

The **WITNESS**

JUNE 12, 1958

10¢



JAMES BONNER

ACCLAIMED for his work to elucidate the biochemistry of plants, their vital life processes and their growth, presents his views this week on how the world will be fed one hundred years from now

Norman Pittenger Writes About Death

SERVICES

In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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Chaplain

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Boulevard Raspail
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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

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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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Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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Wednesday and Holy Days 12:10 p.m.

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The Rev. William B. Sperry, Rector
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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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Wednesday, 7:45 p.m.

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Rev. Richard C. Wyatt, Assistant
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12 N. HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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Holy Days, 10:30 a.m.

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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

Dioceses of Virginia Struggle Over Integration Question

★ The greater part of the two days of the council of the diocese of Southwestern Virginia was given to a debate on the racial integration of youth conferences at the recently acquired conference center, located near Marion, Virginia.

In announcing the establishment of the center a few months ago, Bishop William Marmion had announced that it would be thoroughly integrated. And in his address to the council he made an earnest and forceful plea for integrated youth conferences and cited several dioceses in border and southern states in which such conferences have been successfully integrated.

Early in the session a resolution was offered as representing the position of the executive board of the diocese:

Whereas: 1). The announced plan of the department of Christian education for the conduct at Hemlock Haven of racially unrestricted youth conferences this summer has evoked varied responses in the members of the Church in this diocese evidencing a lamentable lack of unity in the sincere convictions of our people touching the relation of the plan to Christian doctrine; and

2). It is the hope of this Council that such differences may be resolved with injustice to no man and with the blessing of our Lord and Saviour, to which end further and prayer-

ful consideration should be given to the problem; and

3). Pending such consideration, youth conferences ought not to be conducted at Hemlock Haven on a discriminatory basis but should rather be dispensed with so that the deprivation shall be equally borne;

Therefore, be it resolved by the Council that no youth conferences shall be conducted at Hemlock Haven during the coming summer and that the future conduct of such conferences be made the subject of study and consideration by a special biracial committee of not less than 15 nor more than 25 members, consisting of laymen, laywomen and clergy of this diocese to be elected by the executive board at its June meeting, such committee to make written report to the executive board not later than February 1, 1959.

A layman then offered the following substitute motion:

Resolved that youth conferences shall be held and conducted at Hemlock Haven during the coming summer in keeping with the customs heretofore observed and that appropriate arrangements shall be made for separate conferences during the coming summer for the colored youth of the diocese.

The substitute failed of adoption and so did the original motion. Other resolutions were offered, debated and lost.

Finally, near the end of the

second day on this subject, the Council adopted two separate resolutions which, together, were closely in line with the one originally offered on behalf of the executive board.

The first provided for the appointment of a study commission of nineteen members: ten white laymen to be elected by the lay delegates to the council, four clergy to be elected by the clerical members of Council, three lay women to be elected by the Woman's Auxiliary, and two Negro members to be appointed by the Bishop.

This commission is directed to "study the whole problem, visit all the areas in the diocese and discuss the problem with communicants of the Church and to report to the executive board by February 1, 1959. The executive board shall advise the Bishop whether a special meeting of council shall be called. A report shall be made to the May 1959 meeting of council."

The second resolution adopted was a brief and simple one:

"Be it resolved, that there shall be no youth conferences at Hemlock Haven this year."

The two day debate revealed how the whole question of integration can split a Christian fellowship wide open. It all ended in a compromise through the establishment of a committee "for study". A large number of lay leaders were unhappy because the meeting did not declare once and for all that conferences should be held "in keeping with the customs heretofore observed."—meaning, of course, segregated. Clergy also were divided, with a number,

particularly the younger men, demanding complete integration; others expressed the opinion that compromises were necessary "for the good of the Church."

One prominent leader of the diocese declared, following the meeting, that it "showed a lamentable lack of understanding in the diocese. Perhaps it was good to bring the matter out in the open. It seems to me that the clergy have their work cut out for them. We must engage in a program of education and reconciliation."

VIRGINIA SCHOOLS

★ The council of the diocese of Virginia decided to leave it up to individual churches as to whether church property shall be used for classrooms in the event that public schools are closed in the state next fall because of court-ordered integration.

The council ordered a committee, however, to study the possibility of adoption of a new diocesan canon on the use of church property.

At present, the diocesan canon states that use of the property will be decided by the vestry in carrying out the "temporal affairs of the church." A national canon of the Church says property use is a matter for the rector to decide "in fulfilling the purposes of his office."

The council passed a resolution declaring that there was no conflict between the two broadly-worded canons, but adopted an accompanying motion calling on its commission on constitution and canons to explore the drafting of a new canon.

A battle over the diocese's stand on racial integration was avoided when delegates voted down a resolution to "reaffirm" their 1954 resolution calling on the Church to exercise "Chris-

tian leadership" in meeting problems of race relations.

To clarify meaning of the vote, Bishop Goodwin issued a statement cautioning against "misinterpretations of the action of the council."

"I would like to state clearly that your action had no effect on the resolution adopted in 1954, either to reaffirm or to repudiate, which resolution, therefore, still stands as adopted in 1954," the bishop declared.

The council voted to hold its next annual meeting in January instead of May. Thus, until that time each individual church among the 130 in the diocese will have to decide for itself whether to cooperate with the "private schools" which segregationists hope to establish wherever any Negro children are ordered admitted to white schools by federal courts.

Integration has been ordered to begin in September in Arlington, Norfolk, and Charlottesville. Gov. J. Lindsay Almond has asserted that he will close the schools. In such an event, the cooperation of churches is urgently needed by proponents of the "private school" plan for they have been counting on lodge halls, churches, and other private accommodations being made available for classrooms.

PRESBYTERIAN ACTION

The presbytery of the Potomac, comprising churches in northern Virginia affiliated with the Southern Presbyterian Church, recently voted against allowing churches of that denomination to be used in the private school program.

COUNCIL OPPOSES USE OF SCHOOLS

★ The Council of Churches of Arlington, Va., unanimously adopted a resolution expressing the hope that the Governor of the state would "under no circumstances close the public

schools of Arlington County."

A resolution also passed unanimously asking its constituent churches to oppose the use of its facilities "for educational activities which are intended as a substitute for the continuation of the public school system."

CLINICAL EDUCATION CONFERENCE

★ The historic town of Plymouth, Mass., appropriately enough will be host for two days this summer to a large group of ministers, chaplains and theological educators. Announcing the national conference on clinical pastoral education, June 10-12, the Rev. Mark Shedron said its theme this year will be "sharing the churches' concern for the pastoral ministry." Mr. Shedron is executive director of the Council's department of pastoral services.

"We hope to clarify some basic problems," he said, "and come up with findings which will later be made available to theological schools, clinical pastors, denominational executives, and other professional people who deal with the ministry in institutions and the parish."

