

The **WITNESS**

JUNE 26, 1958

10¢



HERMANN J. MULLER

REPRODUCTIVE CYCLE will be brought under regulation providing mankind joins in one world community in next century

Ernest Southcott On The Home Church

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DEVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Fridays, 12:10.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11;
Evening Prayer, 5.

GENERAL THEOLOGICAL

SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Com-
munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL

NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday): 12 noon Sun-
day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS

5th Ave. & 53rd Street

NEW YORK CITY

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.

Noted for boy choir; great reredos
and windows.

PRO-CATHEDRAL OF THE

HOLY TRINITY

PARIS, FRANCE

23 Avenue, George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail

Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOR-
FORD, Managing Editor; KENNETH R. FORBES,
GORDON C. GRAHAM, ROBERT HAMPSHIRE,
GEORGE H. MACMURRAY, JOSEPH H. TITUS,
Columnists; CLINTON J. KEW, Religion and the
Mind; MASSEY H. SHEPHERD JR., Living
Liturgy; FREDERICK A. SCHILLING, Explains
the Gospels; JOHN ELLIS LARGE; PHILIP
STEINMETZ; PHILIP MCNAIRY.



CONTRIBUTING EDITORS: Frederick C. Grant,
L. W. Barton, Dillard Brown Jr., T. P. Ferris,
J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G.
I. Hiller, E. L. Parsons, Paul Roberts, W. M.
Sharp, W. B. Sperry, W. B. Spofford Jr., J.
W. Suter, S. E. Sweet, W. N. Welsh.



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
semi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

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

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,

Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs.,

12:30 and 5:30 p.m.

ST. PAUL'S

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

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.

Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgive-
ness 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

20th and St. Paul

BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.,
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy
Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

CHURCH OF THE INCARNATION

3966 McKinley Avenue

DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector

The Rev. Donald G. Smith, Associate

The Rev. W. W. Mahon, Assistant

The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. and 7:30

p.m. Weekdays: Wednesday and

Holy Days, 10:30 a.m.

CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Alfred L. Mattes, Minister

of Education

The Rev. David S. Gray, Asst., and

College Chaplain

Sundays: 8, 9:30, 11 a.m., High

School, 4 p.m.; Canterbury Club,

7 p.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector

Weekday Services: Mon., Tues., Thurs.,

Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

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

Story of the Week

Study of Salaries of Clergymen Reveal Many Are In Debt

★ Poor salaries have plunged many of America's Protestant clergymen in debt and forced their wives to get jobs to supplement the family income, a national religious survey has disclosed.

Conducted by a study group of the department of the Church and economic life of the National Council of Churches, the poll revealed that the average cash income of clergymen totals \$4,432 annually for a 60 to 80 hour work week. The findings were based on questionnaires sent to clergymen of nine major denominations.

F. Ernest Johnson of New York, head of the department's study group, and J. Emory Ackerman, pastor of the Christ Evangelical Lutheran church, Downey, Cal., supervised the poll which is a part of an examination by the group of the Church's role as an employer, money raiser and investor.

Results of the survey will be published in the fall by Harper's as the concluding work in a series of ten books on ethical issues in current economic life. The whole project is the result of a nine-year study under a grant from Rockefeller Foundation and represents the efforts of more than 100 leading scientists and educators.

According to the salary poll, the lowest paid clergymen are New England ministers who receive an average of \$4,018 per

year. South-western churches give the highest compensation, averaging \$4,911 annually. The North Atlantic region ranks second with ministers' salaries averaging about \$4,654 a year. Third are North Central congregations whose pastors average \$4,603 annually.

Commenting on the poor salaries, one Virginia minister said: "It is little short of tragic, the number of pastors' wives who must work in order to support the family."

Many congregations, the study showed, are under the mistaken impression that the pay of the clergy is substantially augmented by such extras as car allowance, housing and gratuities.

Although these average about \$1,600 a year, professional expenses usually run heavily into the pastor's cash income over and above the allowance. In many cases, the survey found, the ministers receive no extras regardless of expenses.

A Georgia pastor was cited as an example in this connection. His annual income is \$2,400. He spends about \$1,600 on his car alone to cover some 32,000 miles on dirt roads on a circuit of five churches and receives no travel allowance.

More than 90 per cent of the pastors reported that they receive housing allowances. But in many cases the houses are old and overly large with resultant excessive expenses for heating and repairs.

Compared to a similar study five years ago the increase in total income is around 25 per cent. But sharply increased costs of living have substantially affected any net gains.

Two-thirds of the ministers covered by the poll are in debt. The major reasons for this are high car costs, ill health, raising prices of food, clothing and other basic necessities.

One Ohio minister wrote: "It should cost a person something to go into church work. But the older I grow, the more I become aware that I don't have any earthly goods—nor a savings account." A clergyman from Indiana summed up his situation when he said: "Most people want the preacher to live on earth and board in heaven."

Because of their poor financial situation, the study disclosed, many ministers are homeless on retirement.

Commenting on the study's findings, the National Council department said: "The cash salaries paid to ministers . . . are indeed a weak spot, to say the least, in the Church's economic practice. Churches have an obligation to support by their own example the highest standards in such matters as wages and labor-management relations."

INTEGRATED CAMPS FOR PRESBYTERIANS

★ The presbytery of Hanover of the Southern Presbyterian Church voted, 61 to 40 to permit Negroes to attend its summer youth camp, located near Cold Harbor, Va.

Meeting With Russian Orthodox Will Be Period of Testing

★ W. A. Visser 't Hooft, general secretary of the World Council of Churches, said that a meeting in August between representatives of the World Council and the Russian Orthodox Church will be "a period of testing" requiring "special wisdom" on the part of the World Council delegates.

The conference, scheduled to begin Aug. 8, at an as yet undetermined place in the Netherlands, will be the first official meeting of the two groups. It is expected that the World Council and the Moscow Patriarchate will each be represented by three official delegates.

Visser 't Hooft described the meeting as "a task we can't refuse, but at the same time a task we approach with some fear and trembling because of the high stakes that are involved. If we can come to a *modus vivendi* with the Russian Orthodox Church, many other Churches of Eastern Europe may join the ecumenical movement. "We will be honest and put all our cards on the table."

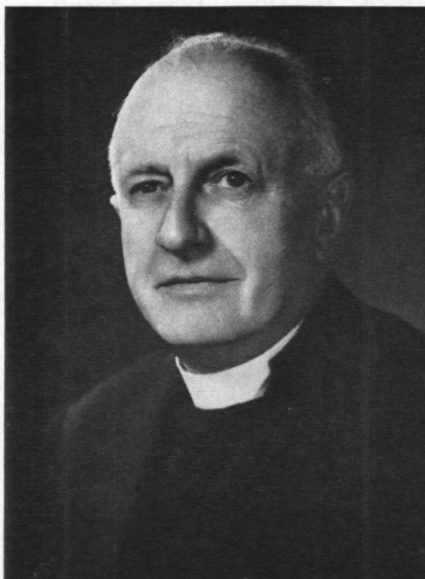
However, he added, "because the stakes are so high, we must give time to the Russians to come to know what the World Council stands for."

Visser 't Hooft addressed several hundred church leaders from this country and abroad attending a dinner marking the World Council's 10th anniversary. The dinner at which Dr. Visser 't Hooft was the guest of honor, was sponsored by the Friends of the World Council of Churches. Presiding Bishop Henry Knox Sherrill of the Episcopal Church was host. He is a co-president of the World Council.

One of the three basic principles of the Council, Visser 't

Hooft emphasized, "is that the Church has to proclaim the sovereignty of Christ over all realms of life and that it must do so in complete independence and with a common voice."

"At this point the Church is up against forces which—as in



BISHOP SHERRILL:—host to Friends of World Council of Churches

several countries of Eastern Europe—deny its right to speak out on social and political problems and against those—as often in the West—who would use it for their political ideological purposes," he warned.

"The World Council seeks to go its own independent way," Visser 't Hooft said.

Currently, he continued, a number of younger Churches are "suddenly facing tremendous responsibilities in social and political areas, and the World Council seeks to help them through the common resources of all Churches."

It becomes increasingly clear, he said, that Churches are facing a growing struggle for

their independence in certain areas of the world.

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has been attacked by the East German Communists "precisely because he stands for an independent Church," the general secretary charged.

