

The **WITNESS**

MAY 22, 1958

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THE COMING OF THE KINGDOM

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In Leading Churches

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Morning Prayer, Holy Communion
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Weekdays: Holy Communion, 7:30
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The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
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The Rev. Alfred W. Price, D.D., Rector
*The Rev. Gustav C. Meckling, B.D.,
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Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
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Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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13 Vick Park B.
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sundays: 8, 9:20 and 11.
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
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Rev. James Joseph, Rector
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11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 10 and 11 a.m.
Wednesday and Holy Days 12:10 p.m.

CHRIST CHURCH, DETROIT
976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
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Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noontday, Special services an-
nounced.

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3966 McKinley Avenue
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The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. and 7:30
p.m. Weekdays: Wednesday and
Holy Days, 10:30 a.m.

**CHURCH OF ST. MICHAEL
AND ST. GEORGE**
SAINT LOUIS, MISSOURI
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*The Rev. Alfred L. Mattes, Minister
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*The Rev. David S. Gray, Asst., and
College Chaplain*
Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m.; Canterbury Club,
7 p.m.

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

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Story of the Week

Maritain Sees Peace Dependent On Intercreedal Charity

★ Lasting peace in the world can only be assured through mutual understanding and co-operation of persons "belonging to different spiritual families," Jacques Maritain of Princeton University, distinguished French Catholic philosopher, has declared.

Writing in the May issue of *Spiritual Life*, a Roman Catholic quarterly, Maritain appealed for cooperation between members of different faiths "on the very level of religious life, knowledge and experience."

He asked how lasting peace can be assured "if first in the domain that matters most to the human being—in the spiritual and religious domain itself—relationships of mutual respect and mutual understanding cannot be established?"

The philosopher emphasized that he was not calling merely for "tolerance" but for "human fellowship," which he described as "the friendship of charity... between believers of different religious denominations (as well as between believers and non-believers)."

Such a fellowship, Maritain said, would be between persons who maintain "uncompromising fidelity to truth as each one sees it." It connotes, he added "travelling companions" who journey through life together in "friendly and cooperative disagreement."

"The problem of good fellowship," he asserted, "between the

members of the various religious families seems to be a cardinal one for our age and civilization."

He said "there is no use closing one's eyes" to the fact that "worlds of thought never exactly meet." As evidence, he said that "fundamental notions such as that of the absolute oneness of God have not the same meaning for a Jew as for a Christian."

Maritain said that "the basis of good fellowship among men of different creeds is not of the order of the intellect and of ideas, but of the heart and of love. . . . The fellowship, then, is not a fellowship of beliefs but the fellowship of men who believe."

Convictions which each person has, rightly or wrongly, regarding the limitations, deficiencies and errors of others does not prevent "friendship between minds," Maritain continued. "There must be a kind of forgiveness and remission . . . with regard to the condition of him who travels the road at our side. Every believer knows very well that all men will be judged But neither he nor another is God, able to pass judgment We are utterly forbidden to judge the innermost heart."

Maritain said that "the friendship of charity helps us to recognize whatever beliefs other than our own include of truth and of dignity, of human and divine values."

He added that this fellowship "makes us respect them . . . helps us to come to a mutual understanding of one another . . . does not make us go beyond our faith but beyond ourselves . . . helps to purify our faith of the shell of egotism."

This fellowship is associated with the "ecumenical bringing together of divided Christians" and with "the labor of bringing into mutual comprehension believers of every denomination," Maritain said.

The philosopher added he distrusted an "easy and comfortable" friendship between believers of the same denomination "because in that case charity would be reserved to their fellow-worshippers." This "would limit love to brothers in the same faith," he added, and "would love another man only in order to convert him." This would be "the Christianity of good people as against bad people."

He concluded that "genuine human fellowship . . . is fostered by zeal for truth, if only love is there."

ST. PAUL'S CATHEDRAL REOPENED

★ An overflow congregation, including Queen Elizabeth and Prince Philip, attended services that reopened the east end of St. Paul's Cathedral, London.

The cathedral is still in process of restoration after having survived three high-explosive blasts and 62 hits by incendiary bombs dropped by the Nazis.

Washington Will Have Coadjutor At Request of Bishop Dun

★ The diocese of Washington for the first time will have a Bishop Coadjutor when a special convention will meet on call, probably next fall to consider names of at least four clerical nominees for the position.

At the convention, held May 5 at the Church of the Epiphany, Bishop Angus Dun announced that it is his "present hope and intention" to continue in office until May, 1962. "I shall in no case serve beyond that time."

The Bishop, who was 66 on May 4, was consecrated in April, 1944. He has recommended the election of a Bishop Coadjutor to be his successor "with the expectation he would be consecrated and take office in the spring of 1959." The diocese thus would be committed to two Bishops for approximately three and a half years.

"I do believe," said Bishop Dun, "that the special needs of this diocese in the years ahead will be more adequately met by the election of a Coadjutor. We have been extraordinarily blessed in the service of those who have given so much time and thought to our program of missionary expansion. But in this we are dependent in the main on a remarkable group of volunteers. I do not have the strength or leeway to give this many-sided undertaking the oversight it deserves from a full-time top-level servant of the diocese. I would assign this major responsibility to a Bishop Coadjutor, along with the special oversight of all missions and aided parishes, while sharing with him on a rotating basis all confirmations in parishes and missions."

Bishop Dun indicated that if the "substantial growth" of the diocese in the coming years before his retirement should war-

rant it, it would be the "privilege and responsibility" of his successor to determine whether a Suffragan Bishop should be elected.

Bishop Dun and the standing committee will appoint a committee of six clergymen and five laymen, two of them women, to consider nominations.

Integration Problem

A resolution was also adopted directing that a study be made in each parish, mission and separate congregation "to determine the opportunities and problems facing said congregation in its ministry to the diversity of people living within the parish area." This survey will recommend to the next convention a program of aid for the relief of parishes in the inner city where population shifts have brought major changes in the congregations.

Bishop Dun in his convention sermon had spoken of a situation "facing a number of our congregations which will test the reality of our life as brethren in Christ to the breaking point . . . There are a number of congregations of our brethren in Christ whose churches are in areas into which large numbers of our Negro fellow-Americans have moved or are moving. At the same time our white fellow-Americans are moving out. Among the new residents in these parish areas are Negro brethren of our own particular household of faith and many other potential ones.

"What shall these congregations, their lay leaders and their priests and rectors do? Shall they watch their white membership gradually dwindle under the pressure of population change until there is no base of operating support, and then sell

to the highest bidder? Shall they seek to minister in the love of Christ to those about them and take the consequences? If transition from a predominantly white congregation to a predominantly Negro congregation is the only course, how shall we finance that transition? Are there enough white brethren so committed to their Lord and to the larger brotherhood that they will help to make possible the transition? Who knows? We cannot evade this difficult issue. It is a family problem. As we face together the opportunities and the perplexities, the shared joys and the shared burdens of our common life, there is one in our midst who says to us all: 'One is your Master, even Christ, and all ye are brethren.' 'We being many are one body in Christ and every one members one of another.'"

IMPORTANT ACTION IN MASSACHUSETTS

★ A resolution passed the convention of Massachusetts calling upon General Convention to amend the Church constitution so as to allow women to serve as deputies.

