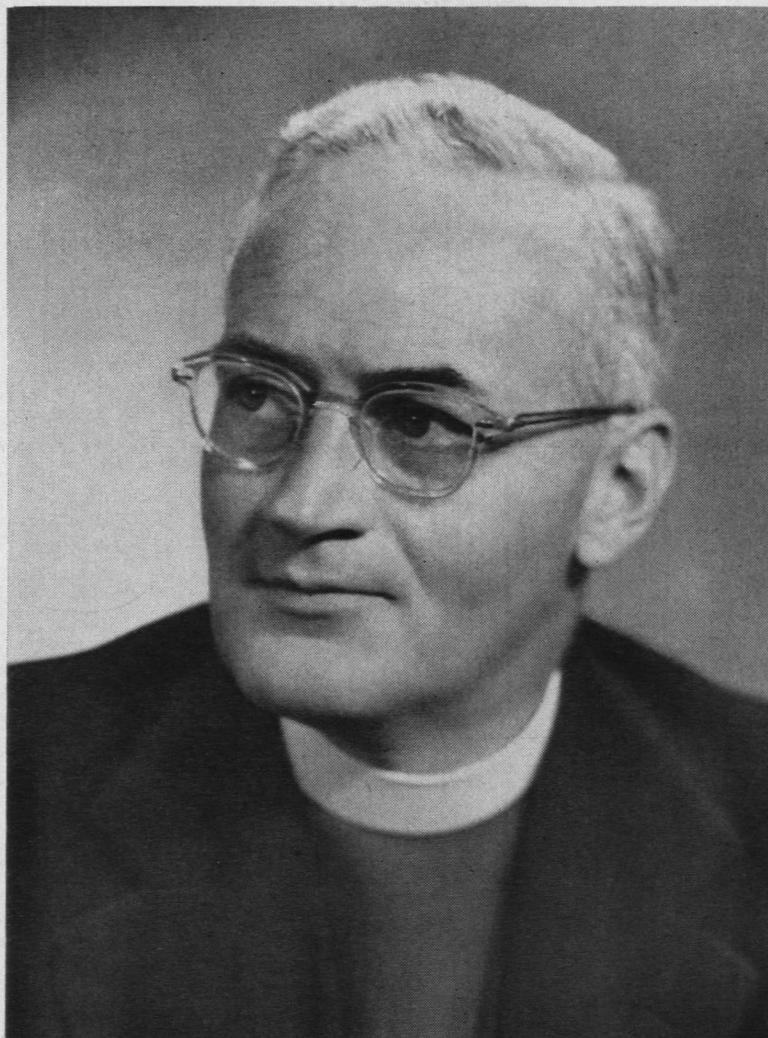


The **WITNESS**

NOVEMBER 6, 1958

10¢



STEPHEN F. BAYNE JR.

BISHOP of Olympia, newly elected member of the National Council, speaks of the underlying objectives of the Church's ministry to the university and college

Second Epistle of Thomas V. Barrett

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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
Rev. Terence J. Finlay, D.D.

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
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

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. SPOFFORD, 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 Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:00, 10:00 and
11:15 a.m. Wed. and Holy Days: 8:00
and 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

Task of Church in Universities Outlined by Bishop Bayne

★“The primary task of Christian witness is to find the unity of truth, to re-establish it, and to order our lives accordingly,” Bishop Bayne of Olympia, declared at the college work dinner, held during General Convention.

Bishop Bayne, speaking from past experience as a college chaplain, outlined the three underlying objectives of the Church's ministry to the university. That ministry, he said, must be one of the unity

of truth, of the holiness of truth, and of the obligation of truth.

“Both the Church and the world are paralyzed, when they cannot see the unity of truth,” he declared, terming it “the remembrance that God reigns, and that because he is one God there is a tremendous depth of unity in all truth.”

“Secularism,” he said, “is thinking of God and the world in separate frames of reference, in which we tiptoe around the

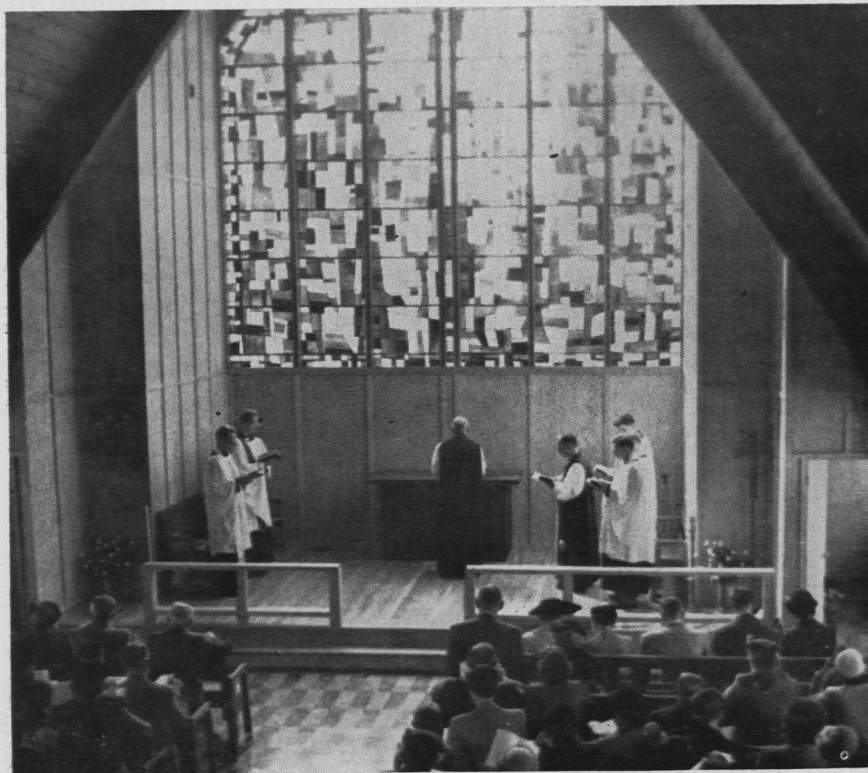
fact of God. The Church itself spends so much time getting more members for its club and trying to outdo the Rotary in attendance, because we live in a world of divided truth, in which religion is separated from truth, the Church is concerned with religion, and real life is something else!”

“Hand in hand with the ministry of unity of truth,” the Bishop continued, “goes that of the holiness of truth. Christians must be concerned with students' lack of a serious attitude towards study, because truth is holy.”

“The vocation of the teacher is one of holiness,” he declared. “There is no greater privilege given to men than to know and teach the truth. This holiness is not confined to the clergyman or the college chaplain, but includes the man teaching physics or the woman teaching languages. Holiness is not in the person, but in God, who condescends to let men know the truth.”

“A college exists to teach people how to take sides,” the Bishop declared, in speaking about the ministry of the obligation of truth. “God teaches us, so that we may make gentler, more humane, and more far-seeing decisions. Truth is not facts or sizes or weights or colors, but what God is pleased to let us know of himself and his ways, so that we may better join hands with him in his creating, redeeming task.”

“This does not mean,” he asserted, “an impingement of academic freedom. We don't make decisions for the people



ST. GEORGE'S, Durham, N. H., ministers to students and faculty of the state university. The church was also cited by a poll of experts for the excellence of its design and art

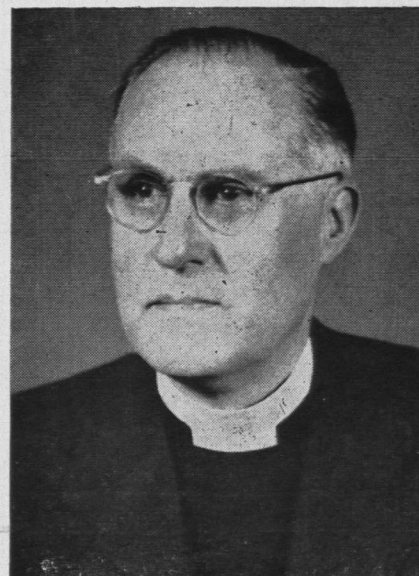
we teach, we teach them the truth and the obligations which all truth involves."