The two-day program will include a major address by the Rev. Dr. Samuel H. Miller, minister of Old Cambridge Baptist Church, Cambridge, Mass. He is also a member of the faculties of Andover Newton Theological School and Harvard Divinity School.

PHILADELPHIA HAS NEW VICE-DEAN

★ The Rev. Albert H. Lucas, rector of St. John's, Hagerstown, Maryland, has been elected vice-dean of the Philadelphia Divinity School. Dean Gifford is to have a leave of absence for the coming academic year when the new vice-dean will be in charge of administration.

Regimentation in Church Affairs Hit in Convention Address

By Wilburn Campbell
Bishop of West Virginia

★ The General Convention will meet this Fall. There are three matters which may come before General Convention which I think should be brought to this Convention's attention for possible debate and instruction to its elected delegates.

First, I have been informed by the National Council that it proposes to ask General Convention for an increased budget totaling over nine million dollars. Over 8-million would be apportioned to the various dioceses and districts. West Virginia's share would be in excess of \$52,000 beginning in 1959. This is a 33% increase in our missionary apportionment in one year. In view of the fact that I do recommend holding down our own budget for the coming year, I earnestly hope that this Convention will instruct our delegates to oppose any such drastic increase in the general Church budget.

We have allowed for 6% increase in our giving to National Council for 1959 and I think that is a substantial amount and all we can afford. Certainly I shall oppose it in the House of Bishops.

Danger of Efficiency

In like vein, there is a rumor that National Council may ask for a national drive to raise millions of dollars for a loan fund to be administered by National Council. I am well aware of the need for emergency, money and quick financial aid to exploit critical situations. I appreciate the efficiency of a strong, single, national fund admin-

istered from a strong, efficient, national headquarters. It is just this efficiency and strength that I fear and deplore. It leads so silently to dictatorship and regimentation.

Bureaucracy is a secular word for an ecclesiastical Vatican. I am not arguing the efficiency of an autocratic single headquarters. I am pleading for the genius of our Anglican Church which has through Lambeth in 1867 and other Conventions declared in favor of the principles and policies enjoyed by the Church of the Apostolic days; namely, that the ancient principle of the Church is that the whole Church on earth is built up of territorial dioceses each having as father in God, one bishop. Each diocese has the right and duty to run its own household as long as it maintains its fellowship with the whole Church.

If the National Council controlled the purse strings for advance work, National Council will determine diocesan strategy and policy. Dioceses will be forced to go to National Council hat in hand, asking for approval of plans and money to carry them out. I hope this Convention will speak out against any such scheme—even if the time is ripe, which it isn't when we consider our current obligations to the Episcopal advance fund. Many other dioceses find themselves in the same position.

National Headquarters

One other matter of lasting effect will be brought up at the General Convention: what is to be done about relocating our National Council offices. 281 Fourth Avenue is antiquated and too small. New and larger quarters must be built. One

proposal is to purchase land in New York City and build a new building. Such a project would be vastly costly and would keep the headquarters of our Church on the Eastern Seaboard for decades to come. Some leaders feel that land could be acquired more cheaply and building costs would be lower if we relocated the headquarters in the interior of our country. The center of Church population has now moved westward somewhere along the north-south line of Indianapolis. Perhaps this is the time to move the headquarters of our Church to a more central location such as Indianapolis, St. Louis, or Kansas City. Much benefit, some think, would be gained by taking the Church to the whole country and offset the thinking that we are a Church primarily concerned with the Eastern Seaboard. Population trends are radically different from the last century when our nation was concentrated in the East. I am of this opinion.

Lambeth Conference

This summer, as you all know, the 9th Lambeth Conference will be in session at the Lambeth Palace of the Archbishop of Canterbury. Here the witness of the great Anglican Communion will again be made to the whole world. We shall see in action the contribution the Anglican Communion has made to the Christian world; namely, freedom under spiritual authority and fellowship, unity in diversity. Sixteen autonomous churches will witness to the solidarity of The Church of Christ, in communion one with another and with Canterbury. In an age threatened with dictatorship and autocratic powers, we shall see the dramatic defense of democracy and the preservation of the rights of individuals. I beseech your prayers on behalf of Lambeth Conference and for me. I am

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*From an Address to the
West Virginia Convention*

privileged to be on the committee which will concern itself to reconciling of conflicts between and within nations. In a world marked by tensions between nations and between races, this committee faces grave responsibilities.

Church In The World

Finally, let us turn our thoughts to the ministry of the Church in the world.

To declare that the world is in turmoil is a trite oversimplification of an obvious truism. The world has always been in turmoil. Every age is a troublous age with its own particular crisis and transitional threats to its peace and spiritual well-being. Our age is no different except in its magnitude and depth. Man has laid bare the secrets of nuclear fission and become the manipulator of incredible power. He is on the threshold of new frontiers beyond the earth's sphere. At the very same time mankind has not been able to master his own inner self, the very weakness of his own soul overpowers him and threatens to destroy him. Physically we eagerly anticipate the realms of outer space. Spiritually we cringe before the everpresent dungeons of outer darkness.

The function of the Church has ever been to help man in this paradox of physical confidence and spiritual cowardice; this dilemma of might and weakness.

NEXT ISSUE IS JUNE 26th

★ We have added a lot of new subscribers since last summer. For their benefit, as well as others, we want to tell readers not to look for a paper next week. For a good many years we have published every other week from June 15 to September 15. We will return to the every week schedule with the issue of September 18th.

TEDDY-BOYS REFLECT OUR FAILURES

★ Speaking to a conference on teenagers problems, called by Christian Action in London, Canon John Collins, precentor of St. Paul's Cathedral, said "The Teddy boy reflects the older generation's failure, the failure of society that is living on violence and insecurity."

Mr. Leslie Paul, the writer, also defended young people of the present day.

"I cannot for the life of me see," he said, "why this sardonic originality upon the part of the working-class youth should be thought a wicked thing."

"The modern display of \$150 suits is the protest of young men with money, who live still in the dismal back streets, against the past which they disown. They are again established things in society."

"In some senses the Teddy boy movement is a hopeful thing. It is a move of independence, perhaps a sign that a new generation has to make its own way and will not be spoonfed."

Speaking of teenagers generally, Mr. G. Prys Williams, a London School of Economics lecturer and statistician, said: "I think they are a very good lot, and I am not sure whether my age group, faced with the kind of situation to-day, would have such a small proportion of crime." He did not hold the crime statistics as an indictment against to-day's youth.

Saying that he wondered whether all but a few over the age of 20 to 25 could begin to understand the problem of youth, Mr. Williams added: "I wonder whether anybody over that age is capable of doing anything to help, except in the sense of supporting efforts for the younger group."

"If you were given a Hotten-

tot to bring up, I think you would have a bit of a job, because I do not think you would begin to understand how a Hottentot mind works. As far as we are concerned, I think this teenage group is a Hottentot group."

