

The **WITNESS**

FEBRUARY 12, 1959

10¢



INSTITUTE IN LEADERSHIP TRAINING

ACQUAINTS MEMBERS with situations they may face in daily life in parish. Here a leader of the National Council's division of leadership training demonstrates a situation in a skit

Second Thoughts On Pope's Appeal

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, 7; Choral 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

W. B. SPOFFORD Sr., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTENGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-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

The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday — Matins and Holy Eucharist
7:30, 9:00 and 11:00 A.M.
Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist
Sacrament of Forgiveness — Saturday
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. THOMAS' CHURCH 18th and Church Streets Near Dupont Circle WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
11:00 a.m. Church School. 7:00 p.m.
Evening Prayer. 7:30 p.m. Young
Adults.
Tuesdays: 12:15 p.m. Holy Communion.
Holy Days: Holy Communion—7:15 a.m.,
12:15 p.m. or 5:45 p.m., as announced.

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

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

Three Top Problems Facing Laymen Discussed At Conference

★ Three top problems facing laymen's work in the Church were presented at the first annual meeting of the National Council's division of laymen's work at Seabury House, January 23-25.

Presented by the director, the Rev. Howard V. Harper, the problems were dealt with by the provincial men's work chairmen and vice chairmen and the other members of the division attending the meeting of the former Presiding Bishop's committee on laymen's work.

According to Harper and the associate director, the Rev. Carleton J. Sweetser, major current problems are:

- The need for a division of laymen's work as part of each diocesan executive council.

- A re-examination of the division's "keyman" system.

- The need for understanding between clergy and laity as to the separate functions of each and the relation between the two.

Harper stated that if a diocese has no men's work division "men are relegated to the periphery of diocesan life and their opportunities to furnish skills and power for the diocesan program are in danger of being overlooked."

The ideal solution to this problem, the meeting decided, is the creation of a department of the laity, rather than a separate

division for men only, as an official part of every diocesan structure. Provincial chairmen and vice chairmen have agreed to work with the bishops of their provinces to get such departments set up in three or more dioceses to demonstrate the value of such an approach for the Church.

The members of the division also declared that the organization of a department of the laity should be followed down through the Church's structure to the parish level, making the present "keyman" a parish chairman for laymen's work, coordinating all laymen's activities there.

The problem of needed understanding between clergy and laity has been caused, according to Harper, by a new emphasis on

clergymen as trainers for the laity in the laymen's ministry to the world. The old pattern has been that "clergymen think of laymen as assistants to them; laity think of themselves as having responsibilities only, or mainly, to the clergy and the institution of the Church," he said.

After discussion, the annual meeting concluded that tensions between the two groups now arise at two points: where the laity try to exercise their ministry to the world without adequate instruction from the clergy; and where the clergyman feels that the laity are usurping his traditional position as minister to the world outside the congregation. The division members suggested that a study be made to clarify and define the separate ministries and state the relationships between them.

Other features of the annual meeting of the division were reports from ex-officio members Henry G. Sapp on the Brotherhood of St. Andrew and Capt. Robert C. Jones on the Church Army.

The meeting also heard from Presiding Bishop Arthur Lichtenberger, and from three National Council officers: John W. Reinhardt, director of the promotion department, Lindley M. Franklin, Jr., treasurer; the Rev. Ellsworth Koonz, executive secretary of the unit of church vocations; and also from Miss Miriam Heald, G.F.S. field consultant, who asked support for the Church's summer service projects.

In addition to its status as



LEILA ANDERSON: becomes first woman to join the men

the first meeting of the group as a general division of the National Council, the 1959 meeting also achieved another "first," when Miss Leila Anderson became the first woman member to attend the annual business session. Miss Anderson, elected in 1958 as one of the four women members of the Council, was appointed to the division at the Council's December 1958 meeting.