"We must take these obligations seriously, as the shadows of our history darken and the decisions before free people become more complex," he observed.

The dinner also featured reports by the Rev. Philip Zabriskie, head of college work of the National Council; the Rev. Jones Shannon, executive director of the Society for College Work, and Dean John Coburn, president of the society.

FREDERICK GRANT AT SEABURY

★ The Rev. Frederick C. Grant is to give the principal address at a dinner to be held at Seabury-Western Seminary on November 20, when the



FREDERICK C. GRANT: to receive a doctorate from the seminary where he was formerly Dean

centennial of the seminary is being celebrated. Grant was dean of the school for eleven years during which time the chapel was built as well as other buildings.

The occasion will also mark the first public appearance of Bishop Lichtenberger as Presiding Bishop.

Both are to receive doctorates, along with Prof. Paul Kramer of the school's faculty; the Rev. Samuel A. B. Mercer, former professor, and Dean Hancock of St. Mark's, Minnesota.

If the doctorates of Grant and Mercer were laid end to end they would about cover the distance from Evanston, where these new honors are to be conferred, to Chicago's Loop.

GENERAL GETS NEW GIFT

★ General Seminary has received an anonymous gift of \$200,000 for its building fund. The present total is \$1,453,000.

Town-Country Conference Told Of Role in Fringe Areas

In serving new millions of "displaced" Americans in rural-urban fringe areas, the church must address itself to man—"not urban man or rural man but the whole man."

This warning was voiced by Truman B. Douglass of New York, executive vice-president of the Congregational Board of home missions in an address to the national convocation on the Church in town and country, sponsored by the National Council of Churches.

A typical phenomenon in these areas, Douglass said, is the resistance of long-time members of existing churches to the changes that "are obviously required if these congregations are to serve the new community in the making."

Douglass cited resistance "to the demands of the younger people for a full-time minister, for a message more aware of the contemporary scene, for a parish house, and for more varied activities."

He added that denominationalism is as anachronistic in fringe areas as "a plan for the return of the little red school-house" and that the churches must learn to demonstrate "the true nature of Christian fellowship."

Explaining that the search of people moving to fringe areas is motivated by their hopes of finding roots and gaining a

"sense of belonging" not found in teeming cities, Douglass cited some of their disillusionments.

"They discover that walking on grass instead of concrete does not answer any of the profound hungers of the human spirit," he said. "Instead of the better schools they wanted for their children, new suburbanites in many areas find grossly inadequate crowded facilities trying to serve the swelling population."

The lack or inadequacy of community — making institutions and good communal facilities — libraries, hospitals, community centers, churches, theaters and good high schools, he noted, is proving disappointing to newcomers who "cherished hopes that in a new setting there would be a strengthening of family life."

More likely than not, he said, "the kids will take off for the city in the family car as there's nothing to keep them 'down on the farm.'"

HIGH SCHOOL CLASSES IN FLORIDA

★ An experimental series of classes for high school students is being held in six parishes in Florida. It is conducted by the national department, using Seabury material in advance of publication.

United Christian Witness Urged By Ferris in Cincinnati

★ A plea for a better understanding between Protestants and Roman Catholics was made by Theodore P. Ferris, rector of Trinity Episcopal church, Boston, at a Reformation Sunday festival of faith in Cincinnati.

He told 14,000 persons that if Protestants and Catholics "could make certain things plain to each other the Christian witness would be united in spirit instead of divided."

It would clear the air of the religious world, he said, "if we Protestants could get across to Catholics that we worship the same God they do, believe in the same Incarnate Lord, try to live by the same divine pattern of life and pray for the same eternal life."

He urged Catholics to make plain to Protestants "that in spite of great differences of ceremony and ritual, in spite of significant differences in doctrine, they are nevertheless servants of the same Master we serve."

A highlight of the festival, sponsored by the Cincinnati Council of Churches, was a pageant, "He Shall Reign," staged by a cast of 1,000. It featured a choir of 1,000 voices and the Cincinnati Symphony Orchestra under the direction of Max Rudolf.

Ferris noted that the "split" in the Western Church during the 16th century "is not our responsibility."

"But the fact that Catholics and Protestants in the 20th century are often at loggerheads with each other, jealous of each other, make outrageous statements about each other and in the eyes of the world seem to work against

each other is our responsibility," he said.

"The ecclesiastical gulf between us can be bridged from both sides by Christians of good will," he declared. "And unless it is bridged we Christians cannot expect to be taken seriously when we talk about building bridges between other larger conflicting groups."

Dr. Ferris also pointed out that the Church "is always in need of reformation or transformation, and never more so than right now."

"Our churches are crying out to be transformed from social halls and business offices into temples where men can worship God and then go about their work with a new vision and an altogether different motive," he said.

Stressing that today's needs are quite different from those of the Reformation period, the rector said that people then "were scared to death of God and would pay almost anything to escape his punishment."

But, he added, people today "are not frightened of him at all, and what happens to them after death is of almost no concern to them."

"They are frightened of public opinion, of an empty life and a bare old age—most of all of the meaninglessness of existence," he said. "By and large they have lost the God and Father of our Lord Jesus Christ; some have lost him among the stars and some in the complexities of the industrial world."

WESTERN NEW YORK HEARS GOODEN

★ Bishop Gooden of Panama is speaking at missionary meetings this week in the diocese of Western New York.

AMATEUR PSYCHIATRY IS DEPLORED

★ Clergy visiting the sick, and particularly hospital chaplains, were cautioned against attempting to be amateur psychiatrists at a conference held in Canada. Bishop Reed of Ottawa said it was the clergyman's job to "bring God, hope and encouragement to the mentally ill person in a way that nobody else can."

He advised chaplains not to get "too wrapped up" in the jargon used by doctors and said they "should show patients that the doctors and nurses are really doing God's healing work and should reassure them that their treatments were designed to help cure. The patient trusts you because he knows what you represent. Some hate their doctors, especially after shock treatment."

Dean Charles Feilding of Trinity Divinity School, Anglican, warned those attending the conference of the damage religion may do mental patients. He said that religion makes lots of people mentally ill. Feilding, a pioneer in clinical training in Canada, told his audience that "many experienced persons here can tell some terrifying tales about the dreadful things religion has done to make people mentally ill."

Another speaker was Dr. B. H. McNeel, head of the mental health division of the department of health of Ontario. He praised the "silent witness," in which the chaplain "by his very presence carries the conviction of his calling." He emphasized that the chaplain should never force the issue with any patient but should be sensitive of his opportunities.

In counseling patients, McNeel observed, perhaps the best field for the clergyman was guilt complexes. The medical profession realizes, he said,

that not every kind of guilt complex is psychiatric but in some cases is religious, "that is a breach of standards."

"The answer to guilt of this type," he said, "is forgiveness—a restoration of proper relationships with other people and with God."

HUMAN YEAR URGED BY DEAN SAYRE

A suggestion that the free nations of the world sponsor a "human year" in which all countries would combine their resources to help refugees as they pooled scientific research during the international geophysical year was made by Dean Francis B. Sayre, Jr., of Washington Cathedral.

Dean Sayre spoke at a service commemorating United Nations week in which two high UN officials participated. Auguste Lindt, UN high commissioner for refugees, Geneva, Switzerland, and R. L. Beukenkamp, of The Hague, Netherlands, chief of the intergovernmental committee for European migration, took part in the service, reading the lessons.

"One can measure the trouble of our times," Dean Sayre declared, "by counting our refugees, who now number more than 30,000,000."

He pointed out that 7,000 Hungarian refugees, on the second anniversary of the revolution which caused them to flee their homeland still live in Austrian refugee camps.

He said that an "international refugee year" in which all free nations joined whole-heartedly "could clean up the problem of displaced persons."

ACOLYTES HEAR BISHOP MALLETT

★ Bishop Mallett of Northern Indiana was the preacher at an acolyte festival, held November 2 at the cathedral in Chicago.