GENERAL SEMINARY DEGREES TO 49

★ General Seminary conferred bachelor degrees on 46 seniors at commencement held May 28th, with two men receiving masters degrees and one a doctorate.

Honorary degrees went to Bishop Dun of Washington; Bishop Loring of Maine; the Rev. John H. Johnson, rector of St. Martin's, New York; the Rev. Charles W. MacLean of Long Island; Dean Richard Wilmer of Berkeley Divinity School; the Rev. William Hohenfeld, rector of the Holy Communion, St. Louis; the Rev. John H. Scambler, rector of St. Peter's, Chicago.

The degrees were conferred by Dean Lawrence Rose.

COMMEMORATE BIRTH OF NEW NATION

★ A service commemorating the birth of the new nation, the Federation of the West Indies, was held June 1 at St. Cyprian's, Detroit, where the Rev. Malcolm G. Dade is rector.

Addresses were by Charles Zamphy, secretary of the West Indian League; Sir James Easton, consul general of Great Britain; the Rev. Joseph A. Pelham, on the staff of Old Mariners' Church.

Taking part in the service, which was followed by a reception, were the Rev. F. Ricksford Meyers, rector of St. Matthew's, Detroit; the Rev. S. F. Williams, of Inkster; the Rev. Henry L. Parker of Ecorse, and the Rev. Henri Stines, rector of Grace Church, Detroit.

EDITORIALS

LET'S FACE IT

BISHOP PARSONS several years ago wrote a pamphlet entitled "The Bishop and the Pastoral Relationship" in which he says:

"Today the whole trend of life has tended to centralize authority in the Church (witness the place of the Presiding Bishop's office as contrasted with a generation ago) and to put more responsibility and thus more authority in the bishop's hands. The Church must reckon with such tendencies. Authoritarianism is easy. Freedom is hard. Yes, freedom is hard. It is hardly won and hardly preserved. It is our precious Christian heritage. It belongs to bishops, other clergy, laity—all who have entered into the glorious liberty of the children of God. One of the points at which it focuses for us at the moment is the apparently small question of the tenure of the parochial clergy, but once threaten it successfully there, we take one more step toward authoritarianism."

We reported in these pages last week that the convention of Long Island supported Bishop DeWolfe for his efforts to settle the "tragic and deplorable situation" at Holy Trinity Church, Brooklyn. The release from the diocesan office used the word "unanimously", but we rather suspect that there were some delegates who merely refrained from voting rather than courting the displeasure of their diocesan by registering a negative vote. If this is not so, then the diocese of Long Island is in a bad way indeed and its people had better get hold of this pamphlet by Bishop Parsons and give it careful and prayerful consideration.

The resolution was introduced by the Rev. Melville Harcourt, the rector of St. Ann's, not far from Holy Trinity, which is described as "the Bishop's diocesan church". The assistant at St. Ann's is the Rev. Albert J. du Bois, the executive director of the American Church Union. Canon Harcourt, in presenting the

resolution, joined the issue by telling the delegates:

"Let us be frank. Our's is an authoritarian Church and those who do not like it should go elsewhere."

Yet it is repeatedly said, as it was only recently by one of our Bishops, that "The Episcopal Church is the most democratic Church there is in its structure and polity."

We are aware that Bishops, when they meet together in their House, lean over backwards to practice "states rights" by not dealing with jurisdictional problems. One can hardly expect therefore that they will consider at Miami Beach what is correctly described as the "tragic and deplorable situation" in the diocese of Long Island.

They should, we believe, consider the questions raised by Bishop Parsons and decide whether the Episcopal Church is to be democratic or authoritarian and start such constitutional and canonical changes that will make it clear that we are one or the other.

Since Bishop Parsons, now ninety, probably will not attend the Convention (more the pity), we will be delighted to give his pamphlet to any Bishop who asks for it by sending a postal to The Witness, Tunkhannock, Pa.

H-BOMB NOT ENOUGH

IF YOU are worried about whether the U.S. has enough engineering know-how to meet the Russians, send for a slick brochure in color with pictures put out by the Vitro Engineering Co., Rocky Mountain Arsenal, Denver, Colorado. It describes some of the engineering features of the forty-million dollar Nerve Gas Plant being constructed for the Army Chemical Corps.

And what is Nerve Gas? The New York Times describes its effects this way: "There would be a sensation of great weight on the chest, pain, then, choking and death as the brain's message commanding the heart to beat was blocked from the heart muscles."

Some of the military are said to prefer this "clean" weapon to the H-bomb because now, improved Nerve Gas, manufactured in spotless

laboratories like those pictured in the brochure, leaves no messy fallout, keeps property intact ready for use as soon as the bodies are removed.

It is encouraging also to know that we are not

going to be caught with just one Nerve Gas plant which might be destroyed. The Vitro Company engineered an even larger companion facility, costing forty-six million, at Muscle Shoals.

DEATH-Most Important Single Fact

By W. Norman Pittenger

Professor at General Seminary

THE most important single fact about any one of us, temporally speaking, is that we die. For death is the one inescapable, inevitable and illuminating truth about humanity. It is inevitable and inescapable, since every man of us is certain of at least one experience, no matter what else may happen to him: he is certain to die. It is illuminating, since the fact that he does so die, whether he likes it or not, shows him for what he is, a mortal creature whose final destiny, whatever that may be, cannot be contained within or given by this world. The fact of death is not merely the finality of human life, it is also human life in its finality.

The man or woman who has not seriously given consideration to this matter is hardly a truly human being. Animals do not concern themselves about their death; they are blissfully unconscious of that which is in store for them. Angels do not die; it is in reality the measure of our manhood that we die. Therefore, if we are to be true men, we must think long and seriously about our death.

Now this does not imply that we are to brood over the fact that we shall soon shuffle off this globe. Such an attitude would be self-defeating, unhealthy and unchristian. But the opposite attitude, of complete and total indifference to the fact that we shall soon die, is equally self-defeating, unhealthy and unchristian. If it be true that we die, then we should be fools if we disregarded that truth; likewise, we should be fools if we spent all our time in attention to it. The balanced attitude is neither one nor the other of these. It is an attitude towards death which makes this fact, inescapable and illuminating as it is, give a certain specific quality of color to our mortal life. We shall live, day by day and hour by hour, not as those who brood over their mortality, but as those who recognize it and accept it. Such is the healthy and Christian attitude to death.

SOME years ago I wrote somewhere that death was "just a door opening into another and larger life." While I still hold that this is true, I am not very much enamoured of the way in which I said it. For it seems to reduce death to a trivial incident, of no great significance or moment; here it is, now it is gone, and that is all there is to it. Today I believe that death is something for which one should be ready, as a great and momentous event. It was no accident that the old Christian pietists used to pray for "a good death", nor that some used to say that they wished to spend their last years just "in preparing to die." For death is such an event as we should wish to face with equanimity as also with courage and confidence; it is also such an event as we should meet with fear and trembling, because it marks the termination, once and for all, of this particular mode of existence, with the dissolution of our earthly house of flesh, and the entrance upon an experience and into a future concerning which we have no information and about which we are properly deeply and terribly concerned.