A member of the Hungarian government recently formulated the principle that "there can be no independent Church in a Communist country. On the one hand, the World Council speaks out against evils in our international society, on the other hand it seeks to be a force of reconciliation," Visser 't Hooft stated.

"It cannot give up either of these two tasks. It must therefore at the same time speak against totalitarian aspects of Communism and intensify contact with Churches in Communist lands. "It must raise a warning voice against irresponsible use of reliance upon nuclear power and, at the same time, take a stand for basic liberties."

Fear of Unity

Visser 't Hooft said even though "it belongs to the nature of the Church to be one and undivided" there is "still much fear of unity" in the Protestant Churches of the world.

The first principle for which the World Council stands is that such unity must become clearly manifest, but this principle is only partly accepted. "The fear of unity is based on a wrong concept, namely, the centralized unity of uniformity as would characterize a super-Church," he said, adding: "The task of the World Council in this field is to show that another kind of unity is possible—a truly evangelical and at the same time catholic unity which leaves the fullest scope for charismatic variety."

In this field, Visser 't Hooft

declared, "decisive" progress may be expected from a number of current talks between various groups of Anglicans who will discuss union plans for India, Ceylon and other areas at the Lambeth conference in London, July 3-August 10.

Of equal importance for the ecumenical movement are the talks between the Church of England and the Church of Scotland, the recent Presbyterian merger which created the United Presbyterian Church in the USA, and merger talks involving several groups of Lutherans in America, he said.

The Protestant cooperation leader went on to stress "that it belongs to the nature of the Church to proclaim the Gospel to all men and that this task of mission and evangelism must be carried out in unity."

Visser 't Hooft claimed that "there is a certain amount of opposition among those who do not believe that the Churches are really concerned about mis-

sion." He urged Churches to "prove this concern in our deeds."

Especially he emphasized that the World Council must "take a stand against the relativism and syncretism which deny the missionary calling of the Church."

Such attitudes, he said, are prevalent among the political and cultural leaders of younger nations in Asia and Africa, such as India, where leaders often welcome medical and other contributions by missionaries but resist missionary attempts to spread the Christian faith.

"Positively," he asserted, "the World Council supports the Churches in Asia and Africa in their effort to evangelize their parts of the world and to do so together."

"The significance of the rapid social change in Asia and Africa is that it helps to mobilize the Asian and African Churches for their comprehensive missions," Visser 't Hooft concluded.

drawn from or remain outside churches, to the advantage of the growing secularization. Churches have failed at this most central point to help their people understand that though God cannot be seen as an object, nor met face to face, he can be felt, if we let him enter our lives, as all-pervasive, concerned in all the experiences of life."

"There can be no question that secularism is today a powerful force in the world," he said, "and wherever it is—even in academic communities—it makes worship difficult because secularism has no need of the traditional object of worship which is God."

Understanding or knowing what to do in the face of this situation, is made "doubly difficult because up to a point secularism is a good thing," Pusey said. "It had much to do with the creation of the modern world. Its temples may be laboratories, factories, perhaps also libraries. Its very laudable goals are the complete understanding of the physical universe and the mind of man, and then the shaping of these after the heart's desire."

Warning that religion should not attempt to enter this sphere, Pusey said that the modern world may have been right in repudiating ecclesiastical direction in secular affairs.

Where Christianity takes issue with the trend of modern society, he said, is the assumption that man's relation to the objective world is the whole of life.

He stressed that secularism supplies only a part of man's needs. The importance of religion "lies in supplying meaning to life, by kindling hope, and by giving through faith in God a basis for ethical behavior."

"It is because religion does these things for her believers

Harvard President Sees Churches Aiding Cause of Secularism

★ President Nathan M. Pusey of Harvard University, declared that the shortcomings among some who would advance religion have aided the cause of secularism.

He told graduating Harvard seniors in a baccalaureate address that in some instances secularism "has itself become a faith and raised a hope that man can through his own efforts—without God—solve all the remaining problems which stand between him and a secular paradise on earth."

Religion, as it is frequently practiced, he said, has several "aesthetic failings." Among them he cited "poor music, im-

possible h y m n s, unhelpful moralistic sermons, and the mistaken notion that one goes to church as a favor to God."

He accused the Churches of failing "to arouse themselves, to cease contending among themselves and to desecularize themselves in order to be concerned not for their own selfish interests but, lovingly, for the whole of the world and the whole of life within it."

Pusey pointed out that when one considers how "inadequately" churches have served the needs of the people in this "technological and secularly attractive age, it is not so surprising that many have with-

that it is so important," he said, "just as it is that as religion does them her truth is validated."

The educator told the graduates that a secular university has a duty to help students "ask the right questions—and all the questions," adding that it is not the university's "duty to impose answers."

"In my judgment," he concluded, "this college or any college cannot properly discharge this responsibility, if because of a doctrinaire approach or a prejudiced view of

the value of religion, it tends to concentrate attention on a part of human experience and abandons the effort to try to see it whole.

"Agnosticism can be honest and, at least in the face of false gods, an entirely healthy state of mind. But the experience of many seems to indicate that it is not one in which one can long dwell, for trust we must in someone or something, surely, for our spiritual and mental health, not merely in ourselves. The final answer must, we hope, be God,"

that no case will ever be found of such an unusual character as suggests the need for exorcism."

Exorcism—the driving out of demons—is still practiced by the clergy of the Church of England, especially in houses which seem to be haunted by mischievous spirits. It is also practiced in the Roman Catholic Church in cases of demoniacal possession or obsession.

The report said the sub-committee had advised setting up an advisory panel of clergymen and doctors to go into the matter more thoroughly.

Members of the Archbishops' Commission included Bishop Frederick D. Vaughan of Colchester; Dean A. R. Wallace of Exeter; Dean F. P. Harton of Wells; Canon I.T. Ramsey, the Rev. G. B. Bentley; and a group of prominent laymen and women.

Commission of Church of England Reports on Divine Healing

★ A Church of England group which has been studying divine healing for five years said in a report it was doubtful that human ailments could be cured solely from the practice of spiritualism, faith healing or Christian Science.

At the same time, the report declared that it could be possible that demons can make a man ill. It said that because some members of the group were not persuaded of this possibility, the subject of demoniacal influence had been turned over to a sub-committee for study.

The investigating group is the Archbishops' commission on divine healing headed by Maurice Henry Harland, Bishop of Durham. It was set up in 1953 to "consider the theological, medical, psychological and pastoral aspects of divine healing with a view to providing a report designed to guide the Church to clearer understanding of the subject."

The report said "the error of Christian Science, with which the commission is chiefly concerned, is its belief that disease and suffering exist only be-

cause men will not deny their presence."

"Discord, evil, disease and suffering are not to be met by any denial of their existence," the report stressed. "The Cross was no sham."

The Anglican commission said that cures claimed by mediums who say they can invoke benevolent spirits provide no evidence of "the activity, or even the existence of the spirit doctor."

"It is, in fact," it declared, "equally, if not more, likely that any benefit which these healers may give to the sick is due to their possession, perhaps unknown to themselves, of some skill, technique of manipulation or possibly unusual gift of healing which some persons seem to have."

Reporting on the possibility of demons causing illness, the report said: "Some members of the sub-committee were not persuaded that demons may cause or complicate any malady. Yet, on the other hand, they recognize that medical knowledge is not, and cannot ever be, comprehensive, and that they would not like to assert presumptively

WALKERS FOR PEACE IN WASHINGTON

★ More than 700 Walkers for Peace demonstrated in front of the White House asking an end of bomb tests. The walkers started from Philadelphia, Wilmington and Winchester, Va., adding to their numbers as they went along.

They received a friendly reception in Washington and Bayard Rustin, in charge, stated that "everywhere we've been, people have been receptive to our program."

Particularly catching the public eye were three small children, too young to walk, who were towed back and forth in a wagon in front of the White House with a banner proclaiming, "Our milk has poison in it." This was a reference to Strontium-90, a fall-out product which finds its way into human bodies by way of dairy products.

EDITORIALS

Reality Behind The Symbolism

IT IS comparatively easy to let the world go as a bad job when one has given it no hostages except one's own life. One has heard of ancestors or friends who have given their lives more or less gladly, in battle or the hospital. But nobody can see his city fall with equanimity if that fall will carry off, not only one's life, but also his family, his unfinished manuscript, or his ancestral estate. Those hostages to fortune not only are private symbols of immortality, but really do constitute a continuing life which in our best moments robs our own death of half its sting.

