of bases around you, so that we have enough power to wipe you out."

The Soviet giant says, "We have rocket-bearing submarines that could destroy your heavily populated coastal cities in a matter of a few hours." The U. S. A. giant replies, "Your people are half starved. Our country is prosperous, and we can budget billions of dollars, and for every submarine that you have, we will have more."

The Soviet giant looks accusingly and says, "What do you mean by sending arms to our neighbors, Saudi Arabia and Jordan, to use against us?" The U. S. A. giant replies, "The West has always helped the Arabs. They are within our sphere of influence. They are our friends, but you have no business sending arms to Syria and to Egypt." And so it goes back and forth on one issue after another.

The man from Mars looks at the countries in Asia and Africa and asks, "What are you thinking about all this?" From them he receives a united response: "We are watching to see which giant is going to win for we want to be on the winning side. Survival is far more important to us than any philosophy of life or government. What difference does it make whether we are Communist or Capitalist, unless we survive? China and India are barometers for us. If China is able to get on her feet first economically and industrially, we will adopt Communism. If India is able to get on her feet economically and industrially, we will then adopt the way of the West, freedom and democracy and capitalism. But above all, we want to survive. We don't want to be blown off the globe."

Then the man from Mars asks the Soviet giant, "What are you doing to help the rest of the world?" The Soviet giant replies, "We are helping China of course and all the other countries that will let us, economically, industrially, agriculturally, with money and with technicians and

engineers. We don't ask anything politically of these countries. We only ask them to let our engineers and technicians enter the country. Then we rely upon them to convert the people in the country to our way of life."

Then he turns to the U. S. A. giant and asks, "What are you doing to help the rest of the world?" "We are aiding countries all over the world, economically, industrially, agriculturally, by sending in our engineers and technicians and our money. But we have to be careful. If we help anyone who is friendly to Communism, Congress will stop the appropriation. Last year we helped Tito in Yugoslavia. We wanted to prevent him from going whole hog for the Soviet Union, and we think our action helped to do it. Nevertheless, Congress is not sure of this and threatens to cut the appropriation for this year. We would like to help India, but again Congress doesn't like Nehru because of his policy of neutrality. Congress is angry with him because he does not ally himself with the West and renounce the East, but Nehru believes that in neutrality lies India's best hope, not only of survival, but of future development.

"And as for China, a country which has always been friendly to us, Congress does not even recognize that it exists. We can't have anything to do with China, for it is in the hands of atheistic Communists." "But," says the man from Mars, "you recognize Soviet Russia, do you not? Is not Russia filled with atheistic Communism?" "Yes," replies the U. S. A. giant, "but we did not for fifteen years. How can we know that a government is going to be stable unless it is able to govern a country for at least fifteen years?" Then the man from Mars muses to himself, "What they call reason is a very strange commodity on this satellite called Earth."

Now the man from Mars turns to Europe and says, "What are you doing?" Immediately he receives a united response. "We are hoping and praying to survive. We know that if blood is shed in a world war, Europe will be the blotting pad. We are supporting the United Nations, for we realize that the longer men can meet and talk and confer, the less likely they are to shoot. We are supporting NATO chiefly defensively. We don't want missile bases. We really would prefer to be neutral. We don't want to become involved if we can help it, but above all else we are urging the Soviet and the U.S.A. giants to confer, to have their representatives meet and talk and negotiate, to work out non-aggression pacts, to continue the conversations aimed at achieving



disarmament agreements and especially to strive to learn to trust each other. We are pretty discouraged, however, for every time we make suggestions like these, we get a warm response from Moscow but a cold shoulder from Washington. Yet we are convinced that now is the time to confer and negotiate if mankind is to be saved. Now only three nations have nuclear weapons. In a few years many nations will have nuclear weapons, and effective control will be far more difficult to achieve than it would be at the present time. Now is the time, before some misguided Hitler arises and presses a button, accidentally or on purpose, which starts a chain reaction that blows man off the face of the earth."

### The Man From Mars' Conclusion

THE man from Mars observes that the government of the Soviet Union through Mr. Bulganin wrote all the governments in the United Nations a long letter offering to discuss nine specific proposals. The first two were (1) the suspension of nuclear weapons tests for two or three years and (2) the renunciation of the use of such weapons in warfare by all the nations having them.

Nine thousand scientists from forty-three countries of the world, including thirty-three Nobel Prize winners, in January of this year sent a petition to the governments in the United Nations asking them to make international agreements to stop the tests of nuclear weapons now in order to spare mankind from the evil effect of radioactive elements and secondly as a first step in an over-all disarmament agreement. There has never been a petition in history signed by so many eminent scientists on a matter of public concern. It is a clear indication of the gravity of the present situation in the minds of those who know most about nuclear power. Would that the Church had given as strong leadership as has the Association of Atomic Scientists.

"Whenever your President," comments the man from Mars, "expresses his willingness to confer, your State Department brushes off the suggestions of the Soviet government as propaganda and disavows any meeting unless the Soviet Union will give assurances that something will come of such a conference, unless the Soviet giant can show by deed that his word can be trusted."

