

The **WITNESS**

MAY 1, 1958

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DETLEV W. BRONK

HIS ADDRESS as chairman of the symposium on "The Next Hundred Years" opens the series which is featured in forthcoming issues of The Witness

Church Deals With Unemployed

SERVICES

In Leading Churches

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Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
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9; Evening Prayer, 5:30.

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The WITNESS

For Christ and His Church

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In Leading Churches

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Eu. Saturday—Sacrament of Forgive-
ness 11:30 to 1 p.m.

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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.

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Story of the Week

Detroit Industrial Mission Deals With Unemployment Situation

by **Hugh C. White Jr.**

Director of Detroit Industrial Mission

★ For seven successive Wednesday evenings, ten to thirty-five unemployed men in the community of Inkster, a municipality within metropolitan Detroit, have met around a large make-shift table in the parish house of St. Clement's Church. They have been sharing in a serious open discussion of what is the future for the unemployed in the Detroit area.

The unemployed men themselves have been planning their own meetings. An evening's meeting would be composed of the following reports and discussion:

Robert May, who has been unemployed since last September, has been attending meetings of the Detroit City Council and reported on what the city council is doing and is proposing to do for the unemployed.

Bill Gamble, a skilled tradesman, married, and with two children, has been out of work since last December. Bill reported on an AFL-CIO unemployment rally which he and a few of the other men in the group attended the preceeding Tuesday in Lansing, the state capital.

Father S. F. Williams, the rector of the parish, at the request of the group invited one of the staff members of the welfare office in Inkster to be present

to answer the many questions which had been asked in past meetings regarding eligibility for welfare assistance. Also present at the evening's meeting were Councilman Leon Carroll, of the Inkster council, and James Watts, editor of UAW local 600 weekly newspaper.

The most important part of the evening's discussion was the opportunity given each unemployed man to present his personal concerns. In the course of the evening's discussion fresh questions were raised around which next week's meeting agenda was built.

These meetings were begun as an experiment of the Detroit Industrial Mission in association with St. Clement's Church to discover if there is some real way in which the parish church can express its concern for the growing number of unemployed.

The Detroit Industrial Mission is an experimental project in Michigan giving the full time of two priests and one layman to discovering ways and means by which the Church may renew its life and work in our changing industrial society. Fifty per cent of the mission's time is given to meeting men individually and in small groups where they work, in the offices, plants, professional and occupational associations, and in union halls. Fifty per cent of the mission's time is given to association with four representative industrial

parishes, such as St. Clement's, whose memberships are made up largely of men and women working in heavy industry, both salaried and wage people.

Neglect of Church

In moving back and forth between the parish life in our churches and the work communities of the people, and it is in these work communities—offices and plants—that people expend two thirds of their life's energy, the industrial mission has discovered the gross neglect of our churches in our changing industrial society. The Church no longer stands with nor speaks to men in the social and economic environment in which their lives are largely determined. There are exceptions to this general condition in the churches, but they are rare. The churches are more and more preoccupied with personal and family care and give less and less recognition to the social, economic and political context in which life is made and broken. This fact is made boldly clear in the unemployment meetings at St. Clement's Church.

One of the repeated questions asked by the unemployed members of St. Clement's when the first meeting was being recruited was, "Is this meeting only for St. Clement's people? I have some work buddies who live here in Inkster whom I would like to invite." Very naturally the meeting was opened to all unemployed who wanted to attend, and we found that men tended to bring work mates from the plant in which

they worked. They also brought neighbors on the block or a brother who lived across town. It is irrelevant to ask, "What is the Episcopal, Baptist, or Lutheran concern for the unemployed?" A meaningful question is "What is the Christian concern for the growing number of unemployed?"

Ask Questions

At the first meeting of the unemployed in Inkster it became obvious that the resources for meeting the needs of the unemployed were in the community. Immediately there were questions about extension of workmen's compensation, welfare, part time employment, and what is being done in Lansing, the state capital, and in Washington. Men immediately volunteered to investigate the various groups and agencies responsible for the unemployed in the community.

Most of those present were union members, and, yet, most were not attending their union meetings. It was immediately resolved that each man would attend the next meeting of his local union, and report back to the group what his union was doing about the unemployed. We discovered in one of the large UAW unions that when a man became unemployed his name was automatically taken off the mailing list of the union's weekly newspaper. This meant that the unemployed were not informed of the time and place of their unit meetings nor were they informed of what their local was doing about the unemployed. This was reported to the executive board of the particular union and names of the unemployed were put back on the mailing list.

Through such specific actions the men began to see that the Church's real concern is as much for their life and work in the union and in the community as in getting them to be active

members of a parish. At none of these meetings of the unemployed in St. Clement's parish hall have the men been exhorted to attend worship services or join the church. This would be extraneous.

Main Purpose

The main purpose of these weekly meetings has been to give the unemployed a regular opportunity to come together to share their gripes, to exchange information, and to



Bishop Emrich
President of the Mission

stand together in the chronic aches which hurt badly in hard times. The community and state agencies, such as welfare, the employment commission, and even the larger unions are impersonal and treat the unemployed anonymously.

The churches can play a unique role in gathering the unemployed for their upbuilding, encouragement, and consolation. The churches must not stand against the community groups and agencies primarily responsible for the unemployed, but work in an intimate and supportive relationship. The churches can encourage the leadership in the community, industry, and the union to take

courageous steps in working toward full employment.

A basic task of the Christian Church is to stand where men despair in the world, and here to stand firm. It is in such specific situations that the mission of the Church is demonstrated.



Industrial Mission

A new society of large-scale industrial organizations has grown up in America in the last half-century that was as unknown to the founding fathers as the jet airplane and the atomic bomb.

The Detroit Industrial Mission through research, study, experimentation and training is attempting to evolve a better understanding of man's problems in his work situation.

Since most of life is spent in earning a living, it believes that workers in all categories need to realize the relationship between Christianity and their own work.

How It Works

Through direct and continuous contact with men in their offices and in the plants. By calling, by small group meetings, at lunch, before and after work hours, in union and management meetings, by conferences etc.

Through careful study of publications of both management and unions.

Through continuous consultation with the social scientists and theologians working in the field who are concerned with man's place in an industrial society: U. of Michigan institute for social research, National Council of Churches, World Council of Churches.

Through informing the churches and industry of what the real industrial situation is today as revealed through the activities indicated.

What It Is Not

The Detroit Industrial Mis-

sion is not an agency for increasing church attendance. It is not concerned with providing church services. It is not a rescue mission. It is not a duplication of the work of parishes, but is a new venture in Church work.

Results Looked For

The Detroit Industrial Mission hopes to bring men a better understanding and the ability to analyze the meaning of their work. It intends to bring recognition of the vital place of religion in their daily lives, and to add in some measure to the dignity of man as he performs his tasks in an industrial society.

It hopes to help man to understand and deal with the perplexing pressures inevitably brought to bear on all men in their work situations.