When things get rough then, detaching oneself from the world is really the easy way out. One can understand why Paul would prefer to see all men unmarried like himself; and why for Augustine giving up marriage went hand in hand with conversion. But still that choice made it unnecessary for those great men to face the precise dilemmas of us ordinary frail mortals. They smack a little too much of the Stoic slave Epictetus, who in his search for imperturbability advised his students not to become too attached to their children, so as not to be affected by their death. Jesus is plainly on a higher level, who though unmarried is no woman-hater; and the praise of marriage in "Ephesians" is just one more indication that Paul is probably not the author.

Saint Benedict is usually misunderstood in this respect. He lived in an age almost as plainly bent on destroying itself as our own. But his famous Rule is not really reaction against that world at all; it is a reaction against the excesses and rigors of Egyptian monasticism. He deliberately includes every valuable element possible of decaying antiquity into the life of his monasteries: his monks are to copy the pagan manuscripts which no one else will save; farm and reclaim waste land while peasants are going into banditry; recite their offices while most other Christians, like Charlemagne, are sinking steadily into illiteracy. Probably there were even good economic reasons at the beginning why marriage would not have worked in his new communities.

No doubt when the Vikings or the lord in the next manor came by and burned the library, for

the third or fourth time, there was a strong temptation to forget about civilization and concentrate on your own soul. But enough resisted.

Our temptation is double. Although the forces are obviously abroad which could easily bring in a more-than-dark age, most of our contemporaries are still able to forget or ignore it. We have therefore to spend a good deal of our energy resisting the temptation to overlook the danger; and so are all the more liable to the temptation of despair.

The real dilemma then is not whether we shall live ignobly or die courageously; many men in many nations have been able to make that decision correctly. But once we have agonizingly decided that poetry, courtesy, or learning is worth preserving, how are we to cope with the barbarian in our midst; are we to sit idly by as he employs his torch? Or are we to overmatch him by his own methods? And if we do, what has become of those things we were trying to preserve?

THE ONLY SOLUTION

SOME cases are clear. On the smallest scale, if a man determines to bring up a family, he must sooner or later do it on his own land; and he is bound to repel clear threats against that land as best he may. On the largest scale, Mr. Krushchev is making threats against our nation: but we know that the current means to counter those threats are abhorrent, self-destructive, and probably ineffective. We are therefore bound to renounce those means. The problems in between are the hardest; how far shall we assent to the self-aggrandizement of a Church for the sake of the good that Church may do indirectly? How far shall we lobby and compromise to maintain educational standards?

The only solution, we fear, is the agony. These dilemmas do not come at a man all at once: in particular, we are given time to establish ourselves as responsible moral agents. Responsible, in that we are committed to preserving what culture we can; we are not giving up the world for lost in advance. Moral agents, in that we will not at any rate use means which, like nuclear weapons, are clearly both wrong and ineffective.

The desert-monk will reject us as wishy-washy and compromising; the world as subversive and idealistic; and the Church, which alternates between rejecting the world and using it, between the Yogi and the Commissar, will reject us on both counts. And there in our enforced isolation we must simply trust that only temptations with ways out will come to us. We can be comforted by observing that people who compromise with evil—people who tell us that compromise is necessary—at some time in the past by their own free will put themselves in their present compromising situation. The moral dilemma of the man who must write cigarette advertising, like that of US foreign policy today, seems practically insoluble: there seems no right course of action, no way to retrace one's steps. But this is not really a moral dilemma; this is the judgement on a wrong choice in the past.

GOD'S JUDGEMENT

PERHAPS then if we stick by our principles from the beginning, we can count on always finding a right though hard course. And those principles we take it are these: that there is a good life for man in nature and society; but that it can only be defended by means which are consistent with it, which are part of it. No faith in God, only a knowledge of history, is required to prove that slavery destroys the master rather than the slave: this is called the Judgement of God. This will mean sometimes that wrong can be resisted only by the Cross, by letting the

scythe-chariots of the invaders have their will.

Where we do require faith in God—or in something else with the same properties, as Mark Twain said that the Iliad was not written by Homer, but by another guy with the same name—where we do require faith is in persuading ourselves that the Cross is really a means of preservation, that innocent suffering is something else besides innocent suffering.

We can see that that old Cross we read about preserved all that was lovely and of good report, or most of it, in the ancient world. But if we were in the position of being able to preserve the last copy of the Gospel only by telling on a buddy, we would have somehow to believe that the principle of the Gospels was more important than their text. And suppose our particular cross is only part of the general conflagration of human society, from which nothing is to survive on this planet; we have to believe that, all appearances to the contrary notwithstanding, the past is not dead, whatever has been good is never lost; that the weekend of mountain climbing exists permanently in something we call Eternity.

The dead are raised, says the New Testament, at least if like Jesus they have not used the wrong means. There is obviously no one of the details of the resurrection-business in the New Testament that we can trust. But apparently the unknown reality behind the symbolism is sooner or later the necessary prerequisite of moral or human action.

The Next Hundred Years

New Morality of Reproduction

By Hermann J. Muller

Professor at the University of Indiana

PROVIDED that the world does not fall prey to one of the four grave dangers of our time, that is, war, dictatorship of any kind, over population, and fanaticism: with these big provisos, the coming hundred years will see revolutionary advances in the life sciences and in their application. Among the most important of these will be advances concerning the brain, that should help us to make better use of the brains we have; concerning the development of the embryo, that may lead to a partial control over this development; and concerning reproduction and heredity. I have time to speak only of this third field here.

If the four perils I have mentioned are avoided,

it will become possible to bring the reproductive cycle under regulation, to prescribe the sex of the child, and to produce at will twins, either identical or fraternal, or still more multiple births.

The prevention of overpopulation—that is one of our assumptions—can occur only through the widespread acceptance of the philosophy that the number of offspring to be produced should be voluntarily restricted for the good of those offspring themselves. With this more ethical attitude concerning reproduction, it will also be regarded as a social obligation to bring into the world human beings as favorably equipped by nature as possible, rather than those who simply

mirror their parents' peculiarities and weaknesses as closely as possible.

New Morality

IN THE service of this new morality, foster pregnancy, already possible, will be readily achieved and widely welcomed, in addition to natural pregnancy. This will provide the opportunity of bearing a child resulting from the union, under the microscope, of reproductive cells one or both of which may have been derived from persons who exemplified the considered ideals of the foster parents.

These reproductive cells will preferably be derived from persons long deceased, so as to permit a better perspective to be reached on their worth—one relatively free from personal pressures and prejudices. For this purpose, banks of deep-frozen reproductive cells will be maintained, and also multiplying cultures of them. This procedure will make the most precious genetic heritage of all humanity available for nurturing into childhood and adulthood by the many devotees of human progress who would cherish such an undertaking.

Even more predictability concerning the nature of the progeny will be attainable, when desired, by a kind of parthenogenesis. Whereas offspring ordinarily have their hereditary material picked in a random way from two different parents, in this case the offspring obtains his hereditary equipment entirely from one individual, with whom he is as identical genetically as if he were his identical twin. This will be accomplished by extracting the nucleus from a human egg and inserting in its place an entire nucleus obtained from a cell of some pre-existing person, chosen on the evidence of the life he or she had led, and his or her tried potentialities.

One World Community

FORTUNATELY, men will in all probability have joined into one world community before these techniques come into widespread use. For if the people of one nation were to apply them intelligently and extensively, even a few decades before the rest of the world did so, they would be able soon afterwards to rise to a so much higher level of capability as to make them virtually invincible. The world cannot afford to have separate nations putting up their separate genetic "sputniks"!

Our insight into the chemical basis of body and cellular operations will during the same hundred years be enormously deepened and broadened.

We shall certainly have learned how to create living things of the simplest types, and shall be advancing up the scale of micro-organisms.

Much will also be known to us of the principles of operation of the so-called code presented by our own hereditary material. According to some calculations, the message in this code, if spelled out, would be likely to fill about 100 volumes, each the size of Webster's Unabridged Dictionary. In this connection, we will realize the importance of not allowing radiation or other harmful influences to damage this precious heritage. On the contrary, we will increasingly take advantage of the rare favorable changes that have arisen in it naturally, by allowing those that have definitely proved their worth to be transmitted to increasing numbers of descendants.