RELIGIOUS LEADERS ASK END TO ARMS RACE

★ Five religious leaders including Dr. Edwin T. Dahlberg, president of the National Council of Churches, joined a group of scientists, labor, and political leaders in identical messages to President Eisenhower, Nikita Khrushchev, and Prime Minister Macmillan asking for "constructive and constant leadership to find an end to the arms race which is placing all mankind in jeopardy."

Among the 22 signers of the message were Harold E. Fey, editor of the *Christian Century*; Daniel E. Taylor of the board of world peace of the Methodist Church; E. Raymond Wilson, executive secretary of the Friends committee on national legislation; and Homer E. Jack, minister of the Unitarian church, Evanston, Ill.

Other signers included Augustus E. Fox, chairman of the Federation of American Scientists; Norman Cousins, editor of the *Saturday Review*; Mrs. Franklin D. Roosevelt; and labor leaders Joseph E. Beirne, James B. Carey, and Victor Reuther.

The message sent leaders of the three governments said the signers were encouraged by progress being made at the Geneva talks for prevention of surprise nuclear attack.

They said that they hoped new information as to the difficulty of detecting underground A-blasts will not "deflect the

governments from their stated desire to secure an agreement to end all nuclear weapons tests."

"Nations which can mobilize scientific talent and resources to develop the H-bomb and ICBM missiles ought to be able to devise a workable inspection system," they declared.

"There are elements of risk in any agreement, but the risks of continuing the arms race are even greater," they warned.

PRESIDING BISHOP ON ROLE OF SEMINARIES

★ Seminaries have an obligation to be "a vital center for the intellectual life of the Church," Presiding Bishop Arthur Lichtenberger told 250 persons at a dinner at General Theological Seminary.

The seminary also should "develop in its students the love of learning, the love of people, the love of God."

Another obligation, he said, was "to strive constantly to discover more effective ways of preparing men to exercise the ministry of the eternal word in the contemporary world."

The seminary, Bishop Lichtenberger added, "must be in the forefront of the effort to discover how to prepare men

for the ministry in ways that are relevant and creative for this generation."

As for the Church, he said, it has the responsibility "to give adequate financial support" to the seminary as "adequate facilities are essential."

SEMINARY FACULTIES HAVE MEETING

★ The entire faculty of the Berkeley Divinity School, met January 28-29 with the faculty of the Episcopal Theological School, in Cambridge. Under the leadership of Dean John B. Coburn of Cambridge and Dean Richard H. Wilmer, Jr., of Berkeley matters of mutual interest were discussed. Opportunity were provided for the professors on the several departments of theological training to meet with their counterparts to review present teaching and consider new methods and fresh areas of research and study.

This is the second of a series of joint faculty meetings initiated by the Cambridge School. Last May the faculty of the Episcopal Theological School met for three days with the faculty of the Virginia Seminary at Wilkes-Barre, Pa.



CHURCH SCHOOL OFFERING this Lent will go to the work in Central America where people live under conditions like this

MORRIS ARNOLD ELECTED IN CALIFORNIA

★ The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, was elected suffragan bishop of California on February 3rd.

Bishop James A. Pike was installed as diocesan on the same day at Grace Cathedral, San Francisco, by Bishop Walters of San Joaquin.

Arnold, forty-four, has been rector of Cincinnati's famous

and means" to preserve the schools.

Closing of Georgia's public schools to avoid their integration was "an extremity that must be avoided at any cost," the resolution said. It would be "detrimental to our young people and our whole way of life," the resolution added.

Passage of legislation to insure that the public schools remain open was urged.

CONSECRATION IN ALBANY

★ Dean Allen W. Brown of the cathedral in Albany, N. Y., will be consecrated suffragan bishop of Albany on February 21st at St. John's, Ogdensburg, N. Y. The Presiding Bishop will be consecrator and Bishop Barry of Albany and Bishop Peabody of Central New York the co-consecrators.

Bishop Scaife of Western New York will preach.

INSTALL NEW DIOCESAN IN INDIANAPOLIS

★ Bishop John Craine was installed as diocesan of Indianapolis on February 9th by his predecessor, Bishop Kirchhoffer, who retired the day before on the 20th anniversary of his consecration.