The Burial Service in the Book of Common Prayer minces no words about this matter. The great committal sentence, and the words preceding it, put the truth very clearly and forcibly. We are warned that we are not to allow ourselves to look at death lightly; we pray that we may not at our last moments, for any pains of sin, fall from God; we commit our brother or sister to the earth, admitting that it is "dust to dust, ashes to ashes", but confident that there will be a resurrection into a new state of being which will be different from and yet continuous with that from which the dead person has gone. It is all quite austere and frank; there is no sentimentality, no covering up of the truth, no attempt to escape from the awful and frightening side of reality into some pleasant dreamland where we can forget the hard side of life, and the even harder truth of death.

What Can We Believe?

WHEN I have said things of this sort to friends I have been told that I am unnecessarily gloomy or pessimistic, or that I do not take seriously enough the Christian belief in immortality. I do not know about immortality—I am not at all sure that Christianity in its first age believed in that, although I am very sure it believed in the resurrection of the body, which is a different and more inclusive truth, as Reinhold Niebuhr has so excellently pointed out in "The Nature and Destiny of Man."

But I do know that in my own experience, as I have watched the death of those for whom I cared beyond measure and as I have committed their bodies to the dust, there has been no need to deny the harsh facts in all their harshness in order to maintain the faith which I hold, that "God will raise them up at the last day . . ." I am sure that it is precisely through the "grave and gate of death" that we can enter, alone significantly, into "the blessed hope of everlasting life" which God has given us through our Saviour Jesus Christ. For it seems to me that it is only when we have a godly fear, although most certainly not an ungodly fright, in the face of death that we are at all prepared to know what resurrection means.

For myself, I am compelled to link this kind of death-denial with the equally fatuous kind of idea that obtains around Easter time each year. The flowers come budding, and so we can have faith in resurrection. But as Gilbert and Sullivan pointed out in a different connection, "the flowers that bloom in the spring have nothing to do with the case." Or, if they do, they are useful simply as lovely analogies, employed by the early Church poetic writers and later romanticists, but not integrally connected with that strong faith that the Son of God burst through death and into life everlasting, by the mighty act of God, not because flowers bloom every spring but because "he could not be holden of death."

And because he died and rose again, even so we also who believe in Jesus shall die and rise again. That, I take it, is Christianity. Anything other or less than that is not the central Christian conviction, although it may be peripheral and beautiful and helpful at given times and in given places to particular persons in particular circumstances.

It is the fact of death which leads us to see the place of the element of "detachment." If we

are mortals, we cannot be wholly attached to this life; although because we are mortals, we must be largely attached to this life. The genuinely Christian attitude is that expressed in the remark of the old southern Negro, who when asked how it was possible to be happy in the midst of a miserable slum area without adequate food or satisfactory housing, replied, "Ah wears this world like a loose garment."

There is a danger that such a saying may lead some to think that it is all right to leave the Negro in the situation in which he made the remark. That is a horrible blasphemy on human nature. The human situation, in this respect, must be made as fine and wholesome, as healthy and sound, as possible. So there is a place for the improvement of conditions in this world of space-and-time, for the establishment of social justice, economic security, good housing, sufficient food supplies, peace amongst nations, and everything else that the reformer or the revolutionary wishes to obtain. But there is no doubt, either, that when all this has been done, man still dies. And because that is the truth about him, there is something more to be said and something more to be done.

Something More

THE something more that is to be said is that our faith in God's redeeming action in Christ gives us the promise that while in the midst of life, we are in death, it is equally true that in death we are in life, when and if and as we live "in Christ" and so share in his risen and glorious life. The something more that is to be done is so to live with our brethren in Christ as to make them not merely happier and more contented in a worldly and secular sense, but more deeply and genuinely at one with us and with God in the sharing of that foretaste of the resurrection which is ours by hope.

In other words, for the Christian it is not enough to promote garden suburbs, with air-conditioned factories, plenty of sunshine and fresh air, free and sound education, peace and security for everybody everywhere. For the Christian it is also demanded that he know his mortality, and that he know his hope of life everlasting; that he live as a man, but (it was Aristotle who said it thus) divinely as a man, or (and here it is Christian faith that speaks) as a "man in Christ", living in and showing forth by every word and deed that charity which is the

very life of God himself and which came to dwell amongst us when the Word was made flesh.

For the Eternal Word came into the world to die—that is the measure of his humanity, since every man is born to die. But he also came into the world to give life—that is the measure of his deity, and if we live in him we need never be afraid to die, since he has brought life and immortality to light through the gospel.

Don Large

Good Luck

THIS morning's mail brought me, of all things, a chain letter. Such letters, of course, are always on the level of superstition associated with voodoo tribes communicating mumbo-jumbo on bongo drums. But this latest epistle would have won the booby prize at a Salem witchcraft trial.

Heaven help us, here's how it went: "Trust in thy God with all thy heart. In all thy ways acknowledge him and he will direct they path.' This prayer has been sent to you for good luck. It has been around the world four times, the ones who broke it have had bad luck The luck of it has been sent to you. You are to have good luck after receiving it Through the U.S. Office General Athens received \$17,000 after receiving it. General Patton received \$8,000 but lost it because he broke the chain. Please copy this and see what happens Just send this copy and four others to some one you wish good luck. Please send no money and do not keep this copy."

This sleazy attempt to bargain with God brings a few relevant facts to mind. Speaking of prayer's guarantee of good luck, certainly nobody in the history of the world trusted in God or acknowledged him more totally than did Jesus Christ. But if memory serves, Jesus got nothing out of his devotion except what the world would call bad luck.

He unreservedly commended his spirit into the Father's hands. And what did he get in return? The agony of the Garden of Gethsemane. He also prayed that the cup of mortal pain might be allowed to pass from his lips. But he faithfully added, "Nevertheless, not my will but thine be done." And what did that get him? the

Calvary of Good Friday The guarantee had apparently run out.

At least a few of his friends must have uneasily sensed how unlucky it can be to be loyal to God. Certainly some of his well-wishers must have urged him to turn tail and run. "We can spirit you away secretly to a safe spot," they may have murmured, "until, with good luck, this whole unpleasant bit has blown over."

But Christ well knew that a compromise with the Devil never allows evil to blow over. So he firmly rejected the well-meant whisperings. And as the world judges such things, that was a notably unlucky decision for him.

This brand of ill luck has consistently threatened God's most faithful stewards since time began. Uncounted martyrs in the Judeo-Christian tradition have been given the grace, thank God, to reject the seductive lures of that black magic which is born of selfishness and the easy way out.