Our measure of worth in regard to genetic endowment must be whatever tends to make men's nature nobler, more capable, more harmonious, more sympathetic, happier, and more beautiful. Granted the triumph of peace, freedom, and rationality, this ideal will within a century be a widely accepted one for human effort. Unlimited progress, continuing evolution, may be possible in these directions.

Address at the Symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagram & Sons. Next issue (July 10th): John Weir, professor at California Institute of Technology, whose major interest has been the application of psychological principles to industrial organization.

Don Large

Who's The Crackpot?

IN HIS attempt to discover a way to make this world a more useful place, Christopher Columbus was allowed to run the risk—if the earth really was flat—of sailing off the edge of it. By the same token, those gallant souls who recently attempted to sail their 38-foot ketch, *The Golden Rule*, into the Eniwetok nuclear proving grounds should also have been permitted to risk their necks.

They were breaking no law. The United States doesn't own the sea from which these Christian gentlefolk were being barred. True, the government lamely mumbled something about protecting these men from themselves. But the fact of

the matter is that the crew of The Golden Rule were willing to sacrifice themselves in a gesture designed to protect you and me from the consequences of a mad international race toward the total destruction of the civilized world.

As an editorial in The Saturday Review put it, these men had "put their faith, not in the ability of their bodies to withstand the radioactive bullets released by the nuclear experiments, but in the power of a universal response the moment the danger became real."

The people of Communist-ruled Russia are helpless to intervene in their government's terroristic madness. But the people of this American republic are not helpless. Since the lives of future generations yet unborn—to say nothing of our own lives—are vitally at stake in this headlong dash to worldwide suicide, it is both our duty and our privilege to let Washington know how we feel about this Alice-In-Wonderland toboggan slide to universal death.

The prophetic crew of The Golden Rule have been dubbed crackpots. But the real 14-karat-gold crackpots are those governments—our own included—who persist in seeing who'll be first in

the battle to extinguish all trace of human life on the planet.

Crackpots indeed! Let not the pot start calling the kettle names! Maybe the Golden Rulers are crackpots. But I find myself in agreement with Norman Cousins when he asks, "Who among the rest of us can call ourselves sane for sanctioning the action they seek to stop? If they persist, the men of The Golden Rule will probably end up in jail, but those who have arranged these hideous explosions . . . will go free.

"What the men of The Golden Rule seek is a simple test of conscience; what the nations seek is a test of devices that can expunge human life—devices that no longer have meaning in military terms. The weapons have nothing to do with victory; what they pulverize is the future of man . . ."

Meanwhile, if the crews of the Nina, the Pinta, and the Santa Maria could conceivably have surmised how we were going to go berserk almost 500 years later in the country which they courageously managed to discover, they might have saved themselves the trouble of risking their own necks back in 1492.

The Church In The House

By Ernest W. Southcott

Vicar of St. Wilfred's, Halton, Leeds

IN THE Acts of the Apostles when Paul arrived at Antioch and had gathered the church together, they rehearsed all that God had done with them. They gathered to rehearse what great things God had done. This is why the church gathered; because God has done great things and we read about his mighty acts in the Old and New Testaments. "In the beginning—God." God acts in creation. God acts to a chosen people. In the burning bush, through the Red Sea, on Mt. Sinai—God acts. "In the beginning was the Word." In the manger of Bethlehem, on the Cross of Calvary, behind locked doors on Easter Day—God acts. And, when the Day of Pentecost was fully come they were of one accord and one place. God acts. God acts to the chosen people in the Old Testament. God acts through Jesus Christ in the New Testament.

Jesus Christ lives in a home. Jesus Christ works in a carpenter's shop, teaches, preaches, heals, suffers, dies, rises again. And it is the same Jesus Christ who teaches, preaches, heals,

suffers, dies, rises again in "The Acts of the Apostles" in his body the Church, through the power of the Holy Spirit. It is the same Jesus Christ who acts in the Church today, through the same Holy Spirit. All the good that is done in the world is God's action. All we do is remove the obstacles. Here and now the Church gathers together to rehearse the mighty acts of God. To let God conduct a rehearsal with us so that we may become what we are in Christ, but what we are not in ourselves or in the life of the local congregation. We come here to be changed. God can do nothing with us unless we are willing to be changed. The holiest moment in a service is the moment we go out through the church door. We come here to become the body of Christ and go out to be an intrust of the Kingdom of God into the world.

The Consequences

THIS rehearsal is especially expressed in worship and in mission. We come to worship. We go out to live out the consequences of our worship. You might say you don't win a base-

A sermon preached at New York Cathedral on June 8th.

ball game by staying in the dugout! It is out there where we play the game in Halton, in Leeds, we have discovered that the congregation needs breaking down into small groups in order to help us to do this. We've a church by the dozen, so to speak. And we have discovered that the parish church needs a more local church, the "house church". Jack Phillips has written a book, "Our God is Too Small". I believe he might have written a book, "Our Parish Church is too Large". As the church meets in houses by the dozen or by the half dozen, it is more stripped for action, more able to be used by God in conducting his rehearsal with us. Here the Church can be earthed in the immediate locality, in a neighborhood in which we are next door to all sorts of people. Archbishop Temple translated "In my Father's house are many mansions", "In my Father's house are many resting places". I believe we need resting places, half-way houses for people on their way into the parish church and its worship.

At the house level we are able to learn that our neighbors are brothers and sisters for whom Christ died. And, the "house church" helps the church to become the body of Christ by praying together, by breaking bread together, by reading the Bible together, by discussing together, by being together and growing together and groaning together. Learning to speak the truth in love. We are to learn that Christ is for everyone, or he is for no one. What we need to do is to have what Studdert Kennedy used to call "a pain in the mind". It all takes time and patience and faith and charity.

The house church needs the parish church, and they both need the Church throughout the world and the Church in the next world to inspire and cherish. But for by far, the largest part of the Church is not here on earth but beyond. The Church in the house will gather to rehearse what God has done in the past and to rehearse what God is still to do in the mission he is conducting in a particular area. It is living out evangelism which sometimes calls for a word, or meeting in due season, or sometimes it is an action. Here, at a local level there is much to learn, much to learn by listening. So much of the Church's evangelism today is by word, and this is necessary, but much more needs to be done by living and being. The "house church" provides an opportunity for this.

There is much we have to learn from the pattern of our Lord's earthly life. God could have come into this world as a full grown man. He

chose to come as a helpless babe. God was not wasting his time for thirty years; this is all part of the purpose of God—"and the Word was made flesh and dwelt among us".

The House Church

THE Church has been described as the extension of the Incarnation. The Church extends Christ's life into the world today. The Church needs to live alongside people. The "house church" provides the sort of environment in which this can become a living dynamic spirit. The hands that were nailed to the Cross were the hands of one who served his time at the carpenter's bench. It is the same Jesus who lived in a home, worked in a carpenter shop, who taught, preached, healed, suffered, died and rose again. And it is this same Jesus Christ who intercedes for us at the right hand of the Father. Jesus is busy—busy praying for us. And it is the same Jesus who sent forth the Holy Spirit at Pentecost. And it is the same Jesus who is being experienced today in the fellowship of the Church. And one of the ways in which this can be done is in the fellowship of small groups. This is the rediscovery of the Church. A rediscovery of the Church as the body of Christ at the basement level.

In Halton, in a special way at the "house church" level, Christ reaches out to touch us through his body, the Church. In the "house church" the people can touch the hem of his garment. We go in teams. We go out to worship and to serve and to heal and to break bread from house to house. When we began to take the Communion out into the houses some said the right place for Communion is the church. The place for Communion on the first day of the week is the church building; but some people, when they are saying this, are really saying 'the right place for Christ is the church building and for God's sake keep him there!' For if he gets outside he might interfere with our friendships, our relationships, our work, our business, our money, our pleasures, our homes, our politics. Keep God inside the church building and then we know where we've got him.

But no! The "house church" stands for God's claim on the whole of life. God is not part of a departmental store. No, this is God's world. He is the Lord of history. He is the Lord of all life, or he isn't our Lord at all. No, we are God's people and we come to church in order that God may conduct this rehearsal with us and go out to let God have his way with our lives. We come to

reverence him and we go out to reverence him everywhere where man meets man under God.