On disarmament the convention voted to urge Senators and Congressmen to do everything in their power to have the U.S. initiate diplomatic discussions designed to effect an agreement

★ To fix a date beyond which no bomb nuclear tests shall be conducted, with provision for inspection under the UN and with the understanding that any tests conducted prior to the cut-off date shall be subject to international observation under the auspices of the UN.

★ To establish a nuclear test agency under the UN to which all nuclear powers shall report proposed tests and which shall have the authority to determine the kinds of tests which are permissible and to observe the tests which are approved.

Relative to retired clergy the

convention, by an overwhelming majority, passed a resolution requesting changes in the rules of the Church Pension Fund so as to allow clergymen to hold church jobs and still receive their pensions.

The diocese asks that the present policy, which allows a clergyman on pension to work in one place for three months at a time or to do supply work, be changed so that "the tenure in such position shall be for a period of not more than a year, which period shall be renewed from time to time."

The resolution, introduced by the Rev. Gardiner M. Day of Christ Church, Cambridge, stated that many of the clergy compelled to retire are in good health and have valuable experience and, further, that there is great need for clergy in missions and on the staffs of large churches.

MARYLAND HAS C-DAY

★ C-Day was held May 17th in the diocese of Maryland. It meant that several thousand people went to Claggett Center from all parts of the diocese for a picnic, ball games and other activities.

There was also an outdoor service when fields, machinery and the dairy herd was blessed in accordance with ancient customs of the Church in Rogation-tide.

BISHOP GRAY VISITS IOWA

★ Bishop Gray of Connecticut was the speaker at the banquet held in connection with the convention of Iowa which was held at St. Alban's, Spirit Lake, May 13-14.

CONVENTION SPEAKER IS NEW BISHOP

★ The newly consecrated suffragan bishop of Colorado, Bishop Daniel Corrigan, was the speaker at the banquet held in connection with the convention of the diocese, May 6-8.

BISHOP SCAIFE MARKS 10TH ANNIVERSARY

★ Bishop Scaife of Western New York marked the 10th anniversary of his consecration on May 11th. There was a service in the morning at St. Paul's Cathedral, Buffalo, at which the Rev. C. Rankin Barnes, secretary of the House of Deputies, preached. In the afternoon a service was held at the Polish National Catholic Cathedral, with Bishop Bayne of Olympia preaching.



BISHOP SCAIFE is honored at services in Buffalo marking the tenth anniversary of his consecration

JUVENILE DELINQUENCY GRIM RECORD

★ Juvenile delinquency set a grim new record in 1957, with more than one-quarter million arrests by police involving children 17 years of age or under.

Arrests on criminal charges involved 253,818 children in 1957 compared with 234,474 in 1956.

Juvenile arrests dropped in only one major crime classification, murder. One hundred and thirty-three children 17 or under were charged with homicide in 1957 compared with 139 the previous year.

Auto theft, one of the most prevalent juvenile crimes, involved 19,682 teen-agers in arrests, compared with 18,622 the previous year. Persons under 18 accounted for two-thirds of all arrests made by police for this offense.

A record number of 52,550 juveniles were held for theft—more than 1,000 a week—an increase of 6,000 over the previous year.

Sex offenses also showed an increase. A total of 932 teen-aged boys were arrested for rape, compared with 840 in 1956. Other sex offenses resulted in arrest of 3,417 teen-agers, an increase of more than 10 percent. Arrests of teen-aged girls for prostitution, however, declined slightly from 155 in 1956 to 122 in 1957.

Sharpest increase in juvenile delinquency occurred in liquor law violations. A total of 7,125 teen-agers 17 or under were arrested on liquor charges last year, compared with 5,728 in 1956. In addition, 6,779 teen-agers were arrested for public drunkenness, an increase of 5 per cent, and 665 were arrested for driving while intoxicated, an increase of 6 percent.

Disturbance of the peace and other minor misdemeanors caused the arrest of 69,702 teen-agers, compared with 64,775 in 1956.

LICKFIELD ELECTED IN QUINCY

★ The Rev. F. W. Lickfield rector of the Redeemer, Chicago, was elected bishop of Quincy on May 8th. He will succeed Bishop Essex who is to retire after serving as diocesan since 1936.

GENERAL SEMINARY FUND PASSES MILLION

★ General Seminary has passed the million dollar mark in its campaign for three and a half million for a new library and other needed buildings. The largest single gift is \$500,000 from an anonymous donor.

SUSPENDED SENTENCE FOR GOLDEN RULERS

★ The four crewmen of the Golden Rule, arrested when they tried to sail into the bomb test area of the Pacific, were given a suspended sentence and placed on probation for a year.

Albert S. Bigelow, one of the four, told the court in Honolulu: "It would have been contempt of God—the highest authority—if I hadn't done my best to stop these nuclear testing atrocities. They are contemptuous crimes against all mankind. A gross evil."

The crewmen, one of them William Huntington, former Witness editor and now a Quaker, said they were undecided about their next move.

BARGAIN OFFER ON BACK PAGE

★ We have two reasons for calling attention to the advertisement on the back cover this week. One is that real bargains are offered to the clergy; to parishes wishing to buy for their clergy; to seminary students who need vestments, as well as to their friends who would like to buy something useful as a graduation present. The second reason is that we would like to have the advertiser get results so that he will continue to advertise.

EXTENSION WORK OF CDSP

★ Dean Sherman Johnson has appointed the Rev. Robert T. Fortna, now instructor at the Church Divinity School of the Pacific, to be director of the extension work to be opened in the Fall in Los Angeles.

The extension program will be open to non-resident students selected jointly by Bishop Bloy of Los Angeles and the school faculty. Bishop Bloy has selected the Rev. E.C.S. Molnar, rector of St. Timothy's, Camp-

ton, to be coordinator of the program.

The extension plan is designed for men who, for one reason or another, are unable to be resident students at the seminary in Berkeley. Members of the faculty will spend weekends in Los Angeles one or two at a time. The plan is experimental and is to be watched closely and reviewed regularly.

CONVENTION OF MISSOURI

★ Bishop Albert Stuart of Georgia was the preacher at the service held at Christ Church Cathedral, St. Louis, as part of the convention of Missouri. One of the important matters approved by the convention, meeting May 6-7, was the establishment of a capital fund for advanced work in the diocese.

DR. WASSELL WAS WAR HERO

★ Dr. C.M. Wassell, hero of world war two and a medical missionary of the Episcopal Church, died May 12th in Little Rock, Arkansas.

He won fame and citations for evacuating twelve wounded men from Java.

He later served a hospital operated by the Churih on the leper island of Molokai, Hawaii, but resigned because the hospital was not permitted to give free service.

James Hilton, the novelist, wrote "The Story of Dr. Wassell" which was later made into a movie.

DISCUSS RIVALS OF CHRISTIANITY

★ Modern rivals of Christianity was dealt with at a conference of laymen of West Texas, meeting May 16-18 at the diocesan camping center. The leader was the Rev. Jack Lewis, Presbyterian, who had been dealing with that subject for a number of years at the University of Texas.

TAX EXEMPTIONS FOR CLERGY

★ Clergy who take summer courses or take college work at night to better prepare for their jobs can deduct the expense on income tax returns.

The new ruling applies also to persons employed in religious education, many who are in the field of music and social workers for religious organizations.