You can almost hear the pagan captor urging his uncompromising prisoner ever so reasonably. "Oh, come on now," wheedles the unctious voice, "be a good chap. We're not asking much. Just burn a pinch of incense before the emperor's statue. Here, I've got a light for you You can go on invoking your God all you want. We shan't mind. But just take this black incense now and bow a bit before the idol." Then with a sly wink and a friendly nudge in the ribs: "It'll bring you good luck, you know!"

Meanwhile, I have a flock of perfectly good copies of a chain letter. The first dozen eager applicants will be given the epistles in person. I make only one stipulation. That is, the moment you receive them, light a pinch of incense and burn them.

Good Luck!

TALKING IT OVER

By W. B. Spofford Sr.

A FRIEND has raised some interesting questions about this free press business about which Bob Kevin and I wrote in the May 29 number. He says that it can be demonstrated that no publication which constantly reflects the views of those running it is really free—the New York Times, perhaps, being an exception. An editor's own views inevitably color the material. The editor can shatter a well-written letter by a

few wisecracks appended at the end and the letter writer has no come-back since the editor has the last word.

He writes further that he thinks the proposed national Church paper, despite its obvious drawbacks, would give more space to all points of view than *The Witness*—and hence, by his definition, would be considerable more free. An editor, he says, has great—and often abused—power. His duty is to tell the truth to his readers—not only the truth as he sees it, but the truth as it appears to other equally sincere people.

There is nothing I can think of at the moment that I would rather do than go into a two or three day huddle with a group of interested people on this whole business.

My friend, I take it, was not talking about articles. In any case, as far as we are concerned, we welcome articles from anybody who has something to say, and knows how to say it, quite apart from whether we agree or not.

Editorials and news are something else again. I'll deal here with news, since that is my department, and if John Pairman Brown wants to talk about editorials he has his space to do it.

No paper, not even the *Times*, can print all the news. Somebody has to select it, and more often than not, rewrite it, and to that extent, presents his own point of view. I like to think that what is selected for *The Witness* furthers the Christian enterprise, but my ideas on that score differs from a lot of readers who could justifiably say that I "color" the news.

To illustrate: June 5th we ran a story, dated-lined Moscow, about a meeting of Eastern Orthodox leaders. It came from Religious News Service, which sends us many pages of news each day from which selections have to be made. We did not have to use this story. We did so because they discussed whether or not the Eastern Churches should join the World Council of Churches. World Council leaders have been saying for a long time that they hoped this would come about. The fact that it is a real possibility was live news to anybody interested in the Christian enterprise on a world basis.

Also in that number we ran a statement by Church leaders of Czechoslovakia urging a world conference of Christians to discuss the problems that face the world—particularly tests and the possibility of an atomic war. It came from Behind the Curtain and there are people who think it ought not to be printed for that sole reason. My thought however was that anything that might further getting Christians together—

wherever they happen to live—to face our common and very pressing problems is all to the good.

In this issue there is a story about the convention of Southwestern Virginia, where two full days was spent debating—hot, too—whether the new diocesan center should have integrated summer conferences, particularly for young people. We had a lengthy and passionate report, written by a clergyman of the diocese. There is no question but what it was a "colored" story for he militantly backed the Bishop's position that there should be no discrimination because of race. He also brought out the interesting fact that some of the laymen said, during the debate, that if the convention backed the bishop they would withhold financial support to the diocese. Brown, as editor, can pick that up if he likes. If a convention arrives at a decision, after everybody has had his say, that you disapprove, have you the right to withdraw your contributions to the Church?

Anyhow, after consulting others, we sent back the account by the clergyman and ran instead the story in this issue which came from the diocesan office. We did so because we figured the committee set up to study the whole business ought to have a chance and that we would hardly be furthering the Christian enterprise by pouring a barrel of high-test on the fire. I can add that I felt a bit cowardly in returning the story since, in my book, the hot-under-the-collar parson is right, however unrestrained were his remarks.

I hope we may have letters from others about what they think a Church paper should be like—for publication or not, as you wish. Then, maybe after we have discussed things for awhile, we can get interested people into a huddle and really thrash it out. All the Church papers would benefit by it—*The Witness* probably above all—since we seem to be the number one sinner, at least in the minds of some people.

The Bishop and The Pastoral Relationship

By Edward L. Parsons

Bishop of California, Retired

A controversial subject which is here dealt with by one of the foremost scholars of the Church

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The WITNESS — Tunkhannock, Pa.

FOOD-For Several Times as Many PEOPLE

By James Bonner

Professor at California Institute of Technology

I share with my colleagues the feeling that during the next century we will learn a lot about science, about biology, about living things. I think that probably we will, before the year 2058, understand in the most meticulous detail all of the molecular and atomic events that cause living things to live. We will be able to control metabolism, to curb disease, and to modify heredity along directed pathways.

It appears to me quite probable, however, that people at this time will still eat food. By this I mean that I consider it unlikely that human beings will take on their supply of energy directly as electrical current or as nuclear power. It is widely held that we will one day replace food, the conventional meal, by a pill. Perhaps. But if so, I think it will be a big pill. It will be approximately the size of a present-day meal rolled up into a ball.

We are talking here about a world which will be very different, if it exists at all, from the world that we know today. I think that the dramatic aspect of food one hundred years from now will be that it will be so little changed.

One hundred years from today, I believe, people will still supply themselves with energy and with the chemical building blocks for growth by eating the great variety and complexity of chemical compounds which we know as food.

This food will continue to come in the main from green plants, as it does today, from plants that are grown for the purpose by agriculture.

True, the diet will contain many synthetic compounds, vitamins, and amino acids, perhaps. But this, too, will be synthesized in the main starting from plant remains rather than starting from limestone itself.

Since there will be several times as many people in the world in a hundred years from now as there are today, it will be necessary to have all over the earth's surface, an agriculture that is more intensive than that which we now know. There is, of course, an upper limit to the amount of food that can be produced and an upper limit to the number of people that can be supported. I believe that we can hope to feed three to four

times as many people as there are in our present world population.

At this time, one hundred years from now, most of the earth's surface will be tilled as intensively as is presently done in Japan or present day Denmark, and to do that we will have to extend our cultivated areas. We will irrigate the deserts with sea water, with water purified from ocean water. Loss of crops to pests, which is now significant, will be long abolished and be merely a dim memory.

Farming By Tape

AGRICULTURE in the year 2058 will cultivate new plants, created by genetic mechanisms and particularly rich in things that human beings want; in fats and in edible proteins, and thus we will have plants which I would like to call fat plants and meat beets. Plants will very likely remain very much the same. I discount the possibility of creating a plant which is more capable of trapping the sun's energy.

Farming, of course, will be very highly mechanized and very few people will be directly involved in it. It will be possible, in fact, to program the entire farming operation on tape and to leave the farm to run itself from a master computer panel.