So, here and now, in this service, the Church gathers together to rehearse what great things God has done. And to rehearse what great things God is still to do in our midst. We are to rehearse here and to learn to go out to carry out the message and the mission of Jesus Christ here and everywhere.

Pointers for Parsons

By Robert Miller

UNTIL the pieces of Dr. Kevin and Bill Spofford had appeared in the Witness the Deanery had been inclined to favor the idea of a sponsored and subsidized Church paper. It had heard Dr. Boanerges speak in favor of it. "One Church, One Paper" had been his slogan, and he had held out the hope, nay, the certainty, of a large circulation. "Half a million is well within our reach," he had declared. "Think," he told us, "of the advertising that could be had. Consider what it would mean to have an informed laity. How desirable to give the Pastorals a wide circulation! How helpful would such an organ be to the National Council! Let us remember that this is the day of the mass media and let us come into line and stand as one."

Fr. Buffers said that he was very much in favor of One Great Church Paper but he would first need to be assured that it would be sound theologically. He was very much afraid that Latitudinarianism might creep in. He wanted more than a paper that pleased everybody. And he did not like advertising revenue. "It is so easy to worship Mammon," he added. Dr. Boanerges was pained.

Gilbert said that he was much impressed by what Bill Spofford had written about the Presbyterian Tribune (now no more). He valued the different emphases of the Witness, the Living Church and the Churchman, and he did not see how a single paper could preserve these. "If a new paper meant their end," he said, "we should lose something very valuable. A paper that offended nobody would probably interest nobody."

I remarked that the Witness certainly offended me plenty, but I noticed that I read it right through as soon as it came. And I seldom finished the unimpeachable Forth. "It would be

a sad thing," I finished, "if we lost that prophetic, intense, earnest and exasperating Jock Brown. Do you suppose the suggested new paper would print what he writes?"

"If you are asking me," answered Dr. Boanerges, "I am sure that with the skilful editing which would be a feature of the new paper, the contributions of Mr. Brown could be made acceptable."

Tompkins called attention to Spofford's figures on the expected circulation and advertising. "Can we be sure of these?" he asked. "Or are they only estimates? I would not like to see the Church having to make up deficits year after year."

We were rather handicapped in our discussion because none of us knew much about getting out a paper, keeping up its circulation, gathering advertisements. We felt that great decisions were passing more and more into the hands of the few. Dr. Boanerges said that this was the managerial age and we must be in tune with the times. It did not do to be parochially minded. He feared that our present Church papers tended to perpetuate our differences instead of making clear our agreement. "We must stand united," he concluded.

"United for what," I asked.

"For our holy cause," he told me. "We must march as one and go forward."

The Dean summed up our discussion by saying he thought it would be a distinct loss to the Church if the existing papers had to cease publication because of the competition they would meet from a single Church-wide, Church-subsidized organ. The new paper might offer more for the money but less for the mind, and he did not suppose many laymen would subscribe to two Church papers. Most of them, in fact, could hardly be persuaded to read one. He had seen in his lifetime the multiplication of organized effort and he did not like it.

"There seems to be less and less freedom," he concluded. "The spirit of the age is really hostile to it. Perhaps the Church is the last stronghold of the individual. Anyway, we must look carefully at anything, no matter how noble its purpose or excellent its intention, that might hamper the liberty of protest, the freedom of dissent."

Dr. Boanerges had no chance to reply for we adjourned for lunch, but he was uncommunicative and sat with beetled brows. Later we heard that he considered us most unprogressive, rampant individuals, and he even suggested that we were likely to bite the hand that fed us.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Why I Am A Mormon by Wallace F. Bennett. Thomas Nelson & Sons. \$2.75

This interesting book is one of a series of *Why I Am* volumes of which the Episcopal one was written by Chaplain Krumm of Columbia University.

The author of this present book is one of the two Senators from Utah. It is written in a fine irenic spirit and deserves to be widely read. The history of "The Church of Jesus Christ of Latter-Day Saints"—which is the official title of the Mormons—is given in detail and reveals many things that are not well-known to most Americans. The basic assumption of Mormonism is that their Church is a restoration of Christianity to its primitive estate. The story begins with the series of revelations, or visions, of Joseph Smith who was a fourteen year old boy in Vermont at the time of his first vision and which culminated several years later in the finding of the *Golden Plates* which he translated and called *The Book of Mormon*. From this point on, the narrative is of the long trek across the country of the Mormon converts, seeking a permanent home. It is a dramatic and tragic story and reminds one of the *Long March* of the Communist Chinese.

The final settlement in Utah under the Presidency of Brigham Young marked the beginning of a period of great difficulty, economically and politically, which came to a crisis in the fact of polygamy among the Mormons. The author's dealing with this issue is commendably frank, but his defense of the practice will seem to most readers weak and illogical for a group claiming the name and principles of Christ. The practice was finally ended in 1890, when the federal government banned it by a law which was declared constitutional by the Supreme Court.

A considerable portion of this book is devoted to a detailed statement of Mormon theology and a description of the worship and other religious activities of the Latter-Day Saints. For the non-Mormon reader, this will be the most important and intriguing part of the book. He will find Baptism (by immersion always), Confirmation, the Lord's Supper and a curious conception and emphasis on Priesthood dealt with at length.

The publishers are to be commended for including this book in their *Why I Am* series and choosing for its author such an able and distinguished person.

Power Through Prayer Groups by Helen Smith Shoemaker. Fleming H. Revell Co. \$2.00

This is a wholesome and useful book on the why and how of prayer groups; why the Church and the community greatly needs them and precisely how to organize and make them effective for the deepening of the spiritual life of their members and of the individuals for whom they pray. Illustrations and anecdotes are plentiful, especially instances of spiritual healing. There is very little concern evidenced for the pressing problems and sins of international, political and economic life. The book will be welcomed by the Moral Re-armament folks, although the author's husband has long since defected from that Buchmanite organization.

The Case for Spiritual Healing by Don H. Gross. Thomas Nelson. \$3.95

The author of this book is a priest of the Episcopal Church with a scientific background as a physicist doing research work for the U.S. navy. Before his three years of theological training were over he was

an ardent believer in spiritual healing as a normal function of the Christian Church, commissioned by Jesus Christ. Today he has nine years' experience behind him in the practice of spiritual healing and in wide study and investigation of the subject.

For everyone in the Church, this book can be very valuable source of information about what spiritual healing really is, by whom it can be practiced, what is its *modus operandi*, whether it should be recognized and exercised in every parish and whether it can be taught or is a special gift of a few. But the outstanding feature of this book is the varied evidence it gives that the Church today—officially and otherwise—has come to realize that she has been commissioned to heal the bodies and souls of her children as definitely and imperatively as her ministers are ordered and authorized to preach the Gospel, to baptize, to confirm, to absolve and to exercise the pastoral office.

Forty years ago—as we oldsters can testify—spiritual healing in the Church was rarely spoken of and never practiced,—save by a few souls rated as crackpots by our pastors and masters. Today we realize the long distance we have traveled back, in our attitudes and acceptances, to Apostolic times. We now take Christian healing for granted and there are probably few of our clergy who have not witnessed in their own parishes miracles of healing that are profoundly Christian and that half a century ago would have been considered exceptional and even spectacular.

This is a book that will bear sober and studious reading. It abounds in case histories, in psychological knowledge, Biblical and Prayer Book study and is blessed with an excellent Bibliography for the future use of students.

Good Tidings of Great Joy by B. G. T. Sawbridge. Macmillan. \$2.25

This is a somewhat unusual endeavor to meet the difficulties of Christian folk who find personal prayer and meditation beyond their spiritual abilities. It is well chosen anthology from the Bible, Prayer Book and Hymnal under useful classifications, such as *The Coming of Christ, Joy in God, The World-Wide Church*. The book should be useful on study desks and bed-side tables.

To Plow With Hope by Donald K. Faris. Harpers. \$3.75

The author of this book was born in Canada, educated in theology and agriculture in Canada and the United States and has spent most of his adult life in the Orient. He knows at first hand and intimately the problems of the Far East. He lived for 17 years in China working at agricultural improvement. Later he worked in China with UNRRA and

was field representative of the United Nations Children's Fund.