SECOND-RATE MEN IN WORLD'S CRISIS

★ Every new crisis at home and abroad indicates that "we face first-rate events with second-rate men," Methodist Bishop John Wesley Lord of Boston, Mass., said at a meeting of laymen held at Buck Hill Falls, Pa., last weekend.

"In this 'Century of the Common Man' modern man is a diminished man—his personality has been shattered," the bishop said.

"Man is enslaved and victimized by his own creations," Bishop Lord continued. "He is intimidated by the war techniques which were supposed to safeguard his physical existence and, in at least half the world, man's moral and spiritual freedom is in jeopardy."

Noting that in this century "more blood has been spilled, more cities destroyed, more empires overthrown and more ghastly crimes committed than in any previous century," he said "all this indicates man's defection from God."

Modern man, he said, has tried to "separate the secular from the sacred" and, consequently, his primary concerns are "self-seeking, self-interest, self-indulgence, self-worship, self-preservation and self-defense."

Stressing the responsibilities of Protestant laymen, the clergyman urged more lay leadership in social issues of the day. He added that religious and political darkness today is "engulfing" the world which, he said, is "motivated by half-truths and half-lies."

"We are engulfed," he said, "by the darkness of a religion that is routine, sterile, and often irrelevant to the issues of the day, when our faith should be creative, hopeful and powerful."

"We are likewise engulfed by a diplomacy that acts upon

principles of political and economic expediency with the selfishness of the strong, instead of frankly accepting the basic human dignities and aspirations of all people and valuing them for the contribution they can make to civilization as a whole."

MISSOURI TO ELECT COADJUTOR

★ Bishop Lichtenberger's resignation as diocesan of Missouri was accepted by the House of Bishops, effective May 15th. He asked and was granted permission to have the diocese elect a bishop coadjutor, who will of course succeed him as diocesan.

It has also been announced that he will be installed as Presiding Bishop at a service on January 14th at 3 p.m. at Washington Cathedral, the seat of the Presiding Bishop, where Bishop Sherrill was installed in 1947.

NO ACTION ON HOLY TRINITY

★ No action was taken by the House of Bishops on the petition of communicants of Holy Trinity, Brooklyn, which asked in effect that they be allowed to choose their own rector. They were supported in their request by a large number of clergy who became co-signers at the request of a committee headed by the Rev. W. Russell Bowie, former rector of Grace Church, New York.

Bishop Peabody of Central New York, chairman of the committee on memorials and petitions, reported that the House of Bishops had no authority under the canons to proceed as a court. It was not therefore in a position to act or would it have any way to enforce its action if it did render any judgement.

The Bishops voted approval of the report.

EDITORIALS

Head Man & His Lady

BISHOP JOHNSON once wrote in this paper that if a man wanted to be a bishop the Church ought to make him one. Its a tough job, and being the Presiding Bishop is of course tougher. To be the administrator of an \$8-million enterprise, with all the pulling and hauling that goes with it, is a killer in itself. Added to this, he has to be a public functionary, always ready for a snapshot, with his suit pressed and his hair combed; always ready for a nice speech when a mike is shoved in his face.

Nobody should want the job and we are sure none of the very able Bishops who were nominated at Miami Beach wanted it—least of all Arthur C. Lichtenberger. He likes a soft shirt, slacks, a fishing rod in a boat on a pond with fish in it. But he loves the Church which he has served so well in important places, and however much he and his wife wanted to stay in Missouri, his elevation to the highest post the Church has to offer, was a call to greater service to Christ and his Church.

The honor part of it, both will take in their stride. The service will be the better performed because they do.

The worldwide affairs of the Episcopal Church, we think, could not be in better hands.

So we salute Arthur Lichtenberger and his lady, and promise to stop our busy-ness several times a day to ask Almighty God to sustain and bless them both.

Both Plus & Minus

GENERAL CONVENTION, did it add up to a plus or minus? A young parson asked the question and our snap answer was "both". The Pastoral was one of the most forthright we have read in decades. The recognition of the Church of South India was all that the commission on ecumenical relations asked for, and was more than we expected them to get. So too with integration where both Houses finally joined in a series of resolutions that make the position of the Church abundantly clear on this highly controversial matter. And in saying this we give a bow to many Deputies and a few Bishops who

had struggle of soul and mind before they approved.

On the minus side the most disappointing action, or lack of it, was the refusal again by Deputies to so change the canons that women may serve in that House. We won't labor the point, but in this day and age, when the Church of England is seriously debating the ordination of women, we think it is just plain reactionary to keep women in the role of second-class citizens.

As for the budget, we believe that the questions asked by Bishop Sherrill in his opening address, have to be answered, yes. The added money is needed; the added money can be had without many Episcopalians putting less butter on their bread. But after saying that, we say, as we have previously, that too much goes for administrative costs—the work centered at 281.

Steamrolling is not a nice word but what else does it add up to: officers prepare a budget a year in advance; present it to the National Council which always approves; then to Convention where it is given a going-over by a committee which then presents it at the very close, all neatly wrapped up in a printed pamphlet. Two things are lacking at that point; time and courage—courage because it would take a brave and lonely man indeed to raise any protest at that stage.

What to do? We don't pretend to know. On whether there is too much overhead at 281, maybe an outside firm on business management (non-Episcopalians preferably) could give the place a going-over, with the Council acting in the light of their findings.

As for the budget some way ought to be found so that it could be presented and discussed well in advance of Convention. The commission to study the system of provinces proposed that it be submitted to synods the year before Convention. But they were themselves persuaded that it was impractical and maybe impossible;—in any case the resolution was lost when put to a vote of the Bishops. This leaves it rather up to the National Council, composed of exceedingly busy men and women, whose time for Council meetings is limited. Yet on such an important matter we think they ought to take all the time necessary—a week or ten days—at the meeting when the budget is presented.

Second Epistle of Thomas to William

THOMAS, an apostle of Christ Jesus to the souls in Lexington for the faith which we have received and to which we have witnessed, to William a fellow servant in Tunkhannock, greetings. Grace and peace be with you and the brethren, Amen.

Our great Council of Miami came to an end and the brethren departed into their own provinces; but some remained to proclaim the Gospel in those parts, and some few went unto Nassau, though for what purpose I know not; but I pray that they may preach the good news there also. But I came by land after some days of journeying unto the province of Lexington that I might strengthen the faithful in the Church here before my departure into other places.

Much business was undertaken at our assembly and no small amount of money was apportioned for the work of the Churches in all parts. As I wrote in my previous letter, matters of grave concern came before us, and some disagreement came to pass in which many of the brethren were blown about by every wind of doctrine, but I and the main portion of the brotherhood stood fast in the faith which was delivered unto us.

Church of South India

IN THE matter of the Church of South India, after some debate, it was agreed that those of this ministry who have been ordained by our Bishops should be recognized as those who have been ordained by our Bishops. Though this may seem to you and the brethren in Pennsylvania as no more than reasonable, yet there was some hindrance in the matter from certain ministers of the Gospel unacquainted with our historic customs, and of somewhat suspicious nature, so that much time elapsed during our conversations before it was made clear that no danger was contemplated to the Church of God. Having their fears diminished by godly counsel from many of the Bishops and presbyters, our deputies supported by their vote our pronouncement that the great doctrine of Apostolic Succession is significant either in South India or in South Dakota. Some of the brethren were of the opinion that subtle, and grievous dangers were involved in the matter, but since they made not clear what these great dangers were, they were

voted down with some vehemence. And I take heart in the knowledge that some encouragement has been given, slight though it may appear, to this most significant undertaking to restore some unity to the Body of Christ.