When the State Department is asked what kind of deeds it has in mind, the Secretary of State replies: "We mean that they should work to effect the unification of Germany which they agreed to at Yalta in 1945 and at Geneva in 1955."

"Just stop and think for a moment," continues

the man from Mars, "suppose you were the rulers of Russia and you were asked to withdraw your troops from the Eastern Zone of Germany and hand it over to your cold war enemy so that it could become part of Western Germany and NATO, would you do it? Of course, you wouldn't. You would be thrown out by your own people. You would lose your job irrespective of whether or not you or your predecessors had ever made such an agreement. Give up trying to force the Soviet to do the impossible and instead confer with them upon the things that the Soviet Union has indicated she is willing to confer.

"Now is the time to negotiate," cries Europe and the peoples of the world, 'not tomorrow after the nuclear fire has spread around the world. We don't care who confers or at what level; we appeal for conferences at all levels.' That is the appeal of Europe, Asia and Africa and all the smaller nations of the world to the two giants."

### In The Eyes Of The World

THIS in broad impressionistic brush strokes is a picture of the international scene as I see it and as I am sure millions of people around the world see it. Dana Adams Schmidt of the New York Times succinctly summarized the reactions to Mr. Bulganin's proposals as they stood at the first of this year as follows:

"It would appear then that there were three distinct attitudes toward the Soviet initiative:

Britain's 'open door' attitude of welcoming negotiations.

The attitudes of various European nations eager to sound out the Soviet Union without upsetting Western Unity.

One should note also in passing the unfortunate way in which the United States fails to win the psychological cold war by allowing the Soviet the advantage of announcing to the world again and again definite proposals for discussion while the United States appears before the world as 'discouraging negotiations.'"

We may be thankful, therefore, that in his state of the union message on January 9, President Eisenhower expressed the willingness of the United States to confer, beginning on the ambassadorial level. The following day, January 10, Mr. Dulles, the Secretary of State, appeared to close the door by stating that a high-level meeting would have no usefulness unless there were some advance assurances that something would result, although he added that "the door was open at the ambassadorial level to any talks they want to start."

Consider this attitude of our State Department

on an individual level rather than an international level. Suppose two individuals are not on speaking terms. If one insists to his neighbors that he requires proof of good faith before he will even attempt a conversation, will the two ever set foot on the painful road to reconciliation? As in individual relationships, is not a certain amount of faith and trust essential for successful negotiations between nations?

Whether or not it was the pressure of public opinion, I do not know, but on January 16, Mr. Dulles expressed forcefully a desire for negotiations with the Soviet Union and suggested the discussion of the question of outer space control, including the control of intercontinental

ballistic missiles as a "first step" toward a general disarmament agreement. Following the meeting at which Secretary Dulles spoke, James Reston, able New York Times correspondent, wrote: "Mr. Dulles has been talking about negotiating with the Russians for weeks, but today he convinced a lot of people that he actually was willing and eager to come down to specific cases and get the negotiations started."

We can certainly be thankful for this new positive and constructive approach, and I hope that it means a permanent change in our government's attitude to negotiations at all levels.

What individuals and the Church can do will be dealt with next week.

## The Inclusiveness of Love

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

I WONDER how many times I have heard some earnest student of the religious way of life say, "But you can't love everybody!" And when I hear those words I am usually aware that they are spoken very seriously. My pupil makes the common assumption that love, by its very nature, is an exclusive emotion which finds its most intense expression between two people, may extend in a less intense form to a few more individuals, and then reaches a limit beyond which love can not go.

In the book of Genesis, the story of Sarah, the wife of Abraham, provides a good illustration of such an assumption.

We know nothing of Sarah's early life. But this is just what we would expect of a good wife who lived among the Semites around the year two thousand B. C.—a period long before women got the idea that they were people. Sarah, like any other wife of that day, had three functions: to cook meals and mend the sheepskins; to bear children; and to do as she was told without asking questions. Such behaviour made her an excellent wife, but it is not the sort of life that has much news value. So we hear nothing about her until long after Abraham has left his home town in Mesopotamia to find a new life in Canaan.

The first time that she does appear in the Abraham story is in an episode that shows Sarah to be the soul of obedience. The narrative implies that Sarah was an extremely beautiful woman,—so much so that Abraham was afraid that some local king or chieftain might arrange for her to

become a widow so that he might marry her. In order to prevent himself from thus becoming an ancestor, Abraham told everybody that Sarah was his sister rather than his wife—a clever ruse which kept him from being hit on the head with a blunt object some dark night, but one which also led Sarah into some rather embarrassing matrimonial adventures from which, according to the ancient story tellers, she was rescued only by the last minute intervention of the Almighty. On the face of the record, no one can accuse Sarah of not being willing to do anything her husband told her to!

But there was one thing she could not do. She was unable to have children. A wife who was a good household slave, and who obeyed her husband's slightest wish, was still only two thirds of a wife—and her barren state must have been hard for Sarah to accept.

At last, in despair of her own fruitfulness, she told Abraham to take Hagar, who was Sarah's Egyptian maid, as his second wife in order that Hagar might bear his children. I suppose that we must take this as an indication of Sarah's devotion to Abraham. And Abraham consented to the arrangement,—which is an indication that Abraham still had a lot to learn about life and women. So Abraham had two wives. And then the trouble began!

No sooner had Hagar conceived than she began to put on airs. Like Sarah, she could cook and mend sheepskins. Like Sarah, she could be Abraham's obedient slave. But she had some-



thing more. Hagar could present Abraham with children.

So Sarah began to be jealous. And Abraham began to appreciate that there are some practical virtues in monogamy. The story goes on to describe the struggle between the two wives of Abraham who now found himself not only caught in the eternal triangle, but married to it.

And then, to make matters worse, Sarah herself gave birth to a son, Isaac. The same possessive and exclusive emotions which she had for Abraham and which caused her to hate Hagar, now caused her to hate Hagar's son Ishmael whom she saw as a rival to her own little Isaac. She couldn't bear to see the two children playing together. You can catch the tone of furious contempt in Genesis which quotes Sarah as saying to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not be heir with my son Isaac." And it doesn't take much imagination to realize that that short sentence is probably an expurgated summary of tirades that went on far far into the night. Poor Abraham, driven to desperation by constant nagging, was finally forced to send Hagar and her son away from the camp. And this would have been the end of the unfortunate woman and her child, says the story, had not God miraculously saved them from dying of thirst in the wilderness.

### Possessiveness

YOU see, then, that Sarah is a good illustration of the assertion that "You can't love everybody!" For her, "love" meant "You belong to me as an exclusive possession." Her emotions were strong enough for Abraham and for her own son, but she undoubtedly felt that it was only natural, and even an expression of her "love", for her to feel furious jealousy toward Hagar and Hagar's son. And it is certainly true that people like Sarah continue to populate the world.

But there is a difference between saying that as a matter of actual fact most people are limited in their capacity to love, and saying that love is by its very nature an exclusive emotion which can be experienced only in a limited number of relationships with other people. We may say, for example, that as a matter of fact many people in our society suffer from some form of disease, but such a descriptive statement does not prove that illness is the normal condition of the human body.

The trouble with Sarah, and people like her, is that they think of love only in terms of the objects of that emotion. For them, love is an emotion aroused in us by the fortunate chance of

meeting some other individual who has the magic ingredients which draw out our love energy in the same way that iron filings are attracted when they come close to a magnet. They believe that for each man and woman on earth there are a few other individuals on earth who are lovable. These few we can and do love easily. It is only natural, they assume, that we respond to the others with mild affection, complete indifference, or active antagonism.

And those who know the religious way of living must simply say that Sarah and people like her are mistaken. Love is not an emotion called forth by a particular person but rather an attitude, a way of relating to the world as a whole—all of it, not simply this or that part. Love is an art which a person learns to apply to all experience. To the degree that we are limited in the number of people we love, to that degree we do not love at all.

For we must face the difficult truth that there are many counterfeits of love, and pride of possession is one of them. The jealous person who says, "You belong to me," is not expressing love. Those words only express a subtle form of egotism which uses another person to inflate one's own sense of importance. Love in its true form as seen in Jesus of Nazareth and the Saints is the expression in action of an attitude which says, "I love you because in you I find a specific manifestation of that which I love in every other person on earth. I love you because I love life itself. I love you because I experience in you that which makes me value my own existence. I love you in God, through God, and because of God." Anything short of this is not love but some cheap substitute which comes easily and as easily fades away.

In saying this, I do not mean that there will be no differences in our feelings of love for various individuals. Every man on earth, every living thing, is essentially unique. No two people, no two animals, no two blades of grass, are exactly the same. The underlying divine life in all is one, but it shines forth in infinite variations in all the particulars of our experience. It is natural and normal, therefore, for any one of us to respond to some individuals with more intensity than we do to others. But such intensity does not, and can not, mean a jealous exclusiveness and possessiveness if our love is real.

A fine marriage, for example, is grounded in the free acceptance of loving responsibility of each partner for the other in a way that makes this love relationship different from all the

others. Abraham, like every other polygamist, discovered that such responsibility can only be at its best between two people—the husband and the wife. But the relationship of marriage can continue to be grounded in love only if the marriage exists at the center of a web of relationships which are characterized by other forms of love such as friendship, kindness, interest, concern, helpfulness, good will, and so forth.

Fortunately, man is an event rather than a fact. All of us are continually changing into something else either better or worse. And Sarah apparently changed into a more truly loving person as the years went on. Her jealousy and exclusive emotions changed in the direction of true love as she lived on. Abraham was able to forget the years when she made his life miserable, and when at last she died we read of her husband's great grief at her passing.

### Growing In Love

SO, TOO, we may grow. And one of the great helps in such growth is to realize that the measure of the number of people we love is a true measure of the degree of real love present in our souls when we say, "I love you," to the people we believe we do care for. Each person we dislike means that much less actual love we really have for our friends, whether we know it or not.

The man who thinks it is only natural to love his friends and hate his enemies will find that the consequence of his attitude is that he experiences very little real love for his friends. Jesus, rather than the Sarahs of the world, is the true realist when he counsels us to love our enemies; to do good to those who hate us; and to pray for those who spitefully use us. For only as we learn to love all men can we experience the fullness of love for any particular person.

## "Ye Who Do Truly . . ."

By Philip F. McNairy

*Bishop Suffragan of Minnesota*

THERE is a uniqueness in the Christian religion which people miss who overlook the deeper meaning of Lent and its devotional opportunities. If our religion were, as some suppose, only a collection of teachings or a code of rules and regulations, then it is no different than Judaism, or any other ethical culture, and with the same inadequacies. The man who can practice the Sermon on the Mount and fulfill the Commandments (but can we?) has no need of a

Saviour. The man who cannot, is without hope, apart from Christ.

The Propers (Collects, Epistles, Gospels) for Lent tell a different story. They are a dialogue of human need and of God's remedy. Here we come face to face with the God revealed by Jesus Christ. Furthermore we are reminded over and over again that the primary task of the Christian is not to do something, nor to give up something, but to be something.

The themes of the first five Lenten Sundays are outlined for us, by remarkable coincidence, in the phrases of the Invitation.

The Temptations remind us that God is a sovereign God and that his specifications are for our benefit and because of his love. It is when we follow the "devices and desires of our own hearts" that life so frequently doesn't make sense. God is seeking us. "Turn ye even to me". Self-denial means what it says. It goes beyond our Lenten sermon-sampling or the giving up of pickles. It means putting self in last place and putting God first.

### In Love and Charity

GOD who seeks us out of love, to win us back to oneness with him, is as Christ and the Canaanite woman. The neighbor we are to love is beyond our circle of friends—beyond the company of our parishioners. Substitute instead of Canaanite any one of the following: Negro, white, laborer, manager, ignorant, intellectual, poor, wealthy, communist, foreigner, non-Episcopalian. Do we really walk in love beyond our own thresholds? Christ's way puts to shame an exclusive Church, a parochial congregation or a prejudiced person.

We are exhorted to "Be followers of God as dear children . . ." Christianity means more than pious addition or subtraction. It means a new beginning. With the teachableness and zeal of children we are to make a fresh start at living God's way, with love as our motivating force. Read anew the Commandments of God as they are described in the Office of Instruction (Prayer Book Page 288): "With all my heart"; "Love him as myself". Who can possibly keep these commandments without forgiveness and the saving grace of a "Neither do I condemn thee"?

### Draw Near With Faith

THE soul-hungry today far exceed "five thousand". They number into the millions: the sick, the sorrowing, the fearful and anxious, the unbelieving. Where can they seek for strength?—in the escapes of life, in mass movements,



international alliances in the hope for a top-level conference? Frightened insecure men are incapable of finding peace for themselves or of fashioning it for others. A man is saved from the deep futilities of life, neither by ingenuity, indulgence, nor by "I.C.B.M.s". A man under God is saved by grace, through faith. Seek for strength and nourishment in oneness, in Communion with God. "Take!" It is an act of the will.

A doctor hears of our aches and pains. A psychiatrist learns of our guilt and woes. Our friends are forced to listen to our pet peeves and complaints. How much the more do we need to bring our doubts, fears, our sinful natures to God. Take the final "s" off sin and see it for what it really is. The Latin "sine", "without", points to the deeper meaning. Man without any other authority than himself is a rival to God, a tyrant in his home, an infant in his relationships, and a blinded egotist in his soul. No wonder life for so many becomes a nightmare! Not by the standards of others, nor by my own, but by God's standard for me, let me measure myself.

Before you make your next Communion, let there be a real and thorough self-examination. Consult your priest, if this is your practice. Then act! Take up your cross. Bear it. Don't shun it or seek to escape it. Place your inadequacies as well as your abilities before God, that he may heal and use you. Be at one in will and purpose with him who gave his life for you and me. This is the way of Lent. Remember Resurrection is at the end of it.—his, and pray God, ours.

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## Don Large

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### Deeds, Not Words

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THE New York press reports that Mayor Wagner has sent an impassioned plea to Detroit, imploring the auto manufacturers to stop making their cars endlessly fatter and longer. They're already too bulbous to squeeze by a double-parked sanitation truck, and much too lengthly to snake with any agility through traffic jams. Wagner further points out that if Detroit doesn't stop its mad race to go to all lengths, New York will have to go to the staggering expense of ripping out all of its uncounted thousands of parking meters and creating larger parking spaces throughout the entire city.

But his honor himself is wheeled about town in lonely grandeur in a Cadillac Fleetwood lim-

ousine. This road locomotive is one of the biggest behemoths of them all. When seen from the right angle, it conservatively measures a bit more than one good city block long. And as for the rear overhang—well, a man could be lying on the ground directly under the rear bumper, and the driver could back this car up for twenty feet before the rear wheels caught up with the recumbent figure. Which would provide a blessed period of grace for the victim, but what other virtues does it have?

Now if the mayor chooses to lumber about the streets of this car-saturated city in an elephantine land-cruiser, that's his business. But despite the crocodile tears and the piteous hand-wringing, he thereby establishes himself as a member in good standing of that popular school whose motto is, "Don't do as I do; just do as I say."

This matter of giving mere lip-service to facts and ideals is a mighty dangerous one. And the Christian Church today is one of the gravest offenders on this score. Proudly and gravely, we hear our Lord's encouraging promise, "Greater things than these shall you do!"—and we nod our heads in placid agreement. But how often do we honestly dedicate ourselves to proving the validity of his divine vow? How often do we launch faithfully out into the deep, in the conviction that these greater things really can be done? Contrariwise, how much time do we waste, heavy on the glib saying, and light on the actual doing?

These questions are not meant to imply that the service of the lips is to be treated with cavalier condescension. More than ever does the Word need to be spoken, in season and out. But if the Word never managed to get from the lips and into the heart, and somehow from the heart out into the marketplace of personal example, what good would it be?

If we are a spiritually tired people—and we are!—one reason for our laziness of soul is that we've become satisfied with telling tall tales now about tall deeds done then. A religion which is freely talked about, but rarely acted upon, is nothing more than a self-deluding mockery. When Christ stood on trial before Pilate, it is recorded that he uttered not a word. But it is also recorded that he did a great deal. We speak of what he did as "the mighty acts of God." Well, those mighty acts were not intended to be locked up on a dusty Bible on an inaccessible library shelf. Let The Acts of the Apostles remind us that we, too, are apostles involved in acts!

Meanwhile, I'm offering Mayor Wagner my petite Renault Dauphine. It's a nimble, daring,

and gallant little car. It says great things about itself—and then proceeds to do them. And it will provide his honor with the honorable opportunity of suiting his deeds to his words!

## Religion and The Mind

By Clinton Jeremiah Kew

### Are You Living?

ONE of the great handicaps of our modern life, it seems to me, is our constant hurrying. Into every corner of our lives, this quest for speed has entered. Much of our total energy output is consumed in attempting to find a faster way of doing everything; an almost breathless pace seems to characterize our lives, beginning with most of us, at the first waking moment of our day. It might begin, perhaps, with shaving with an electric razor for a quicker, smoother shave. Our breakfast, more than likely, will start with mechanically-squeezed juice, or perhaps even a juice concentrate, which needs only water added to produce a drinkable beverage. While eating breakfast, many of us scan the newspaper, half-listening to the radio or television newscasts—and, of course, keeping an eye on the clock. As our day progresses, our activities gain momentum, and many of us are appalled at our own fatigue as the day comes to a close.

The drawback to such a way of life is obvious: our transit through life is so rapid and often so acquisitive that we by-pass the essences of life without realizing it. There is justification to this way of existing—for indeed it is little more than this—in the minds of many, because it is, after all, progress. The modernist will argue that if the so-called drudgery activities are speeded-up, more time is left at the end of the hour, day, week, or month, to do the things that are fun. To some fun is lying on the livingroom sofa and watching the roller derby on television. To others it is shopping, going to the movies, or talking over the telephone, (certainly none of these activities are unhealthy, in themselves.) For others, the search for fun is more difficult, and time hangs heavily on their hands, for there is little that is absorbing to find to do, within our means, of course.

In other words, it is not that our accelerated search for free and leisure time is in itself harmful anymore than the activities themselves are destructive. The point is, that to many, this frantic search for fun has become a Pyrrhic vic-

tory: we are not satisfied, refreshed, nor recreated by our recreation. The time saved is of little value because we have gone so rapidly through our work, that we gain no feeling of creating or producing, hence leisure time becomes a continuation of this compulsive urge to get through as quickly as possible.

I heard of a perfect example of such unrewarding recreation the other day. A lady and a friend went to one of the local museums to see an exhibit of assorted objects d'artes. It was a large exhibition representing some of the major painting, sculpture, and works of art extant in this country today. I asked the lady what in the collection she liked best.

"Well," she said rather apologetically, "I really don't remember much about it. The show was so enormous, and we did want to see it all." Although she "saw it all", nothing meant anything to her. We all do this sort of thing occasionally, I would venture to say, and we are the poorer for it. Wouldn't this woman have derived more satisfaction and forever enriched her artistic experience had she not concentrated on one or two of the pieces in the collection and incorporated their magnificence into her own intellect and emotions to be enjoyed and shared, rather than racing through the galleries like a hound chasing a mechanical hare?

My point is this: In all of life's experiences there are many points of view, and often, more frequently than any of us can know, beauty rests just below the surface. Do we not cheat ourselves of much of life's meaning and satisfaction by rushing along—in the mobs-tide—blindly surging toward an invisible shore—when beneath our very feet lies the endlessly fascinating and mysterious well-spring of life itself, the earth; around us blow the winds and rains that even today still bring the spring grasses and the soft scents of summer flowers; above us is the infinity of the night-and-day of time stretching on beyond the scope of human imagination; and confronting us daily are other human beings, within each of whom is carried the heritage of life in the illimitable variation of the tapestry of personality—God given.

Often, as we rush on, do we not stifle the instinct rising within to spare, to succor, to share, to serve? This, of course, would take time, and we might miss our bus, or train, or plane, or favorite program or movie. That would be too bad. Would it not be worse, though, to find ourselves at home, alone in the twilight of our lives, too late to have caught the chance to live?



## ASSOCIATED CHURCHES OF TAMWORTH

★ The Associated Churches of Tamworth which includes the sole church in each of three small New Hampshire communities, is beginning to flex its corporate muscles.

Associated through the ministry of one pastor, an Episcopalian, the churches include the Chocorua Community Baptist Church, the Tamworth Congregational Church, and St. Andrew's Protestant Episcopal Church, Whittier.

The Tamworth Plan became a reality when the Rev. George W. Wickersham II became its first minister last September 1. A bitter New Hampshire winter has failed to cool the ardor of those involved since then.

Because of the inherently ecumenical implications of Good Friday, the young association is planning to lay great emphasis on the observance of Holy Week.

Services are scheduled for Wednesday evening at 8:15 (Chocorua), Thursday evening at 8:15 (Tamworth), Friday noon (Chocorua), and Sunday morning at 8:00 (Tamworth), 9:30 (Whittier), and 11:00 (Chocorua).

The Tamworth Inn is prepared to extend special rates to visitors who come on Wednesday or Thursday and stay through dinner on Sunday.

Central in the schedule of services will be the long one on Friday. Based on the history of the passion according to St. Mark, the service will naturally divide itself into six parts: Gethsemane, the Betrayal, the Trial, Peter's Denial, Christ before Pilate, and the Crucifixion.

Each section of the service will begin with the reading of the scriptural passage upon which it is based, continue with an appropriate hymn, move on to a fourteen-minute meditation,

and conclude with prayer or anthem.

Edna Joy Goins Smith, noted Negro soprano, is coming from Philadelphia to take part in the Good Friday service. "Joy Goins," as she is known professionally, is director of music at the great Simon Gratz High School.

Conducting the meditations will be the Rev. Robert Dunn, president of the standing committee of the diocese of New Hampshire; the Rev. Frederick W. Alden, minister of the New Hampshire Congregational Christian conference; the Rev. Raymond F. Smith, general secretary of the United Baptist convention of New Hampshire; the Rev. Akira Hirami, Japanese-American, pastor, Madison (N. H.) Baptist Church; the Rev. Paul A. Nystedt (retired), Tamworth, N. H., and the association's minister, the Rev. George W. Wickersham II.

According to Mr. Wickersham, the Tamworth Plan has brought "nothing but happiness to us all." The plan, as was to be expected, has elicited considerable comment from the outside. Some comment has been "pro" and some "con." Mr. Wickersham suggests that those interested "come and see," and that no better time could be found than Holy Week in general, and Good Friday in particular.

## PETER APPOINTED MINISTER

★ Janos Peter, former bishop of the Hungarian Reformed Church, who was a delegate to the Evanston assembly of the World Council of Churches, has been named first deputy foreign minister of the Hungarian government.

He also represented Hungarian Churches when the central committee of the World Council met in India in 1953.

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## BISHOP REEVES TESTIFIES

★ Bishop Reeves of Johannesburg, warned that unrest among Africans over new racial segregation laws is mounting and may result in rioting on an increasing scale.

The bishop testified for three hours before a Johannesburg commission of inquiry set up to probe the causes of riots in the nearby native township of Dube in which a heavy loss of life was reported.

He rejected contentions made that the riots resulted from a desire among a handful of Zulus to stamp out a "tsotsi" element, composed of irresponsible young holligans and delinquents.

The real causes, Bishop Reeves said, were enforced ethnical groupings, the Bantu education law which dooms the Africans to remain in an inferior status, and plans to force African women as well as men to carry identification passes. The passes are required by the Population Registration Act.

Bishop Reeves said African women were increasingly perturbed by the daily arrests and jailing of men not in possession of passes.

"The women," he said, "fear violent handling and indignities at the hands of the police if they violate the new regulations. They know that then they may be arrested and sentenced for such alleged offenses as leaving their children uncared for."

Bishop Reeves said that "no aspect of the pass system has aroused such bitterness among all sections of the African people as the question of passes for women."

He said the "psychological atmosphere of unrest" in which residents of the African townships are living is further heightened by the distances the people have to travel to work.

Pointing to establishment of a hostel in Dube in which 5,000 unmarried men in a relatively settled and stable African community have to live, he said the result is inevitably to "create a host of problems for both the men themselves and the people living around the hostel."

Unless attention is paid to these remote causes of the riots last year," Bishop Reeves added, "the chances are that these riots will recur here and elsewhere, and probably on a scale increasingly difficult to control. An increasing number of Africans are deeply disturbed by what is happening around and to them."

## CONFERENCE ON MINISTRY AT VIRGINIA

★ A conference for college juniors and seniors was held at Virginia Seminary, February 14-16. Leaders were Bishop Marmion of Kentucky, Dean Trotter, Prof. J. N. McCormick and Prof. A. T. Mollegan of the seminary faculty, Frank Gilliam, dean of students at Washington and Lee University and the Rev. J. B. Shannon, director of the Church society for college work.

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## LOS ANGELES HONORS BISHOP BLOY

★ The diocese of Los Angeles is making preparations for the 10th anniversary of the consecration of Bishop Bloy. The big event will be an outdoor service in Hollywood Bowl.

## BISHOP NEWBIGIN TO VISIT BERLIN

★ Bishop Leslie Newbigin of the Church of South India will visit Berlin this summer as the guest of the Evangelical Union Church. He was recently elected chairman of the International Missionary Council.

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## AUXILIARY GIVES TO GENERAL

★ The national executive board of the Woman's Auxiliary has announced a grant of \$10,000 toward the current national building fund campaign of General Theological Seminary.

The grant was voted at the quarterly meeting of the board at Seabury House, Greenwich, Conn. It is made from the United Thank Offering in the name of the women of the Church.

According to Mrs. Arthur M. Sherman, executive secretary of the Auxiliary, the national board "wishes to express its whole-hearted interest in the present campaign of the General Theological Seminary, and its fervent hope that the women of the Church will support this campaign with their prayers and gifts."

General Seminary, the oldest seminary in the Anglican Communion, has a campaign goal of \$3,500,000 to provide a new library building, new student quarters, and other needed units.

## IMPORTANT BOOK ANNOUNCED

★ Dean Coburn of the Episcopal Theological School and Prof. W. Norman Pittenger of General Seminary have announced that a group of scholars have undertaken the writing of a series of essays on the Church's faith and work at mid-century. Most of the contributors are faculty members of seminaries.

The book will be published next year by the Seabury Press.

## HISTORIC DOCUMENT GOES TO LIBRARY

A rare copy of the first report of the Society for the Propagation of the Gospel in Foreign Parts, a pioneer Church of England missionary group, has been acquired by the Library of Congress.

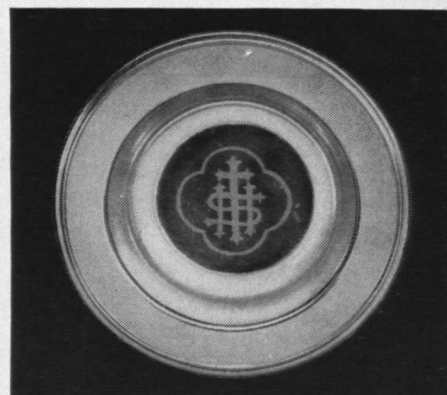
Compiled in 1704 by the Rev. Philip Stubs, the report covers activities of the society, which in colonial days was especially devoted to missionary work in the American colonies.

The society developed out of another Anglican missionary organization formed in 1698 by Thomas Bray, called the Society

for Promoting Christian Knowledge. Bray and his society were instrumental in sending libraries to missionaries in the British colonies of North America.

A large folio of four closely printed uncut pages, the report lists British possessions in North America, the Indian nations "bordering upon them," as well as "some American Islands under the English government."

The Iroquois are called "The Praying Indians of Canada," and the "American Islands" are described as "Newfoundland, Rode-Island, belonging to New-York, Long Island, belonging to New-England, Jamaica, Antegoa and Montserrat." The last three places are islands in the West Indies.



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# BOOKS...

**Kenneth Ripley Forbes**  
*Book Editor*

*The Dissociation Of A Personality* by  
Morton Prince. Longmans, Green.  
\$5.00

Longmans has done a public service to psychiatrists and lay folk alike by reprinting this psychological classic first published over 50 years ago. It is a sober, scientific account of a woman whose character had disintegrated into five differing personalities. As Dr. Prince wrote in his introduction: "She may change her personality from time to time, often from hour to hour, and with each change her character becomes transformed and her memories altered—although making use of the same body, each nevertheless has a distinctly different character."

The author describes the different personalities, how he reconstructed their origins, finally selected the true personality as the one to be preserved and thus brought about the reintegration of the woman's character. This amazing story, told in minute detail, actually reads like a "who dunit" in human character.

Psychiatrists today will be especially interested in noting the major part which hypnosis played in Dr. Prince's

study of the different personalities and will perhaps ask themselves whether the same success might have been secured by today's usual methods in psycho-analysis. Parish clergy and other spiritual counselors, especially priests who act as confessors, will find valuable help in reading and studying this enthralling tale.

*Men of Wisdom Books.* Harpers.  
\$1.35 each.

Still another series of paperbacks! The first four titles in this series are superbly illustrated brief works by Catholic scholars: Claude Tresmontant's *St. Paul and the Mystery of Christ*, Maurice Percheron's *Buddha and Buddhism*, Jeanne Ancelet-Hustache's *Master Eckhart and the Rhineland Mystics*, and the famous classical scholar Henri Marrou's *St. Augustine and his Influence through the Ages*.

The illustrations are photographs of maps, drawings, manuscripts, landscapes, sculptures, paintings—whatever will make the text more intelligible and more interesting. For example, the photo of a relief at Aquileia showing SS. Peter and Paul face to face in Antioch (St Paul, p. 109) is worth the price of the book. These are wonderful little volumes with which to begin the study of their subjects. They are also rewarding to more advanced students.

F. C. Grant

*The Preacher's Task and the Stone of Stumbling* by D. T. Niles.  
Harpers. \$2.00

Daniel Thambyraja Niles, the author of this book, is a Methodist minister, born in Ceylon, a Tamil by race, at present Executive Secretary of the Department of Evangelism of the World Council of Churches and widely known in Europe and Asia as a brilliant evangelist. It is some sort of notable event that Yale's 85 years old Lyman Beecher lectureship chose Dr. Niles to deliver its lectures on preaching in 1957, it being the first time that any clergyman not born in the western world has been chosen for this honor. It is quite evident, from a reading of these lectures and from the testimony of those who heard them, that the lecturer made a profound and favorable impression.

The central thesis of these five chapters is that the Christian religion is the unique and ultimate fact in the history of the world, that the Incarnation was the work of Almighty God who thus became tangible in Jesus and revolutionary in the world's history. This is the "stone of stumbling" to all the other major religions, to whom the conception of God as contemporary and dynamically concerned with his children of every era seems a contradiction in terms. But on this rock the Christian evangelist must stand, the author believes, and gather for Christ's shepherding individuals from the ranks of nominal Christians, ardent Hindus, Muslims and Buddhists.

*Love And Conflict*, New Patterns in Family Life, by Gibson Winter.  
Doubleday, \$3.50

A new look, refreshing and sympathetic, at what happens to the Organization Man when he leaves the Lonely Crowd and comes home. The writer is a sociologist who does not use technical clichés, and a clergyman not afraid to speak of integrity. It might bring some troubled people, thinking of trying the Courts or the Couch, to investigate the Church instead.

—H. McCandless

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# BACKFIRE

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**Anna L. Greene**

*Chairman, United Church Women  
of Long Island and member of  
Social Relations Dept., diocese  
of Long Island*

I hope to give an understandable explanation to Mr. John E. McMillin, a communicant of Epiphany, New York, and other "Anti-Ecumenicals", why I and others feel the need for Ecumenicity. (Feb. 13, 1958)

Mr. McMillin says "We believe that all Christians today, regardless of sect or denomination, are actually united in a spiritual sense, through their acceptance of Jesus, and we believe that this spiritual unity should continue always."

Both Anti-Ecumenicals and Ecumenicals agree on that point. However, the best way to safeguard that spiritual unity is to put it to use, doing together the things which we can do better together than any one denomination can do alone.

Only by working with devout Christians of our various denominations can we be sure to avoid that cancer in our own denomination known as a holier than thou attitude.

Christ surely meant for us to have different approaches to the same faith or he would not have chosen the Apostles from such varied walks of life, and he would certainly have arranged for one person to write the Gospels instead of four.

Other major religions of today have strength in their oneness. The Christians have two great divisions—Roman and Protestant (which includes Protestant Catholics)—protestant against the errors of man, and

catholic for every truth of God. The Protestant is greatly weakened because of the many divisions.

Mr. McMillin goes on to say "the whole ecumenical movement implies — a limp denial of the importance of individual religious convictions, and a shrugging indifference to the kind of spiritual heroism, represented in a Luther, a Fox, or a Wesley." All of which, in my humble opinion, shows that the gentleman speaks from inexperience.

The Ecumenical movement if given proper support would strengthen each denomination by the fact that more lay people, as well as clergy, would learn what they individually believe and what their denomination and others believe, instead of just accepting, without personal conviction, through knowledge. Then without compromise, but with true Christian conviction, certain work could be done together much more successfully than the denominations can do it alone.

In my opinion we need many more lay people with the "spiritual heroism represented in a Luther, a Fox or a Wesley" not just such leaders. Then possibly, together, we can be an army of Christian soldiers marching on to war.

The Ecumenical movement does not intend to have denominations lose their personality, but to strengthen their character through Christ, who is their unity.

**Mrs. Alice Woodhull**

*Churchwoman of Buffalo, N. Y.*

More power to Churchwoman Benz (Feb 6) in showing up for what they are the shabby, condescending, rationalizing clinches of the members of the House of Deputies, voting to

exclude women. Each speaker sounded as if he were airing his own gripes against his wife. Every single argument merely pointed out the failings of human nature which we all share. "Emotional instability," for instance, sounds so much better in a loud bass voice, drowning out the soprano it hopes to intimidate.

There is no health in any of us, not even in kings, popes, bishops, and deputies. Therefore democratic processes must prevail. Any governed group should firmly and persistently apply pressure until it gains full representation. There is now flagrant segregation and discrimination at General Convention.

Mike Todd's *Around the World in Eighty Days* lampoons the exclusive London men's club. An Indian princess, whom "Phineas Fogg" has rescued from suttee, innocently follows her benefactor inside. She is sternly told that no woman has ever before set foot in its sacred precincts. Her reasonable, "Why not?" brings the walls crashing down, as Fogg declares, "The British Empire might fall."

Yet, even the Church of England accords its women more justice and dignity than our so "democratic" American Church does. The House of Deputies apparently regards itself as a private men's club which may or may not extend its membership. Women, as full members of the Church already, intend to end this intolerable state of affairs.

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