This is a practical handbook of reference for anyone concerned about the agricultural and related economic problems of the Far and Middle East which are described in vivid detail in part I. The author then devoted himself in part II to a careful listing of the work now being done in relief and in the radical improvement of conditions in these under-developed countries, through UN agencies, the USA aid, the Colombo Plan and the Chinese-Soviet nations active help.

This is a thorough job by a man who knows his stuff and puts it in comprehensive form for the reader. Nine documentary photographs illustrate the narrative.

A Handbook of Christian Theology edited by Martin Halverson and Arthur Cohen. Living Age (Meridian). \$1.45

This is a wonderful idea; a little encyclopedia of contemporary the-

ology in a paper binding, which should show that theology changes its expression with each new age. And yet the only faddy thing in it is Buber's "I-Thou" and even this is described without recourse to the fashionable obscurity which is now so often used to hide the fact that we are really agonizing over the obvious. Two very modern features are the amount of Calvinism and the inclusion of Anglicanism under "Catholicism" (or vice versa!).

A careful inspection, however, shows a pleasing absence of the pathological theology that some of us felt was being forced on us from above like the chemise. A most useful book.

—H. McCandless

THE STORY OF THE CHURCH

By Bishop Irving P. Johnson

25c a copy

The WITNESS

FUNKHANNOCK - PENNSYLVANIA

Ordinations To The Diaconate

Hundreds of young men, these coming weeks, will receive the laying on of hands of our Bishops, with the charge "Take thou authority to execute the Office of a Deacon in the Church of God . . .".

A long time of decision, preparation and testing lies behind them, and they will have been judged "apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church."

Most of these men have learned of the things of God and received their training for the Ministry of his Church in the seminaries listed below.

The life and growth of the Church is truly at stake in the well-being of these schools of sacred learning.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, Alexandria, Virginia; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.

OUTGOING MISSIONARIES HAVE CONFERENCE

★ Newly appointed missionaries, twenty-three in all, held a conference at Seabury House, June 11-20, and were commissioned on the final day at a service conducted by Bishop Sherrill.

Lecturers were the Rev. Rankin Barnes, secretary of the House of Deputies; the Rev. Gordon T. Charlton, formerly of the overseas department; the Rev. Claude L. Pickens, former missionary in China; the Rev. M. A. C. Warren, secretary of the Church Missionary Society, England; Lindley M. Franklin of the treasury department of the National Council.

Mrs. Claude Pickens led a panel for missionary wives.

COMMITTEE APPOINTED IN CENTRAL NEW YORK

★ Hugh R. Jones of Utica, chancellor of the diocese of Central New York, is chairman of a committee to present candidates for Bishop Coadjutor at the convention in May of next year. Others on the committee are the Rev. Lloyd W. Clarke of Watertown, the Rev. William H. Cole of Syracuse, the Rev. William Foreman of Fayetteville, the Rev. Raymond M. O'Brien of Elmira, and the following lay persons: Edgar W. Couper of Binghamton, Morris S. Weeden of Cazenovia and Mrs. Harvie D. Manss of Skaneateles.

BISHOP LILJE AT UNION

★ Bishop Johannes Lilje of Hannover, Germany, will be the visiting professor at Union Seminary, New York, the second semester of the next academic year.

As early as 1933, he came into conflict with the Hitler regime. After being suspended for six months as general secretary of the German Student Christian Movement, and having his travel and speaking

privileges restricted, he was finally arrested by the Gestapo in August 1944 and imprisoned in Berlin. Charged with high treason for giving expression to his Christian convictions, he remained in prison under sentence of death until his liberation by American troops on April 20th, 1945.

A prime mover and active participant in the World Council of Churches, Bishop Lilje has been a member of its central committee and played a prominent role in the ecumenical gatherings at Amsterdam, Holland, in 1948 and at Evanston, Illinois, in 1954.

EDUCATOR EXPLAINS YOUTH GANGS

★ John Theobald, recently elected head of New York's public schools, told the annual meeting of Episcopal Service for Youth that the juvenile gang is not "a basically bad thing."

"The gang is a substitute for the family, in which a child can achieve status and feel himself part of something productive," he said.

Theobald stated that the normal youngster will follow

the code of a group. If the group is a family with a place in the community, he will follow the code of the family; if the group is a gang that decides to "rumble", much as the child fears and dislikes the idea, he will follow the code of the gang rather than violate the code of the group to which he belongs, he declared.

He told the case workers and clergy that there are no "pat answers to the problem of juvenile delinquency," and asserted that the problems are not new and cannot be dismissed by the comment that schools or churches are failing to do their jobs.

Theobald declared that one of the most significant and consistent social changes affecting the rate of juvenile crime was the change in family life in the last century resulting from a shift from rural culture to urban culture.

In a rural culture, he said, the child has an important economic role and an early membership in adult society. In urban culture, family interests tend to be diversified, and the child is often divorced from

WOMEN!

Train TODAY

For a wonderful job

TOMORROW

Your Church Needs You

For Information Write To:

Miss Olive Mae Mulica, Director
WINDHAM HOUSE
326 West 108th Street
New York 25, N. Y.

Miss Katherine Grammer, Dean
ST. MARGARET'S HOUSE
1820 Scenic Avenue
Berkeley 9, California

economic and other interests, he pointed out.

He also cited the rural child's constant association with his parents who instill in him their moral patterns, and the rural church's more intimate knowledge of its members.

Theobald stated his belief in encouraging children's participation in community life through youth and church organizations, "not to give them something to do but to get across early the idea that they are contributing members of society."

CYRUS EATON THANKED BY POPE PIUS

★ Pope Pius XII sent a note of thanks to industrialist Cyrus Eaton for a report on the second Pugwash (Quebec) conference of 22 atomic scientists from eight countries.

Mr. Eaton, acting on the request of the scientists, has sent the records of the meeting to 15 heads of state, the Pontiff and United Nations Secretary General Dag Hammarskjöld. Details of the report, which discussed the hazards of nuclear wars and tests, were not published.

A letter signed by Msgr. Angelo Dell'Acqua, Vatican substitute secretary of state for ordinary affairs, said:

"The Holy Father bids me to say that he warmly appreciates the sentiments which prompted the presentation to him of these documents, and he directs me to convey the expression of his cordial thankfulness to you and to Lord Russell and the other members of the continuing Pugwash committee."

Sir Bertrand Russell, the British philosopher and mathematician, is chairman of the committee. He, the late Albert Einstein and Mr. Eaton originated the idea of the conference.

The Roman Catholic Church

in Quebec province cooperated with the international group while it was meeting at Eaton's lodge at Manoir St. Castin, near Lake Beauport in April.

Msgr. Alphonse-Marie Parent, rector of Laval University at Quebec was the host at a luncheon honoring the scientists during which he hailed the importance of the work they were doing.

RUSSIAN LEADERS AT LAMBETH

★ Four leaders of the Russian Orthodox Church will attend the Lambeth Conference, it was announced on June 10th in Moscow. They are Metropolitan Pitirim of Minsk, Bishop Mihail of Smolensk, K. L. Rushitsky of the Moscow Theological Academy and Prof. N. D. Uspensky of the Leningrad Theological Academy.

GERMANS SEEK END OF TESTS

★ A group of German Church leaders, both east and west, issued a statement on June 2nd appealing to Christians throughout the world to reject unconditionally the production, testing and use of atomic armaments.

The statement declared that such weapons "now threaten to

destroy humanity like vermin and to convert the earth to a barren desert."

Warning that atomic bombs stocked at present "suffice to destroy all life" the churchmen said that "they are no longer weapons which may be used against a limited target and a recognizable enemy or to guard against evil. They are means of destruction designed to exterminate men, who belong to God."

* ADDRESS CHANGE *

Please send your old as well as the new address

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

A Bishop Parsons Anthology

Selections by
MASSEY H. SHEPHERD JR.

So You're Calling A Rector!

By ROBERT N. BACK

The Prayer Book

It's History and Purpose
By IRVING P. JOHNSON

The Family Service

By MASSEY H. SHEPHERD

Shall I Be A Clergyman?

GORDON T. CHARLTON JR.

25¢ each

\$2.00 for ten

THE WITNESS
Tunkhannock, Pa.



VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1958
Over One Hundred Years

COX SONS & VINING, Inc.