Other Races

AS TO our discussions concerning the brethren of other races who dwell among us, there were diverse proposals, some of which though offered by devout and sincere men were too much conformed to the customs of this world, and to the law from which we have been set free in Christ. For as the Apostle Paul wrote to the Church at Colossae, "there cannot be Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, slave, free men, but Christ is all, and in all." I therefore, with many of the brethren held fast to the Gospel wherein all men are alike partakers of the glorious liberty of the children of God; for the good news of Christ's salvation has reconciled us to those from whom we were aforesaid estranged, that we might be members one of another, forbearing one another in love, granting to each one that which we would have them do unto us.

I rejoice therefore, my brother William, that our Council cast off the temptation of Satan to be conformed to this present world, and resolved by the Lord's help that there should be no discrimination against those that are of diverse clans and races, but that all join equally in the inheritance which was promised by Christ Jesus. And many of the brethren from the southern regions joined with us in this resolution, for which thanks be to God for the problem in these parts is more burdensome than in some others.

A Man Of God

AS FOR the new chief Bishop of our Church, I think him to be truly a man of God, wise in the knowledge of the world, and in the wisdom of the Church; a devout, militant servant of our Lord.

Many other matters of some import were considered by our Convention, and there was much speaking, not all, I grieve to say, edifying to the Body of Christ. But we "suffer fools gladly" being so wise ourselves! Which is to say that we also are fools, but I trust fools for Christ's sake, seeking, though darkly through the in-

firmity of our minds, to discover the unspeakable riches that are with them who are in Christ Jesus. And since it is made clear that some of the brethren store up through the years many things they are unable to release otherwise, it is quite proper that they should be given a chance to rid their hearts and minds of their inmost thoughts and ideas without hindrance at these great Councils, for no doubt they return from these Councils into prolonged silence and meditation, looking forward with desire to some further Convention when they may again speak many words which on occasion may benefit the brethren, and at the most do little harm, and themselves some good. So we put not a stumbling block before them, but allow them their much speaking, if not all is necessary to the work at hand.

It would take many books to write of the things which happened at this Council, many of which you have already heard about. Our sojourn in the province of Florida was most pleasant, notwithstanding the intemperate climate, and some fierce winds which buffeted us for several days. From Miami we journeyed unto Perrine and broke bread with Robert and Roberta, fellow servants in the Church; and upon our departure from the Council we made our way through a vast, swampy and desolate region inhabited only by a few of our native Indians who appear to be in a deplorable condition of body and spirit; and also by much curious birds such as egrets and pelicans and other strange tropical creatures of ungainly countenance named alligators; unto a place called Largo which is a few furlongs from Tampa where we were received hospitably by Coville and Betsy; Presbyterians, yet fellow apostles according to their somewhat singular tradition.

Seaquarium

UPON one afternoon when the Council was adjourned we were transported with some of the brethren to a most impressive pantheon called a "Seaquarium", wherein a great multitude of fishes swam about in gigantic tanks of glass. Here we beheld the creatures of the seas; sharks, porpoises, sea-lions, and other Leviathan-like beasts as well as no small number of slighter fish, mollusks, turtles, and other awesome beings of the deep.

Yet as we looked upon this spectacle, it occurred to my fellow apostle Russel, and to me Thomas also, that we had been released from one Convention only to become witnesses of another.

For it was apparent that the postures, indeed even the countenances of this immense conclave of sea-monsters, were not unlike those of our Bishops and Deputies, not all but some being of like business and similiar attitude. I have sent upon another parchment a simple drawing of this Fish Convention for the instruction and edification of the Brethren. (Next Page)

Understanding

I MUST now return to the work at hand, for I find the faithful in Lexington are eager to move forward in the knowledge of the Gospel, having been upheld in the faith during my absence by my fellow laborers Ralph, Brewster, and our beloved Lloyd, retired from the full ministry of the Gospel, but a beloved servant of our Lord who has given much courage and hope to the Church in Lexington.

It may have come to your ears that our Council in Miami was of uncertain mind, and unenlightened by the spirit of the Lord Jesus. I beg of you, my brother, not to listen to these worldly men who seek only through their own discontent to cast doubt into the hearts of the brethren. As you already know such Councils must be concerned with many matters which by themselves seem to be of slight significance to the saving work of the Churches; and many of our hours were spent upon the consideration of budgets, canons, rules, jots and tittles of Church order.

Yet I am persuaded that there can be no freedom without order, and I would have you know that despite various differences of opinions, and shades of what we have come to call "churchmanship", there is made evident in an assembly such as we attended, the spirit of understanding and friendliness, which is the Holy Spirit, the spirit of the risen Christ by which we know ourselves to be of the same fellowship, within a unity which transcends all discord and confusion, and puts to route the threatening dangers of this present time. For the spirit of joy and thanksgiving, the spirit of self-sacrifice, the spirit of love, joy, and long-suffering dwelt richly among us as we labored. And many of the brethren were moved to give thanks unto the Lord for that peace which the world cannot give, as in the midst of the most worldly of cities they entered into the joyful fellowship of them that are in Christ Jesus. For inasmuch as we have known the unity of faith in the redemption of the world by Jesus Christ there is nothing which can divide us.

Therefore my beloved brother, I pray earnestly

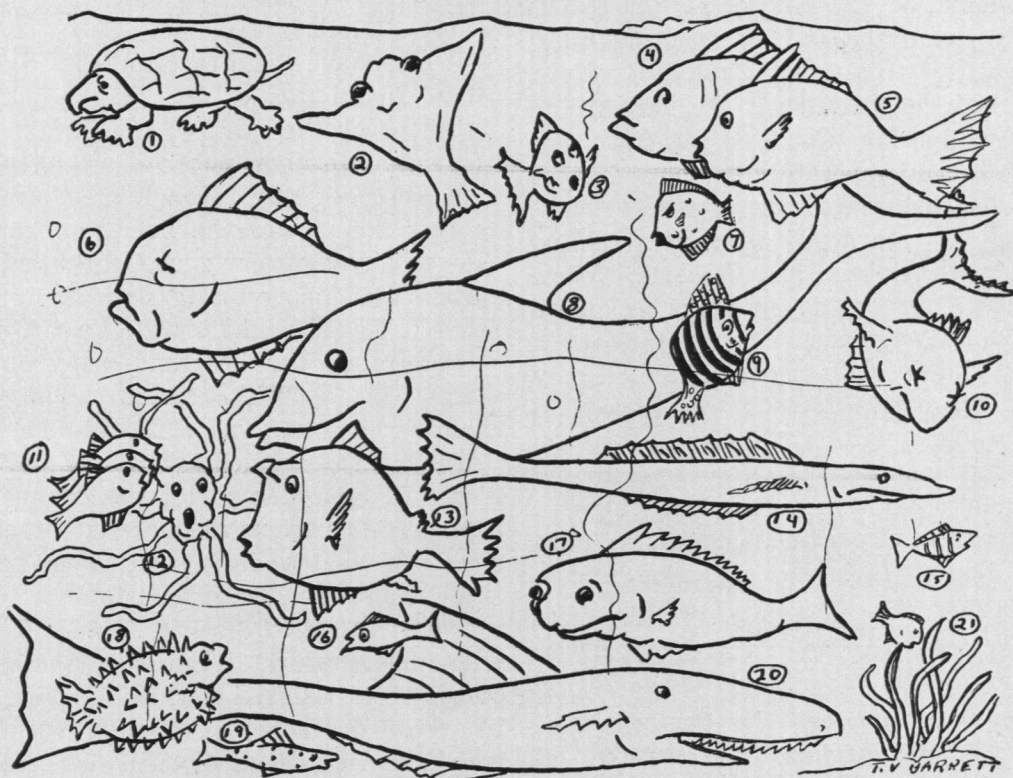
that all the brethren might find it possible to attend someday such a great Convention that they might know the strength and the joy which comes to those who enter into the company of the saints gathered together. Notwithstanding fatigue, fastings, wearyings, talkings, in perils of travel, in perils of storm, there is no occasion when we come into the knowledge of the fullness of the strength of those who are in Christ as when those who are called unto such a great Convention meet and break bread with one another as they do the Lord's business, to the strengthening of the Churches, to the edifying of the Body of Christ.