I foresee that human beings one hundred years from now will possess eating habits which are very different from those of today. For one thing, we will be largely vegetarian. As the mass of human flesh of the earth increases on the earth's surface, the mass of animal flesh will inexorably decrease. But our vegetarian diet will be a wholly satisfactory one, nutritious, and attractive and wholesome. The craft of food technology will have reached a high level. We will, for example, eat steaks made from extracted vegetable protein, flavored with tasty synthetics and made chewy by addition of a suitable plastic matrix.

Human beings will possess more self-insight, will place less emotional importance on the gourmet aspects of food and will eat more to support their body chemistry.

So, this is the state of food for people one

hundred years from now. It is not a bad prospect at all. In fact, it is a pretty good prospect. The difficulties, it seems to me, all lie in the intervening years. People over much of the earth are hungry today. It has thus far proved impossible to increase food supplies significantly more rapidly than people increase themselves in number. Only as the world population approaches stabilization can we realistically hope to better the lot of the world's hungry people. And only in a world in which wise and realistic political decisions are made can we hope to surmount the many technical difficulties that must be overcome if we are to realize an adequately nourished world in the future.

—✱—
Address at the Symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagrams & Sons. Next issue (June 26): Hermann J. Muller of Indiana University who is considered the leading geneticist in the world and Nobel Prize winner. He discovered that radiation produces profound changes in the hereditary endowment of all living things.

Pointers for Parsons

By Robert Miller

HOW far is it the duty or the concern or the desire of the clergy to 'give leadership' on the questions of the day? We talked about this at the deanery meeting and Fr. Buffers declared that a priest's first duty was to offer the sacrifice at the altar.

"You mean, celebrate the Holy Communion?" asked Gilbert Simeon who was strongly Evangelical.

"The Mass," said Buffers, making Gilbert squirm.

"I don't like this emphasis on 'first'," remarked Tompkins. "It rather suggests that our duties can be numbered and attended to one by one. As I see it, our concern is to labor in our vocation."

"No one will quarrel with that," said Thompson. "But we have to ask ourselves if it is part of our vocation to give leadership."

"Leadership to whom? Leadership in what?" asked the Dean.

"I suppose to the people or to such as would accept it. And on the questions of the day."

"Such as . . . ?", queried the Dean.

"Oh, such things as segregation or apartheid. The cessation of bomb testing. Corruption or graft. Gambling. Education. There seems no end to the questions we face."

"I think we should declare our position without fear or favor," announced Buffers.

"But that is sometimes so difficult," said Fr. Timmons gently. "I find myself more and more baffled. I do not suppose it was ever easy to decide everything, but I often feel it must have been much easier when there was so much less of everything. Indeed, when I think of my boyhood, problems did not seem to exist. We were doubtless very blind, but we felt war was on the way out and peace was on the way in."

"That was before 1914," Gilbert remarked.

"I wasn't born then," put in Buffers.

"I don't know if I envy you or not," said the Dean. "Your generation faces problems that mine could not have coped with."

"But can Buffers' generation cope with them," I asked.

"It has to try," said Tompkins. "And the generation after his. I'll name three things that cry out for better, for wiser, people. They are television, the jet plane, and the H-bomb. Now are we asking whether the Church has anything to say about them? Or, if you like, ought we as clergymen have anything to say?"

Fr. Timmons thought that there was not much they could profitably say. He himself would have been well content if they had never been invented, but they had been, and men had to live with them. He feared the power of television as a means of mass communication; he thought the airplane had made the world too small, and he frankly feared the day when H-bombs would fall. At the same time, all three things, Tv, plane and atomic power could bring blessing. So perhaps Fr. Buffers was right in giving the sacrament of communion so high a place. "It is the same human nature," he concluded. "The real problem is its redemption and sanctification. No, I'm not going off into abstractions," he smiled at the Dean.

"But what does this involve in the way of leadership?" asked Thompson.

Fr. Timmons smiled, but said nothing. He was not going to get into one of those round-the-mulberry bush arguments.

"It means," said Buffers, "that we must find a Christian solution for the problems of the day and, at the very least, declare it. At any cost. In season and out of season."

"Find a Christian solution?" I burst out. "To the problems of the day? What is the Christian solution for the cold war? For an expanding population?"

"You need not raise difficulties," said Buffers crossly.

The Dean hastily intervened to say that he feared there were no easy solutions and all the Church could do was to preach the gospel of love in a strife-ridden world.

"But that's so vague," objected Thompson. "What does preaching the gospel of love mean in South Africa or even in our own South? We might bid men love one another but is that enough?"

"Preaching is not enough," returned the Dean. "Our lives must express our faith. Our actions must declare it. That may mean standing up to be counted which is nearly always dangerous. We all have our moments, our points of decision, and very painful they may be. The times call

upon us to think deeply and even, it may be, to speak out. I live in deep perplexity. This century is at once fraught with promise and fraught with danger. We have comfort and spiritual uneasiness. I wish it were the other way round."

"It still sounds vague to me," persisted Thompson. "Buffers thinks the sacrament will do it; the Dean thinks an active faith will do it. Fr. Timmons wants redemption and sanctification. Each of those answers really implies the others, but where do we start? What do we do?"

There followed a very lively discussion. Indeed, it was almost heated at times, but Thompson never got his questions answered. The Dean finally had to call our attention to "one or two matters of business." We settled them very quickly. We went on record as being opposed to pari-mutuel betting and in favor of the World Day of Prayer. Were these the answers to Thompson?

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Nothing So Strange by Arthur Ford.
Harpers. \$3.75

Here is a book by an ordained minister of the Disciples of Christ Church who is also a professional medium. He tells the story of his life in most interesting detail, including many accounts of his seances where discarnate persons (commonly called "dead") communicated with one or more of their friends or relatives. As Mr. Ford, the medium, was always in deep trance on these occasions and could remember nothing of what had happened, his collaborator, Marguerite H. Bro, furnished the information from careful records made at the time. The impression left upon the open-minded reader is extraordinarily convincing, partly because so many well-known scientists, psychiatrists and religious leaders have testified that they are profoundly impressed and in some cases definitely convinced of the reality of the phenomena in question. Among such leaders was the late Robert Nor-

wood, sometime rector of St. Bartholomew's Church in New York who was for years a close friend of the author. Sherwood Eddy was another, as was the late Mrs. Emmons Blaine. Professor William McDougall of Harvard, after a seance with Mr. Ford, made this careful comment: "Through Arthur Ford I have witnessed genuine supernormal mental phenomena."