131 East 23rd Street New York 10, N.Y.



DEVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster.

The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

PEOPLE

ORDINATIONS:

THOMAS C. DAVIS Jr., assistant at St. Stephen's, Wilkes-Barre, Pa., was ordained priest by Bishop Warnecke at Grace Church, Kingston, June 17. Ordained deacons at the same service were JOHN S. PRATER, now vicar of the Church of the Holy Apostles, Saint Clair, Pa., and CHARLES J. ADAMEK, now vicar of St. John's, Ashland, Pa., the Church of the Faith, Mahanoy City, and Christ Church, Frackville.

WALTER E. GILES was ordained priest by Bishop Higley, June 11, at St. Mark's, Can-dor, N.Y. He is in charge of the Tioga-Tompkins county mission field. Others ordained this month by Bishop Higley in the diocese of Central New York: HUGH E. REPLOGLE, deacon, curate of St. Mark's, Syracuse; BRUCE E. WHITEHEAD, deacon, in charge of Emmanuel, Adams, and Zion, Pierrepont Manor; DOUGLAS NORWOOD, priest, in charge of St. John's, Black River, Grace, Copenhagen and St. John's, Champion. By Bishop Peabody: ABRAHAM D. SALMON Jr., deacon, in charge of Christ Church, Guilford, and ass't in the Chenango county field; GEORGE E. BATES, deacon, curate at St. John's, Ithaca; E. ROBERT DICKSON Jr., priest, in charge of Trinity, Camden, and St. James, Cleveland; HERBERT K. LODDER, deacon, on the staff of ministry to migrants in Chenango county; JAMES B. OLMSTEAD Jr., priest, in charge of St. Mark's, Clark Mills, and St. Peter's, Oriskany.

PHILIP A. JONES was ordained priest by Bishop Corrigan of Colo., acting for Bishop Kellogg on June 1 at St. Paul's, St. Paul, Minn., where he is ass't.

THOMAS R. ASHTON was ordained deacon by Bishop Burroughs at Trinity Cathedral, Cleveland, on May 30 and is in charge of Trinity, Findlay. Others ordained deacons at the same service: DAVID C. CASTO, ass't at Ascension, Lakewood; RICHARD K. FENN, ass't at Our Saviour, Akron; HUBERT L. FLESHER, ass't at St. Peter's, Lakewood; STEPHEN P. PRESSY, in charge of St. Mark's, Shelby; WILLIAM J. SCHNEIDER Jr., ass't at Grace Church, Sandusky; RAYMOND R. TICKNER, in charge of St. Luke's and St. Matthew's, Cleveland; CHARLES M. VOGT, ass't at

St. Peter's, Ashtabula; RICHARD W. WERTZ, ass't chaplain at Yale.

HERBERT G. FOLLETT was ordained deacon by Bishop Higgins on June 7 at the cathedral, Providence, R.I., and is now vicar of Trinity, N. Scituate; ordained deacons at the same service: CLARENCE S. CLEASBY Jr., curate at Grace Church, Providence; LYNDE E. MAY 4th, curate at Christ Church, Westerly; JOHN H. SNOW, ass't at Christ Church, Hamilton & Wenham, Mass.; EDWARD S. WINSOR, unassigned.

WILLIAM C. HOUGHTON was ordained deacon by Bishop Bloy on June 2 at St. Paul's Cathedral, Los Angeles, and will teach at the Brent School, Philippines. JEFFERSON C. STEPHENS Jr., was also ordained deacon and will serve at St. John's, Hula, Hawaii.

NORMAN J. CATIR Jr. was ordained deacon by Bishop Donegan of June 11 at the Cathedral, New York, and is ass't at St. Paul's, Wallingford, Conn. Also ordained deacons: OLIVER T. CHAPIN, chaplain at Bellevue Hospital, New York; MICHAEL H. DUGAN, curate at Christ Church, Gardiner, Mass.; SHELDON FLORY, tutor at General

Seminary; EDWARD B. GEYER Jr., ass't at St. Peter's, New York; ROLAND D. MAITLAND, ass't chaplain to students, Christ Church, Cambridge, Mass.; LOUIS L. MITCHELL Jr., vicar of Holy Communion, Lake Mahopac, N. Y. and Christ Church, Patterson; CHARLES O. MOORE, ass't at St. James, New York; CHARLES L. POINDEXTER, vicar of St. Francis, Elmsford, N. Y. and St. Augustine's, Yonkers; WILLIAM S. REISMAN vicar of St. David's, Highland Mills, N. Y.; JOHN H. WIDDOWS, ass't at Christ Church, Pelham Manor, N. Y.; JOSEPH B. WHITE, ass't at St. Margaret's, New York; JOHN TALBOT, to do graduate work at Columbia University; and perpetual deacon, WALTER RASCHE of St. Bartholomew's, New York.

CLERGY CHANGES:

FREDERICK A. SCHILLING, formerly rector of St. Paul's, Bakerfield, Cal., is now rector of St. Jude's, Burbank, Cal.

JOHN L. DENSON 3rd, vicar of St. Matthew's, Beaumont, Texas, and chaplain at Lamar State College, becomes director of the Canterbury Association and chaplain at Rice Institute, Houston, Texas, Aug. 1.

Aid Clergy Pensions and Reduce Expenses



Here are 3 simple methods



The Church LIFE Insurance Corporation

Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.



The Church FIRE Insurance Corporation

Restricted to Episcopal properties costs up to 20% less . . . premiums payable quarterly, without interest.



The Church HYMNAL Corporation

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.

all affiliated with
the **CHURCH PENSION FUND**

20 Exchange Place • New York 5, N. Y.

CHARLES K.C. LAWRENCE, chaplain at the University of Pennsylvania, has been named professor of theology at the Episcopal Theological Seminary in Kentucky. He will also be chaplain at the University of Kentucky.

CURTIS W.V. JUNKER, director of college work in the diocese of Dallas, becomes rector of Trinity, Tulsa, Okla. in the fall.

CARL W. STOKES Jr., formerly a Methodist minister, is ass't at St. Luke's, Tulsa, Okla., while preparing for ordination. He is also in charge of St. Peter's, Tulsa.

WILLIAM V. POWELL is now in charge of the Blackwell-Perry field in Okla.

HENDERSON H. LEAKE, formerly in charge of work in southeastern Okla., is now vicar of St. Paul's, Claremore, Okla.

WAYNE PARKER, formerly in charge of St. Mark's, Tracy, Cal., is now vicar of Grace Church, a new mission in Fresno, Cal.

GERALD A. SKILLICORN, formerly curate at St. Mary the Virgin, San Francisco, is now rector of St. Francis, Turlock, Cal.

PHIL PORTER Jr., formerly rector of the Good Shepherd, Athens, Ohio, is now rector of the Epiphany, Cleveland.

IRA M. CROWTHER Jr., is now director of the chaplaincy services of the diocese of Ohio.

ANDREW D. MILLSTEAD, formerly rector of the Nativity, Maysville, Ky., is now vicar of St. Michael's, Carlsbad, Cal.

HENRY C. COKE, vicar of St. Mary's, Wichita Falls, and St. Alban's, Electra, Texas, becomes vicar on Aug. 1 of St. Michael and All Angels, Goleta, Cal., and chaplain to Episcopal students at the University of California, Santa Barbara.

GEORGE W. BARNES, rector of St. Thomas, Hollywood, Cal., becomes canon of the Cathedral, Garden City, Long Island, Aug. 1.

CHARLES W. SCOTT, vicar of St. Anselm's, Garden Grove, Cal., becomes associate rector of Christ Church, Bronxville, N. Y., Aug. 1.

LAWRENCE H. ROUILLARD, formerly curate of St. Alban's, Los Angeles, is now rector of Trinity, Canton, Mass.

SPENCER M. RICE, formerly curate of St.

Matthias, Whittier, Cal., is now rector of St. Simon's, San Fernando, Cal.

CHARLES C. HOWSE, formerly a chaplain of the mission society San Diego, Cal., is now rector of St. Mark's, San Diego.

RICHARD G. BELLIS, curate of St. Cross, Hermosa Beach, Cal., becomes vicar of St. Anselm's, Garden Grove, Cal., Aug. 1.

GEORGE L. WHITMEYER has retired as vicar of St. Michael's, Montebello, Cal.