Therefore, my brother William, be strong in the faith in season and out of season; be con-

stant in prayer, abound in good works; live in peace with the brethren. There is no condemnation to those who are in Christ Jesus, as the Apostle Paul has taught us.

Give greeting to my fellow servant Samuel. I will come again unto you not yet, for I must go into the region of Roanoke for yet another meeting of the brethren. We have promised the collection for the Churches in other lands. So let us be not slothful in business, but labor diligently that the name of the Lord Jesus before whom every knee shall bow may be proclaimed into all parts of the earth. Greetings to all the brethren in Christ. If you have the raincoat which I lost on my last journey, keep it till I come. Keep the faith.

—Thomas



KEY

- | | |
|---|---|
| 1 "It's my sixteenth convention" | 12 We're in a parliamentary snarl |
| 2 "Room 504—the Barcelona" | 13 The food at these hotels is terrific |
| 3 "You simply must hear Dean Coburn!" | 14 'The Venerable' means I'm an Archdeacon, Madam |
| 4 Emily, we didn't come to Miami to shop | 15 I'm only a visitor |
| 5 I just bought a small pair of fins, Herbert | 16 Point of Order, Mr. President |
| 6 I have a voice, but no vote | 17 I wouldn't mind a call to St. Timothy's, Scarsdale |
| 7 I don't care what the Supreme Court decided | 18 But I'm really a Prayer-Book Churchman! |
| 8 But I really wouldn't want to be a Bishop | 19 I wish OUR Bishop would wear a Miter |
| 9 It's not a tunic, Mabel, it's a chasuble | 20 The Budget should be cut in half |
| 10 I see the Bishops gave the green light to Martinis | 21 It has to be solved at the grass-root level |
| 11 You light the Epistle side first | |

Can I Go It Alone?

By W. Norman Pittenger

Professor at General Seminary

THE answer to that question is a plain "No." It isn't only that nobody can really live the new life, about which we talked at the end of the last article, in isolation from his fellows. It's also that nobody can live any kind of life in such isolation. Man was made to live with his fellowmen, not in solitary aloofness from them. And in the most ordinary sort of ways, it is simply the case that we are dependent upon other people and can find no real way of escaping the fact.

Of course each of us has his own inner life, which is his and his only. We are each of us ourselves and nobody else. But even there, in what we sometimes like to think of as the inner fastnesses of our private existence, we don't actually live alone. We are moulded by others, we react to them, we think of them and their relations with us. When Jean Paul Sartre, the French novelist, playwright, and philosopher, tells us that "hell is other people", he ought to go on to say that "heaven is other people, too." It is certainly true that our joys and our sorrows, the high and the low spots in our living, are to a fairly large degree occasioned by such relationships as we must have, willy-nilly, with the rest of the human family and especially with those who are near us, dear to us, hated by us, alien from us, or whatever the particular kind of relationship may be. There is indeed, as Sartre's play says, "no exist". But that is the ground not only for much of our desperation, upon which Sartre concentrates his attention; it is also the ground for our joy and happiness.

No man, then, lives unto himself alone. He lives in and with his fellowmen; he depends on them and they depend on him for the vaster amount of their needs and the greater part of their felt existence.

The trouble is, of course, that we cannot get as close to other people as we should like, even those most loved by us, nearest to us. There is what Matthew Arnold called a "salt, estranging sea" which prevents the most intimate kind of closeness, even while it does not prevent the kind of dependence and belonging that we've

just seen to be natural and inevitable for each and all of us. This condition of belonging together and yet never being able to become somebody else is the explanation of the joy and also the sadness of human relationships. It is easier to see it as the occasion of the sadness, because we want terribly to be identified with, to become one with, those for whom we care. But the truth is that it is the otherness of people which makes fellowship with them a possibility—you can't have fellowship with yourself alone.

The Human Community

NOW if all this is true of ordinary human experience, it is equally true of our religious life and experience. Even if religion were just the relation of a man and his God—which it isn't—we should still have to carry over into it our relations with other people, because that's the way we humans are. No man is "an island entire unto himself". And in his religion, as everywhere else in his life, he belongs to and is part of the human community. But it is also true, as it is in ordinary experience, that each one of us is himself, even if he can never live to himself. So there is individuality, there are the differences between us, there is all that we mean when we say "I".

I just said that religion is not just the relation between a man and his God. Of course it isn't, when we look at the matter both historically and contemporaneously. No religion in the whole, long story of man's life on earth has ever been without its social setting; all historical religions are religions expressed in and expressed by a community of people. And contemporaneously, when we look across the world at the religions which people actually do accept, we find the same thing. Of Christianity above all this is true. It comes to us, historically, as a great and living social heritage, with institutions and rites and practices in which groups take part; it presents itself to us today as the faith of a community, with the same kind of social expressions. So if you are concerned with Christianity as it is, and not as you might fancy

it to be or would like to have it be, you have to acknowledge that it is a social religion—although the society is made up of individuals who belong to it and take their part in its activities.

Several times I have pointed out some interesting facts about the Latin roots from which English words are derived. And here is another place where such a fact appears. For the word corporeal, meaning bodily in the sense of physical body, and the word corporate, meaning body in the sense of society or (as we sometimes say) “the body corporate”, are both of them derived from corpus, the Latin word which means “body.” Now what is a body? A body is an instrument or organ through which, in which, by which, in terms of which, we express ourselves. And our bodies are so much part of us that we cannot imagine a man without “embodiedness”—if we do, we can only think of a sort of pale, emaciated, unreal “spirit” which means very little to us at all. This rich, full, embodied existence, that we know, is all bound up with the personality of another person and with our own personality too. This has a great deal to do, incidentally, with the way in which Christians think of life beyond this particular earthly existence. For our purpose here, we want to point out that not only is man’s physical body thus part of himself, but that also the “body corporate”, the social body of which he is a member, is also essential to his existence. And the Christian religion affirms exactly this truth when it insists that for a man to be a Christian, he must belong to the “body of Christ”, as a “living member” of it.

The Church of Christ

OF COURSE you can have some Christian ideas or beliefs, and you can behave in what we call a Christian sort of way, without such belonging. But then where did you get the ideas or beliefs, and where did you come across the meaning of the Christian way of life? You got them all, you came across them, through the social body, the community, of the Christian people down through the ages. The Bible itself, although some people seem foolishly to assume that it can be set off from the tradition of the community, was actually written within the community, by members of it, and has been transmitted to us through the hands of the community whose book it is. And I think it is correct to say that when you come to think about it, the one tangible and visible result of the life of

Christ in the world, is the community which he created, by drawing people to him and uniting them in loyalty and commitment to himself. In the first days of Christianity, it was never for a moment thought that anybody could really call himself a Christian unless he belonged to the community—the Church of Christ.

As soon as I have said this, somebody is bound to rise up and begin to tell me about all the dangers found in “institutional religion.” He’ll talk about the way in which it waters down true Christianity, or corrupts it by all sorts of officialisms and clericalisms and the like, or distorts it by being stuffy and dull and prosaic. All this is in one sense true. Any social expression of anything is bound to have some results like that. But the alternative is not to have any real continuity, any real integrity, at all. The alternative is to have a Christianity which is so dis-embodied that it’s all up in the air without any real call for decision, for acceptance, for commitment—or for growth in humility through living with our fellows in all their imperfection and inadequacy and even sin.

Some people might like Americanism to be an ethereal set of ideals which didn’t involve them in the grimy responsibilities of citizenship, with all that it suggests—in the possibility of bad government, in the probability of failure of many to live up to the ideals, in all that a nation’s existence demands and implies. But Americanism in any really significant sense means that one accepts and lives with the rest of one’s fellow-citizens, with them trying to be true to the ideals of one’s country, and with them working in one’s own best way—however inadequate or imperfect that may be—to bring the ideals to life in our concrete situation in these United States of America. Something of the same thing is true of church-belonging.