The Staff

★ Hugh C. White Jr. is direc-

tor. He is a native Detroitier who attended the University of Virginia and the Virginia Seminary. After serving with American field service in world war two, he was rector of St. Luke's, Ypsilanti, and later on the staff of Parishfield, conference center of the diocese of Michigan.

★ Scott I. Paradise is associate director. He is a graduate of Yale and Episcopal Theological School, Cambridge, was a member of Iona Community in Scotland and served for three years with an industrial mission in Sheffield, England.

★ Dr. David J. Kallen of the University of Michigan institute for social research and the Rev. Paul M. Van Buren, professor at the Seminary of the Southwest are consultants.

★ A lay associate will be added to the staff as soon as a qualified person is found.

Fielden MacLeod, moderator of the General Assembly of the Church of Scotland, and Denys Munby, lecturer in political economy at the University of Edinburgh, and vice chairman of the World Council of Churches' department of the Church and society.

MacLeod prophesied that an era of "nuclear reverence" is dawning in the world which will restore "much of the radiance of the Christian faith." He said Christians who refuse to recognize the nuclear revolution were denying the cosmic significance of Christ's redemption.

"There is a world of difference," he said, "between the hydrogen bomb and the cross-bow as weapons of war, but I believe the new energy now being released for man's use is within the purpose of God."

Munby, who dealt with Christian responsibilities in the social field, said there were no easy answers to the many problems confronting men everywhere, "but we must see God's grace in the opportunities offered to us."

"Christians must always be in protest and rebellion," he said, "because no society will ever be so good that the Church need not leaven it."

The delegates were greeted by the Rev. D. T. Niles of Ceylon, chairman of the World's Student Christian Federation, who said that the delegates had come to Edinburgh "to meet the Risen Christ."

"The real problem," he said, "is how he can be met. There are too many people who do not have the elementary knowledge required to recognize him when he is present, and far too many not prepared to acquire this knowledge. One obvious way to meet him, apart from reading the Gospels, is to get help from those who claim to have met him, and then obey."

Student Christian Federation Debates World Problems

★ A top leader of the ecumenical movement declared that the real "opiate" of the people is not religion but the "Utopian ideology" of Communism.

Dr. Visser 't Hooft, general secretary of the World Council of Churches, addressed an international congress of the World's Student Christian Federation in Edinburgh, Scotland, attended by over 2,000 delegates from 43 countries.

He said that it is necessary "to show that in Christ alone is there life and that he dwells in his Church."

"In our own generation," he declared, "we are seeing clear ways in which the Holy Spirit is at work. It is in the Churches that new and exciting things are happening. Race relations, help for under-developed coun-

tries, the offers to suspend H-bomb tests, the Churches growing together in unity and co-operation—these are indications of the way in which the Holy Spirit is renewing the Church."

Visser 't Hooft said these developments should give pause to those who still talked about "opium Christianity" and "regarded the life which the Church transmits as a dangerous illusion since it distracts men from real life."

"In the face of this skepticism," he added, "it is necessary to point out, not that the Church is useful—most critics agree with that—but that God's plan can only be carried out by a God-given community which understands its mission."

Other leading speakers at the congress were Dr. George

CORRIGAN CONSECRATED THIS WEEK

★ The Rev. Daniel Corrigan is being consecrated bishop suffragan of Colorado this week at St. John's Cathedral, Denver. Bishop Sherrill is the consecrator and Bishop Minnis of Colorado and Bishop Horstick of Eau Claire the co-consecrators at the service held May 1st. Bishop Bayne of Olympia is the preacher.

CHURCH PRESS URGED TO TAKE STANDS

★ William B. Lipphard, executive head of Associated Church Press, urged editors attending the annual meeting in Chicago that they should take a "more realistic approach" to world problems in order to exert "a more positive and constructive Christian influence on civilization."

He expressed the fear that the church press may be relinquishing moral leadership to the secular press because of its "reluctance to discuss realistically the big issues."

"In this fearful yet wonderful age," he said, "it is high time the church press stand out in front, giving evidences of strong, vigorous, courageous editorial leadership, helping the people to understand the moral and Christian implications of the issues that plague, worry, confuse and dishearten them."

Harold E. Fey, editor of the Church Century, took a similar position by urging religious publications to "stick their necks out" more on vital questions of public concern.

"Christian journalism ought to be concerned with all the points at which living religion translates itself into decisions in the affairs of men," he said. "Religion which stops at individual piety falls short of full Christian stature."

Christian faith, he continued, should "grapple with life de-

cisions" at the point where "differences of opinion are the hottest." Fey added: "Religious journals which stick their necks out on hot issues make more mistakes than those which take stands only on questions that have been settled. But those that stick their necks out do more good than the others, assuming that their batting average is not too atrocious."

BISHOPS URGE CHANGE IN U.S. POLICIES

★ A revised foreign policy in which the "idealism of the American people shall become dominant" and which will not be based primarily on security and defense was urged by the Methodist Council of Bishops in a message to the Church.

The bishops warned that the war for the minds of men will not be won so long as "blind politicians" demand tariff walls, envision "Fortress America," and call for more devastating weapons.

They asked for a change in present theological thought which, they said, sometimes resulted "in passive and patient acceptance of injustice and exploitation and calls upon man to await God's time, and thus becomes a tool of reaction and suffocating miasma."

Proponents of this theory, they said, appear to forget that "man is to be a co-worker with God and, together, bring peace to warring humanity, justice to exploited humanity, brotherhood to segregated humanity."

"Restless millions of the world," the message said, "await positive proposals that express our idealism and are designed to establish lasting peace, continuing economic justice, and abiding racial brotherhood."

The bishops declared that politically "we appear to have lost the initiative." Theologically, they said, "we discuss the

theme 'Jesus Christ, the Hope of the World,' but many seem to have lost hope."

"It is no wonder the Communist wins the exploited," they asserted. "He tells them he is out to abolish the exploitation of man by man."

The message added that instead of telling the world's people our economic aid is given because we are children of God and want a peaceful world, "we advise them that such aid is in our national interest and for the purpose of maintaining our own security. They take us at our word."

DAR PLAYS ITS USUAL ROLE

★ The Daughters of the American Revolution, holding its annual convention in Washington, took this action:

★ The National Council of Churches is socialistic and carries on one-world activities.

★ The U.S. should withdraw from the UN which is motivated by an "anti-Christian philosophy."

★ Churches should favor "racial integrity." While not specifically asking that racial segregation be preserved, the Daughters went on record as declaring, "We believe that God created all the races of mankind, each separate, distinctive, and individual—and that the destruction of such distinctions constitutes the maximum degree of racial hatred and prejudice."

★ The Supreme Court was assailed, as were the income tax law, reciprocal trade, foreign aid, and remodeling of the U.S. Capitol.

CONNECTICUT LAYREADERS

★ Layreaders of Connecticut met at St. Mary's, Manchester, April 19th, for an all-day conference on worship, evangelism, fellowship, stewardship, education.

EDITORIALS

Newsletter From Laodicia

WHICH is crazy, us or the Powers that be? Some of our well-wishers profess that there is little doubt in their own minds. But we do not feel our views to be irremediably radical or paradoxical; it always takes us by surprise when accepted opinion disagrees with them; we have no consciousness or intention of wilfully heading our little craft against the stream, like an Elijah or John Baptist. But perhaps neither did Elijah or John? If we really are in their shoes—of course in a much smaller size—we can testify that the prophet enjoys no Godly consolations, no openings of the heavens; only a marveling exasperation that people will not see what is so clearly demanded, not by the moral law or a counsel of perfection, but by simple expediency and self-interest. Have we though, like many religious people at other times and places, deceived ourselves into thinking things clear when they are far from it? Our readers must be our judges.

Most recently Mr. Krushchev, having tried out the current production of his atom-factories, and hearing of our own projected tests, took advantage of the occasion to announce that he was suspending tests unilaterally; and thereby made it very difficult for himself to resume testing if we followed suit. Keeping as we do an eye on the graph of Strontium 90 in the soil, and of sentiment towards America in the uncommitted world, it struck us that the United States had here a unique opportunity of holding Mr. Krushchev to his word, and of adding some further unilateral announcement on our side. We might for example invite Russian inspectors to set up shop anywhere they wished; if everything that Mr. J. Edgar Hoover told us about Communist spies was true, we had few secrets to lose. That way we could give the neutral world an earnest of our desire for peace; undercut the Russians who had thus done us the compliment of imitating our usual propaganda line; and spare the biosphere further increments of radiation. All in all it seemed as if the Kremlin had overplayed its hand, and given us the chance to seize the initiative.

Judge then by what surprise we, if not the

Kremlin, were taken when the wires, having barely ceased vibrating over the Kremlins proposal, carried the news of the state department's cool refusal. We were not unaware that Secretary of Defense McElroy and Admiral Strauss of the atomic energy commission pulled the strings to which Mr. Dulles danced so competently. What astonished us was that they had been unable to provide him with any good reason for refusal. It was pretty clear, in spite of numerous red herrings, that no significant nuclear testing anywhere on this globe could remain long undetected. The clean bombs, which our May tests might possibly help develop, would not noticeably help humanity if used by one side only; the Russians were showing little interest in developing their own clean bombs; and we were showing less interest in revealing the beneficent secret to our allies, not to mention our enemies. Least of all did it seem constructive to complain that the Russians ought to have taken this first step to disarmament legally through the United Nations: we could be big-minded enough to forgive their starting to disarm any old which way, and even their indulging themselves in the luxury of making speeches about it; sometimes we too made speeches about the excellence of our motives.

Laodicea

WHY were the moguls of our armed forces taking this peculiar line—at once unpromising, unpopular, and so far as we could see indefensible? We do not claim to be in the thick of affairs ourselves. Certainly we are in a pretty part of the world here upstate, where now at thawing-time the hepatica and colt's-foot may be found far below the smiling fields, in the gorges cut back from the lake into our soft rock; the Fuller Brush man, driving north six week after the great blizzards of '58, again finds his memory jogged by the classical tinge to our road-signs, pointing one to Athens or Ovid; and need not then be surprised to come at nightfall into our little town of Laodicea, with its branch of the state university, and its once-famous tepid

mineral springs, after which (Rev. iii 16) our learned pioneers are thought to have named it.

But we are out of things; most of our politics is local, in kitchens over the coffee, or between Social Security pensioners on next-door porches. It was plain that we should consult a better-informed observer. The other week we were in our neighbor city of Antioch around the lake, where our editorial duties call us from time to time. And so while we were waiting for the return bus we dropped in on our friend Dr. Bulfinch, the rector of St. Paul's, who has not been without influence in Washington, to seek light on these perplexities.

Dr. Bulfinch: Obviously the official reasons America gives are no more her real reasons than Russia's; but the truth is not always expedient. We had to suffer this propaganda defeat for two reasons: to give our British and French allies time to develop their own nuclear weapons and join us; and more importantly, because Krushchev's line might lead ultimately to the banning of nuclear weapons altogether. And then America would be at the mercy of Russian manpower. The Western world is in the unfortunate position of having to depend on the most unpopular sort of weapon; because free men would not put up with Soviet-style conscription. But in the general hysteria over fallout it would not do for us to admit all this; so our propaganda is bound to remain unsatisfactory.

We: But what has freedom to fear from armies without nuclear weapons? Mr. Krushchev tries to police Hungary, but he is sane enough not to wish to police the Ozarks.

Dr. Bulfinch: True but irrelevant. American politicians today—whom the Church must follow if only to make herself understood—by "freedom" really mean "the American way of life", which it would need much less than a Soviet military occupation to destroy.

We: Is it not then the Church's duty to show people the more usual meaning of "freedom"; and how it, not to mention our beleaguered planet, might be preserved?

Dr. Bulfinch: The Church owes something to the American way of life; are we to bite the hand that feeds us? As Paul says, whether in pretence or in truth, Christ is today being proclaimed in this land as he has never been: 70% of Americans church members; the amazing growth of our church schools; new parish houses springing up in our diocese; the possibility of Church union, granting the apostolic succession to the Protestants, and making a common stand against

Rome; and behind all these external signs, the deepening of inner piety—perhaps because of those very political uncertainties!—in the crowds at our altar-rails. The Church has nothing against prosperity in itself, provided only we remain poor in spirit; our standard of living is after all a gift from God. And the American way of life, especially with its new religiousness under this administration, has in fact shown itself the best friend that the Church of God could ever have wished; are we wantonly to risk substituting for it a society which will be an enemy of the Church? Rather we must loyally support whatever measures the American way of life takes in its own defence.

We: You will not then let me press arguments from simple human self-interest, because of the higher claims of the Church; which, it seems, is willing to risk radioactivity and rubble as long as public opinion flows in her favor. But is there no even higher principle which will support the argument from self-interest?

Dr. Bulfinch: Please; no further; I read your mind. You will be saying in another moment "turn the other cheek". I forbear to note that nothing would bring down an atomic holocaust more quickly on American Christian democracy—whose benefits you share as much as I—than the slightest sign of indecision, the slightest indication that we were thinking of taking that saying literally. It has, I confess, always puzzled me why our blessed Lord expressed himself so ambiguously, I might almost say misleadingly; just perhaps, to indicate the necessity of adherence to the Church, which quite alone as it seems, has been entrusted with his true meaning. For it is obvious that neither society nor the Church as we know them could operate for five minutes on the basis of the Sermon on the Mount taken as it stands. And yet Christ certainly intended his Sermon as a code of morals for the new community he foresaw, and which we call the Church Catholic.

(We were not at all sure but what our blessed Lord would have been struck dumb with horror at the suggestion that anything remotely resembling the Church Catholic was likely to come out of his teaching; but we held our peace.)

Dr. Bulfinch: He must mean this saying then as a parable; however our place in society compels us to act outwardly, inwardly we must be in the same state of mind as a man who did literally turn the other cheek; we must feel no resentment. And I have often thought that this is in reality a far more exacting commandment.

We: The Church, that is, teaches that we may, upon reasonable provocation, go off and drop a hydrogen bomb on anybody we choose, provided we hold no ill-will against them in our hearts.

Young Assistant

DR. BULFINCH seemed to be expressing substantial agreement, when a smaller version of him appeared apologetically in his study door; and we were duly introduced to the assistant rector of St. Paul's, Mr. Stott. It appeared that a theological difference existed between the two on the very subject we were discussing.

Mr. Stott: At the seminary now we yield to the evidence that Jesus said what he is credibly reported to have said, and meant to say what his best-authenticated sayings certainly seem to mean. The only solution then is that he was under a misapprehension; he believed that the world would shortly come to an end, and that our only duty was to the man who happened to be our physical neighbor at that precise minute. If somebody happens to be beating up our kids on the next block, we haven't even got time to get there; we are judged on how we act right where we are. Of course there are good reasons why in spite of this the Church accepted Jesus as the promised Messiah; but there are overwhelming reasons why she had immediately to discard his ethical teaching, conditioned as it was by his expectation of an immediate end, and find a substitute more applicable to ordinary life.

At this point we had to beg off and run for our bus. As we rode back, we reflected that there was not so great a difference as there might appear between the rector and his assistant. They were wholly at one in the certainty that we should ignore the obvious meaning of Jesus' words and follow the Church; they only debated whether in fact Jesus could have meant what the Church taught (all appearances to the contrary notwithstanding), or something quite irrelevant.

So the Church, we mused, can find an antidote to every unwelcome discovery; if she is no longer permitted to reinterpret a text, she is not wholly resourceless; reasons can still be found for declaring it inapplicable. And thinking back further, we suspected that Dr. Bulfinch had hit on the true explanation of American nuclear policy; unable to give up our youth to a giant infantry army, unwilling to relinquish any of our newly-won power, we had fixed our teeth in the one way of waging war which required only

money, technical skill, and blindness to the consequences. But we had not expected to find the priest defending this policy with such obvious conviction. We still of course had hopes of seeing the U.S. tests cancelled, although not with much grace at this late date; no doubt Dr. Bulfinch could readjust his thinking into conformity.

Changing Church

IT HAD been some time now since we had heard anything so much like a sermon; and it struck us that the Church had subtly changed. In place of what we had always supposed to be her peculiar mission—holding up to men and nations a standard all her own, and offering them the means of rising to it if they wished—she seemed to have discovered profound theological reasons for embracing on principle the standards of the world, not least when those standards bade fair to be leading to the world's destruction, providing only that her authority in her own province, whatever it might be, was recognized to the end. And concurrently she announced, even more stridently than we remembered, to all and sundry, her own indispensability, while at the same time cheerfully agreeing to accept whatever tribute of its goods the world chose to lay at her feet. Could we have been mistaken in looking to her for guidance? Or was it only on such terms that we could be offered any spiritual leadership whatever? For in any case, if we took her at her own evaluation, it was plain that she, if anything, embodied the ideals of Christian democracy; at what price then was she, or it, worth saving?

The bus had now reached the city center of Laodicea; and as we got out, our friend Sophie, who was just leaving the supermarket, approached us accusingly.

Sophie: So you men are going to set off some more? Did you see where they won't let those four nice fellows sail their boat near the testing-place? How can they do that?

We: We can't order foreigners off the high seas, but we can Americans.

Sophie: That doesn't make sense. But perhaps they can find some Englishmen who will want to sail their boat in. You know what? I've changed the idea in that play a little. I'm just going to tell my husband I shan't have any more babies until he promises to provide a more sensible world for them to grow up in, and you can tell your readers I said so.

Our subscribers will then see that, while

Laodicea is not New York City, she is not without interest or confusion. We stand by, harassed but we trust faithful reporters, while our political and spiritual leaders speak with one

voice, and our neighbors with another. We leave it again to our readers to judge which squares better with the Gospel, common sense, or the mere instinct of self-preservation.

The Next Hundred Years

Opening Address of a Notable Symposium

By Detlev W. Bronk

President of the National Academy of Science

IN 1899 a distinguished British scientist wrote a volume entitled "The Wonderful Century." A. R. Wallace gave it that title because there had been more scientific discoveries in the nineteenth century than in the previous history of mankind.

During this past dramatic decade of scientific achievement, I have often wondered what A. R. Wallace would have thought of the accomplishments in science and technology during these past ten years, which have exceeded those made during the whole of the nineteenth century.

So I have marveled at the boldness of those who conceived this look into the next century of accelerated scientific progress.

But it is a heartening thing that they, and those who have sponsored this undertaking, have been willing to do so with courage and with hope.

During times of rapid change, such as these, which greatly tax men's courage, it is natural that men and women should desire the illusory tranquility of the past. It is natural in times of stress that we should occasionally grow weary, and then regret the sacrifice and effort necessary to sustain the progress of civilization.

But the record of the past reveals no time when the spirit of inquiry was secure against the threat of timid and reactionary forces. That spirit was secured by valiant effort and was sustained by faith in man's power to grow in dignity and knowledge.

In the history of mankind, I find no time of which man can be proud, in which men did not use their power to increase their understanding and use newly discovered knowledge to change their way of life. In change there is hope and growth. In security there is only atrophy of the spirit.

Opening address by the chairman of the symposium on The Next Hundred Years sponsored by Joseph E. Seagram & Sons. Next week: The address of William L. Laurence, Science Editor of the New York Times.

That sort of hope has been voiced in a telegram I received. The telegram says this:

"I have just heard of the symposium you are holding on the subject of 'The Next Hundred Years.' It is an exciting future you are discussing . . . one which can be filled with wonderful advancements for all mankind. If we can maintain the peace and devote our energies to peaceful pursuits, 'the next hundred years' holds unlimited promise for the world and the betterment of all peoples everywhere.

"I send you and your associates in this symposium my very best wishes. (signed) Dwight D. Eisenhower."

Such leadership and courage should give us faith to believe that science will make a better world. Science gives man the building stones of that better world; but the world will be as we choose to make it.

At a time when science yields great materials benefits, it is well to recall that science is much more than that. Because I am a scientist, I think of science research as an intellectual adventure. As members of the greater community of scholars, scientists think of science as encompassing all significant knowledge which enriches life.

Science in that broader sense is a great odyssey of the human spirit. Because it is that, I do not see this age of accelerating science leading to the catastrophic decline of western culture nor to the hobbling of man's spiritual aspirations predicted in the poet's line: "Never glad, confident mornings again."

The future I envision is one of glad, confident mornings, of new days of greater satisfaction. I should not have such hopes if science were merely the means of satisfying the material wants of man. My hopes would be still less if science were to secure our present state.

When our ancestors were developing the frontiers of this country, or establishing their new homes here in the later years of immigration, they worked hard. They were enthusiastic

for the new and better way of life they saw ahead. If we recapture that zest for work and achievement, we can go forward on frontiers of possible new ways of life that are unfolding through science and technology which open out to a better life ahead.

One of the vigorous elements of American life and culture is the close relationship between the academic world and the business community. That is one of the significant aspects of this

symposium. The fact that a great business organization led by one who has always believed that an industrialist should look out beyond the bounds of his organization, has brought us here together on this occasion.

So, it gives me great pleasure to introduce to you a great citizen of the vast country to the north of us. He is your host this afternoon: Mr. Samuel Bronfman, who will introduce our Moderator, Mr. Laurence.

How To Serve As a Community Church

By Kenneth E. Clark

Rector of St. Thomas, Terrace Park, Ohio

AS I have pondered this question of membership in a Community Church which your secretary so deftly thrust upon me, my mind keeps going back to St. Paul's words in Romans 12, vs. 1 and 2. Of course, the fact that I used this phrase as a text several weeks ago may have something to do with this, but after making due allowance for this, I still believe there is a real connection between Romans 12 and membership in a Community Church or, for that matter, in any kind of Church.

I'm sure you have all been repeating Paul's words to yourself by now, but let me state them anyway. "Be not fashioned", he says, "according to this world but be ye transformed by the renewing of your mind that ye may prove what is the good, acceptable and perfect will of God."

For some strange reason, Paul was opposed to accepting the customs and standards of society uncritically as your own. In disagreement with the old saying "when in Rome do as the Romans do", he, like the Lord, believed that Christians should be the leaven that leavens the lump and the salt which has not lost its savor. While, however, the Apostle sounds the warning against conformity to the world, he was himself quite a conformist in other areas. But, then, this is always the case isn't it? The most rabid non-conformist is invariably the greatest conformist, for it is precisely his conformity in one area which causes him to refuse it in another. Going through the concordance I found at least seven places where Paul says we are to have the same mind. He even told the Philippians to join in imitating him. We might say, then, that Paul was a religious conformist and a secular non-

conformist. This, I admit, is a generalization which needs qualifying, but let us for the moment assume there is some truth in it.

Turning to the situation today, we find the reverse is true in the case of many Christians—they are religious non-conformists and secular conformists. That is to say, they care a good deal more about making friends, living in a ranch house and driving a station wagon than they do about holding the faith once delivered to the saints (whatever that may mean). The dilemma facing a Community Church, then, is but an intensified form of the one which Christians have always struggled with, namely: of adjusting too much or not adjusting enough to things as they are. This is further complicated by the fact that the world itself, in spite of Episcopal warnings to the contrary, in the ordinal, is not a completely naughty place, but actually bears many similarities to the kingdom into which it will one day be completely transformed.

There are indications, however, that some either think it has already reached this state of transformation or else have decided that it is no longer worth working for that end. In a recent issue a national weekly described the Glenview Community Church as a worship as you please, believe as you like fellowship of searchers. This is by no means an isolated example. In the chapter entitled "The Church of Suburbia" in "The Organization Man," one minister says: "We try not to offend anyone". He further states that he picks out the most useful doctrines of Christianity by which he means only those which serve what he considers man's basic need—the need to belong to a group. In another place in the same chapter we are told that in a bulletin put out by the Protestant Council of New York

An address to a meeting of Episcopal Clergy

City, Ministers speaking on the radio are given this advice: "Generally avoid condemnation, criticism, controversy. In a very real sense we are selling religion. Therefore admonitions and training of Christians on crossbearing, forsaking all else, sacrifices and service usually cause people to turn the dial. Consoling the bereaved and calling sinners to repentance is out of place".

One wonders whether the sort of person this brand of religion produces is really any improvement on the ancient Roman called Pliny the Younger who was "honorable, well intentioned, vain, generous, a faithful civil servant with no initiative, interested a little in everything and in nothing very much and believing really in nothing at all". One wonders, too, whether such a person is any better equipped to face contemporary superstition, anti-intellectualism, moral decadence, and despair than the Romans were to meet the Teutonic Barbarians.

Our Opportunities

IN THE light of all this, the dangers we risk in trying to be all things to all men are quite apparent. But what about the opportunities which are open to us? Never before have men been so generally interested in Church and so disinterested in Churches and so drawn to religion and so repelled by religiosity. In this connection we do well to take note of William Whyte's observation that "surface uniformities can serve as protective colorations".

On the basis of this, then, the Church will seek surface identities both with the social background and demands of the people it wishes to serve and also with the religious ethos which is predominant among them.

Speaking first of the social identity, we are told that what young organization people crave most today is security and a sense of kinship with others. Thus a Church with an eye toward evangelism must give fellowship a big play. Supper Clubs, friendly visitors, hosts and hostesses at the door, coffee hours and the like do not redeem men, but they may very well bring them within the circle where redemption can be catching.

Religious identity is also important, and it is precisely at this point where the Episcopal Church runs into some of its most difficult problems in acting as a Community Church.

The whole question of communicant status is raised. Traditionally a communicant in the Episcopal Church is one who has received the sacrament of confirmation. There are many who

believe this is an indispensable prerequisite for receiving communion. Plainly a Church which regulates its life on this premise is not in a position to serve any, save those who are or desire to be definitely affiliated with its particular branch of Christianity. Personally, I feel that connecting confirmation and holy communion is both unfortunate and without theological or historical foundation. In our situation, therefore, we do not pass judgment on a person's Christian upbringing by denying him the most important of all forms of fellowship. Admittedly the obligation to give instruction concerning the nature of this fellowship is increased under these circumstances, but this is an opportunity and not a burden.

The mobility of our population today is a fact with which you are all well acquainted. Families who live in a community for only a year or less are not unusual. The Episcopal Church should, it seems to me, accept its share of responsibility to these people when they come into the orbit of its natural influence. In fact, it should seek to bring them into its orbit by going where they are whenever possible. To provide such people with a Church home regardless of their previous religious background is, I believe, the duty of all who minister in Christ's name. Our Lord gave himself to all sorts and conditions of men, and it was this very self-giving which inspired commitment. To seek commitment first is to put the cart before the horse. If such people wish to transfer from other denominations, why can't we accept them as baptized members; and when they move on, commend them to another fellowship. Some will stay long enough and become interested enough to want a definite affiliation with the Episcopal Church, but we cannot require this of all. Indeed, as the saying goes, more are won with honey than with vinegar, which being translated means—confirmation classes will be larger if we make the doors wide and inviting.

Doing this involves on the one hand keeping worship relatively simple, but on the other hand making it beautifully dignified so that it fills the vacuum which other traditions have created. In this connection the Prayer Book is more of a stumbling block than a help in the beginning. Plainly our services are not designed for the uninitiated. We make them leaf through pages and pages of Roman numerals containing all sorts of mysterious information, and when they finally reach page "3" or page "67", the services seem terribly complicated to the beginner. If we continue to set them forth in this way, it can

only mean that the general Church isn't interested in evangelism or else has decided that it is good for clergy to have all the unnecessary obstacles possible in bringing people into the life of the Church.

There are many other practical concerns that could be discussed, but in all these the issue is the same: Are we willing to risk surface uniformities to achieve the one great act of conformity—conformity with the mind of Christ which paradoxically is alone the way to liberty, depth, broadness and harmony?

The same Paul who said: "Be not conformed to this world" also said: "For in Christ Jesus neither circumcision nor uncircumcision availeth but faith working through love". This is what prompted him to try to be all things to all men in order by all means to try to save some.

Don Large

The Eighth Wonder Of The World

SUPERSTITION dies hard. Even the modern sophisticate who insists, "At least, I'm not superstitious, thank God!" may unwittingly knock wood as he makes his boast. And the devotee of pure science may still walk carefully around the ladder as he painstakingly avoids the black cat in his path.

But when we learn that a St. Christopher's medal (properly blessed?) was bolted to the business end of a Vanguard satellite before it was launched into outer space, we think we have a candidate for the eighth wonder of the world. In the area of inter-service rivalry, it looks as though the navy were determined to stop at nothing—not even corrupt theology—to gain an advantage over the army and the air force.

As Time put it, "Vanguard's rocketmen, too devoted to believe in anything but ultimate success, gilded their worries with sentiment. As the moment for the shoot approached, one man fastened a St. Christopher's medal inside the bird, after producing a formal equipment-change memo on which was printed, as the reason for the change, Addition of Divine Guidance."

One hopes that the Russians were duly impressed. One equally hopes that nobody else was—except the officials who gave the tawdry order. God, we trust, is infinitely patient with our childish foibles. But he must sometimes wax infinitely impatient with the way we superstitious-

ly insist upon watering down the hard reality of the Gospel.

Since this is a sacramental world, it is naturally imperative that we express the soul by way of the flesh, and the inner by way of the outer. A symbol is an outward and visible mark of an inward and invisible spirit. So there's nothing wrong with a medal, any more than there is with a kiss or a handshake or the "Thee" and "Thou" of orthodox Quaker speech.

The tragic trouble comes in, when we superstitiously assume that the medal or the gesture or the speech has some kind of magic power within itself to guarantee safety or success. If I had a St. Christopher's medal in my pocket or on the dashboard of my car, it would only be as a tangible reminder that life is a chancy business and that, whether I had the good fortune to arrive safely at my ultimate port of call or not, I'd be praying for God's saving grace to overarch and undergird me. If, by the same token, I bless myself before I dare cross Times Square, it's not to insure my narrow avoiding of errant taxis and bemused drivers, but rather as a tactile recollection that, come what may, I want always to keep myself commended into the care of my Lord.

However, as there was no human cargo aboard the Vanguard, what was the point—other than a superstitious one—of attaching a medal? If the mindless mechanism was wrong, the medal couldn't right it. And if the machinery was right, the mindless missile didn't need the medal. I'm pleased that Vanguard III is properly in its ordained orbit, but I'll wager a case of medals against a gross of plastic statuettes of the Blessed Virgin, that old St. Christopher is washing his hands of the whole business right this minute.

Meanwhile, the missile was cleverly guided, but the naval official was woefully misguided.

Pointers for Parsons

By Robert Miller

A FRIEND of mine, a young friend, is a great admirer of Norman Vincent Peale, Bishop Shean and Billy Graham, and he asked me one day why all clergymen were not like them? It is the kind of question that leaves me gasping. I cannot answer it in a sentence or explain in a

few words that it would be disastrous if all clergymen were. Whatever would the bishops and parishes do if they had no humdrum, pedestrian clergy, but only stars?

My friend did not ask that all entertainers should be like Jack Benny or Arthur Godfrey nor all scientists like Einstein or Oppenheimer nor all doctors like Osler or Cushing. It was the clergy that he expected to walk the heights and be good preachers and wonderful counsellors. Parishes too have something of that expectation when they call a rector but less hope of its being realized. They want someone who is sound, both in theology and body; pleasant, both in the parish and out; attractive, both to Christians and pagans; interested in the young and comforting to the old. Luckily, they settle for less.

Indeed, the parish is generally content with a modest performance, and more often praise what a man can do than blame him for what he cannot do. "He's not much of a preacher but he's a wonderful man" or "He doesn't get round much but he does give you a good sermon." "No, he's no great shakes as an organizer but if anyone is sick he's right there." People do not expect us to be five talent men.

Indeed, they are well content with one talent men so long as the talent is not wrapped in a napkin. Two talent men are even better, or they would be if they did not so soon get called to larger churches. But as for Peales and Grahams they are not for tiny parishes and that is what I will try and tell my young friend.

Love Is Worldwide

By Philip H. Steinmetz

EVERY celebration of Holy Communion is world-wide, of course. Every day in Roman, Anglican, Orthodox and other Churches this sacrament renews the strength of sincere souls subject to the will of God.

Of course you do not see all the people who share with you in this world-wide Communion. But there will be Japanese and Russian, Negro and Eskimo, British, French and German men and women kneeling and lifting their hearts before God in wonder that he loves and comes to them.

We can never really know why God keeps loving us and opening up his heart to us even though we continue to prefer family gatherings, fairs, home chores or spring foliage to a patient

waiting for his Holy Spirit. But there is no escaping the fact of his love nor its boundlessness.

In comparison the boundaries we set to expressions of our love are very narrow. We are not fully in love and charity with everyone in town. Or if we are, then we are not with those of every race. Or if we are, then we draw the line at foreigners, or at least some foreigners. We each have different lines of separation and find it impossible to include people on the other side as God includes us all.

But God's love in Christ is world-wide. We might observe this by making the effort to include just one person from whom we have been holding aloof both in our prayers and in our fellowship. Even though we may well be rebuffed, we will be showing that we have indeed been part-takers of a world-wide communion.

The 23rd Psalm

Modern Version

Science is my shepherd; I shall not want.

He maketh me to lie down on foam rubber mattresses; he leadeth me beside the four lane highways.

He rejuvenateth my thyroid gland; he leadeth me in the paths of psychoanalysis for peace of mind's sake.

Yea, though I walk through the valley of the shadow of the iron curtain, I shall fear no communists, for thou art with me; thy radar screen and thy hydrogen bomb they comfort me.

Thou preparest a banquet before me in the presence of the world's billion hungry people; thou anointest my head with home permanents; my alcoholic glass foameth over.

Surely prosperity and pleasure shall follow me all the days of my life, and I shall dwell in Shangri-La forever.

— *By a Contemporary Author*

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The WITNESS — Tunkhannock, Pa.

LAMBETH TO CONSIDER BIRTH CONTROL

★ Dropping of religious opposition to birth control will be recommended to the Lambeth Conference by a committee, which will submit a 220-page book entitled "The Family in Contemporary Society."

Canon Max Warren, secretary of the missionary society of the Church of England, was chairman of the committee composed of nineteen theologians and sociologists.

"The more we understand of our procreative powers, the more responsible we are for the way in which we use them," the report says, "If our conscience will not tolerate, when we know how to prevent it, a torrent of infant deaths, no more should we, with the knowledge we have, encourage an ungoverned spate of unwanted births."

Resources cannot keep pace with population in many parts of the world, and governments of those areas might decide to encourage family planning, the report said. In that event, it added, it would be presumptuous for the Church "to seek to inhibit, by religious sanction, one of the two means, economic expansion and family limitation, by which underdeveloped areas may be able to save themselves from disaster."

Application of religious sanctions against the use of contraceptives was first opposed by the Lambeth Conference in 1930, reversing decisions at two previous conferences.

BRANDEIS UNIVERSITY REFUSES MONEY

★ Brandeis University has turned down gifts totalling \$225,000 because they would be contrary to its non-sectarian policies. One gift would provide \$125,000 for scholarships for worthy Jewish students. The other of \$100,00 would provide

for scholarships for Roman Catholics.

Brandeis, Jewish - sponsored but non-secretarian in policy, will accept no gifts which even by inference discriminate against any faith.

Mrs. Eleanor Roosevelt, Episcopalian, sparked the rejection at a meeting of trustees. She said acceptance of such gifts would "tarnish the ideals we have here."

URGE REDEMPTIVE FELLOWSHIPS

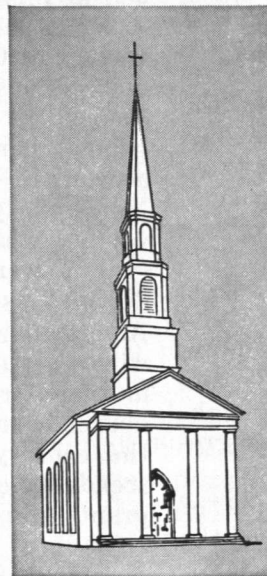
★ Director Francis Ayres of Parishfield, lay center of the diocese of Michigan, was a leader at the Yokefellow conference, meeting at Richmond, Indiana. Yokefellow Associates is a group composed of laymen who describe themselves as a new religious order cutting

across denominational lines and commanding the loyalties of laymen and women as well as clergy.

Ayres claimed that there can be no ministry of the laymen until there is a renewal of the Church. "Laymen are now second-class citizens," he asserted. The contemporary Church, he charged, "has become isolated from the rest of the world; it has come to see itself as an end in itself rather than as existing to serve the world."

The Rev. Charles F. Paine, chaplain of a federal prison, told the group that small redemptive fellowships, operating within established churches, represent the growing edge of Christianity today.

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Segregation and Discrimination Subject of Forthcoming Book

By Kenneth Ripley Forbes
Book Editor

★ A book that is to be published early this summer will be heartily welcomed by two classes of people,—those who realize that Negro segregation and discrimination is the most important problem pressing for right settlement which Americans have to deal with today and which affects the peace and integrity of our national life and threatens the effectiveness of our foreign policy; and another group whose especial interest is in the development of individual character and the implementing of radical Christian principles in thinking and working on controversial questions.

I have had the privilege of reading the proofs of this forthcoming book, whose author is Mrs. Anne Braden, one of the chief actors in the famous "sedition" trial a few years ago in Louisville, Kentucky. Most newspaper readers will recall the well-publicized events of this affair; the sale of a house in a white neighborhood by Mr. and Mrs. Braden to a Negro family, the resulting excitement and outraged feelings of the neighbors and the conservative, segregation-minded citizens.

There followed a period of violence, designed to drive the Negro family from their home, with the terrible climax of the bombing of the house. The authorities failed to find and prosecute the criminals and, instead, accused the Bradens of plotting the whole affair with the purpose of stirring up racial

hatreds in the interests of a Communist conspiracy. (The time of all this was in the heyday of "McCarthyism".) The trial—based on an almost forgotten state sedition law—resulted in the conviction of Mr. Braden, a sentence of 15 years and a \$5,000. fine. Pending appeal, he was imprisoned and bail of \$40,000 was set. Before the appeal could be heard, however, the Supreme Court gave its decision in the Steve Nelson case in Pennsylvania, outlawing state sedition laws. This was the end of the Braden case, the prosecution withdrawing its charges and setting the prisoner free.

The above is a bare outline of the famous case, but Mrs. Braden in this book tells the story in vivid detail from the point of view of the actors themselves and against a background of Louisville's history. So she begins her preface with an account of the terrible "Bloody Monday", just a century ago, when Irish and German immigrants were hysterically condemned as a menace to the American way of life and, in a wild popular uprising were murdered relentlessly and their houses burned. But long before the century was over, the descendants of these same immigrants were recognized as one

of the most valuable assets of the community.

So Louisville, on the borderline of the Deep South, became a fairly liberal, democratic city, devoted to the steady but gradual approach to the improvement of racial relations. When, at last, racial hatreds broke loose again in the Braden case, it came as a shock to the leaders of the community. The events that followed closely resembled the manias and the methods of McCarthyism which was hypnotizing the country at large. Communism was the dread enemy which was threatening democratic America and no holds were barred in extirpating it.

The F.B.I.'s staff of informers came to give their lying evidence that the Bradens and their helpers were dangerous, plotting Communists, unfit to live in



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free, democratic Louisville. Their lives were threatened and a reign of terror seemed to have the city in its grip. Fortunately a small group of white lawyers came courageously to their defense, at the risk of their professional careers, and they were preparing a last ditch fight on the appeal, when the Supreme Court in Washington cut the Gordian knot and forced the surrender of the prosecution.

But this detailed, dramatic account of a notorious affair—although it is written with remarkable literary skill which gives the narrative a gripping power—is not the chief virtue of this book. That, rather, is the unique quality of the author's character which enables her to look below the surface of her own and her enemies' minds and to find contradictory forces there struggling for the mastery. She seems to be seeking, as the story proceeds, to understand herself and her associates in the drama if, perchance, friendship might come to replace hostility. Anne Braden might well make a career for herself as a psychiatrist; she has what it takes, but she is evidently dedicated to the cleansing of her country's race relations and she can be a powerful force in that campaign.

Whatever else this book is, the reader will find it a spiritual biography of its author. Nowhere in the long narrative does she show bitterness at any point. An amazing humility is evident in all she describes and comments upon. She pays eloquent tribute to her own Episcopal Church and the enlightenment it has given her in her struggles to stand firm and to comprehend.

This is a book which no lover of freedom and courage should fail to read—and to meditate upon—for it makes an important contribution to an understanding of America's race problem. It is due for publication the first

of July. Its price will be \$5.00, but if orders are sent to the publisher before that date, copies can be bought for \$3.00. Monthly Review Press is the publisher and its address is 66 Barrow Street, New York, 14.

BEQUESTS MADE TO CHURCH

★ Miss Ena Cochran, communicant of The Redeemer, Okmulgee, Oklahoma, whose will was probated April 18th, left \$100,000 to the diocesan school for boys and a similar amount to the Church foundation of the diocese. The latter is a memorial to her brother, A. D. Cochran, chancellor of the diocese for many years.

Episcopalians who received individual gifts were Bishop Casady, retired, \$10,000, and a similar sum to the rector of her parish, the Rev. G. C. Stutzer.

CHURCH DEANS MEET IN SAN FRANCISCO

★ Deans of Episcopal Cathedrals met in San Francisco, April 23-25, to consider various aspects of their work with special reference to adornment, administration, preaching and music.

Speakers were Dean Sayre of Washington, Dean Bartlett of San Francisco and Dean Pike of New York.

TEMPORARY CHAPEL IS NO MORE

★ The last service in Sewanee's "temporary" All Saints Chapel was held Easter, conducted by the chaplain of the university and the chaplain of Sewanee Military Academy.

The "temporary" chapel was begun in 1904, ran into difficulties because of a money shortage, and has been used since for daily services. Workers have now crowded the students out of the 600-seat church as they work on finishing the job by 1959 at a cost of \$1,200,000. Until it is finished Sunday services will be held in a gym and daily services in the union building.

MISSIONARY RALLY IN MARYLAND

★ The Rev. Roland Koh, newly appointed assistant bishop of Singapore (Witness, 4/17) was the headliner at a missionary mass meeting held at the cathedral in Baltimore on April 20th.

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BREAK WITH CHURCH IN KENYA

★ A group of African Anglican clergymen led by the Rev. A.M. Ajuoga voted to form a new Church in Kenya to be called the Church of Christ of Africa.

Ajuoga explained the break-away from the Church of England by saying that "the doctrine of Christ as 'Our Saviour and the lover of mankind'" is "not properly interpreted by the Anglican Church."

He said that he and six other leaders, including Bishop Leonard J. Beecher of Mombasa, started the movement.

Ajuoga quoted Bishop Beecher as having stated that the succeeding clergymen "can, if they so desire, reaffirm their membership in the Anglican Church."

He said the new group already had a following of 2,000 and hoped to open its first church in Nairobi shortly.

PEOPLE

CLERGY CHANGES:

RUSSELL E. MURPHY, dean of the Cathedral, Faribault, Minn., becomes rector of St. Stephen's, Ferguson, Mo., July 1

ROBERT S. BEECHER, rector of Holy Trinity, Middletown, Conn., becomes dean of Christ Church Cathedral, Hartford, June 1.

CHARLES H. GRISWOLD, rector of St. Mary's, Edgewood, Md., becomes assistant at the Redeemer, Baltimore, June 1.

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ALEXANDER M. ROBERTSON, rector of Emmanuel, Richmond, Va., becomes rector of St. Paul's, Lynchburg, Va., June 1.

WILLIS C. HENDERSON, has resigned as assistant to Bishop Marmion of S.W. Va., to become rector of the Holy Comforter, Montgomery, Ala., July 1.

FRANK RHEA, the retired bishop of Idaho, is living in Seattle and will assist Bishop Bayne as called upon.

GEORGE F. HARTUNG, formerly vicar of St. Luke's, Ballard, Wash., is now associate rector of Christ Church, Seattle.

ORDINATIONS:

TOM C. AKELEY, ass't of Linganore Parish, Maryland, was ordained priest, March 21 by Bishop Powell at Zion, Urbana, Md. Others ordained priests in Md.: WALTER A. BELL Jr. by Bishop Doll, 3/24, at Holy Trinity, Churchville, where he is rector; WILLIAM J. COX by Bishop Powell, 3/21, at Holy Cross, Cumberland, where he is vicar; HARRY L. HOFFMAN by Bishop Doll, 3/24, at St. John's, Relay, where he is vicar; ROBERT M. POWELL by Bishop Powell, 3/20, at Holy Trinity, Baltimore, where he is presently in charge during the absence of the vicar; LLOYD L. WOLF by Bishop Powell, 3/22, at Harriott Chapel,

Thurmont, where he is ass't. PAUL S. DAWSON was ordained deacon by Bishop Powell, 3/29, at All Saints, Sunderland, and is now in charge of St. Mary's, Franklinton; also ordained as perpetual deacon was ROY S. STAVELY Jr. by Bishop Powell, 3/18, at Glen Burnie.

WILLIAM IRWIN CARTER was ordained deacon by Bishop Kellogg on April 18 at the Holy Communion, St. Peter, Minn., where he is in charge. He is also in charge of St. Paul's, Le Center and St. Jude's, Henderson.

ROGER A. WALKS Jr. was ordained priest by Bishop Marmion on April 12 at St. John's, Lynchburg, Va. He is headmaster of Virginia Episcopal School. McREA WERTH was ordained priest at the same service and is in charge of Emmanuel, Madison Heights, St. Luke's, Pedlar Hills and the Good Shepherd, Lynchburg.

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BACKFIRE

Philip Adams

Layman of San Francisco

As a Trustee of the Church Divinity School of the Pacific in Berkeley, I have read with interest the recent announcement of the decision of the Episcopal Theological School in Cambridge to admit women students to the course of study for the Bachelor of Divinity degree. Our trustees and faculty are happy over this decision, and we think you would like to know that this has been the policy of CDSP for several years. In 1955 the Divinity School first granted the BD degree to a woman student, another received it in 1956, and two women received it in 1957. At present two women are registered for the degree and one of them will probably graduate in 1958.

We are pleased to see that our pioneering work in the West is being noted throughout the Church.

John E. Culmer

Rector of St. Agnes, Miami

In reply to several inquiries in reference to hotel accommodations, without discrimination, for deputies and delegates to the General Convention, may I thank you for allowing me to make the following statement:

All delegates to the General Convention at Miami Beach next October will be housed and fed without discrimination in the finest hotels of that city.

Apparently, a Miami Beach ordinance requiring all civilian employees serving the public to register, has been misunderstood. Employees' registration, including photographing and fingerprinting at police headquarters, is a protection for both the employers and the public.

Integrated conventions are no longer an experiment at Miami Beach. Many such conventions have been successfully held there without incident. A partial list of them includes: National Education Association; American Library Association; Association of American Colleges; American Conference of Academic

Deans; International Brotherhood of Teamsters, Chauffeurs Warehousemen and Helpers of America; American Veterans of World War II; Veterans of Foreign Wars; Synod of the Episcopal Church in the Fourth Province.

As senior priest in the diocese of South Florida (I hasten to add in years of service), let it be known that even our diocesan conventions are held on an integrated basis. Bishop Louttit will not tolerate them otherwise.

During the nearly 39 years of my ministry in South Florida, 29 years of which as priest of St. Agnes' Church, Miami, I have been heartened beyond measure by the remarkable evolution in good human relations. As convincing evidence to this fact, a predominantly white diocese has four times elected me a deputy to General Convention.

As a member of the executive committee on entertainment for the General Convention, I am heartily joined by Dr. Ira P. Davis, senior warden of St. Agnes' Church, and a member of the Convention housing

committee, in assuring all delegates of a most successful and inspiring convention at Miami Beach.

Margaret A. Norman

Churchwoman of Norwich, Conn.

Your magazine has been especially informative and helpful. I should like especially to express my appreciation for the two articles, *The Crucifixion as Seen by a Surgeon*, which were excellent.



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