Bishop Hart of Pennsylvania was the preacher at a service of thanksgiving for the life and work of the retiring bishop, held at Christ Church Cathedral.

HAVANA CLERGYMAN SCORES BATISTA REGIME

★ An Episcopal priest in Havana, Cuba, has termed the deposed Batista regime on the island one of "terror, oppression, brutality and cruelty."

Canon R. Gonzalez Agueros of the cathedral in Havana said it was "unbelievable that any human, or animal, even the panther, could act as savagely

as his (Batista's) forces have over the past seven years."

In a letter to alumni of the Philadelphia Divinity School attending their annual meeting, Canon Agueros said that "while the Church has been on nobody's side, 90 per cent of the people are behind the revolutionaries."

During the revolution, he reported, a secret mobilization center for forces of Fidel Castro, the rebel leader, was situated in a building across the street from the cathedral. In the ensuing strife in Havana, the cathedral was not damaged, he added.

CONVENTION SUPPORTS BISHOP BROWN

★ Delegates to the annual convention of the diocese of Arkansas pledged their support to their bishop's "ministry of reconciliation" program to solve the state's racial problems.

A resolution adopted by the convention commended Bishop Robert R. Brown "for his preaching of the Christ-given gospel of love to and for all men."

Bishop Brown, who has been working with groups seeking to achieve a workable solution to the Little Rock school integration issue, had told the convention that there were no "simple answers" to "the closed schools in Little Rock, the accompanying problems, and the attendant consequences, both present and future."

ST. LOUIS CATHEDRAL BUYS PROPERTY

★ Christ Church Cathedral, St. Louis, has bought a hotel and several retail stores next to its property for \$142,000. The buildings will be razed to provide a landscaped parking lot for the cathedral congregation.

Senior Warden Charles Nagel, director of the art museum of the city, also announced that the chapel of the cathedral is to be renovated.



BISHOP & MRS. WALTERS visit San Francisco for the installation of Bishop Pike as Diocesan of California

downtown church since 1950 and has built a new plant while carrying on an effective heart-of-the-city program.

Prior to that he was rector of Grace Church, Medford, Mass., and chaplain to Episcopal students at Tufts College.

He is a graduate of Williams College and the Episcopal Theological School.

SEEK PRESERVATION OF PUBLIC SCHOOLS

★ Episcopalians of the diocese of Atlanta were called upon to "pray every day for the preservation of our public schools."

A resolution at the annual convention also asked that each parish appoint a committee of laymen to discuss with members of the state legislature "ways

Stevenson Declares Modern Living Conspiracy Against Freedom

★ Unless Americans can rediscover "the real purpose and direction of our existence" they will not be free, Adlai E. Stevenson declared in the first A. Powell Davies memorial lecture in Washington.

He said he spoke of "this freedom for our souls, freedom at the profoundest level of our being." Much of the contemporary way of life was a "conspiracy" against this freedom, he said.

Rediscovery of the purpose of life can only be obtained "by a certain discipline, by readiness for reflection and quiet, by determination to do the difficult and aim at a lasting good," Stevenson said.

The lecture was the first in a series devoted to discussion of moral issues in public affairs as a memorial to the late Dr. Davies, liberal theologian and pastor of All Souls Unitarian church of Washington.

Stevenson said he doubted "if any society in history has faced so great a moral challenge as ours, or needed more desperately to draw on the deepest source of courage and responsibility."

Most of today's problems "present themselves in moral terms, and are probably insoluble without some stirring of generosity, some measure of vision," he continued.

He cited the issue of "the rights and status of our colored citizens" as a moral issue. "The vast colored majority of mankind are seeking the opportunity and the respect which white people have been lucky enough to enjoy for so long—sometimes at the colored people's expense."

Creation of a society of equals "can never be accomplished unless there are enough

white men and women who resist in the core of their being the moral evil of treating any of God's children as essentially inferior," Stevenson declared.

Communists show a worldwide concern which is largely lacking among the men of the west, he said. "Their 'brotherhood' . . . is the framework of policies which take the missionaries of their new order to the ends of the earth."

"Americans," Stevenson added, "have no corresponding commitment to our fellowmen. For hundreds of years we have preached the Christian promise of brotherhood, but today, when vanishing space and scientific revolution have turned our planet into a single neighborhood, the ideal means little in terms of concern or conviction, in terms of policy or action."

Stevenson said that "our hope is to accept the implications of our own faith, make concrete the image of brotherhood which we profess, and set to work to express our dedication in whatever effort or sacrifice the world's needs may dictate."

SEMINARIES SHOULD TRAIN SCHOLARS

★ A change from the monastery to the motor car is one of the dangers confronting theological education at this time, the Reverend Charles L. Taylor, told the assembled faculties of the five Protestant seminaries in Boston. Over seventy professors in the Harvard Divinity School, Boston University School of Theology, Andover-Newton Theological School, and the Crane School of Theology of Tufts University were the guests of the faculty of the Episcopal Theological School on January 26th.

Taylor, formerly dean of Cambridge, and now executive director of the American Association of Theological Schools, in addressing the combined faculties was pointing out some of the present day needs in theological education if the seminaries are to provide a learned ministry for their churches. This calls for community living with common worship, study, and recreation provided in the residential seminaries. While this plan may seem somewhat monastic it has value that may be lost in this age when so many students live outside the campus and motor to school for lectures and motor home at the earliest moment.

This situation is brought about by the change from the older plan when young men came directly to the seminary from college, unmarried and free to devote their years of training to study and concentration in an environment of scholarly living. Now more than half of the students are older men married and with children who live off campus because few of the seminaries have the facilities to provide family accommodations.

Taylor pointed out that despite the great demand for trained clergy for the growing churches the seminaries must not lose sight of their responsibility to train scholars who can teach in universities and schools of higher learning.

Vestrymen

"To me it is highly questionable that any man should be elected to the Vestry unless he has a habit of being in Church every Sunday and gives some evidence of a genuine piety in his life. A Vestry is elected to lead the parish, not merely because its members are good business men and will take good care of the finances; but rather that they should be spiritual examples along with the rector." — Bishop Fenner of Kansas

EDITORIALS

Second Thoughts On The Pope's Appeal

MOST STATEMENTS by Church leaders about Pope John's plans for an ecumenical council have expressed hope and caution. Since the announcement however the Pope himself has had a few words to say. He attended a retreat of 185 Roman priests a few days later when he stressed that the council will not be concerned with instituting an historical process to ascertain "who is wrong and who is right." It was evident, he said, after Churches had separated from Rome, that the Catholic Church had become more united and stronger than ever, which means "that the Catholic Church is in possession of the truth."

One of the most forthright statements we have seen was made by Dean Valdo Vinay of the Italian Evangelical Theological Faculty in Rome, who said that since the Vatican Council of 1869-70 proclaimed the doctrine of papal infallibility, "another council can only be a purely decorative assembly meeting to listen to the Pope say 'Amen' to his own words."

Other Italian churchmen also expressed skepticism about the Pope's intentions. They feared that "it might have been prompted with a view toward obtaining a few spectacular conversions of Protestants and provoking contrasts and divisions among Protestant Churches."

In Athens, among Greek Orthodox leaders, the proposed council is generally regarded as a purely Roman Catholic affair.

In Istanbul, there was no immediate comment by Ecumenical Patriarch Athenagoras, but a high official of the Church stated that "a reapproachment between the Orthodox and Roman Catholic Churches is no easy thing, because of the tremendous difficulties involved." The number one difficulty, of course, is the doctrine of papal infallibility.

World Council

In Geneva, a statement was issued by the secretary of the World Council of Churches, W. A. Visser 't Hooft, which raised questions about how ecumenical the council will be in composition and spirit. He pointed out that "The World Council of Churches exists to help Churches manifest the essential unity of the

Church of Christ and takes therefore a deep interest in all initiatives taken to further unity whether they come from one of its member Churches or from a Church outside its membership. Much depends, however, on the manner in which the council will be called and the spirit in which the question of Christian unity will be approached."

Observing that first news reports of the Pope's statement spoke of "seeking together the basis of a return to unity," Visser 't Hooft said later accounts speak only of an invitation addressed to separated communities to seek unity. "Until further explanations are given on this point, we cannot speak with certainty," he stressed.

"The World Council has always stood and will continue to stand for the method by which Churches meet together in conference to decide together in common consent what steps should be taken toward the reunion of churches. In other words the question is how ecumenical will the council be in composition and in spirit?"

"We can only hope that the Roman Catholic Church will draw the necessary conclusions from the development of the ecumenical movement over the last forty years. All Christians, whatever their confession, hope and pray that this historic event may be used for the advancement of the cause of that Christian unity for which our Lord prayed," Visser 't Hooft's statement concluded.

Church of England

Canon Herbert M. Waddams, secretary of the council on foreign affairs of the Church of England, said merely that "if the ecumenical council proves to be a genuine attempt to bring the separate Churches together on mutually acceptable terms, it would undoubtedly be welcomed by the Anglican Church."

But, he added, "at present the proposal is too vague for any authoritative judgement to be expressed."

No statement was issued by the British Council of Churches but one is expected when its

executive committee meets this month and it is likely to be cautious; and any response by the British Free Churches will be even more cautious.

Lutheran View

CARL E. Lund-Quist, executive head of the Lutheran World Federation, presently in this country, said that Protestants would be unlikely to participate in the council if the agenda is to be planned solely by the Roman Catholic Church. Search for a deeper and greater Christian unity should be carried on a mutual basis, he said. He also pointed out that the World Council of Churches, which represents many Anglican, Protestant and Orthodox Churches, has tried without success to initiate theological discussions with the Roman Church. He added however that such discussions are being carried out by individual Protestant and Catholic theologians in Germany and France where there is what he called a "good climate" for them.

American Views

THE Russian Orthodox Church announced from its headquarters in New York that it could not take part in the Council, stressing that the Orthodox Church has a different concept of an ecumenical council than that held by Rome.

"While the Orthodox Church holds an ecumenical council as its supreme authority in all matters of faith and morals, the Church of Rome has changed this concept by subordinating the council to the Pope," it said. "Thus the council called by the Pope is at best a council of the Church of Rome and not an ecumenical council in the Orthodox sense of the word. At this point the Orthodox Church can only hope and pray that valuable truths will be revealed at this council. Under the present circumstances it cannot take part in this council."

Protestants generally stressed that, in any union of Christianity, Protestantism must not be subordinate to Rome.

Truman Douglass, head of home missions of the Congregational Church, called for a "two-way" conversation among equals. The Church Federation of Chicago said that there should be "no inference that returning to the Roman Church" is the basis of the meeting.

Paul L. Sturgis, president of the Massachusetts Council of Churches, said; "All of us will welcome any move by any group honestly seeking a more united voice for Christianity today. Unity, however, can come only as all confer on the basis of mutual respect and a sense of equality."

Bishop Burrill of Chicago said that it was

heartening "to hear that the Roman Catholic Church is now planning a conference" on unity, but added that the reunion of Christendom "has been a matter of prayerful concern to all non-Roman Christians for almost this last half century, as evidenced by the ecumenical movement and more recently by the World Council of Churches."

Bishop Anson Stokes of Massachusetts said: "The open concern for Church reunion will greatly stimulate the process by which many Christians of many traditions have been pursuing the cause. The goal of one United Church, embracing Roman Catholics, Orthodox, other ancient Churches will not be easily achieved. Yet the goal of a United Church is one which must never be forgotten."

The Christian Century says that until the doctrine of papal infallibility is repealed—entirely unlikely—all efforts toward reunion are simply idle gestures. The editorial adds that "in the unlikely event that a new council can lay the basis for reconciling the division which was formalized in 1054, it might then address itself to undoing much of the work of the Council of Trent, 1545-63, which was the Church's authoritative "No" to the efforts of Luther and others to reform the abuses, corruptions and heresies which had crept into medieval Catholicism. Until steps are taken in such directions as these, moves toward Christian union will have to come from other places than Rome."

Pointers for Parsons

By Robert Miller

HOW often have I been advised by worthy ministers to "trust in God." I thought I did but they would come upon me when I was trying to make some decision about what I should or should not do and they would kindly seek to help. Then, when they had got the story of my perplexity, they would say, "Trust in God."

I have often wanted to ask them, "Do you mean I should sit still and do nothing?" for it seemed to me that God expected me to use all my brains and exert myself fully and not to wait for him to solve the difficulty for me. I could understand that when I had done all, I should stand but I felt I should not stand until I had

done all. It was not a matter of doubting him; it was a matter of being urgent and patient at the same time, of doing all yet of waiting on him. Trust in God is not like five little liver pills.

It is more like a joyous companionship for when we trust him we rejoice and we are close to

him. It is like being borne up by the sea. The spirit is at home in the Infinite; the heart is at rest in God. In all Creation there is nothing more joyous.

So, good parsons, do not tell me to trust in God. I do.

The Matter of Leadership

By Austin Pardue

The Bishop of Pittsburgh

SEEKING to deepen my understanding of the important matter of leadership, particularly as it applies to the Church, I have turned to I and II Samuel in the Bible—the record of Israel's early attempts to get established as a nation. This ancient document emphasizes four points:

- the need for leadership.
- the requirements of the leader.
- the burdens of one who leads.
- the corruptibility of leaders.

These points are all as applicable to the modern parish as they were to ancient Israel. They are worth considering one by one:

The Bible makes it plain that without a leader the people of Israel were disunited, always in danger of being invaded, ever on the verge of poverty, and continuously threatened with social convulsions. Little wonder then that elders of the people came to Samuel the prophet saying, "Make us a king . . . that we may be like all the nations, and that our king may judge us, and go out before us, and fight our battles."

A parish or mission needs leadership as much as the Israelites of old ever did. If a congregation is flourishing, if its buildings are in good repair, if it is moving with imagination to meet the needs of its community, if it is fulfilling its financial obligations to the diocese and national Church, it is a congregation that has the benefit of good leadership. And it is a leadership exercised not only by the clergy, but by the wardens, vestrymen, and parish officers generally.

The Requirements

THE portrait of David which emerges from the Bible presents in graphic detail the qualities which the successful leader must have. David was a man of compassion; he loved people.

This was shown not only in his affection for Jonathan and the care he later took of Jonathan's son; it was revealed in the devoted loyalty which he was able to evoke from his men.

David was a man of valor; he had moral and physical courage. This was shown not only in his bravery when he faced Goliath, and when he led his troops in battle, and when he was confronted by the rebuke of Nathan, the prophet; it was revealed in the respect he engendered wherever he went.

And then, David was a man of competence; he was a master of the well-laid plan skilfully executed. This was shown not only in the way he unified his people, bringing to them the blessings of security and prosperity; it is also revealed in the fact that later generations looked back on the reign of David as the golden age of their long history.

The qualities which made David a distinguished leader in Israel are the same as those which will make any man or woman an effective leader in a parish. Show me a person who possesses compassion, courage, and competence—all three qualities are needed; none* (standing alone) is enough—and I will show you a parish, or a parish organization that is going places.

The Burdens

AS KING David embodies the qualities of the successful leader, so does he also set forth in his own life the burdens of one entrusted with the responsibilities of leadership. There was first the weight of his own personal weakness—symbolized by his affair with Bathsheba. Then there was the load placed upon him by the difficulties within his own family—most dramatic of which was the revolution led by Absalom, his own son. On top of this was pressure placed upon him by uncomprehending, incapable subor-

dinates—as when one of his “mighty men” in an excess of zeal, misinterpreted his orders. Finally, upon his shoulders was the never-lessening weight of the threats of enemies combined with the criticisms of malcontents—both symbolized by Sheba’s rebellion.