Anyway, it’s pretty dangerous to try to have a relationship with God that is entirely private to ourselves. An English sociologist, R. H. Tawney, once spoke of the noticeable fact that the people who seek God in total isolation from their fellow-men, are likely not to find God at all. What they will find is themselves writ very large; they will make God after their own image and likeness. As Tawney says, “they will find not God, but the devil; and his face will bear a surprising resemblance to their own.” We need the community, the Church, to balance our own personal exaggerations, to counteract our prejudices, to give a sense of proportion and

establish a commonly understood—and therefore commonly understandable — picture of what Christian faith is all about.

Way of Life

FURTHERMORE, we all need the help which is given us through the rites and ceremonies, the public worship, and the other activities of the Christian community. Together we can see and do more than we can see and do alone; that is why we always find such wonderful reinforcement in any matter in which we can get the cooperation and assistance of a group of our friends. And if the rites and ceremonies, the sacraments and ordinances, of the Christian Church are anything like what the community claims them to be—and what millions of other people have in their own experience found them to be—these actions of the Church will certainly be of help to us. They may even be necessary for us, as I for one am sure they are, if we are really in earnest about living the Christian life, about being new men in Christ. They aren't optional activities for Christians who happen to like them; they are rather, as one of the old phrases has it, "generally necessary" to our "salvation" or real well-being and health in the Christian way of life. In the next article we're going to talk about some of them.

A question which naturally arises at this point is, "But the Christian Church is so divided nowadays . . . how do I know which part of it I should belong too." That is a question which is too big for us to discuss at length right here; and anyway, it belongs to a much later stage of Christian thinking than that which we now are presenting in this statement of the historical faith and life of the Christian community as a whole. The best we can do is to set down the four ancient and inclusive "notes" which characterize the Christian Church in its full sweep. It is for the reader to look around and see for himself which of the present-day Christian bodies seems to him to exhibit these in a way that seems adequate.

Here are the four:

- The holding of the Christian faith in its full integrity

- The placing of the Holy Scriptures, the Bible, in a central place as the "classical" account of what Christianity is in terms of its background, origins, and first development

- The retention of the old and hallowed rites of baptism—or initiation into the Christian

life, and the Holy Communion or Lord's Supper or Eucharist—which is the central action of worship in which Christians believe Christ makes himself present to his disciples and enables them to participate in his life

- A ministry or ordained priesthood or pastorate which is recognized as having been authorized and commissioned to proclaim the "gospel", the good news of the meaning of Christ, and to celebrate or administer the sacraments or ties of the Christian Church.

It would be a pretty good occupation to try to look into the various Christian bodies and see how they measure up to these tests.

Other Characteristics

Finally, there are four other "notes" which have historically been singled out to describe the Christian Church. They are (a) unity, (b) holiness, (c) catholicity, and (d) apostolicity. All of them are a way of saying that Christ's fellowship is one fellowship, belonging to Christ, holding a faith big enough for everybody, and based on the very earliest relationship men had with Christ himself. Part of the faith of a Christian is this belief about the Church itself. So much is the Church a part of the whole Christian position, that a belief in it and beliefs about it are bound up with its belief in God and in Christ and in eternal life and the rest of the content of Christian faith. Whether you happen to like it or not, that's the way it has been, historically speaking; and that's the way it now is, contemporaneously speaking.

Christianity, that is to say, is not a religion which we devise out of our own heads. It is a faith which we accept, a life we enter upon, a community into which we are initiated. This doesn't mean that it's a static and dead business; on the contrary, it is a living and growing tradition. Changes have been made and changes will be made, as we've already pointed out in earlier articles. But even so, it is not a faith that we create for ourselves. It is a faith which we live our way into. Any changes that are made, we shall discover, are made only from the inside. It's the people who are living the life, committing themselves to the big matters of faith, worshiping with their brothers, doing everything in their power to make Christianity real for themselves,—it's those people, and not outside critics talking from the sidelines, who effect the changes.

As a great Christian of the last century once

said, Christianity refuses to be believed first and practiced afterwards; belief and practice go hand in hand. And the only place where you can really practice the Christian religion, in any important sense, is right inside the Church alongside others who profess and call themselves Christians.

Next Week: What Can I Expect From Christian Faith?

Don Large

Sophistication

ALTHOUGH I buy my suits at Paul Stuart's and my shoes at Brooks Brothers, my sophisticated friends tell me that I'll never be a man-about-Manhattan. Though born and bred in New York, it's apparent that I'm incurably naive. Which pleases me. If I purchase my grey flannel clerical suits and my homburg hats where I do, it's only because such clothing looks better and lasts longer.

"But you look as if you knew what life on the Upper East Side was all about," they protest. As though dealing with a stubborn child, their voices sound irritable. And when they refer to the Upper East Side, their tone capitalizes all three words. "Don't you know," they continue, "that our most fashionable side streets are peppered with expensive call girls?" No, I don't. "Don't you know that you can charge most of your entertainment to business expenses?" No, I don't know that. "Don't you even know," they persist, "that bookies have regular contact with doormen, so that the tenants in the house can bet more easily?" No, I don't even know that.

Or if I do, I don't consider such things typical of Manhattan. It may be incredibly naive of me, but I don't believe that bookies, call girls, or rigged expense accounts are representative of New York City, even at its most sophisticated.

And while we're talking about it, this might be as fitting a time as any to put in a good word for naivete. If memory serves me, the Gospel has an item on the subject. When Nathanael heard that the much-heralded Jesus had come from a certain town in Galilee, he summoned up all his sophistication and sneered, "Can any good thing come out of Nazareth?" But when the persistent Philip brought him to Jesus, Nathanael's contempt was washed away. And

he was honest enough to confess to Christ how superficial his own sophistry had been. Commending such transparent frankness, the Lord said of Nathanael, "Behold an Israelite indeed in whom there is no guile!"

Face to face with God, Nathanael soon saw the futility of easy cynicism, cold contempt, and double dealing. He learned that a good end never justifies evil means, and that no life is so cheap that it permits manipulation. The truth isn't always popular, but because it is the truth, it's always worth more than popularity.

Centuries before Dale Carnegie, Nathanael sensed that winning friends and influencing people (for one's own selfish profit, rather than for the sake of the friends or the people) has nothing in common with Christ. Which is precisely why meeting a guileless man is so often an uneasy experience. The more transparent he is, the more uncomfortable we get. And the more we raise our cultivated defenses against his naked honesty, the more we choke ourselves off from Christian communication. The only solution is to drop our own battered defenses and become as free from guile as he. Then the encounter can be fun, and may even become Christ-like in spirit!

All of which doesn't mean that a man must tilt at windmills, like Don Quixote or become a lineal descendant of Pollyanna. But it does mean that he must discard the artificiality of protective coloration, as well as avoid the double-dealing of the so-called smooth operator who, like every good cynic, knows the price of everything and the value of nothing.

By the way, it's interesting to note that less than a decade after he wrote, "How To Win Friends And Influence People", Dale Carnegie felt impelled to pen a counter-irritant entitled, "How To Stop Worrying And Start Living!"

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for \$2.50

100 copies for \$4.00

Postage Paid

THE WITNESS

Tunkhannock

—

Pennsylvania

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

The Christian Family. By Thomas V. Barrett. Morehouse-Gorham. \$2.50

The author of this book is well-known to readers of *The Witness* as the creator of "Mr. Entwistle" whose parish problems and religious doings have brought howls of laughter from Bishops, Priests and lay-folk. This present essay on the Christian family is like the Entwistle yarns in one respect,—that he uses the English language simply and effectively and never hesitates to include significant slang in his vocabulary. It is a wholesome book, full of good sense and sound, practical counsel. It is evident that the author himself has experienced civilized Christian families at their best, beginning with his own childhood. If one is looking for religion without priggishness and social awareness without statistics, he will find them both in this modest tome.