Those who believe they qualify can apply on form 843, with the new exemption retroactive to January 1, 1955. Each case will be investigated by the income tax office where the taxpayer files his return.

CANTERBURY HOUSE IN CAMBRIDGE

★ Canterbury House has been opened at Christ Church, Cambridge, Mass. It is on the church property and was given to the parish about 25 years ago. The Rev. Frederic B. Kellogg and his family have lived there for 18 years but they are now moving to Groton so as to make the house free for student and faculty work.

The associate chaplain of student work, Ronald Maitland, who graduates this year from General Seminary, will live in the house and be on hand for consultations and special classes and discussions.

CONVENTION OF SOUTH CAROLINA

★ A resolution calling for the withdrawal of the Episcopal Church from the National Council of Churches was defeated, after prolonged debate, by the convention of South Carolina. A substitute resolution passed which asks General Convention to have half of the delegates to the Council elected by General Convention and the other half by the provinces.

A minimum goal of \$25,000 for the 1959 advance fund for capital needs was approved.

EDITORIALS

The Coming of The Kingdom

WE HAVE often wondered how Jesus came to be so sure that the Kingdom of God was close at hand. We think we know what he meant by saying so: that if there had ever been an excuse in time past for compromising with Caesar, for getting around the Law—"Moses permitted this because of the hardness of your hearts",—for consulting expediency, that time was now past. He does not say that Moses was wrong for giving Israel a second-rate Law; he does not say, even if he realized it, that Deborah and Joshua were wrong in expecting God to win their battles for them; that Isaiah should not have assumed that God would not allow Israel to be captured; that the Fathers should not have "made a hedge about the Law" by separating themselves from the unclean Gentiles. He does not venture to judge the past; but he does say that the standards of the past will not do in the present.

Why did he think the present was different from the past? Many of his contemporaries, like John the Baptist, thought so also; but he was not the man to be swayed by public opinion. In the healing of the demoniacs he saw a sign of the fall of Satan; but elsewhere he takes repentance to be the only important sign. Perhaps the real reason was that he saw the jig was up for Jerusalem and for the whole way of life in the ancient city for which Jerusalem and Athens were equally symbols. After Jesus the Jews produced nothing but an Apocalypse ("IV Ezra") and a few rabbinic sayings; Rome produced nothing fully honest but the historian Tacitus, who reads an astonishing funeral eulogy over the lost Republic; Hellas produced the slave Epictetus and the emperor Marcus, lonely individuals infinitely remote from their own world.

Jesus, like other poets, saw the crash coming; he did not foresee, nor would he have fully approved of, the Church; neither he nor anyone else could have imagined that any of the values of the Polis could be transferred to the Teutonic Tribal encampment. There was then nothing in society whose preservation was worth the compromise of principles; and in fact it was only Jesus' non-compromise, however ridiculously

misunderstood in the Church, that miraculously restored whatever had been valid in ancient society.

Two things have brought us closer to Jesus than any other generation between us and him: the discovery of historical method has restored his true figure to us; nuclear weapons have restored the situation in which he found himself. We ourselves took part in World War II: and with all fear and trembling, if we had the same choice we would probably still make the same decision. But no advantage to be gained from World War III could possibly outweigh the damage. We cannot then sit in judgement even on Constantine, and all his successors in watering-down the Gospel to make it the official religion of Christendom and of nations; there was something in the ways of the world still worth preserving. Perhaps there was a better way open to them; but their situation is not ours; we are in no position to advise them. All we note is that through no fault or merit of our own, we find ourselves, like Jesus, once again in a position where every sort of compromise with principles is not merely morally wrong, but plainly inexpedient; if anything, now as then, it will only hasten the end.

In Our Midst

IT MAY be that the human race will learn to live on the moon or in the midst of clouds of radiation. But we cannot imagine it; and we would be ill-advised to do violence to our principles on the off chance that it might work out.

The Kingdom of Heaven is then quite obviously in our midst. What sermon could possibly make plainer the bankruptcy of self-interest, however enlightened, than the dreadful course of Providence which has brought the two allied world-powers of 1945 into their present unthinkable trap of being able to destroy each other but not protect themselves? What stronger inducement could there be for the Sermon on the Mount than the possibility of keeping alive a little spark of gentleness in the general chaos of everything, and of doing what lies in us to make reparation

for the over-all stubbornness of Adam, with which we have in large part up to now associated ourselves?

But as Swift observed some years ago, the

knavery of mankind is yet exceeded by its folly; we may well question whether the Son of Man, when he cometh, will find faith on the earth; but we cannot say that we have not been warned.

Life In The Church

By W. Norman Pittenger

Professor at General Seminary

ONE of the ideas that seems to be with us as a legacy from the American individualism of pioneer days is that a man's religion is a purely personal matter with little or no social dependence. I am not referring to what are often called the social implications of religion; I mean simply that there are many people who have the impression that in religion a man is utterly cut off from the normal relationship of dependence on and support by other men's experience which makes possible any and every other human activity. I remember once hearing a friend who is a Presbyterian minister say that he saw no reason why anybody who wished to do so should not found his own "church" for those who happened to be like-minded, rather than remain in a "church" which he did not find satisfactory to him. An extension of the same idea is that every man is his own "church"; hence he need not bother about anybody else at all, so far as his religion is concerned.

Of course this is absurd, since the slightest acquaintance with the facts would show us that insofar as we make any pretence to belong to the specifically Christian "way", dependence on others is inevitable. The knowledge that we have of Christ comes to us through a community and its book; the very words which we are obliged to use religiously are socially conveyed, not to speak of the ideas which the words are intended to suggest. George Fox went off "on his own"; the result was that he came to teach a religion which was built about St. John's Gospel, the most ecclesiastical of the four! And as von Hugel said, after making this point, Fox also founded a "church", with special customs and ideals, through which his own socially received notions were handed on to others. It is inevitable that this sort of thing should happen.

It is true, likewise, that Christianity itself is a social religion, in which appurtenance to the fellowship is essential. The primitive Christian believers would not have been able to conceive of an "unchurched" Christian; for them, to be a Christian meant to be "of the Church", and

to be "of the Church" meant to be a Christian. This is basic in the whole Christian conception of religion. For the "Body of Christ" is the name of the Church—and to be a Christian means to become a "very member incorporate" in that Body. To be "in Christ" means to be "in the Church, which is his Body."

It always seems to me that the fundamental difficulty with the men and women who reject or dislike "church Christianity" is that they are not sufficiently humble in the face of the Church. It is not simply that they are anti-social or opposed to the "community-conveyance" of the Christian religion. It is a much deeper thing—a kind of dislike of being dependent upon people who are not as clever or as nice or as "spiritual" or as moral as one thinks oneself. How often the criticism is made that people who are devout churchpeople are dull or simple folk; how frequently it is said that they are not sufficiently decent in behaviour. Or, on the other side, how often they are called hypocrites by those who stand on the sidelines.

The Sidelines

A "SIDELINES Christianity" is no Christianity at all. There may be certain beliefs which are held in common by the Christian Church and those who are spectators, but because these beliefs are not accepted in the context of the Christian fellowship, they are not in reality the same beliefs. There is no real Christianity, in idea or in practice, outside the Church; this is not the same thing as saying that there is nothing good nor any chance of salvation outside. It took my revered teacher Paul Elmer More almost half a century to come to this realization; when he did, he wrote an essay which should be read by anyone who thinks that he is "too spiritual to be a churchman." It is published, in his book "The Catholic Faith," and is entitled simply "The Church".

Often I look out of the window of my study in New York City and see numbers of humble

charwomen and workingmen walking down the street towards a Roman Catholic parish church across the way, and doing this on weekday as well as Sunday mornings at hours like 5:30 and 6 o'clock. I always remember the remark of Miss Evelyn Underhill, that there is more to be said for the "humble little churchmouse" who gets up at a very early hour and goes to church not with the fully developed and highly intellectual faith of a scholar but because she believes this action is pleasing to God, than there is for the scholar himself, sitting in his comfortable armchair and meditating on the nature of the Absolute! If we could get more people to realize this, there would be a genuine revival of real religion.

For Episcopalians, one of the most dangerous of their temptations is to be merely respectable. Robert Louis Stevenson once called respectability "the deadliest gag and wetblanket ever devised for the free soul of man." It is also a most terrible barrier to a real Christianity. But even our respectability is not quite so bad as that supercilious attitude of the "religiously-minded"

person who declines to have anything to do with the Church because it is not quite what he thinks it should be. He has a sort of inverted respectability, since it is no longer (thank God!) necessary to go to church to be respectable in the conventional sense of the word.

Humble participation in the Church's life, humble acceptance of the Church's faith, humble attendance at the Church's worship—here is the key to a genuine understanding of the Christian religion. Nor does this mean that one gives up one's freedom of thought. The true liberal is the man who is willing and ready to be humble in the face of a great corporate reality like the Christian Church, in the confident trust that if he acts in this fashion, humbly and reverently, what began as an experiment may become a vivifying and enriching experience.

And it is within the Church, and only there, that the necessary task of "re-conceiving" the historic Christian faith can take place; only the genuine participant can understand and know that faith sufficiently to engage in this task.

The Next Hundred Years

The Big Question Mark Facing The World

By Albert Szent-Gyorgyi

Director of the Institute for Muscle Research

I'M HERE, to look into the future as a biologist and medical scientist. Medical science depends for its progress on biology, as biology depends for its progress on physics and chemistry. The future is but a continuation of the past, so if you want to see into the future, we have to look back for an instant.

During the last century, chemistry and physics has discovered molecules. Biology has made use of this discovery and has produced results which have surpassed the imagination of the keenest prophets of one hundred years ago. All the same, the big problems are still open. We don't know what life is. We don't know how we move, how we think, and we stand in silent amazement before that little speck of jelly we call the egg cell, which is going to develop into a complete individual.

Corresponding to these big lacunas in our basic knowledge, there are equally big lacunas in medicine, and there are still scores of ravaging diseases, causing suffering and frustration. Too many of our beds are still hospital beds.

Science in the last few years has made enor-

mous advances. Chemistry and physics have penetrated into the interior of the atom and have made acquaintance with electrons. I think that in the next hundred years the application of this new knowledge will lead us to a much deeper understanding of life, being convinced that the subtler phenomena of life are not an interplay of molecules, but a play of electrons inside these molecules. Once we understand life better, we will be able to cope with disease better. We will be able to fight and even prevent diseases, possibly all of them, enabling man to fill the normal span of life. Maybe we can even expand the span, or, at least, enable man to fill the span in full vigor and activity. Most human machines are, at present, worn out too soon, as poorly attended motors.

Now, the food which drives our machine all comes from the sunshine . . . and our factories which transform the energy of the sunshine into food, are the plants. I expect that in the coming century we will steal the secrets of the plants and learn how to make food out of sunshine, most of which is wasted at present. We may even

learn how to make food out of atomic energy. We will learn how to speed up plants, make them grow faster, produce more food, and produce new varieties, if we need them. This will do away with hungry mouths, of which there are still too many in this world, making political structures unstable.

I expect, also, that my own science, biochemistry, will solve the problem of birth control and will add to the stabilization of the world's structure.

Our science is very young, and its progress is self-accelerating. It goes faster and faster. So we do not really know where it will lead to. The keenest hopes need not end in disappointment. They all may be gratified.

Question Mark?

I CANNOT finish these words without putting an "if" at the end, and a big question mark. My reason for this is that science produces tools, most powerful and wonderful tools, but all tools can serve to build and construct . . . or to destroy. It depends upon us which of the two we choose. And science has done something else: it abolished distance. It has reduced the Atlantic Ocean to a ditch, and is rubbing formerly distant nations together, leaving us only two choices: understand one another, live together and share all the benefits of science, or else fight and destroy one another and commit suicide. At the moment it looks as if we have chosen the later road.

We are putting much of our labor and ingenuity into creating tools of destruction of which we have heaped up enough to destroy ourselves. We are polluting our atmosphere daily with new radioactivity endangering the pool of the human genetic material. Politics are still directed by primitive instincts, the desire for expansion, and domination of others.

My hope is that the leaders of mankind will understand that science has opened entirely new horizons, entirely new possibilities for expansion and domination: expansion towards the secrets of nature and the domination of her forces. Compared to these possibilities, all political domination and expansion are negligible. This conquest demands no destruction . . . only creative minds, provided with the tools of creation.

If we could get together and, in friendly competition, use our gifts to create knowledge and beauty, then we could lend real dignity to human

life and make this little globe of ours a place fit for living before we go out into space and to other stars.

Address at a symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagrams & Sons. Next Week: Harrison Brown, Professor of Geochemistry at California Institute of Technology.

Don Large

Getting Stabbed Awake

AT LAST, somebody has found a way to galvanize the Church into prompt action. He is a Harlem ex-pastor named Moody Dunning. The awakening he achieved was seemingly brief, but it was immediate and it was effective. According to the press, Brother Dunning was disgruntled over the fact that the congregation had felt it no longer needed his pastoral services. So on Sunday morning, while the assembled parishioners were sitting with heads bowed in quiet meditation, he strode into the Church armed with a double-barreled shotgun in each hand, a pistol and a hatchet in his belt, and ammunition in his pocket. Wearing his ministerial robes to give the occasion the class it deserved, he shouted, "Don't move! I'll kill you all"—upon which he emptied the barrels of both guns at the backs of the contemplative heads.

Now I don't admire ex-pastor Dunning's technique, but I certainly applaud the result. The people of Monumental Baptist Church were stabbed awake! Nobody was hurt, and Mr. Dunning is still their pastor with an "ex" in front of the title. But I'll wager that the good folk of that particular congregation will remain on their toes for many a Sunday to come.

There's just one thing I bemoan in the moody minister's brief speech. I wish he hadn't begged them not to move. Lack of movement in the Church today is already too prevalent to be encouraged. All too often we grossly misinterpret the words of a famous old hymn, with the result that we slumber smugly as we sing,

On the Rock of Ages founded,
What can shake our sure repose?