JOSEPH K. TSUKAMOTO, formerly vicar of Christ Mission, San Francisco, is now general missionary in the Los Angeles area.

LAY WORKERS:

BARBARA ARNOLD, who has been doing graduate work at William Temple Theological College, England, is to be college worker at San Jose State College, Sept. 1, and on the staff of Trinity, San Jose, Cal. RACHEL WOLFF has been appointed by the National Council to be bursar of Woman's Christian College, Madras, India.

HONORS:

WILBUR L. CASWELL received a doctorate from the Church Divinity School of the Pacific in recognition of his fifty years ministry and his literary and editorial work.

CHARLES G. HAMILTON, Booneville, Miss., received a doctorate on June 1 from Vanderbilt University.

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; *HD, HC, 12; C Fri. 4:30 and by app.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP, HC Ser. 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat. EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

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

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.

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

JOHN H. BURT, rector of All Saints, Pasadena, Cal., received an honorary doctorate on June 3 from Youngstown University.

FRANCIS SAYRE, dean of Washington Cathedral, received a doctorate at the commencement of Wesleyan University.

ANNIVERSARY:

JOHN R. LOGAN, rector of St. Simon's, Philadelphia, and THOMAS W. S. LOGAN, rector of Calvary, Philadelphia, observed the 20th anniversary of their ordinations with a service and reception, June 15, at St. Simon's.

DEATHS:

MARGARET BOOZ, on the staff of St. Luke's, Long Beach, Cal., died May 17. She had previously served as deaconess at the Advent and at Deaconess House, Los Angeles, and as a missionary in Virginia, Nevada and Arizona.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.

TEL. CH 4-3306

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T. This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2245 Front St. San Diego 1, Calif.

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, MARBLEHEAD, MASS.

BACKFIRE

Randolph Crump Miller
Prof. at Yale Divinity School

Your issue on Bishop Parsons is significant because it catches the flavor of his whole ministry as pastor, scholar and saint.

I remember once when my wife and I went to see him, due to the fact that a baby was expected and the hospital fund might be available. As we talked, he said that he often felt the pains of those to whom he talked, but, he was prompt to add, "That doesn't mean that I feel as if I were going to have a baby."

He has real sympathy and this makes him a great pastor, along with all his other attributes of greatness.

Alfred Goss

Layman of San Mateo, Calif.

The proposed report on the Church of South India as published in the May issue of *Forth* is very misleading and I hope it will not be presented in its present form.

The report recommends a limited interim inter-communion with the CSI but expresses such narrow sectarianism and sets such impossible conditions that it really rejects inter-communion. Therefore, acceptance of the recommendations would be an actual rejection of inter-communion, and rejection of the recommendations would appear to be rejection of inter-communion.

The report contains no proposals from the CSI and there is no evidence that they were consulted—just inspected and checked over. On the other hand, there is ample evidence that the views of the high Anglican Churches of South India and of the American Church Union were given sympathetic consideration. How else can one explain the proposal that Anglicans, presumably including American Episcopalians, should be forbidden to attend CSI services? The A.C.U. is now engaged in raising funds to support a harassing lawsuit against the CSI, which shows of what they are capable.

Good as inter-communion might be, I believe that the CSI would at present be much more interested in some practical aid. They are hard at work in their appointed task of bringing the Gospel to the people of South India. They are succeeding where the bickering sects have failed. We should be thankful for the opportunity to help them in their work. I suggest two helpful actions:

1. Rebuke the American Church Union for its attempts to hinder the CSI in its work.

2. Include aid to the CSI in our missionary program.

=Schools of the Church=

THE NATIONAL CATHEDRAL SCHOOL (FOR GIRLS) ST. ALBANS SCHOOL (FOR BOYS)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
 Mount St. Alban, Washington 16, D.C.

Cathedral School of Saint Mary

81st Year

An accredited Episcopal school for girls. Boarding department age 10-18. Excellent College preparation; music, sports, riding, dramatics; opportunities for New York opera, theatre, ballet, museums. Address: The Registrar, The Cathedral School of St. Mary, Garden City, New York.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
 Co-educational, Private, Episcopal Diocese of Mississippi (Protestant Episcopal Church)
 Established 1902

High School and Junior College. Trades and Industries. Music.

For information, write:

W. MILAN DAVIS, President
Today's Training for Tomorrow's Opportunities

BLUE RIDGE SCHOOL

CO-ED ESTABLISHED 1909
 Grades 1 thru 12

A moderately priced Episcopal Church Boarding School, in the beautiful Blue Ridge Mountains 23 miles north of Charlottesville and 115 miles southwest of Washington. Gymnasium, Riding. Board and Tuition, \$900.

REV. D. C. LOVING, Headmaster
 Box W, St. George, Virginia

HOWE MILITARY SCHOOL

Established in 1884 under the auspices of the Episcopal Church for sound learning and Christian education of American youth. Thorough academic preparation, inspiring and sympathetic leadership of a faculty always ready to counsel and assist. Excellent military training in R.O.T.C. unit. Accredited college preparatory and business courses in beautiful new academic building. Superb gymnasium provides space for all athletic events. New swimming pool and dormitories just completed. Cadets participate in football, basketball, baseball, tennis, tumbling, boxing, wrestling and winter sports. Firm friendships built in an environment of clean living and regular worship. Located in Northern Indiana, within easy reach of Chicago, Detroit, and the South. Summer camp for younger boys. (8-14)

Col. B. B. BOUTON, M. A., Supt.
 12 Academy Place Howe, Ind.

VOORHEES

School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. Reasonable Terms. For information, write to THE REGISTRAR.

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by
 ST. GABRIEL'S EPISCOPAL CHURCH
 under the direction of the rector,
 THE REV. ROBERT Y. CONDIT

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates. Apply: Director of Nursing

THE ANNIE WRIGHT SEMINARY
 Announces Its Seventh-Fifth Anniversary Year, 1958-59, College Preparatory Studies in A CHRISTIAN SCHOOL

Year-Round Sports Program
 The Rt. Rev. Stephen F. Bayne, Jr., S.T.D., President.

The Rev. W. C. Woodhams, Chaplain
 For information write Ruth Jenkins, L.H.D., Headmistress, Tacoma 3, Washington

St. Stephen's Episcopal School

FOR BOYS AND GIRLS

AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster
 P.O. Box 818 Austin 64, Texas

Brents School

Baguio, Philippines

Founded 1909

A coeducational school for day students and boarders. Kindergarten thru High School. High standards of scholarship. All races and nationalities admitted — Americans, Filipinos, Chinese, Canadians, Swedish, New Zealanders and Australians are enrolled this school year. "The International School of the Far East."

Rev. Alfred L. Griffiths,
 Headmaster

THIS OFFER CAN HAPPEN BUT ONCE IN A LIFETIME!

Our Mills Overproduced And Made Us A Fantastic Savings . . .

WE PASS IT ON TO YOU!

ACTUALLY LESS THAN DEALER'S COST

Priest's Cassocks

UTILITY POPLIN

Finest COMBED SANFORIZED POPLIN.
Half Lined Back. Cuffed Sleeves. Reinforced
Collar. Pleated Back. Slit Side Seams.

BELIEVE IT
OR NOT

\$12⁰⁰

RUSH YOUR ORDER - - - LIMITED STOCK WILL GO FAST!

Magic Crepe

The perfect light-weight
long - wearing fabric.
Yarn Dyed. Resistant
to sun fading. Guaranteed for color. Unlined
Pleated back. Cuffed
sleeves.

\$15⁰⁰

Dacron - Cotton Wash N Wear

Easy to wash. Little or
no ironing needed. Light
weight. Durable. Unlined. Ideal for travel,
church or casual wear.

Worth \$30

\$19⁰⁰

Rayon Gabardine

Tailored like a \$100 Cassock with these special features. Half lined. Sleeves fully lined, 3 pleat back. 2 pockets. Reinforced collar. Cuffed sleeves. Full cut for comfortable wear.

\$25⁰⁰

HOPKINS COMPANY

Box 410, Freeport, N. Y.

PLEASE RUSH Cassocks As Checked _____ Chest _____ Length _____

Utility Poplin @ \$12

Magic Crepe @ \$15

Dacron - Cotton @ \$19

Rayon Gabardine @ \$25

Name _____

Address _____

City _____ State _____