I Remember Jesus. By Randolph Crump Miller. Seabury. \$2.25

This little "Seabury Book For Advent" is an appealing and wholesomely imaginative story of the life of Jesus as seen by a twelve year old boy who remembers his boyhood days when he was a man of fifty. It is all refreshingly simple in language and concepts and just who the boy was is revealed in the course of the narrative. Good reading for Advent or any other time. The book seems much over-priced for a little volume of less than 100 pages. Surely many more copies could be sold at half that figure.

Hugh Compton Warner. By Nancy Warner. Macmillan. \$3.25

This is one of the excellent publications of the SPCK in England, distributed in this country by Macmillan. It is a memoir of a singularly loveable priest, written by his widow. Hugh Warner was a versatile person whose character and work made vital contacts with all the aspects and problems of the Church of England in his lifetime. He was a socially minded priest with courage to declare Christian principle when it was unpopular. He was a disciple and

fellow worker with William Temple. "The Church" he said, "should have a positive message to give for every likely problem before it has taken hold on men's minds."

This is a wholesome and delightful book.

Lambeth Speaks. By Dewi Morgan. Morehouse-Gorham. \$1.25

This is a valuable and well-conceived summary of the tasks of the recent Lambeth Conference, its reports and resolutions, as one observer saw and interpreted the occasion. The author is the Editorial Secretary of the S. P. G. and the author of a former booklet, "The Bishops Come To Lambeth". It will help Episcopalians and others in this country to get a fair and comprehensive idea

of what really happened in this latest decennial conference of Anglican Bishops throughout the world.

To Hallow This Life An Anthology, by Martin Buber, Harpers. \$3.00

Some years ago when Buber's *I and Thou* was published it was recognized that here was something original, profound, deeply religious and inspiring. It is still probably the best and most characteristic of his many works as an outstanding philosopher and Jewish theologian. It served as a healthy antidote to the pessimism and despair that had crept into much of theology. Buber is no romanticist, he is above all a realist. He is acutely conscious of man's sinfulness but he recognizes the indestructible relationship to God



Christmas gifts

for Parish and Friends

Sturdy, beautiful books for pews and home:

THE BOOK OF COMMON PRAYER

PRAYER BOOK STUDIES

Popular booklets by Liturgical Commission for discussion prior to revision of the Prayer Book.

THE HYMNAL 1940

THE HYMNAL 1940 COMPANION

Stories of the hymns, authors and composers.

Write for convenient order form to

the **CHURCH** *Hymnal Corporation*

Affiliate of THE CHURCH PENSION FUND
20 Exchange Place, New York 5, N. Y.

which gives man dignity, and most especially as he is related to his fellow creatures.

Here and elsewhere in his writings Buber's thought is arresting and enheartening. He is not always easy reading and that is one reason why Jacob Trapp, who compiled this anthology, has done such an excellent job. He has culled passages that not only stand on their own and are really quotable but by their very brilliance and clarity give a good idea of Buber's philosophy. The reader will be stimulated to explore further. Without depreciation it can be called an "inspirational" book; time after time one is struck by an idea made vividly new by the writer. Even if one ventures no farther this is a rewarding book. —J. H. Titus

Besieged City: The Church In The World. By Denis Baly. Seabury. \$2.95 (In paper, 90¢)

This book is a challenging call to the laymen of the Church to do something active and militant in witnessing to the world at large for Christ and his Gospel. The Church has no business to be a *besieged city*. It should be now, as always, in the world, fighting its problems, showing the Master's way to their solution and laying hold of the spiritual powers of the Church to arm them with courage and wisdom. It is a good book and a timely one.

The author himself has long had an intimate knowledge of some of today's most difficult problems,—the seething Middle East where he lived, taught and spoke the languages of both Arabs and Jews; which he described vividly in his earlier book, *Multitudes In The Valley*.

Sin Of The Saints. By G. D. Rosenthal. Morehouse-Gorham. \$2.50

This is a re-issue, with revisions, of a book first published 20 years ago. The author was for many years one of the outstanding parish priests of the Church of England, famous as a preacher who talked the language of the street and as a confessor who counseled innumerable seekers to their good. He was well known here in America.

BRASS & BRONZWARE • GOLD & SILVERWARE



VERY FINE SELECTION OF DESIGNS
YOUR COMPLETE
SATISFACTION
UNCONDITIONALLY
GUARANTEED



Foster & Co. 914 OLD NEPPERHAN AVENUE
YONKERS • NEW YORK

PEOPLE

CLERGY CHANGES:

MORGAN SMITH, formerly rector of Christ Church, Harrison, N. J., is now ass't prof. of practical theology at Bexley Hall.

RODERIC H. PIERCE, formerly an instructor at Princeton, is now instructor in Old Testament at Bexley Hall.

THOMAS M. GIBSON, formerly vicar of Holy Cross, Morgan Park, Ill., is now chaplain at Fort Leonard Wood, Mo.

RAYMOND A. PETERSON, former graduate student at Union Seminary, is now curate at Trinity Church, Covington, Ky.

ROBERT C. RUSACK, formerly a student at St. Augustine's College, England, is now rector of St. Augustine's, Santa Monica, Cal.

ROBERT M. COOK, formerly in charge of St. Stephen's, Boston, is now a canon of St. Paul's Cathedral, Buffalo, in charge of religious education.

LEWIS R. SEXTON Jr., formerly curate at St. John's, York, Pa., is now vicar of Christ Church, Harvard, Ill.

EDWIN E. SMITH, formerly curate at St. James, Baltimore, Md., is now vicar of Holy Cross, Chicago.

VICTOR R. HATFIELD, formerly rector of St. John's, Marysville, Cal., is now rector of St. Paul's, Bakersfield, Cal.

PAUL B. HOFFMAN has retired as rector of Trinity, Hamburg, N. Y. after serving the parish for 34 years.

GEORGE C. RUOF, formerly in charge of churches at Angola and Highland, N.Y., is now rector of Trinity, Hamburg, N. Y.

J. PERRY COX, formerly rector of St. Peter's, Paris, Ky., is now rector of St. Peter's, Spotswood, N. J.

RUSSELL BAKER, formerly rector of St. Simon's, Buffalo, is now rector of St. Matthias, East Aurora, N. Y.

GEORGE B. WOOD, formerly curate, at Grace Church, Lockport, N. Y., is now vicar of St. Paul's, Angola, N. Y.

ALEC PUDWELL, formerly curate at St. John's, Buffalo, is now chaplain and instructor at DeVaux School, Niagara Falls, N. Y.

EDGAR D. ROMIG, formerly rector of

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK, PA.

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.

Grace Church, North Attleboro, Mass., is now rector of St. Stephen's, Lynn, Mass. GEORGE W. SHIRLEY, formerly rector of St. Thomas, Thomasville, Ga., is now rector of St. Simon's, Fort Walton Beach, Fla.

LAY WORKERS:

KEITH FORNEY, formerly ass't organist at Christ Church Cathedral, St. Louis, is now organist-choir director at St. Barnabas, Florissant, Mo.

DEATHS:

AUGUSTINE W. TUCKER, formerly a medical missionary in China, died Oct. 4 at Charlottesville, Va.

HARATION N. TRAGITT, 95, died Oct. 12 at Grayville, Ill. He retired in 1932 after serving parishes in several dioceses. He spent most of his ministry in the mission field, notably South Dakota where he built five churches. He was rector of Christ Church, Rolla, Mo., for 20 years.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy \$2 for ten

THE WITNESS

TUNKHANNOCK PENNSYLVANIA

MONEY for your TREASURY OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold in 1957 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS

Established 1915

COHOES, N. Y.

Manufacturers of:

GOWNS

• Pulpit and Choir •
RELIGIOUS SUPPLIES



Church Furniture • Altar
Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 41

National

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

OFFICERS ELECTED BY WOMEN

★ It took the women at Miami Beach the better part of two days to elect eight members to represent them as members-at-large on the Division of Women's Work. After seven ballots, the following were re-elected to second terms: Mrs. John H. Foster of West Texas; Mrs. Winfred Douglas of Colorado; Mrs. Edward Heffner of Salina and Mrs. Orin F. Judd of Newark.