To which the answer all too frequently is "Nothing and nobody." As Bishop Stephen Bayne recently noted, "The first congregation I ever served was a little one which had a steady financial problem. I was naive enough as a

young man to think this was remarkable in churches; and for the first year or so I was slightly overwhelmed by it and enormously conscious of it. Day and night we seemed to face the endless struggle to keep afloat—to find enough people to give enough money to keep the doors open, so that we could find enough people to give enough money to keep the doors open, so we could”

Which is why, when you hear heavy breathing in a parish, it's a sign the death watch is on. Why, for example, are so many people content to give the Church less than they gladly pay daily for a dry Martini? Why are we so slow in coming to grips with racial injustice? Where is the moral indignation which set the early Church on fire? Is there no Christian voice to be raised concerning political bribery and influence peddling? Why are we so timid about throwing down the gauntlet where personal and national ethics are concerned? It's a mistake to assume blandly that the Lord is interested only in religion. He has an eternal stake in everything in his creation, not just in the sacred cow of morning prayer at 11 o'clock.

It reminds one of the mordant humor implicit in a recent New Yorker cartoon. The safe and worldly-wise old rector says to his eager young curate, "Drawing upon my not inconsiderable experience, Andrews, my advice to a young man ambitious of preferment in our calling is to steer clear of two subjects—politics and religion."

If we wait for the blast of the last trump to wake us up, maybe God will decide not to bother having it sounded at all—even though he does have blues trumpeter W. C. Handy up there with him now.

Religion & The Mind

By Clinton J. Kew

IN THE early days of the Christian Church, definite rules existed for the healing of the sick. They were brought into the familiar congregation of friends, where, together they participated in prayer and confession in God's name. Following this period of quietude, the medications of that time—oil to soften and soothe the tissues, and wine to cleanse and purify—were applied.

The faith of these early Christians was sufficiently strong that, although their medical knowledge and facilities were so rudimentary as to be almost negligible, remarkable cures were effected. To Saint Paul, Saint Augustine, and

Saint Francis, this unshakable faith in the restorative force of Jesus was so intense that they were able to heal by the power of touch.

The journey through time that faith has taken, from the days of the apostles down to the present day services of religious healing, has been a long one. The fact remains, however, that "the gift of healing by the same Spirit" is not only present in the world, but it is an integral part of the plan of God for mankind. Various shrines throughout the world bear great witness to the healing effect of faith and prayer.

The Service of Healing

In an atmosphere of quiet reverence, Bible passages are read. The minister gives a short meditation dealing with everyday problems. The participants then join in responsive reading and special prayers are offered, for those who are ill in body, distressed in mind, or troubled in spirit.

Those who wish to do so are invited to kneel at the altar and participate in the laying-on-of-hands. With the minister's help, the individual participates in a prayer for his own health, guidance, and assistance. After the people have returned to their pews, the minister and the congregation offer a prayer of thanksgiving. The service is terminated with a Benediction.

Although the service of religious healing does not guarantee miraculous recoveries, a great many people have been helped.

From the time of the earliest cave dweller, man has labored long to improve the physical and social conditions under which he lives. However, the rapid changes brought on by the modern advances of science have destroyed many of his fortresses of certainty and left in their stead the shifting sands of uncertainty.

The growth of man's faith has not always kept pace with his material achievements. And today he is striving to conquer another physical frontier—outer space. Having long desired to fly to the moon, it seems safe to assume that before too long he will achieve the fulfillment of that particular desire . . . but what about inner space? Have all of our electronic and super-sonic accomplishments brought us any nearer to understanding ourselves . . . more compatible with others . . . or closer to God?

Man must realign his reason, reaffirm his spiritual heritage, and recapture God's purpose for his life.

Booklets describing this service will be sent upon request. Rev. Clinton J. Kew, Fifth Floor, 3 West 29th Street N.Y. 1, N. Y.

Students Think Out The Issues Facing The World Today

By C. O. Rhodes
*Editor of The Church
of England Newspaper*

IN THE buildings of Edinburgh University 2,100 students met for the Student Christian Movement Congress. The slogan of their purpose was "Life for the World."

Ten years have gone by since the last great congress of this kind. In the meanwhile energies have been concentrated on work at the local level. Previously such assemblies occurred every four years and now this tremendous demonstration has proved their value again.

These students came from all over the British Isles and altogether 42 countries were represented among them. Some three hundred or more were from abroad, most of them already in Great Britain for purposes of study but a substantial proportion here especially for the Congress. For all of them a week in Edinburgh, with the heavy travelling expenses involved, meant considerable self-sacrifice.

Day after day, the McEwan Hall was packed for the plenary sessions. And it must be said that the administrative arrangements for housing, feeding and organizing this deluge of young people were excellent. They themselves were determined to squeeze every drop of value from the occasion.

There were never any empty seats in the McEwan Hall, however substantial the intellectual fare provided. The commissions and study groups into which the Congress was divided were fully attended. If, by the end of the course, the audiences were a little intellectually "punch-drunk" from the ceaseless barrage of ideas discharged

at them, what else could be expected?

They had started in the morning with their devotions and remained for an hour-long address, usually severe enough to tax the mind to the limit and in some cases beyond. After that they dispersed into various rooms and halls for their "Commissions." Of these there were nine, covering the Christian ministry, economics, agriculture, education, healing, social services, politics, research and scholarship, and the arts.

Traffic in Ideas

But the Commissions themselves were split up into manageable discussion groups to make possible a two way traffic in ideas. Discussion was uninhibited and lively. What struck the organisers was that the Commission on the Christian ministry attracted by far the largest numbers. Did this suggest a revived interest in the clerical profession as a career? The large number of women participating suggested otherwise. It seemed to be the whole question of the Church's ministry, both clerical and lay, that interested them and there was much talk of the meaning of "vocation." Was there, for instance, a special, supernatural vocation to the professional ministry that differentiated it from other, more secular vocations? What was it that made a man drop his work and abandon promising prospects in mid-course, to enter Holy Orders?

Such enquiries took the Congress to lunch-time. In the afternoon the students might attend Charles Williams' plays, "The House by the Stable" and "Grab and Grace" put on by a group from the Church of St. Mary Lowgate, Hull. Or they might visit exhibitions on

scientific subjects where they would see diagrams illustrating nuclear power or somewhat larger-than-life models of atoms.

As an alternative they might study an exhibition showing the work of the Inter-Church Aid and Refugee Service or an exhibition of paintings from Scotland's four art colleges. Evidently the S.C.M. agrees that God is interested in other things besides religion. Perhaps they believe that science, industry and art are themselves religions.

In the evening the indefatigable 2,100 dispersed into a new set of groups for the study of the various areas of the world: East Asia, the Indian sub-continent, the Middle East, Africa, America, Europe and the Commonwealth, and even the British Isles themselves.

Knowledge and Zeal

With the passage of the years the S.C.M. has lost nothing of its missionary interest, although the manner and approach have changed with changing needs. What the organizers of these groups discovered was that before they could discuss the problems of these regions they had to educate their members in the elementary facts. Knowledge was not equal with zeal.

After the evening meal came the final great address of the day. Dick Bird, of Cuddesdon College, led into this big event, as chairman, with notices of the administrative arrangements and to end the day Canon T. R. Milford, who is now to be Master of the Temple, led the devotions, where upon the congress staggered to its lodgings, scattered over a wide area of the town.

Such was the day's work. Through the recesses and at meal times, the 2,100 wandered the corridors in earnest talk or spoiled their digestions with learned discourse over the roast beef. There were rather too

self-consciously promising students, pontificating like elderly professors with furrowed brows and slightly-bowed shoulders bearing the weight of all the world's problems and a little pleased with doing it. There were shy students who diffidently put in a word or two and then blushed violently. And there was the vast majority of nice, ordinary students.

Talk Went On

All around the throb of talk went on D. T. Niles said that God wants our obedience and not our agreement I don't know how we can give that But it says if you do the will you know the doctrine, you know Obedience without agreement makes God into a despot How do we know it is the will of God if we do not think the same Milford answered that on last night Oh! Niles is all Barthian Funny thing that although Cingalese his approach is more Western than the Westerns. He is not affected at all by his Eastern background. . . . I liked that bit about "secondhand doubts" picked up from Bertrand Russell, and J. B. Priestley and all that lot.

Perhaps it would be grim-browed Modern Greats men from Oxford arguing: How Hume said But look at Nietzsche I suppose you would say that was nonsense. . . .

Then what did you think of what Munby said about the economic interpretation? Now what Marx really meant

And so on.

As would have been expected, Dr. Visser 't Hooft, general secretary of the World Council of Churches, was one of the weightiest speakers. What he said was real theology and genuine experience. He conveyed the sense that his address reflected his own, inner struggle and was not merely academic. He started by saying that to most people in Europe nowadays and certainly to many intellectuals the idea that we should look to the Church for new life

was preposterous. He took us step by step through the long debate from Feuerbach and Marx who attacked the Church as an opiate, via Tolstoy to Kierkegaard, the most impressive of all the attacks on the Church because it came from within, and charged the Church with unfaithfulness to its mission.

"I wonder," murmured the portentous ones afterwards, "whether he was wise in presenting the criticism of the Church quite so vividly as perhaps to abash the enthusiasm of all these young students."

But Visser 't Hooft knows his students. He went on to deprecate attempts to justify the Church by its record, which usually ended by playing into the hands of the opposition. The final justification of the Church's existence was that God willed it. Christ without a Church was inconceivable.

Housing Estate

That evening, the Rev. Stephen Verney, from the Clifton housing estate, near Notting-ham, brought us all to hard reality with his story of how the men of his parish built their own church with their own hands. This was one of the few major addresses that everybody understood and all valued. Nothing in this was above anybody's head.

Planning, he said was an excellent thing and much to be welcomed. But planners must observe a proper modesty if they did not wish the earthly paradise they planned to become a hell on earth. The way the people on the estate loved their homes was wonderful but their homes devoured them if they became objects of worship. In fact on the spiritual side much had gone wrong.

They had desolating loneliness and housing estate hysteria. Then God picked out a dozen of them to form the nucleus of the

Church and these worked to restore the spirit of fellowship. The menfolk bravely began to build their own church but when they became famous pride crept in even there and could have spoiled the enterprise. Then came the moment of dedication and all the dangers and difficulties were forgotten as the glory of the Lord so filled their house of God that they could hardly stand in its presence, so great was that glory. Their work was accepted.

Famous by the name of Iona, the Right Rev. Dr. George MacLeod is now Moderator of the General Assembly of the Church of Scotland. What tremendous preaching he gave us in his address! I wished all the tepid pulpiteers of Anglicanism could have been there to see how the gifts of oratory can be used to communicate the profundities of feeling and conviction. The manner was adequate to the rolling phrases of the thoroughly Scottish theologian that filled every inch of the great assembly hall.

Urgent Demand

He wanted his audience to experience the immediacy and the urgency of the demand upon them. He laughed at "extractionist salvationism" which wanted to pick out individuals here and there from an alien world for redemption. The whole cosmos was available to the redemptive work of Christ and every thing in it.

When we talked of a dying and rising Christ we were talking also of a dying and rising God. Failure to realize this rendered Christians hopeless and helpless in a world of nuclear power. That was why there were so few Christians on the Aldermaston pilgrimage. If some of them thought differently from the Aldermaston marchers, why did they not have a march of their own? Why did they fob off this

crucial problem with trick intellectual answers about the principle being the same as that of the cross-bow?

During the whole week that was the only serious public reference I heard to this overwhelming question. Has the S.C.M. turned escapist? Does it not wish to be disturbed in its calm academic grooves of argument about vocation and ministry and the like? The organizers felt that the question is too overwhelming and might easily overwhelm the Congress. They steered clear.

As always, the S.C.M. is out to help men and women at the beginning of their careers to govern those careers Christianly. The message is that our thinking about religion should begin at the point of personal involvement in the world and for students that means the life's work they are about to undertake. Nuclear arguments would be red herrings. Yet are these young people to return to their universities and colleges and report that Edinburgh had no guidance to offer on how they should treat the manifestos being put forward for their signatures?

Whither Science?

It may be that the climax the thought of the Congress reached in John Wren Lewis's address was more urgent and vital even than the nuclear question. "Where is science taking us?" was his theme and his answers are already well known. Science is taking us rapidly towards an entirely new orientation to life and the universe. Science is taking myth out of life. The mythological world view was and is a neurosis of civilization and substituted a weave of fantasies for genuine creative action in the real world. As neurosis always does it stood between man and man, preventing that true personal confrontation that was the begin-

ning of authentic fellowship. There always had been prophetic geniuses, to say nothing of Christ himself, who had transcended the mythological world view and understood it. Those were the men to whom we should look now. We should move forward to a new religion, freed from compulsive subservience to myths.

Questions

What kind of questions emerged out of all these profound treatments of the deepest issues? Did they measure well with the leadership given? What are Christian students thinking about nowadays? Here are a few of the issues that were raised in the guided discussions:

The whole theological problem of disease and physical suffering.

The doctor-patient relationship.

Spiritual healing.

The differences between the Communist and the Welfare States, particularly as regards their organization and policy-making authorities.

Pre-marriage guidance and relationships between the sexes.

Government administration as a career.

Apathy in local government and the influence of party politics.

The triviality of so much of modern research: what value criteria should be applied?

Still Asking

Looking back on the last S.C.M. conference I attended some score of years ago when a noted Evangelical leader encouraged me to go because, he said God was actually with them, too, the differences do not seem fundamental. S.C.M. students are still asking important questions about the real world and trying to find Christian answers.

The content may have

changed with the changing situation and there are different theological emphases here and there. The general attitude is similar but if anything even more down-to-earth and serious. If these 2,100 are anything like representative, nobody need doubt for a moment whether modern young man and womanhood are as responsible as their fathers.

So the program worked itself out. Already, one evening, we had separated to consider our particular denominational concerns. On Sunday morning we went our own separate ways to worship.

By the time we arrived at the McEwan Hall for a charming afternoon of music by the Edinburgh University Singers, the perambulating brains of the past days were already beginning to thaw back into human shape. Females were beginning to look feminine again and males were taking visible notice of the fact.

Then to the grand final service in St. Giles' Cathedral when that great S.C.M. favorite Professor John Baillie, preached. Edinburgh, birthplace of ecumenism, had provided another ecumenical event.

TOWN AND COUNTRY SEMINAR

★ A Town and Country Seminar was held for the midwest province, April 22-25, at Menominee, Michigan. Headliners were Bishop Herman Page, Dean Corwin Roach of Bexley, Prof. Frederick Putnam of Seabury-Western and Prof. Boone Porter of Nashotah.

At a meeting of the Rural Workers Fellowship held at the same time, the Rev. Richard Allen of Roanridge, Mo., was made assistant secretary and the Rev. Charles Hamilton of Booneville, Miss., was reelected editor of Crossroads, the official organ of the society.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Sicilian Vespers by Steven Runciman. Cambridge Univ. Press. \$5.50

Sir Steven Runciman is one of the best historical writers of today. He has an encyclopedic mind furnished with millions of facts; but what is more important, and makes him a good historian, is his ability to use them, to write interestingly and even vividly, and above all memorably. His great three volume *History of the Crusades* contains unforgettable passages—like the battle of Hattin, and Baldwin at Jerusalem. The new work is in the same grand style, and reads like the classical histories—Thucydides, Gibbon, Macaulay. This is the way history should be written, i.e. like a novel, but based on facts not fancies.

The *Sicilian Vespers* was the incident at Palermo in 1282 when the Sicilians rose and massacred their French overlords. It began when a French soldier tried to make advances to a young woman at church. It ended with the destruction of the whole plan of Charles of Anjou to destroy the Byzantine empire, take over the Eastern Church for Rome, and make himself emperor of the entire Mediterranean world, a new Justinian. The story is told like a drama—we might even call it a "colorama", for the colorful stage is filled with characters, all the way from kings and emperors and popes to the humblest peasants. Some will think the stage overcrowded; but that will be because they are used to novels, which "highlight" a few and leave the rest of the characters in the background. Runciman highlights his main characters—the popes, Charles, his rivals and leading supporters, and the Greeks, whose diplomacy was "the best in the world." Especially John of Procida, the wandering diplomat, an earlier prototype of Brother Joseph, and a terribly efficient agent of Michael Palaeologus. As a traveller, even

without planes he rivalled Mr. Dulles!

The book makes clear the crisis of the mediaeval Church, and describes a political blunder from which the papacy never has recovered. It is a book for long and careful reading, not for an hour's skimming. It has lessons for today. It is a book which those who blindly idolize the thirteenth century should read and ponder. And it is also one thousands of delighted readers will enjoy.

—Frederick Grant

Theological Essays by F. D. Maurice. Harpers. \$5.00

This reprinting of Frederick Denison Maurice's *Theological Essays* 105 years after their original publication is an event of major importance to Christian theologians and sociologists alike. The reading or re-reading of them will make it clear that some of the basic problems of a century ago are the same that we are facing today both in theology and in political and economic life. Maurice in his day was what we would call a militant social radical, but it is evidenced clearly in these *Essays*, as in all his writings, that his economic and social ideas were rooted and grounded in his theology. He was, first of all, a minister of Christ and a steward of the mysteries of God. But he knew well what it was to be persecuted for his ideas. He was summoned before academic committees to defend his writings or recant and after the publication of these essays was dismissed from his professorship in King's College, London. Our inquisitorial committees of Congress had their models a century ago in England.

It is probably true that the foundation ideas of theology in these *Essays* would be shared by most orthodox Christian leaders today, but the social beliefs and activities growing out of them might still find stubborn opposition from the ranks of the National Association of Manufacturers and their like. The enemies Maurice had to fight in the political field were the hideous abuses and cruelties inherent in the early stages of the Industrial Revolution. A cen-

tury later, our enemies are not the same; our enemies are rather racialism, denial of human civil rights and the abominations of atomic and hydrogen bombs. Like Maurice and his fellows, we in today's Christian Church are challenged to prophesy in the name of the Lord against the enemies of his peace.

It will encourage militant Christians greatly to read this old book of essays. They are not easy reading, for the author lacked any considerable literary gift; some of his writing is over-complicated and obscure, but the treasures in the book are worth digging for.

An interesting, informing introduction to this republication is by Edward F. Carpenter, Canon of Westminster.

Human Relationship by Eleanor Bertine. Longmans. \$4.50

Dr. Bertine has practiced Jungian ("analytical") psychotherapy for 35 years, using such notions as "the unconscious of the race" and "innate archetypal ideas." But the book is not a theoretical defense of Jung's depth psychology; it is an account of analytical theory as applied to all sorts of typical relationships: within the family, in courtship and friendship, and the individual's relation to the group. Her account is filled with a rich seasoning on every page of clinical illustrations and literary allusions. Dr. Bertine makes it quite clear that in the literary and philosophical sweepstakes, the Jungians are far ahead of Freudians and Adlerians, to say nothing of more prosaic and lab-centered versions of psychotherapy.

Perhaps one of these days somebody, maybe with research funds from the Bollingen Foundation, will make a similar Jungian study of less domestic and private relationships: areas such as employer-employee, citizen-government, communicant-church, partisan-party, customer-merchant, student-teacher, patient-physician, etc. These would be truly fresh fields to plough. To index this material would be difficult, but it should have been done.

—Joseph Fletcher

The Lonesome Road by Saunders Redding. Doubleday. \$5.75

This is a timely book,—because of general awareness today of the critical importance of racial problems since the Supreme Court's decision on segregation. It is an eloquent book,—because the author, professor of English in Hampton Institute, writes simple prose with a punch to it. It is an enlightening and stirring tale because it deals vigorously with facts and adorns them only with the logic of his able interpretation.

The story Professor Redding tells is an account of the two hundred years' struggle of the Negro people of America to achieve their freedom in its varied aspects,—a tragic odyssey with its victories and defeats, but with increasing success as the story develops. It is a bit difficult for the reader to keep a perspective as the history unfolds because of the author's leaping so nimbly back and forth in the time sequence.

The best feature of the book is its vividly drawn *Profiles* of the leading actors in the drama of emancipation. His cast of characters is a large one, but he has chosen eight figures of outstanding importance to describe their histories in vivid detail. Of these, his headliners in the long fight for thorough emancipation are Frederick Douglass, the escaped slave who became the first champion of his peoples' freedom, W. E. B. Du-bois (whose 90th birthday was celebrated recently by a dinner in his honor), A. Philip Randolph and Thurgood Marshall. He seems to have dealt rather inadequately with Walter White, whose devoted, skillful work in the NAACP meant so much to the cause.

The widely known Booker T. Washington is no hero in this story. For the militant defense of Negro rights on all fronts he was never a leader. The author writes: "Within seven months of Douglass's funeral, Booker T. Washington stood before a packed throng at the Atlanta Cotton States Exposition and delivered his people

over to the whims of the prejudiced, the exploitation of the venal and the machinations of the crafty". Said Washington on this occasion: "You can be sure in the future as in the past that you and your families will be surrounded by the most patient, faithful, law-abiding and unresentful people that the world has ever seen". Professor Redding recognized and testifies to the fact in this book that Booker T. Washington accomplished much good for many Negroes in the Tuskegee Institute which he founded and which was liberally endowed by wealthy whites, but he was not the leader of his people's determined struggle for complete justice as American citizens. That task was in other hands.

One of the heroes of the story was a remarkable Negro physician, not generally known to the public of today, Daniel Hale Williams. Of mixed racial heritage, he could have passed for white but, like Walter White in later days, he declared himself a Negro and gave a lifetime of service to his people. Born three years before the Civil War, he became a leader in the surgical profession, respected far and wide by his colleagues of both races. He was the first man in America to operate on the human heart successfully, with the patient surviving and permanently cured. But his first devotion was the Negro race and his accomplishments were all primarily for them.

Professor Redding has accurate and vivid sketches of A. Philip Randolph, whose leadership, especially during the Second World War, was so notable and effective and of Thurgood Marshall, the leader and general counsel of the NAACP, and whose representations before the Supreme Court resulted in the famous decision against segregation in the public schools. Paul Robeson and his wife, Eslanda, the author describes sympathetically and at length and stresses his effective service in the cause of Negro freedom and civil rights.

This is a book which the ordinary American—not too well informed

about the long fight for racial freedom—should read. He will find it stimulating and dramatic.

The Seven Letters by Hugh Martin. Westminster. \$2.25

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PEOPLE

CLERGY CHANGES:

DAVID LOEGLER, director of chaplaincy service for the diocese of Ohio, upon nomination of Bishop Burroughs, has been elected by the vestry as dean of Trinity Cathedral, Cleveland, and will take up residence in the early fall.

WARREN MacKENNA is now in charge of St. John's, Holbrook, Mass.

WILLIAM GRIME, rector of St. Paul's, Great Neck, N. Y. has resigned and was unanimously made rector emeritus.

GEORGE P. TIMBERLAKE, rector of Trinity, Findlay, Ohio, becomes rector of St. John's, Grand Haven, Mich., June 15.

DANIEL B. KUNHARDT, presently a chaplain in the air force, will be vicar of the newly formed church of the Epiphany, Wilbraham, Mass., and vicar of St. Mary's, Palmer, following his release this summer.

JOHN L. SCOTT Jr., rector of All Saints, Springfield, Mass., has been given a year's leave of absence for advance study at Canterbury College, Canterbury, England.

DAVID P. ELLMS, ass't at Christ Church, Fitchburg, Mass., has been granted a leave of absence for a year of study on a fellowship at Edinburgh University, Scotland.

ANTHONY J. MORLEY, fellow and tutor at General Seminary, becomes rector of Trinity, St. Louis, July 1.

GENE SCARINGI, formerly rector of Trinity, Saco, Maine, is now director of social relations of Southern Ohio and chaplain at the Children's Hospital, Cincinnati.

HALSEY M. COOK, formerly rector of Calvary, Syracuse, N. Y., is now consultant for education in the diocese of Maryland.

WILLIAM D. POLLOCK, formerly rector of St. Peter's, Denver, is now conducting a program among Orientals in Honolulu.

CHRISTOPHER PRATT, formerly chaplain at St. John's Military Academy, Salina, Kan., is now rector of Trinity, Trinidad, Colo.

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JOHN CROCKER Jr., formerly on the staff of Trinity, Boston, is now chaplain to college students for the diocese of Rhode Island.

BRENDAR GRISWOLD, formerly canon at St. John's Cathedral, Albuquerque, N. M., is now in charge of the Incarnation, Corpus Christi, Texas.

JACK DeFOREST, formerly in charge of St. Thomas, Corpus Christi, Texas, is now in charge of St. David's, San Antonio, Texas.

GERALD McALLISTER, formerly in charge of the Incarnation, Corpus Christi, Texas, is now beginning a new mission in Victoria, Texas.

SAMUEL VAN CULIN Jr., canon at St. Andrew's Cathedral, Honolulu, is now ass't rector at St. John's, Washington, D. C.

LAY WORKERS:

BETTY LANK was admitted to the office of Deaconess on April 23 at St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Heistand. She is now the director of education at Christ Church, Roanoke, Va.

DEATHS:

CHARLOTTE G. MASSEY, deaconess, died April 12 in San Diego, Cal. She served for many years in the Philippines.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45,
HC 8, 12 Midday Ser 12:30, EP 5:05; Sat
HC 8, EP, 1:30; 4D, HC, 12; C Fri. 4:20
and by app.

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Sat.; Prayer & Study 1:05 ex. Sat. EP 3.
C Fri. 3:30-5:30 & by appt. Organ Recital
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Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8;
C Sat 5-6, 8-9 by appt.

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292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish).
EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

SPECIAL COLLECTION FOR UNEMPLOYED

★ St. Mary's, Charleroi, Pa., had a special offering on May 11 to start a fund to aid the unemployed in the parish. The Rev. Joseph Wittkofski in a letter stated that many in the parish are facing a severe crisis and are approaching the end of state and social security benefits and states that "it is now obvious that our economy will become much worse before any improvement sets in."

Money raised will go into a separate fund to be administered by three men appointed by the vestry.

The rector states that it is "to provide a measure of Christian assistance for our own people" and states that "the parish must be ready to offer crisis-help."

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BACKFIRE

Elsa Walberg

Churchwoman of Waterbury, Conn.

Mr. Albert Goss, California layman, in his criticism of Christian pacifism, which he terms "the peace-at-any-price philosophy . . . a perversion of Christian teaching," makes the point that if Christ had been a pacifist "he could have given a good example of pacifism by having the Good Samaritan arrive on the scene a little earlier and hide behind a rock until the fight was over."

We pacifists would not agree that this was a very "good" example of our position, nor would we be likely to believe as we do if Christ had so defined our role. Fortunately he did not prescribe for us such negative action. Instead we are enjoined to love our enemies, to pray for those who persecute us, to turn the other cheek, to overcome evil with good. These commands do not suggest that we run and hide when confronted by the enemy, but neither do they allow us to bear arms against our fellow men. If Christ gave us no parable which plainly blueprints the course we must take as Christian pacifists, we believe that he gave us instead such directives as the example of his life of his willingness to suffer in the face of violence, of his love and his forgiveness.

The way of non-violence is the first principle of our faith; it is our deepest conviction, the measure of our allegiance to the risen Christ. We entrust our lives to it because in all conscience we cannot do otherwise. Nor do we judge our non-pacifist brethren, who, like Mr. Goss, are clearly men of good will as concerned for the peace of the world as we are. In all humility we ask for their prayers—their understanding. While we would wish with all our hearts to persuade them to our convictions, we nevertheless respect the integrity with which they hold theirs.

God grant that together we may keep the peace.

William B. Murdock

Rector, Trinity, San Jose, Cal.

Your *Invitation to Useful Learning* pricked my rather conservative soul. At least you scored one bull's eye. Having returned from a convocation gathering I am not in the mood to offer a rebuttal. However, we did resolve to give the "fallout problem" a complete airing at our autumn meeting. At least we shall be facing issues that count. So cheer up editor—and continue those thought provoking editorials.

MEANING OF THE REAL PRESENCE

By G. A. Suddert-Kennedy

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

THERE
ISN'T MUCH
TO DO
IN THE
DAYTIME



This is Georgia Melisova. The hovel before which she is standing is her Athenian home in Greece. Her mother occasionally works at straw chair weaving but is never able to find permanent employment. Her father just disappeared. She has four younger brothers. Georgia is amazingly intelligent for a ten-year-old child who hasn't had a dozen weeks in school. She should be given an education as she has great charm and potentialities. As it is, she hardly gets enough to eat.

There is severe unemployment and heart breaking, harsh poverty in Greece. Even many of the children who are helped have only one meal a day and go to bed hungry every night. The bed is some old rags on the dirt floor of a bleak shanty. There isn't much to do in the daytime except to sit and think how hungry they are. There's no use going through the garbage cans, for too many are doing that. And for lack of funds, the relief agency doesn't serve any meals at all on Saturdays and Sundays.

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