The basic purpose of this book is three-fold; to convince the reader, be he Christian or agnostic, that survival of bodily death is a demonstrated fact, to encourage the careful reading of the New Testament in that context and to realize that everyone is potentially psychic and can develop such powers by well proved methods which the author describes in detail and that follow closely the eastern Yogi pattern. At the instance of the author and several of his friends, there has been organized the "Spiritual Frontiers Fellowship" which seeks to bring psychic phenomena into the purview

of the churches. This organization is described at length in an article in *The Christian Century* in its issue of March 12, 1958 which will be of exceptional value and interest to anyone who reads Arthur Ford's extraordinary book. The article in question is written from the standpoint of Christian theology and modern psychology.

J. B. by Archibald MacLeish;
Houghton Mifflin. \$3.50

Mr. MacLeish has reworked the story of Job as a modern play-inverse, and has produced a work which should be of great interest to churchmen and church drama groups. Set in a circus, two retired actors, who eke out a living as vendors, get caught up in the problem of evil. Donning masks, they summon up J.B., a faithful, prosperous and good banker, and his family, as a pawn in whom the story of Job is reenacted.

The author, who is an old hand at this sort of thing, having produced such radio dramas as *Air Raid* and

The Fall of the City, captures the essence of Job for modern man who, perhaps, would hesitate to spare the necessary three hours from the *Idiot Box* (Tv) to meditate upon the original.

To be staged by the Yale Players at the Brussels Fair, we would like to see some good ecclesiastical drama group, such as the Bishops' Company, add it to its repertoire. It's also the kind of thing which would make a good Advent or Lenten project for a parish or diocesan acting group.

—W. B. Spofford, Jr.

The Sermon and the Propers by Fred. H. Lindemann. Concordia. Volume I: Advent and Epiphany. \$4. Volume II: Pre-Lent to Pentecost. \$4.50

Clergy who preach liturgical sermons in order to avoid saying the same thing every Sunday, sometimes find themselves in danger by a milder form of the same temptation, the temptation to say the same thing they said last year at any given time. One reason for this is the fallacious idea that one Sunday can have only one theme; and another is the small number of reference books.

These two volumes by a Lutheran pastor are heavy with theology and biblical allegory, but could be most useful, more as a reminder than as a model. Particularly commendable is a passage for each Sunday or holy day which makes a seasonal approach to the devotional aspect of the Eucharist. Our people are getting too little of this outside of retreats.

—H. McCandless

Harper Torchbooks. 1958.

This admirable series continues to provide inexpensive paperback editions of classic works which have been long out of print, and are nevertheless greatly needed by students. The new batch includes E. B. Tylor's famous *Primitive Culture* in two vols.—the work that set modern anthropology going, and in which Vol. II is still highly important also for History of Primitive Religion.

(\$1.75 and 1.95) One vol. of Gibbon's *Decline and Fall of the Roman Empire* (439-594 A.D.) is included also; it gives the climax of that fascinating and imperishable work.

—F. C. Grant

The World Is Learning Compassion by Frank C. Laubach. Revell. \$3.50

The author of this book is known throughout the world as the man who has taught tens of thousands of illiterates to read and write. He began his extraordinary work in 1915 in the Philippines and has gone to six continents and ninety-one countries helping educators to prepare literacy textbooks in 262 languages.

The thesis of this book is that compassion for the unfortunate and under-privileged which was the dominant motive of Christian missions has now spread to governments and groups of concerned people and is the motive animating much of the work of the United Nations. The author describes vividly all these undertakings, as well as his own work with illiterates. The book can be a valuable reference volume for information on this wide spreading work of teaching and practical relief.

The State of Israel by L. F. Rushbrook Williams. Macmillan. \$8.50

As the title indicates, this book is not concerned primarily with the age-long history of the Chosen People, as the Bible adequately deals with it, but, rather with a contemporary nation-state,—its quite unique problems and accomplishments in the midst of the seething cauldron of the Middle East. The author is on the editorial staff of the London Times and has had first hand experience in Asian affairs since before World War I. He has given as nearly an objective account of Israel-Arab controversies as one is likely to find anywhere.

The major part of the book gives a detailed and thrilling story of the accomplishments of the Israelis in building a viable state under almost incredible handicaps. The two concluding chapters are devoted to the Arabs and their relations with Israel,—on the whole a fair description of a highly controversial subject.

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Church Missionary Society Head Defends Voluntary Principle

★ A vigorous defense of the "voluntary principle" in the Church and in society at large, and condemnation of "official centralization" was voiced by Sir Kenneth Grubb at the annual meeting of England's Church Missionary Society.

"We are sometimes told that this (voluntary) principle has exhausted its usefulness whether in the Church or in society at large. I do not believe it, although its vitality may well have exhausted its critics.

"We are told that it was admittedly deplorable that in the bad old days the Church slept while the people perished, but that the Church as a whole

is awake to-day, and special societies for the preaching of the Gospel are otiose; indeed, their presence even indicates that the Church is not all that it should be, and that is not polite.

"But I am not at all convinced that our Church as a whole is really awake to the implications of its own good intentions. I find it hard to see that it is yet ready to be its own missionary society. I doubt if it could call forth the necessary enthusiasm and support or if it contains within itself the necessary oneness of outlook and purpose. I don't think it would be any more successful than are the societies

in the hard task of finding men and women for key jobs.

"And I must say that I would constantly be afraid that enterprise would be smothered by patronage. It is the genius and privilege of a voluntary society to order its own affairs. When it does this faithfully it is best discharging the moral responsibility which it carries, firstly to its own members and secondly to the Church as a whole.

"Somehow one doesn't think of the established Church of England, with its hierarchy, its cathedrals, its officials, its convocations, and its commissions as being easily foot-loose, and all agog with excitement.

"I believe, further, that every age needs its challengers, every army its skirmishers, every Church its protestants. In both Church and State the tendency to centralize seems inevitable. It becomes, with some people, a kind of bureaucratic obsession—I have seen it again and again.

"The truth is that some areas of life and action lend themselves to official centralization, and some do not, and it is not always easy to distinguish. So men save themselves the trouble of thinking it all out and accepting their own proper responsibility by pouring it all into the maw of the great machine—the central organization with its vast administrative hopper.

"Official centralization is popular to-day, partly because things are so very complicated, but partly because it suits an age of—shall I say large and rather stuffy organization. In such an age, it is easier to administer than to create, and the bureaucrat tends to supersede the pioneer.

"But a society conceived and brought forth for the preaching of the Gospel must have an inexhaustible capacity for breaking bounds; if it ceases to have

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this, it is ready to perish. And it can break bounds without either impropriety or disloyalty but in full understanding of and co-operation with the Church from which it draws its life."

Church In China

In another part of his address, the C.M.S. President said: "Many American missionary personalities seem to be still suffering from the shock of China, and unable to envisage much beyond a fairly abrupt termination of their work. We of this Society do not share these misgivings: we have abundant evidence of the genuine and earnest demand made by Churches overseas for our cooperation."

Lambeth Conference

The President concluded by referring to the forthcoming Lambeth Conference of Bishops, and said. "The Anglican Communion, for all that it is relatively small in numerical comparison with some of the other great Christian Communions of the world, has exercised an influence out of all proportion to its numbers, and still does."

"Let us pray for the Bishops; they bear heavy responsibility in the Church because they have been elected to high office with duties both spiritual and pastoral as well as administrative, and it is hard for any man to discharge different functions equally well. Naturally we are taking special steps to welcome, in particular, those with whose dioceses we have a close or traditional connection, and to discuss many matters with them."

WRONG AGAIN DEPARTMENT

★ Maybe we better keep this as a standing head. In any case Bishop Appleton Lawrence has written that we were wrong in stating May 15 that Bishop Pike's consecration was maybe

the first time three bishops of a diocese had a part in consecrated their successor. It happened in Virginia, which we corrected May 29th. Bishop Lawrence informs us that Bishop William Lawrence, Bishop Sherrill and Bishop Babcock took part in the consecration of Bishop Heron as suffragan of Massachusetts.

CONVENTION OF MINNESOTA

★ Bishop Kellogg told the convention of Minnesota, meeting at St. Paul's, Duluth, "that the Roman road is not a one-way street", after announcing that 164 had been received in the Church during the past year from the Orthodox and Roman Catholic Churches, most of them from Rome.

The guest speaker at the convention was Bishop Hines of Texas.

COUNCIL MEETING WITH ORTHODOX

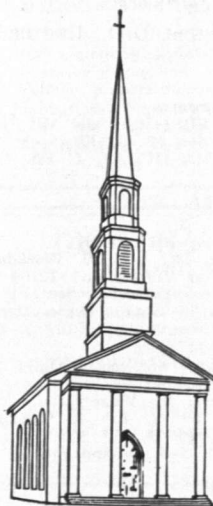
★ It was announced, following the meeting of Eastern Orthodox leaders in Moscow (Witness, 6/5), that a meeting between World Council and Russian Orthodox leaders will be held in the Netherlands on August 8-10.

The purpose of the conference is to discuss the establishment of mutual relations.

GERMAN CHURCHMEN REJECT BOMBS

★ Church leaders of both East and West Germany, following a meeting in Berlin on June 2nd, called upon Christians throughout the world to reject unconditionally the production, testing and use of atomic armaments "now threatening to destroy humanity like vermin and to convert the earth into a barren desert."

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INTERCOMMUNION OPPOSED BY MAINE

★ Proposals for partial intercommunion with the Church of South India, which will be proposed at General Convention, was disapproved by the convention of Maine.

The resolution, introduced by twenty-two priests, said that "existing formularies of the CSI make it evident that there do exist serious differences between the faith and practice of the Episcopal Church in the U.S. and the CSI."

A rider to the resolution however stated that the diocese "looks with favor" upon the partial intercommunion established by the Churches of England, Scotland and Ireland with the CSI.

ELEANOR ROOSEVELT ON McCARTHYISM

★ Mrs. Eleanor Roosevelt told delegates to a Church and Freedom conference, sponsored by the diocese of Newark, that U.S. shock over Russia's ability to launch the first satellite resulted from "the legacy of McCarthyism" since it "made people afraid to study communism and the Soviet."

"I don't see how anyone can fail to realize McCarthyism was a threat to freedom," Mrs. Roosevelt said. "It brought fear of Communism, but allowed no opportunity to

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examine it. Anything that wasn't liked was called communist."

Freedom from want is more important than freedom of religion in many parts of the world, she said. "A man can't think about God when his stomach is empty," she said.

The Rev. John R. Green, chairman of the conference, released a survey on attitudes toward peace and freedom, with "yes" or "no" answers to a questionnaire which was answered by 230 persons or groups. The questions and the answers are crowded out of this issue but it is probable that they will be printed in the next number, which will be dated June 26th.

NEW MISSION IN MISSOURI

★ The second new mission church building to be opened for use this year in the diocese of Missouri is St. John's Church, Caruthersville. This

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HC 8, EP 1:30; *HD, HC, 12; C Fri. 4:30
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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Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays
HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

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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.

ST. AUGUSTINE'S CHAPEL

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

mission celebrated its fifth birthday on May 16 when Bishop Lichtenberger officiated at the formal opening. Of brick and reinforced concrete the building consists of two units, a chapel seating 100 persons and a parish house with facilities for 150. Vicar of St. John's Church is the Rev. James F. D'Wolf, who is the first Episcopal minister to reside in Missouri's "Bootheel".

BALTIMORE PARISH LAYS CORNERSTONE

★ The cornerstone for a new \$250,000 church for the Ascension and Prince of Peace, Baltimore, was laid May 24th by Bishop Powell, assisted by the Rev. Joseph C. Wood, rector, and the Rev. Edward Harrison, assistant.

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BACKFIRE

Massey H. Shepherd Jr.

*Prof. at Church Divinity School
of the Pacific*

Thank you for Dr. Kevin's and Bill Spofford's remarks in the May 29 Witness. They are very well taken. There can be no doubt that a national Church magazine kept in operation by a sizable subsidy would tend to drive out of business the independent Church papers, in the same way that a slave labor market in any society has always depressed the condition of a free labor market. Our Church, by its very genius, can ill afford to lose the open give and take on controversial issues, both ecclesiastical and otherwise, that comes from its present non-subsidized (officially or semi-officially) journals.

They can only be kept alive, spiritually and financially, in free competition. Any money raised to subsidize a Church paper ought to be given to the Church's missionary endeavor. That is where the greatest need for support lies—now and always.

Don Frank Fenn

*Rector, St. Michael & All Angels,
Baltimore, Md.*

I am very pleased with the article on "Belongingness" by the Rev. Dr. Wilford O. Cross of the University of the South. It seems to me that he has touched one of the great problems with relation to the current group dynamics movement in the Church. Having been in the priesthood a long time, I have seen group after group which was sure that it had the final answer to salvation, but never before has any of them been so firmly seated in places of authority as the present one.

Like all of its predecessors, it will go the way of other groups, because, of course, there is but one way of salvation—that which the Church has been trying to give to the world through all the centuries. The present movement comes very close to the revival of the old gnosticism.

I thank you for publishing this article by Dr. Cross.

Howard R. Erickson

Layman of Collinsville, Conn.

One of the world's most respected citizens is Dr. Albert Schweitzer, the noted physician and organist. Dr. Schweitzer began as an organist and after mastering that instrument decided that he could do more good as a physician. Having completed his course he became a medical missionary to Africa. Through his efforts funds were secured for the construction of a hospital there and Dr. Schweitzer became its first head.

In a recent public statement Dr. Schweitzer severely criticized the

testing of atomic and hydrogen bombs, stating that the fallout from these explosions will cause untold physical harm to future generations. He urged the United States and Great Britain to follow Soviet Russia's recently announced ban on nuclear testing. Let us hope that our country will take this step which is so important to the future welfare of the world.

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