New members are Mrs. Robert H. Durham of Michigan; Mrs. Harold Sorg of California; Mrs. Ernest Rucker of Southwestern Va. and Mrs. Everett Hall of South Carolina.

PANAMA CATHEDRAL HAD ANNIVERSARY

★ The Cathedral of St. Luke, Ancon, Canal Zone, celebrated its 50th anniversary on October 18th, with Dean Peterson celebrating at a service attended by a large congregation from all parts of the Isthmus.

Bishop Gooden did not return from the General Convention until late that night, along with Bishop Richards of Central America. The latter celebrated at a family service on the 19th and afterwards greeted

the Spanish congregation in Spanish.

Bishop Gooden presided at the 11 o'clock service at which Bishop Richards preached. Following the service Bishop and Mrs. Gooden entertained the clergy of the district and their wives at a luncheon.

The following evening the anniversary was marked with a dinner attended by 160 people.

BISHOP PEABODY ON TELEVISION

★ The life and ministry of Bishop Peabody of Central New York was the subject of a live television program on October 31.

The program was planned as part of a tribute to Bishop Peabody on the 20th anniversary of his consecration. This anniversary was observed November 1st along with the 10th anniversary of the consecration of Bishop Walter M. Higley and the 90th year of the founding of the diocese.

The television program was written especially for the occasion by the radio and television committee of the department of promotion of the diocese, of which the Rev. Robert M. Haven, rector of St. Luke's Church, Fairmount-Camillus, is chairman.

ARCHBISHOP MOWLL DIES IN SYDNEY

★ Archbishop Mowll of Sydney, primate of the Church of England in Australia, died October 27 of a heart attack. He was taken ill at a service in St. Andrew's Cathedral.

He visited China a couple of years ago as head of a delegation of Church leaders who went to meet Church leaders there. He had good things to say about the communist regime on his return for which he was widely criticized.

BISHOP SIMOES SPEAKS IN FLORIDA

★ Bishop Simoes of Southwestern Brazil spoke at the conference of the clergy of Florida at the diocesan house on October 22.

"A BISHOP PARSONS' ANTHOLOGY"

Selections Made By
Massey H. Shepherd Jr.

Professor at the Church Divinity School of the Pacific

Being used in several theological seminaries and will make excellent material for use in parishes with adult classes and discussion groups. There is as much material in this magazine size leaflet as in many books that sell for \$2 or more.

25¢ for single copy \$2 for ten copies

THE WITNESS

Tunkhannock

Pennsylvania

In all its original vigor!

THE NEW TESTAMENT

in Modern English

translated by
J. B. PHILLIPS

Including in one volume: **The Gospels, The Young Church in Action, Letters to Young Churches, The Book of Revelation.**

By expressing the ideas and thoughts of these ancient books in everyday, spoken English, J. B. Phillips has restored all the startling brilliance of the originals. This is the message of the first century in the language of the twentieth.

Examine a copy at your bookstore!

\$6.00

The
**Macmillan
Company**

60 Fifth Avenue, New York 11, N. Y.



NIEMOELLER CALLS OUR WEAPONS CRIMINAL

★ Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told a meeting in Stuttgart that "atomic weapons are criminal in themselves and should be abolished."

The meeting was called by a group of independent peace organizations to protest against nuclear armaments for West Germany.

Niemoeller said the United States and the Soviet Union already possess stocks of nuclear arms sufficient to extinguish life on earth "four times over."

He added, "I see no reason for the equipping of the West German army with these atomic weapons other than a desire to swell the ranks of those responsible for this state of affairs."

OFFICERS ELECTED BY EVANGELICALS

★ The Rev. Kenneth H. Anthony, rector of the Church of the Holy Trinity, West Chester, Pa., was re-elected president of the Episcopal Evangelical Fellowship at the annual meeting held during the General Convention.

The Episcopal Evangelical Fellowship is a 20th Century Christian Fellowship for men and women of the Episcopal Church. Its members are for the rights of the laity in the government of the Church; for laymen approaching God directly and responsibly; for cooperation with other Christian Churches, seeking the unity of God's people; and for the spirit of liberty wherewith Christ has made men free.

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.

Other officers elected were: Vice-Presidents; Philip Adams of San Francisco, member of the standing committee of the diocese of California; the Rev. D. Maxfield Dowell, rector of Christ Church, Shaker Heights, Ohio; and the Rev. Henry H. Rightor, Jr., Rector, St. Thomas' Church, Dowings Mills, Maryland. The Rev. Edward E. Tate rector of the Church of the Incarnation, Dallas, Texas, was elected secretary, and the Rev. Warren E. Mace, assistant rector of the Church of the Epiphany, Washington, D. C., was elected treasurer.

DAY OF PRAYER FOR SOUTH AFRICA

★ A day of prayer for the Church of South Africa and all the people of that country will be observed in churches throughout the country this Sunday. It is the second such observance, organized by a group of lay people, known as

*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. 4:20 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

Episcopal Churchmen for South Africa.

Last year over 800 parishes and institutions observed the day. The organization has sent \$2,000 to Archbishop Joost de Blank of Cape Town to help dispossessed families in Windemere shantytown near the city.

SPECIAL CONVENTION IN CONNECTICUT

★ A special convention was held in Connecticut on October 29 to hear and act upon report of a committee on expansion, set up by Bishop Gray last year. The delegates restudied the budget for 1959 in the light of recommendations of this committee and the national budget approved by General Convention.

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

EUCHARISTIC 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.

BACKFIRE

Charles E. Hill

Clergyman of Williamstown, Mass.

I don't know what was done at Miami Beach about investigating 281 but I hope you will continue demands for it. Certainly there is a good deal of disquietude about how 281 does things.

Forrest L. Nicol

Rector at Randolph, Mass.

Probably you will not care to print this, and I can't blame you. To do so might put us both on the shelf, and while it couldn't matter less in my case, in your case that must not be.

I am sure that the clergy should take concerted action at once to persuade our Church ladies not to abandon the United Thank Offering just because the stuffed shirts at the General Convention right after confirming the first class status of black men, blue men and green men as they ought to have done, proceeded at once to relegate all white women and those of all other colors to a second class position in Church affairs. While we can sympathize with the ladies in their indignation, it would be tragic to sacrifice the fine spiritual and devotional values of the offering as a protest against the General Convention stupidity.

Surely there is a better way of taking a constructive position by way of protest. And on this coming Sunday I am proposing one to my two congregations. First I shall try to explain that not all General Convention activities are Holy Spirit guided even though we do pray fervently that they shall be. There are always little devils present at conventions and they are often more powerful than we like to think. Either that, or else, we shall have to accept a new doctrine namely that the guidance of the Holy Spirit seems to take a coffee break every so often at convention meetings and unhappily just around voting time. And then I shall urge that the gathering of the Thank Offering continue as usual but that we have in mind turning the offering over to some more enlightened Christian body than formerly—possibly on the local parochial level—to some Primitive Methodist, or Seventh Day Adventist or Congregational body.

These organizations, too pray for the guidance of the Holy Spirit and their end-products seem to indicate that they receive it.

If this procedure could become widespread, the next General Convention vote on this subject might show a difference.

=Schools of the Church=

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

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

Brent 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

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.

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

C O - E D 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.

Schools of the Church

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

Mrs. THOMAS JEFFERSON RANDOLPH V
A.B. Byrn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

St. John's Military Academy

A preparatory school with a "Way of Life" - to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing, Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes-Individual Attention-Home Atmosphere - Thorough preparation for leading secondary schools - Athletics including Rifery and Riding.

Summer School-Camp Combination

June 21 - July 31

MARVIN W. HORSTMAN, Headmaster

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.



FOUNDED 1835

The oldest Church School west of the Alleghenies integrates all parts of its program - religious, academic, military, social - to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster

757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

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.

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South An Episcopal School. A College Prep School. ROTC Honor School. On a College Campus. Benwood Scholarships. On a Mountain Top. Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

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

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School

LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART - MUSIC - DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress