

The **WITNESS**

APRIL 3, 1958

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THE LAST SUPPER

DALÍ'S much discussed painting is reproduced with permission of the National Gallery of Art. It was discussed, along with other famous religious works of art, by Dr. Raymond Stite, head of educational work at the Gallery, at a recent meeting held at St. Paul's, Rock Creek, Washington, D.C.

The Crucifixion as Seen by a Surgeon

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The WITNESS

For Christ and His Church

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SERVICES

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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.

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Story of the Week

Proposed Cuts in Federal Budget Hit by Social Welfare Group

★ The committee on social issues and policies of the National Social Welfare Assembly met recently. The attendance was unusually large.

Except for brief committee reports, the entire meeting was given over to consideration of some of the results of our sudden national awareness that we were lagging in our military defense preparedness. Proposals had already been made by the President that the federal government must step up its expenditures for missiles, research, training of scientists, etc., and that in order to do this and keep the federal budget balanced there would have to be substantial reductions in expenditures for civilian programs.

On the day previous, the President had made his budget proposals to Congress for the fiscal year 1959 (July 1, 1958—June 30, 1959).

Bernard Locker, the executive of social legislation information service in Washington, had been invited to open the discussion. Although he had had only a brief time to study the federal budget as proposed by the President, he was emphatic in stating that it represented an alarming retrogression in federal programs for human welfare.

Specifically the proposed budget recommends:

- No federal funds for school construction.
- No federal funds for training and research in social security.
- No federal funds for the education of mentally retarded children.
- No federal funds for the treatment or control of juvenile delinquency.
- No further authorization of federal funds for public housing.
- Reductions in the present level of appropriations for hospital construction, for library services, for control of tuberculosis, for assistance in urban renewal and redevelopment (housing), and for college housing.

Conserve Human Resources

It is generally agreed that the most sound role of the national voluntary health and welfare organizations is to take no position as to the specific needs for more adequate defense, for scientific and technical steps, etc., because they have no expertise in these matters. On the other hand, it is agreed that these national voluntary agencies have a responsibility to affirm that it is also of major importance to conserve and maintain our human resources in this period of crisis, and they do have knowledge and competence as to the needs for services to people.

There is a wealth of facts and

figures to support their knowledge of basic human needs, and to show that in this richest country in the world we can afford to do what is necessary to strengthen our defenses and to conserve our human resources too.

In 1956 gross national product was 402 billions of dollars. Federal government expenditures (not including social insurance payments) was 64.7 billion. Federal expenditures for public assistance, health and medical services, other welfare services and for education, but not including veterans benefits, was 2.4 billion. These constituted 0.58% of gross national product and 3.0% of the federal budgeted expenditures. This is a very small amount of the federal budget devoted to these basic human services.

Specific Action

As to specific action—there are roughly three stages of immediacy as to legislative action pending:

- Consideration of appropriations for ongoing programs, as to some of which curtailments have been recommended by the administration. These include the appropriations for all the divisions of health, education, welfare and of the housing and home finance administration. The curtailments recommended include hospital construction, library service (especially affecting rural mobile libraries), control of tuberculosis, federal assistance to

urban renewal and redevelopment and college housing through the housing administration.

support or opposition to specific proposals will have to wait until bills have been

introduced, which will probably not occur until later in the present session.

- Agencies whether national or local, and individuals desiring to express their concern as to any of these matters, should write or wire immediately to members of the House appropriations committee and their own Representatives in Congress.

- Matters in the next stage are the several extensions of services recommended by the administration last year in the first session of this same Congress but not recommended this year. These include: federal funds for school construction; initial appropriations for training and for research in the social security administration; funds for the education of retarded children; appropriation for a division in the children's bureau for treatment and control of juvenile delinquency. The above subjects would require proposals to be made in the sub-committee of the House appropriations committee, except on juvenile delinquency bills which are still in the sub-committee of the House committee on education and labor. The chairman of the sub-committee is Rep. Carl Elliott of Alabama. All members of Congress can be addressed: House Office Building, or Senate Office Building, Washington, D. C.—respectively.

- The third and very important group of subjects are the activities heretofore financed to a considerable extent by federal funds through grants-in-aid. Except to express concern to all members of Congress,

Action in The Political Arena Clear Duty of Christians

By Joost de Blank

The Archbishop of Capetown

It always astonishes an instructed Christian when he is accused of interfering in politics or of stepping down into the political arena. Astonished—that after nearly 2,000 years of Christianity there should still be people who think that the Church has nothing to do with politics.

Politics is the art or science of government and is therefore concerned with the relationships of people with people and states with states. And the way these relationships are organized or administered though often a mere matter of technical efficiency is equally frequently a matter of Christian faith and religious principle.

The Bible knows nothing of a private connecting line between the individual and God. There is no such thing as private religion—at least so far as Christianity is concerned. Jesus made this unmistakably clear when he coupled together the command to love God with the command to love our neighbors as ourselves. The two cannot be divorced. And therefore criticisms and judgments which may be deemed political are bound to have their place in a Christian's obedience.

Furthermore, Christianity is not a religion of beautiful thoughts and other-worldly aspirations. Christianity is the truth of the Word-Made-Flesh, of God become Man, of the Captain of our Salvation who is also the Carpenter of Nazareth.

Through the Incarnation God

has set his seal upon our world. And it is in the moil and toil of daily working life, of life in the flesh, that our discipleship is proved. If God in Jesus Christ, took our human nature upon him then all life has been redeemed; hence there is no activity of man alone or in society where he is not called to act in accordance with the will of God.

Dangerous Heresy

The idea that there is a small compartment of life which is the religious compartment and that the rest of life has nothing to do with religion is a dangerous heresy and has nothing in common with Christian orthodoxy.

And, should any doubt remain, let the doubter turn to the prophets of the Old Testament and read there how their obedience to God was expressed in a passion for social justice. Let him turn to the Gospel records of the New Testament and read there how our Lord was crucified because he was accused of interfering in politics.

Of course the Church is to be found in the political arena. She would not be true to her Lord if she were not.

It must, however, be remembered that the Church as the custodian of the eternal Gospel can never commit herself to any particular political party. The policy of one party may at a given moment be more in conformity with God's will than the policy of another.

But the Church lives as an element of eternity in a changing world; she has to remain true to her Lord at any

cost, and the party she praises today she may have to blame tomorrow. Inevitably the Church will be involved in politics but the Church can never give herself into the hands of any political party.

The truth of this is desperately important for in practice an accusation of the Church's interference in politics is invariably made by the party whose policies come under the Church's judgment.

For instance, to-day in South Africa the Church is accused of political activity because she dares to criticize current racial policies. But her accusers fail to recognize that an acceptance of the status quo, of things as they are, is just as much a political attitude as is a revolt against it.

The fact that the Dutch Reformed Church on the whole does not criticize government racial legislation is no proof that the Church is not politically involved. On the contrary its failure to criticize is just as much a political activity as is the criticism voiced by the Anglican or any other Church.

Consenting Silence

It is a great mistake to think that the Church can be accused of political interference only when it happens to disagree with your policies. Acquiescence in your policies is every bit as much a political activity, for absence of criticism implies approval and silence means consent.

This point is brilliantly made by Professor Pistorius in his exciting book "No Further Trek." This ought to be read by everyone who is concerned about the future of South Africa. The chapter entitled "Group Ideology and the Church" is particularly relevant. It deals among other things with the attitude of the Dutch Reformed Church to the notorious "Church clause."

Its Council of Churches was deeply disturbed at the first publication of the clause and it decided to send a delegation to the minister for native affairs to inform him of the standpoint of the Church in this matter.

"In his answer the minister *inter alia* asked the question why the English Churches had been so quick to intervene, and he answered the question in the following words: 'They are aware that the minister discriminates in favor of Churches whose policy and actions make it possible for the government to bring its policy into effect.'"

As a result of this interview the criticisms of the Dutch Reformed Church were evacuated of any real substance, and "the fact of the unwritten alliance between political ideology and the Dutch Reformed Church is (made) very clear."

In other words, this unhappy incident demonstrates beyond question that a Church is acting no less politically when it keeps silence than when it speaks.

Nevertheless it is true that the Church would far less frequently come into the arena of party politics if politicians stuck to their last instead of constantly arrogating to themselves an authority and responsibility which cannot be theirs.

The conflict arises when politicians step out of their own well-defined political limits into the theological arena.

It is the politician's calling to seek to make human society conform as nearly as possible to the laws of God. He needs a technical competence. He should be wise in the art of government.

But in a Christian society it is no part of his duty to be a lawgiver. Principles governing man's relationship with his neighbor have been laid down in God's self-revelation. The politician's vocation is to work out these principles in practice.

But the moment he begins to question these principles, the moment he seeks to implement a policy which cannot be squared with these principles, he assails the divine prerogative by acting as a law-giver instead of a law-maker. Though not deliberately, he is committing blasphemy.

Made to Obey

There are certain universally held Christian principles which Christian men dare not question. Two prominent examples are, "Thou shalt love thy neighbor as thyself" (with no mention of the color of our neighbor's skin), or "Have ye not read, that he which made them at the beginning made them male and female . . . For this cause shall a man leave father and mother, and shall cleave to his wife and they twain shall be one flesh? Wherefore they are no longer twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Any government or any political party that advocates policies which flout these principles has stepped out of its proper province and is putting itself in the place of God. At that point the conflict between the politician and the churchman is no longer a political one but a religious one, and the churchman cannot keep silence even if he would because the honor of God himself is at stake.

He does not wish to interfere with the technical procedure of the politicians. So long as they seek to abide by God's laws the differences of method as advocated by one party or another mean little to him. But as soon as politicians by design, or unconsciously, question the validity of God's laws, then he has no alternative but to intervene.

I am sorry that this article has to be such a full explanation of the Church's obedience and then of her position in the modern world. What I have

written has its implications for every one of us, for in our own smaller or larger world our lives are made up of a web of relationships.

Religion is not something we do in church and then leave behind us when we depart until our next act of corporate worship. It is a tragic fact that a great many prayers and praises reach no higher than the roofs of our buildings because we forget this fundamental truth.

In the words of Jesus: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It is my earnest prayer that we are all keeping a good Lent so that we may share more fully in a joyous Eastertide.

BISHOP REIFSNIDER DIES AT 83

★ Bishop Reifsnider died on March 16 at his home in Pasadena, California, in his 83rd year. He went to Japan as a missionary in 1901. He became president of St. Paul's University in 1912; was consecrated suffragan bishop in 1924 and became diocesan in 1935.

With world war two he was made bishop-in-charge of work among the Japanese in the United States and was a constant visitor to relocation centers and was actively engaged in counseling and rehabilitation until his retirement in 1947.

NO FAVORITISM SHOW BY ROBBER

★ There is a thief on Long Island who is making a specialty of churches, and showing no favoritism. He looted a synagogue at Roslyn Heights; a Baptist church in Garden City, and the home of Bishop De Wolfe. Police discovered that the bishop's house had been entered by jimming a kitchen window

and that the four-story building has been ransacked. He took off with a piggy bank containing \$40. Mrs. de Wolfe had been putting coins in it for a year, the bishop told the police.

The non-favoritism shown by the thief prompted one reporter to lead his account thus: "Not unlike the atheist who didn't care who won the Southern Methodist-Notre Dame football game, apparently there is an atheistic burglar in the Garden City area who doesn't care which religious house he robs."

HOW TO GET 'EM UP

★ A navy spokesman confirmed that a St. Christopher medal was bolted to Vanguard before it was launched. He made the statement after the Rev. Charles D. Kean, rector of the Epiphany, Washington, has assailed use of the religious medal in a sermon on March 23rd. He called it "blatantly superstitious" and a "caricature" of Christianity.

The navy official indicated that the action was an official "change order", made to secure "divine guidance" for the rocket. However John P. Hagen, chief of the Vanguard project, denied this.

St. Christopher is venerated by Roman Catholics as the patron saint of travelers.

ANGLICAN RELATIONS WITH THE ORTHODOX

★ Bishop Scaife of Western New York is to be the speaker at a dinner held in connection with the convention of Chicago, to be held May 6-7. He is to speak on the relationship of the Anglican Churches to the Orthodox and Polish National Churches.

Bishops of the Greek, Russian, Serbian and Polish Churches have been invited to take part in a service which will precede the dinner.

LEWISBURG RECTOR INHERITS \$500,000

★ More than \$500,000 was left to a 34-year-old Episcopal clergyman by his great-aunt, Emma Lowry Fagan of Philadelphia.

The Rev. Edwin A. Garrett III, vicar of St. Andrew's Episcopal church and a chaplain at Bucknell University in Lewisburg, Pa. said the bequest was not a great surprise as he was the closest living relative of his 89-year-old great aunt who never married.

"It will not change my way of life or manner of living," he said, adding that he would probably give part of the legacy to charities.

Miss Fagan, member of an old Philadelphia family, was beneficiary of a large trust in 1905 and her estate was valued at \$1,700,000. Two long-time women friends were other principal beneficiaries. Miss Fagan also left \$10,000 to Holy Trinity, Philadelphia.

DEAN ESQUIROL CONSECRATION

★ Dean Esquirol of the Hartford Cathedral will be consecrated suffragan bishop of Connecticut on April 9th. Presiding Bishop Sherrill will be the consecrator, with Bishop Gray of Connecticut and Bishop Hatch of Western Mass., the co-consecrators. Bishop Lawrence, retired bishop of Western Mass., will preach.

UTAH CATHEDRAL EXPANDS

★ Last fall Bishop Watson dedicated a new parish house, vestibule and cloister at St. Mark's Cathedral, Salt Lake City, Utah, following a campaign which raised \$189,000.

Further renovations will take place this summer when the crypt will be remodeled to accommodate acolytes, choirs, scouts and a kindergarten. Richard W. Rowland became dean in 1952.

EDITORIALS

Formula For Minimal Sanity

WHEN is it right to compel another person to do something by force of some sort? Almost always, said the Romans; the two pillars of the Republic were the unlimited public Imperium of the consul and the unlimited private Potestas of the father in his household. But although Law is still Roman, we have been mitigating for two thousand years; and the right answer seems to be, "As seldom as possible". More precisely, it would appear that I have the right to compel somebody else only when society has put me in a special position of authority over him, for a particular purpose, and for a limited period of time.

Thus a parent has the right and duty to make his children conform to standards of manners, morals, and education within certain limits; but we are agreed that at some age this power must cease, when for better or worse we must treat the child "as if" he were grown up. Perhaps missionaries or white administrators among backward tribes must for several generations treat them as if they were children—but always with the expectation that one day the tribe will outgrow tutelage. Clergy and social workers in crises—perhaps frequently recurrent crises—must sometimes treat simple folk as if they were children; but at all costs avoid a permanent paternalism. Industry, which until recent years tended strongly towards paternalism, will hardly ever have the right. Judges and policemen, within a sharply defined realm, are authorized by society to act against criminals; and society has always to be on its guard that they do not overstep their realm and join the criminals. And every human being will use force at some point against a clear and present danger to innocent, or relatively innocent, persons under his care. But many men since Socrates have felt that one should not resist a threat which affects only oneself, especially if it comes under at least a decent pretence of Law.

But we do not, like the Romans, wish to see a world under Law. Even the parent as rapidly as possible tries to replace compulsion by habit, and hopes that habit will grow into reasoned con-

viction. Our ideal is that as much of the affairs of the human community as possible will take place because people are doing what they want, and are wanting things which are desirable but do not get in other people's way. Obviously we shall always want Law in the background, and from time to time Law must publicly vindicate its authority; but in general the laws are best which need to be enforced least often.

This is not a simple matter of altruism, refraining from pushing other people around, much as you would like to, because they won't like it. Every missionary or social worker knows the terrible danger of turning himself into God. Dangerous not merely because you are preventing other people from becoming adults but above all because acting like God makes a man hateful to himself. Actually perhaps we should say "acting like what men believe about God"; because somebody defined God as the only being who always refrains from using all the power at his command. "Love your neighbor as yourself" may then mean treating your neighbor so that you don't harm yourself. For man, said Aristotle, is a political animal—that is, a being designed to live in society with his equals. If then you do not treat other people as your equals, you are destroying the image of man in yourself; which presumably you would avoid if you knew about it or could stop it.

All Sorts of Compulsion

BUT look around you, and you will see a world full of every sort of illegitimate compulsion. Nations are trying to push each other around by arms, loans, and propaganda—not usually because of any clear and present danger, but because they fear that in ten or fifty years their enemies will do to them what they are getting ready to do to their enemies.

Churches are in a mostly genteel way trying to expand their numbers and influence at the expense of their rivals; and the dogmas on whose behalf they compete have little relation either to the original spirituality of those religions or to the real motives of the propagandists.

Industry and labor have become quite openly

power-blocs competing for the privilege of controlling the economy. And the cultural life of middle-class Americans is very largely the reflection of the compulsion which advertising exerts on them; they are so much alike because they read the same billboards as they go in to work.

On this side of the water naked force has become unfashionable: but force herself has not abdicated; she has just gone underground. The symbol of our times then is properly subliminal advertising; the image thrown on the screen so fast that only our subconscious is aware of it. And it is not as if we had not been warned: Mr. Aldous Huxley, a perverse but acute observer, foresaw it decades ago in "Brave New World". That we do not see it does not make it any the less force!

It is the nature of illegitimate force to destroy itself, as we have suggested. Aeschylus dreadfully hints how "still fate grinds on yet more stones the blade for more acts of terror."

But it always seems to bring down with it a certain number of innocent bystanders; and history does not clearly record evidence which could delimit the Goetterdaemmerung that a corrupt force might bring. Though the crafty will inevitably fall into his own trap, we may fall into it first; we have neither grounds for certain hope nor for certain despair. Nor does it seem especially fruitful to discuss how the world got into this shape. Plainly the one necessary thing is to determine how we shall conduct ourselves in the face of a world—how else can we describe it?—gone mad.

During our recent absence from these columns we have been trying to formulate in our own minds the principle we have been groping after: and the closest we can come to it is this, which of course we would not wish to force upon you beyond putting it in boldface: **the radical renunciation of unauthorized compulsion.** That is not very poetic, we realize; but the idea is not new, and we are all inoculated against older ways of putting it, so we must take what is left. Mr. Grandhi in English translation calls it non-violence. That is a good word, and Mr. Gandhi knows a lot about it; though like all Indian thinkers did violence to the Greek side of himself, the delight in form. Jesus of course gave a whole series of symbols of it, the other cheek and the second mile, which as we have noted are now reduced to the cant of politicians. Mr. Schweitzer calls it Reverence for Life, which is not too exact, but plainly directed towards the same thing.

But enough of words; what would the thing be like?

The Clear Danger

WE HAVE often noted that it involves a personal renunciation of the new weapons in any form: we cannot persuade ourselves that their use, or the threat of their use, is going to protect anybody against anything; it itself is the clear and present danger. We have likewise noted the necessity of insulating ourselves against advertising, and of surrounding ourselves with a zone of order in which the subliminal suggestions we get as we glance into a room are ones that we ourselves have chosen. But we are still working on the outside of things. If religion means anything (and we ourselves operate on that assumption, though again without wishing to force it on anybody) it must have to do with the most important and central things. What then would it be like radically to renounce unauthorized compulsion in religion?

Jesus was in a peculiar position; it really seems for the first time he discovered the real nature of non-violence; "love your enemies" was a radically new idea. He then had to tell other people about it, and in so doing ran all the risks to which religious innovators usually succumb, of becoming God to his disciples in the wrong sense. We maintain that he avoided those risks, and that the Gospels are simply the record of his refusal to propagate the new idea in the wrong way. But by the usual irony of history he later did become God to his followers, in a sense which has a lot of the wrong idea of the God who does use force. And the Gospels are in fact written by Churches which have started to lose sight of the real point—Luke seems much the most reliable; to discern the real Jesus through them demands both the historian's scalpel and, perhaps, the eye of faith.

We are in a different position; the whole world, basically speaking, heard the Gospel and paid no attention to it. Why not? Because it reads the Gospel, as the Church requests it to, through the eyes of the Church; and it sees in Gospel and Church alike one more institution determined by various sorts of compulsion, open and subtle, to perpetuate its own existence and ways of life. We are astonished that this or that nation cannot see through Russian hypocrisy; it is because our own hypocrisy overshadows it: it is the mote and the beam all over again. On this one point—that Christianity is not different from other pressure groups—those with-

in the fold are, by their actions, in perfect agreement with those outside.

Apart from primitive tribes, there is basically nobody in the world to whom the Gospel of that Church has not been preached, and who is not heartily sick of that Gospel. There is basically nobody in the world who has not seen quite enough of the members of that Church. Thus there is a sense in which the whole missionary enterprise is a fraud and a delusion. Mr.

Schweitzer did not have to found a Society for Propagating something or other to blow his horn for him; but the whole world has still heard. If somewhere in the Church the spirit of Jesus were to breathe for an instant, it would go with the speed of light to every continent under the moon. All we have to do is to cultivate our own garden properly, and all these things shall be added unto us.

(To be concluded next week.)

Tell Children the Easter Story

By Mrs. Harold C. Kellern

Director of Education, Washington, D.C.

ONE of the hardest lessons I had to learn as a teen-age Church School student (in those days they called them scholars) was that Easter was the most important day in the Church Year.

Nothing in my experience of the Church School had prepared me for this news. There was no question in my mind that the Great Day was Christmas. Even in a parish which observed rigidly the four Advent Sundays, with neither carols nor decorations before the Christmas Celebrations, the season was accompanied with pageants and parties and presents that to a child made it truly festive. There was a kind of interpenetration of church and world. Santa Claus managed to get down the parish house chimney to attend our parties, and the lovely Christmas hymns and carols were part of school and family life. Christmas was a great day, without equal.

Easter was a great day at our parish church, and it was prepared for by a long and rigorous Lent, now remembered in symbols of the Mite Box, giving up candy, midweek services and mournful, minor hymn tunes. But the secular Easter symbols did not penetrate the church. The bunny, the Easter egg basket, and perhaps new clothes if the day fell late enough in our cold northern spring to justify anything but our accustomed woollens, were not sanctified by the Church. Certainly no Easter hymn penetrated our school life. Almost the only Easter symbol that we saw everywhere was the lily. Everything conspired against our rector's determined efforts to have the children of his parish know the tremendous importance of Easter.

Unfortunately all this is still true. I see very little difference between the observance of a contemporary Church School Christmas and Easter from that of my childhood. If anything, the balance has been weighted even more heavily against Easter by that widely known and commonly recognized New Law laid so heavily on modern parents—child psychology. Nor has the rise of the scientific synthesis helped modern parents to speak fearlessly to their children about that first Easter which so significantly changed the lives of many people and provided the great central fact around which the Early Church lived and grew.

A survey of curriculum materials for small children shows a general absence of any accounts of Good Friday. Words like crucifixion are not found. There is a heavy emphasis on the re-awakening of life with the return of Spring, a good though pre-Christian teaching common to most pagan cultures. And there is in all these materials a lot of amateur gardening by way of projects, with the seed and the bulb carrying the weight of the Easter message of triumph over death, an analogy that will stand neither biological nor theological inspection. Only in the most recently published kindergarten and primary materials is there any attempt to tell the Good Friday and Easter story. They do it well, without interpretation but without flinching from the details of either.

To Understand Easter

What are the adults who are explaining Easter to children thinking about it themselves? What do they know of Easter? What about all the little Church School means of evading the Easter reality? What about Easter worship? What is

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the basis on which we can defy some frequently stated "facts" about what small children ought and ought not to be told or taught?

I am sure that the first step in helping our small children to an understanding of Easter, with its corollary understanding of Good Friday, is to help the adults with whom the children are associated, chiefly their parents and their Church School teachers. One of the tragic aspects of our literal biblicism, followed by our literal scientism, is that many who learned as children the literal symbols of Easter threw out not only the symbols but what they stand for when no one helped them through the slow process of putting meaning into these ancient symbols and stories. But life keeps raising for these people the questions to which Easter is the answer and key. They are, to use a biblical phrase, apt for learning.

The Problem of Existence

So the examination of the meanings of Easter should be a first step in every teacher-training plan for Lent, and in the program of parents' classes and other adult education groups. If the class is too large, or more formal, the best possible leader or speaker can use a couple of sessions, starting with that most present threat to living, the thought of death. This is the point at which this message speaks to all men. This is a problem of every human existence. If we can help adults to think about Easter, there will be no child who will fail to see that Easter is a different day, a glad day. He will understand, especially if he is allowed to be there, the beauty of the church on Easter, the joy of its music, the power so palpably present in the service.

There are imponderables and immeasurables in the lives of children. Surely one of these is mystery and awe. When a small child walks into the vastness of our Cathedral, he always does the same thing. He looks up. Though there are lovely things at hand, bright and touchable, he looks up into the arches above him. We have no way of knowing what he thinks, or what he will remember of this early visit. He is obviously caught up in something of the mystery of that great building.

There was a time when I would have joined many others in thinking that this child should not be exposed to words and concepts he could not understand intellectually. Now I know this is wrong. I know that a small child must see the cross and hear, simply and without laboring, its story. I know that he must visualize and hear the story of the empty tomb. He will not understand its meaning at this moment. But he will

never understand its meaning unless he hears and sees now. These are as important to him as the lily on the altar which stands for something else he cannot understand, or for the very church in which he is seeing these things, which he cannot understand either. It is part of his tradition and his birthright.

About Death

If there were no other reason for being honest about Easter, it is the fact that however carefully one may plan to teach the child about death, at an age when he can understand it, life has no such careful timetable. "Sudden death" has new meaning in our violent age. At least some hearing of the word in a safe and happy context is owed to every child, and the Church is alone in the world in seeing death this way. Our hymns betray us: "death's cold, sullen stream" is more of a reality than the more felicitous phrases with which we pine for quick admission to heaven. For the smallest of children none of these poetic hymns is a good choice. But the truth may make even a child free, when life suddenly presents him a fact which he has known only as a story in Church School.

How can we arrange our Easter services so that children can be part of them? It is almost characteristic that churches do not have classes on Easter Sunday, and many have only the children's service in the afternoon. It is good, but can they not share somehow in some part of the wonderful morning outpouring of praise? Must they always have a child's-size Easter, with the children's choir or a remnant thereof, with the tag end of clerical strength, with no adults to share this wonderful service? The lines of people outside some of our city churches are something to be part of; this is obviously something special that is being observed. Don't forget the small children of God on this day which we want them to recall as the most important day of the Christian Year.

Don Large

So Come Running

WHO first said it, I've honestly forgotten, if ever I knew. All I have now are some scribbled notes, unsigned. But whoever he was, he certainly caught some of the implications of Easter Sunday.

He begins by pointing out that, whatever else it is, Easter is assuredly nothing less than an

exciting series of track meets. That is, the good news is too galvanizing a thing to dawdle over. You can't be satisfied to sit down by the side of the road and toy with it. You're impelled to pick it up gladly and run with it. If it isn't shared, it's wasted.

These races started with the headline-making story about the crucified Christ having amazingly risen again. The sealed sepulchre was miraculously empty. So they all hustled to spread this latest word. First Magdalene, and Mary the mother of James, and Salome all ran with veils flying from the cemetery to spread the breath-taking tale. Then Peter and John, hearing the incredible story, broke into a breakneck race to confirm it. Even the mother of our Lord, until that moment benumbed by grief, gathered up her skirts and ran fleet-footed to the yawning gate of the sepulchre. And I suppose that, by the same token, the centurion and the other guards fled away from the news which the empty tomb couldn't hold.

"History," says one modern cynic, "is just news from a cemetery." Well, we have news for this scoffer. Good news always comes from a cemetery. The good news of this parish—or of any parish—didn't begin last Saturday night. Nor did it begin with your arrival here, nor mine. We're simply the most recent bearers of it. The really good news goes back to the death-destroying power originally revealed in the first empty tomb. Then it comes steadily down in an unbroken line through subsequent names etched on other tombstones—names often forgotten by us, but ever remembered by Christ in the everlasting Communion of Saints. And our job—the only job fully worth doing—is to nourish the virtue inherited from that primary tomb.

Easter insists that this world is no orphan asylum, or unsupervised machine shop, or a mere ball whirling without meaning. Rather, says Easter, this earth is a home which prepares us for that eternal home composed of many mansions.

That's the good news which wants to get itself told upon swift and sure feet. It's the parading of that news, running from life to life across the years, which is the real Easter parade. And it has nothing whatsoever to do with the microphones and the TV cameras which make a commercial hanky panky out of Easter on Fifth Avenue near the steps of St. Patrick's.

You see, there are countless souls around you who somehow haven't heard about the eternal Easter Parade. You have heard. And it's good news. And good news won't keep. It wants rapid

spreading. How? By the look in your eye and the tone of your voice and that inner security which you, as a Christian, are so qualified to show.

Like Peter and John and Magdalene and Mary—and all those other gallant Churchmen across the centuries—you and I possess that good news. Why shouldn't we, like them, come running with it?

Triumph of the Tomb

By Terence J. Finlay

Rector of St. Bartholomew's, New York

TOWARD the end of the first world war, when the British forces under General Allenby captured Jerusalem, it was suggested that Allenby ride in on his horse at the head of his troops. This he refused to do, saying, "I will walk into Jerusalem, even as our Lord walked into the city before his crucifixion." As he entered the city, citizens met him and told him in tones of horror that before the Turks evacuated the Holy City, they had robbed it of all its treasures. But the treasures of that tomb were not the gold, silver, and precious stones with which it had been adorned. The real treasure, neither the Turks nor any one else could steal. The real treasure is the glorious fact that it is an empty tomb. The real treasure is the glorious fact that Christ has risen from the dead.

On Easter morning let us seek to rediscover some of the triumphs of that empty tomb. First of all, it is the triumph of life over death. From the time of Job, over four thousand years ago, down to this present day, there has been this ever-recurring question in the hearts of all men everywhere: "If a man die, shall he live again?"

In the early days of Christianity, when the Gospel was first carried into Britain by the Ambassadors of the Cross, a striking incident took place at the court of Edwin, King of Northumbria. The great hall was lighted with torches, and a crowd of eager listeners gathered to hear what the teachers of the new religion had to say. Presently a grim and bearded old earl stood up and asked: "Can the new religion tell us what lies beyond death? Man is like a swallow flying through this lighted hall. The bird enters at one door from the darkness, passes through the light and warmth of the room, and disappears through the far door into the darkness beyond. So is man. He comes out of the mystery of eternity and passes through the light of this world

for a moment, and disappears into the mystery of the beyond. Does the new religion tell us what lies beyond?"

The question of that old earl is the question which has shaped itself in the mind of man from the beginning. It would be morbid to be continually thinking of this question, which ever lies in the depths of our minds. But it does come to the surface now and then, when there is a break in the family circle, or when we gather to pay our last respects to a trusted friend or companion.

Here is the supreme answer of Christianity. Here, indeed, is good news. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He has overcome death and opened the door to the life beyond. We may not know what lies beyond, but he has told us that he has gone ahead to prepare a place for us. Surely we know that the place will be lovely if he is there.

Poor, bewildered Hamlet in his soliloquy speaks of death as "that undiscovered country from whose bourne no traveller returns." Here is the great exception. Here is the one traveller who went into that undiscovered country and came back to bring us a message of reassurance. Do you recall his comforting words: "In my Father's house are many mansions (or abiding places). If it were not so, I would have told you. I go to prepare a place for you." Let me ask you: Has he ever deceived you? Has he ever led you astray? It is impossible that he should deceive us; and he has shown by his life, death, and resurrection that, for the Christian, death is not the end but a beginning; not an exit but an entrance; not a sunset but a sunrise.

Triumph of Faith

SECONDLY, the triumph of the empty tomb is the triumph of faith over doubt. I am always thankful that there was one disciple who had no part in the joy of that first Easter Day—Thomas, known to us as the doubter. After what seemed to him the finality of the Crucifixion, with the man whom he had followed lying dead on the cross, Thomas had left the other disciples. After two days, they came looking for him, saying excitedly that the risen Christ had appeared to them in the upper room. His incredulous reply was: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." When Jesus appeared one week later, Thomas did not actually put his words to the test, but fell on his knees before the

risen Christ, crying, "My Lord and my God!" Then it was that Jesus spoke those words which mean so much to people like you and me: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

There are some fortunate people who tell us sincerely that they have had great spiritual experiences in their lives, when the Risen Christ has appeared before them; they have been able to see and talk to him. But some of us have not been permitted to have that rich spiritual experience; yet we believe just the same as they do. "Thanks be to God, which giveth us the victory." Doubters were convinced. The cowardly disciples now became courageous, and moved out from behind closed doors to challenge a hostile world with the great conviction that they were preaching the gospel of one who had been crucified and who now was risen from the dead.

Triumph of Gladness

THE third eternal triumph of the empty tomb is the triumph of gladness over grief. It was said of the disciples in the upper room when the Risen Lord appeared before them, "then were the disciples glad when they saw the Lord." That seems to be an understatement; they must have been overjoyed because they realized that here was the answer to all their questions. Good had overcome evil. The cross could not hold Jesus; the tomb could not keep him. He had risen from the dead and was now to abide with them forever; he was to be their companion and their guide—no longer just the Jesus of the Emmaus Road but the Christ of every road. Are you not glad this morning? Are you not thrilled because this is Easter? Here is the answer to grief and gloom and doubt. The message of Easter is that he is risen; he lives.

One of the most moving experiences I have had recently was seeing Graham Greene's play, "The Potting Shed," which is really a modern miracle story of the resurrection of a man's faith. Toward the close of the play, James Callifer comes back to the family home after a long absence, and tries to explain to his wife, Sara, from whom he has been separated, this new realization of the presence of God. Sara has difficulty in understanding what has happened to him—he is so different. He asks her, "Do you think I am mad?" And she replies, "I don't know." Again he asks, "Is everyone who believes in God mad?" And Sara says, "Of course not. I suppose I believe in him in a way on Sundays if the music is good in church. But I don't know

what I really think." And James goes on to try to explain it to her: "Something happened to me, that's all. I don't want God; I don't love God. But he is there. It's so good pretending. He's there!"

Do you feel something of that miracle of the Resurrection Easter morning? Not just because the music is good and you are in church; but because the tomb is empty; because you know that in this materialistic world, your one hope of finding an abundant life is in the knowledge that Jesus could not be contained in a tomb. The tomb is empty. He is risen. There is only one thing for us to do, and that is to go down on our knees and say: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Eternal Truth

By Charles F. Hall

The Bishop of New Hampshire

THE ways we try to avoid death are both strange and human. As surely as we live we will die and yet we resist the thought of death as though it were a monster. At times we deceive those who are near death because it seems the only merciful thing to do. We say "You have many good years to go," knowing full well that it is little more than a matter of hours or days at most. We shy away from faithful answers when children ask their questions about death. We say to ourselves, "later—not now. They are too young to know. The thought will only confuse them."

As for ourselves, time and again we ease our doubts by substituting a pagan immortality for the Christian resurrection. Some are content to say, "I will be remembered by many when I have died." And for the moment that may help to ease the painful thought of death. But there comes another moment when they realize that those who remember them will also die. That thought is a fearful one because it goes right to the heart of the home and family we love above all others.

Some years ago I stood beside a man who rejoiced to see his two sons playing a sturdy game of baseball. With justifiable pride he pointed to them and said: "There's immortality enough for me!" But how was he to know that within days they would be the victims of a sudden fatal accident. That wasn't immortality enough for him or for any of us.

One last refuge for many people is the hope that beyond death there will be peace and rest. That will be a welcome relief from the busyness and tensions of our life on earth. We even think of such release in our church hymns when we sing: "Peace, perfect peace, in this dark world of sin." But peace, rest and quietness, appealing as they are to all of us, leave more to be desired. Here we come perilously close to the Buddhist belief in immortality as Nirvana, or the extinction of conscious life.

Christian Belief

FORSAKING all these substitutes for Christian faith in life after death we turn to him who said, "I go to prepare a place for you, that where I am there ye may be also." And that is enough! Here in simple words of promise is all the assurance we need, to look beyond death and see life at its eternal best.

I can only believe that in this final, enduring encounter we shall know our Lord and in his presence see each other as we have never recognized ourselves before. And since his life is love that surely will be the nature of our life together hereafter. One cannot deny that there will be judgment and penitence involved in this encounter for Jesus promised that, too. But beyond death and judgment the hope of life is blessed by God and assured by his Christ who said, "I go to prepare a place for you."

Our faith beyond death is gloriously declared in the resurrection of our Lord and to this is added his word of personal assurance, "that where I am there ye may be also." Such faith should be shared with those about to die as well as those for whom death is still a remote stranger; with old and young alike. For all who see in Christ the power and love of God, Easter will come as no surprise. It is eternal truth.

Pointers for Parsons

By Robert Miller

THERE is a comfortable feeling among the clergy that the Christian faith not only provides a philosophical base for democracy but even gives rise to it and nourishes it. This seems so clear to us, even when we are least democratic. Does not the faith insist every man is known to God and has an eternal destiny? So how can it be right to treat a man as though he

were but a means and not an end? How can we make man a creature of the state when he is a creature of God? The state is the creation of men and was made for men and government should always be by consent of the governed.

Anyway, that's how we like to see it, and we are proud to be democratic.

It is just as well, therefore, to remember how seldom in its history the Church has stood for democracy, and how small a part stands for democracy today. By the end of the second century episcopacy was established as the channel of government and of grace; long before Catholic and Orthodox had gone their separate ways, and long after, too, democracy in Church and state was undreamed of. It had to wait for the Reformation and the challenge of Protestantism and for the slow emergence of the idea that toleration could be tolerated. The divine right of kings and the supremacy of the Pope go ill with democracy. The Congregational ministers of New England detested both but they were not thereby democrats.

When the Union was formed they were strongly Federalist and heartily distrusted democracy in general and Jefferson in particular. But Jefferson and the frontier were too much for them.

There is a ferment in America, a ferment for liberty. Sometimes it seems to die out, but then it rises up, and finds a leader and a voice. It is a catching thing, and even its enemies mouth its slogans and steal its words. They would none the less destroy it but they affirm it. How else could they deceive the free and those who long for freedom?

Where does the Church really stand? Those who read the Witness will be surprised that I ask. But the Church has accommodated itself to many systems, to the Roman imperium, to feudalism, to czarism, to communism, to capitalism, and even to democracy. The leaders of any age are suited to the age else they would not be leaders.

Only it is not often that the Church draws its vitality from its leaders; it draws it from the saints, the holy and humble of heart, and if ever the Church moves in the van of freedom it is because, almost in spite of itself, the spirit of Christ has found entrance into the hearts of the believers.

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By Robert S. Trenbath

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

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Tunkhannock, Pa.

An Elusive Virtue

By Philip H. Steinmetz

HUMILITY is an elusive virtue. A group of people set out to be outstandingly humble. Their motto was, "Second to none in humility!" So swiftly does pride enter and destroy us.

Actually the truly humble person does not know that he is humble. He is so aware of the virtues of other people and of his own shortcomings that it does not occur to him to think that he has humility.

Our Lord is our pattern in this as in other matters. As we read the record of his life, it is full of what he said and did to and for other people. And always he points to the fact that it is God who is acting and who is to be glorified, not the man who is on the spot.

Probably you have known people of really great ability who do not show off their learning or skill but somehow manage to make it available to help other people. Their secret is that they are not doing it deliberately, but are really not thinking of themselves because they are taken up with larger matters. That is humility.

If you are lying in bed ill, think and pray about the others in the hospital or the members of your family at home. If you are working in a factory, get the point of view of the person next above and below you and see what you can do to make up for their deficiencies without their knowing it. If you are a member of a family, do what the others wish to do and remember to avoid what annoys them.

This is the way of humility. When you are sorry for yourself and begin thinking about how fortunate others are and how much easier is their lot, turn from these deceits of pride to a genuine outpouring of yourself for them. Then you become lowly enough in spirit for God to flow into and overflow out of your life into the world. That is humility.

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By G. A. Studdert-Kennedy

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The WITNESS — Tunkhannock, Pa.

TALKING IT OVER

By W. B. Spofford Sr.

RICHARD RODGERS—you know, South Pacific, etc.—said the other day; “I love television, watch it all the time. I always hope, for instance, that I have no dates on Sunday afternoon because that is when the viewer really is fed. I dare anyone to watch Tv from noon until evening on Sundays and honestly say he hasn’t been stimulated.”

I do not know what he finds stimulating from noon to 2:30, but after that he’s right up to the time that mysteries, westerners and supposedly funnymen take over in the early evening.

Some weeks ago there was an unforgettable interview with Nehru in India, with Chester Bowles asking the questions. Then John L. Lewis, in an interview, presented his philosophy of the labor movement and a very sound point of view, too, I thought. The afternoon was topped with Senator Wayne Morse answering the questions of those youngsters in Youth Wants to Know. Certainly it was all educational and with more of the spiritual than you will find in a good many church services.

The same thing can be said for the programs on March 23, leading off with Arnold Toynbee who talked about the most important things facing mankind today, including the revival of religion, with—note—his opinion that we cannot return to the old forms and conventions.

Conductor Bernstein’s effort to sell grand opera to people like me was a flop in my house. “Just see how direct ‘love’ can be expressed”, he said. Whereupon he trotted out a fat male and a fatter female who shouted at each other in Italian for five minutes and never did go into a clutch. I’ll take it in English and without music.

But everything else that afternoon was tops. Senator Paul Douglas was good with the youngsters in talking about the recession which, he said, is balancing on the edge of a depression. The one criticism was too much repetition both of questions and answers—the fault, I should imagine, of the producer and director.

Then Walter Reuther in a forthright interview on the state of our economy. He made it clear than organized labor today is big, with economic experts and statisticians in their camp so that they can rely on arguments based on facts with the strike a last resort.

It is a long step from Arnold Toynbee to Floyd Patterson, yet in a way the interview with the heavyweight champion of the world was the best of the day. He told of the trouble he got into with the cops of Brooklyn as a kid, until finally his mother had to send him to the Wiltwyck School for Boys, which was once closely connected with the Episcopal Church and may still be. In any case I know that it is a great school, supported by a lot of Church people because it can take a slum kid like Floyd Patterson and make a man out of him. He told very simply of teaching youngsters how to box—except his own son who trembles whenever his dad puts the gloves on him. “He means to be a doctor”, said Patterson simply, without any awareness of the significance of the statement. Patterson, only 22 himself, out of gangster-land, with a son not out of his teens headed for a profession.

“I’ve had people tell me they don’t like me to pray and cross myself before a fight. But I don’t ask God to help me win. I ask him not to let me hurt my opponent too much and for him not to hurt me too much.” A gentle, sensitive man—with the biggest wollop in the world.

When Patterson steps out of the ring he’s going to retire to a farm in up-state New York. “I’ll raise horses and twenty kids—I know my wife can’t give me all those kids but we’ll have as many as we can and adopt the rest.”

Finally a group of above-average seniors at Warren Harding High School in Bridgeport, Conn., talked about their problems, present and future. It was brought out that only a third of the country’s brightest high school kids go on to college. A girl couldn’t go unless she got a scholarship; a boy interested in farming saw no need for college but his faculty adviser convinced him otherwise. There was the captain of the football team who wants to teach but sports was getting in the way. His coach took care of that; “You can’t be a teacher with a grade of 79. From now on it’s either study and sports, or just plain study.”

Teachers being so poorly paid that they have to take side jobs; overcrowded schools and colleges—these and other problems—all added up to a tip-top presentation of our problems of education.

So, just to knock this Sunday afternoon stuff into a cocked hat, the very next evening along came Julie Harris, Christopher Plummer and an all star cast in “The Little Moon of Alban”—an Oscar if there ever was one. You had to pray after seeing that.

PEOPLE

CLERGY CHANGES:

HENRY C. SMITH, rector of All Saints, Riverside, Cal., for 33 years, retired on March 1. He and his wife were presented with a six months trip to Europe.

MILTON W. GOOD, canon at the cathedral, Garden City, L. I., is now rector of St. John's, Flushing, L. I.

ROBERT L. MILLER, formerly rector of the Atonement, Chicago, is now rector of the Advent, Chicago.

JOHN B. LOCKERBY, formerly vicar of St. Michael's, Carlsbad, Cal., is now rector of St. Paul's, Seattle, Wash.

ROBERT Q. KENNAUGH, has resigned as rector of St. John's, Los Angeles, to do special work in geriatrics.

CLIFFORD E. B. NOBES, rector of St. Augustine's, Santa Minica, Cal., becomes rector of St. Paul's, Kansas City Mo., this summer.

ORDINATIONS:

DAVID H. BENSON was ordained priest on Feb. 6 by Bishop Kellogg at the Good Samaritan, Sauk Centre, Minn., where he is vicar. LEWIS JOHNSTON, in charge of churches at Benson, Appleton and Montevideo, was ordained priest at the same service.

WILLIAM E. CAMPBELL was ordained priest by Bishop Bloy on March 6 at St. James, Los Angeles, where he is assistant.

ALLAN R. CHALFANT was ordained priest by Bishop Bloy on March 10 at All Saints, Pasadena.

WAYNE W. WELSH was ordained priest by Bishop Bloy on March 12th at St. Michael and All Angels, Studio City, Cal.

JAMES W. ENGLAND was ordained priest on March 13 by Bishop Bloy at St. Matthew's, Pacific Palisades, Cal.

JAY M. INWOOD, assistant Episcopal chaplain at UCLA, was ordained priest on March 24 by Bishop Bloy at St. Alban's, Los Angeles.

ARTHUR B. BATTY, curate at St. Mary's, Lompoc, Cal., was ordained priest by Bishop Bloy on March 25 at St. Paul's Cathedral, Los Angeles.

FRANK B. MANGUM, vicar of St. Luke's, North Little Rock, Ark., was ordained priest by Bishop Brown on March 17 at Trinity Cathedral, Little Rock. CHARLES S. MAY, curate at Christ Church, Little Rock, and JOEL W. PUGH 2nd, vicar of the Good Shepherd, Little Rock, were ordained priests at the same service.

VERNON A. GOTCHER was ordained priest on March 19 by Bishop Brown at Trinity,

Van Buren, where he is in charge. He is also in charge of Christ Church, Mena.

DEATHS:

FITZ R. ATWELL, 78, died in Panama City on March 9. He was ordained deacon in 1941 after a business career, and served as assistant at St. Paul's. He was never ordained priest.

ALBERT WATKINS, 95, retired priest, died March 17 at Teaneck, N. J. He served several churches in the mid-west before his retirement.

SETH C. HAWLEY, 75, honorary assistant of Christ Church, Coronado, Cal., died on March 21. Since his retirement, in addition to his work at Christ Church, he aided in establishing a new mission at Imperial Beach, and assisted the dean of the San Diego convocation.

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DAHLBERG CALLS FOR SPRING CLEANING

★ A good housekeeping job is badly needed in our present world, the Rev. Edwin T. Dahlberg told the national convention of the Young Women's Christian Association in St. Louis, Mo. The president of the National Council of Churches, who is minister of the Delmar Baptist Church in that city, addressed 3,000 delegates in Kiel Auditorium.

We might start cleaning up the world, he suggested, before we begin too ambitious plans for the conquest of outer space. "During our lifetime we have permitted the planet earth to become very soiled," he continued. He cited battlefield strewn with the rubble of two global wars and whole countries "turned into refugee camps of unspeakable squalor." In addition, he said, "our language is

filthy, our rivers polluted and our highways littered with empty beer cans."

Calling on members to promote a spring clean-up campaign across America, he suggested they might begin by removing highway billboards.

As for "clean" and "dirty" bombs, Dr. Dahlberg declared: "There is no kind of good housekeeping that can clean up the bomb. The only answer is to banish it from the earth."

Before we can lay an ax to the gigantic evils of our times, the National Council president emphasized, we had better begin a national housecleaning of blighted housing, obscene literature, alcoholism and suggestive advertising.

GERMAN CHURCH OPPOSES ATOMIC ARMAMENT POLICY

★ Prominent Protestant churchmen were among the signers of a declaration opposing atomic armament issued by a new committee set up by the Social Democratic Party to arouse public sentiment against nuclear weapons.

The churchmen included Pastor Martin Niemöller, newly—

re-elected president of the Evangelical Church of Hesse and Nassau; Gustav Heinemann, member of the Council of the Evangelical Church of Germany; Heinz Kloppenburg, senior official of the Council of the Evangelical Church of Oldenburg; and Hans Iwand and Professor Helmut Gollwitzer, both of the University of Bonn.

The statement said the German people resist an atomic armament policy and promote instead a policy of peaceful atomic development.

It called on the West German parliament and Cabinet not to participate in the atomic armament race, but to support efforts for an atom-free zone in Europe.

DAVID WORKS PROTESTS

★ The Rev. David A. Works, rector of Christ Church, North Conway, N. H. demanded action last week to prevent the railroad from unloading drunken skiers. He told reporters that passengers are arriving in the resort area "so drunk they don't even know they have arrived."

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BISHOP EVERETT JONES SPEAKS IN PITTSBURGH

★ Bishop Everett Jones of West Texas was the speaker at the breakfast on March 22 that following the corporate communion of the Auxiliary of the diocese of Pittsburgh.

On the same day the men of the diocese held a corporate communion, with Governor McKeldin of Maryland the speaker at the breakfast that followed.

COORDINATED STUDY OF SCROLLS

★ A plea to "the world's conscience" to place scattered Dead Sea scrolls in trustworthy hands so as to assure coordinated study was made by the Israeli Society for Biblical Research at a meeting in Jerusalem.

Haim Guaryahu, who presided, said the appeal was prompted by reports that additional scroll fragments are being "left at the mercy of Bedouin Arab antiquarians."

*Yagel Yadin, a leading Israeli archeologist, said that hundreds, perhaps thousands, of fragments of writing found in the Jordan-controlled Dead Sea area in the past few years have not been properly investigated and some had been sold abroad.

The Israeli scholar said the texts of three scrolls discovered

in Qumran cave No. 11 had not yet been published by scholars working in Jordan, while all seven Dead Sea scrolls in Israeli possession had been published and were open to general research.

Yadin expressed the hope that a search for additional scrolls inside Israel would begin soon.

The meeting of the Israeli Society took place in conjunction with a convention of

scholars held in memory of Yadin's father, the late Professor Eliezer Sukenik, the archeologist who acquired the first Dead Sea scroll ten years ago.

ARNOLD TOYNBEE IN VIRGINIA

★ Arnold Toynbee, British historian, lectured on March 28 at Washington and Lee University, Lexington, Va., under the auspices of Faculty Episcopalians. He spoke on the Arab world, past and future.

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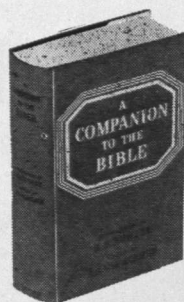
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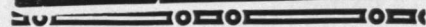
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BACKFIRE

Charles W. Cobb, Jr.

Layman of Alexandria, Va.

I was glad to see the letter from Mrs. Alice Woodhull (3/6) attacking discrimination against women. Perhaps the Church is suffering from Oldbookites, a disease that afflicts many religions in this 20th century. The opinions contained in the letters of St. Paul may have been valid in the days when women were virtual slaves but they are not valid today.

My own unsuccessful effort to make women eligible to serve on vestries was opposed (by a woman) on the theory that it is hard enough now to get men to do church work and it would be even harder if you took away their vested privileges.

Have you ever thought how much time would be saved if the wives of clergymen were eligible to serve communion as well as their husbands? Of course some churches can afford to have more than one man serve communion and this is an improvement but I would be in favor of throwing the clergy open to women, all the way up to Presiding Bishop. I am confident that that day will come, even though it may be a long time in coming, just as it took a long time to make women eligible to vote and hold political office and to serve on juries.

By Ralph A. Weatherly

Rector of Grace, Kingston, Pa.

Now that our space ships are expected to reach the moon before those of the Russians do if they don't bust, it might be a good idea to select the first colonists to represent us, if men can live there. H. G. Wells said they can and he described the moon's inhabitants as spindly-legged black men with soft pumpkin heads and slanted eyes. We sort of like the moon; its effects on us have been enjoyable, and we don't want to offend its people. But we could send a few samples of our people there whom we could get along without for a while, say ten years. As the time-cycle at the moon differs from ours, our colonists could return without aging at all.

We might spare Mr. Dulles who likes to travel and has already traversed greater distances that from here to the moon; and those frustrated politicians Messrs. Stassen and Stevenson. College fund-raisers might go and decayed comedians with phony advertisers, professional applauders, and weather prophets, with business predigistators, and even a few psychiatric play-writers. These are harmless folks and we might miss them after a time but we could replace some with our omniscient and perennial advisors. Norman Vincent could stay there a while as referee.

Since we admire the moon and are as friendly to her as can be, we would not want to send disreputable and vicious thugs and degenerates who compose a large part of earth's inhabitants there or our great crowd of show-off hell-raisers and obscene morons. It does not seem probable that Mars would appreciate them any more than we do, either.

Just where shall we send them?

Or do we have to put up with them since the earth spawned them? There is no other course if we are good sports, probably, than to bear with them and not mess up another planet.

Oliver Nixon

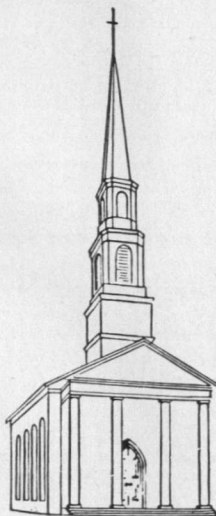
Vicar, St. Aidan's, San Francisco

An article such as *Doctrine of Man and Education* (2/27) is extremely timely and worthy of wide distribution among educators.

However I believe it could be improved upon if the author, in revising it, would consider man under four universally accepted aspects of his nature. Dr. Cross seems to have combined the intellectual aspect with the spiritual, though he implies a distinction in speaking of our ultimate concern with "the things of the mind and of the spirit."

There is scriptural support for my argument in Luke 2:52: "And Jesus increased in wisdom (intellectual) and stature (biological) and in favor with God (spiritual) and man (social)."

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