What occurred in ancient Israel also takes place in a modern parish. Anyone who occupies a position of leadership not only has to contend with his own weaknesses and with the problems in his own family; he also has to deal with lieutenants and helpers who, however willing, are sometimes exasperatingly incompetent. And on top of this, the very fact that he has risen to a position of leadership puts him, so to say, in the clear—a place where he is an appealing target for anyone who wants to take a pot-shot at him. The bigger the job, the bigger the target.

Here is a woman who is chairman of the church supper for the parish bazaar. She has to feed 300 people, and she is eager for every one of them to have a good meal. She organizes cooks and waitresses; she plans the menu; she shops around to get bargains; she spends lots of time on the telephone (which her own children want to use) and throughout all this she tries to keep her own house going and her husband happy.

Now comes the time when the supper is over. She has done an excellent job. The dishes have been cleaned and put away (in spite of the fact that some of the dishwashers didn’t show up). She’s tired. Her feet ache. She barely has the energy to put on her coat. At this crucial moment, Mrs. Ophelia Needler swishes into the kitchen, and tagging behind her is Miss Persimmon Sour. Neither one has lifted a finger in the bazaar. Together they let go of a critical and destructive broadside against the whole dinner. The poor chairman is at the breaking point, but her pride helps her to stand fast until she gets home. Then she breaks. Her husband has had enough. He says, “Well, this ends it. We go to church to get peace, and what we get is a nervous breakdown. No more church work for you.”

An excellent leader has been lost to the church because of the carping criticism of someone who should know better and because she lacked the virtue of impersonal courage and the strength to “cast care aside.”

Corruptibility

AS DAVID portrays the leader who, in spite of various weaknesses, makes an effective leader, Saul exemplifies the leader who begins with everything in his favor but who ends

up a failure. Saul is a symbol of the corruptibility of leaders. And the great “corruption” of his life was that he got to the point that he thought he was wiser than God. As Samuel said to him, “Because thou hast rejected the word of the Lord he hath also rejected thee from being king.”

There is always the danger that a leader will get delusions of his own grandeur; and in a parish this is manifested in various ways. He may come to think that he is on God’s side and that anyone who disagrees with him is on the side of evil. He may bludgeon his way into everything, thinking his position relieves him from the need of considering the feelings of other people. He may feel he must do the whole job himself, thus depriving any one else of the chance to shoulder responsibility or to acquire any training in the exercise of leadership. In short, he may adopt the manner parodied by Shakespeare: “I am Sir Oracle, and when I open my lips, let no dog bark.”

A leader becomes corrupted when he forgets that he, too, has a leader and that this leader is God himself. And blessed are the leaders—the executives and administrators—who work not for the approval of men but out of the love of God and the love of those whom they serve.

Don Large

Can’t Have It Both Ways

FATHER Propheta is the dean of priests at New York’s Ukraina Church of the Holy Resurrection, New York. When the state once again legalized bingo, his was the first parish to apply for a license and so to start the parochial games rolling.

Unhappily, however, it now turns out that two of last year’s gamblers are alleging that they won \$1,000 which went unpaid by the church. So, with such a charge pending, the city promptly tried to serve a summons on Fr. Propheta, which he stubbornly refused to accept.

This whole ugly business has now become a court case, involving the priests, the parish of the Holy Resurrection, and certain players gambling under Christian auspices. Sometime within the next month, the dean will be called

upon to make an accounting before the state of New York, if not before his God.

This regrettable case points up the entire problem of parochial bingo, bazaars, theater parties, and all of the other commercial (and often tawdry) gimmicks involved in the current attempt to extend the Kingdom of Christ on earth.

For instance, God only knows how many parishes are this very day raffling off cases of whiskey at one kind of secular affair or another. Now there's nothing wrong with spirits—not even when they're distilled. It's only the wrong use of the kindly fruits of the earth which suddenly leaves them less than kindly.

But as far as sacrificial giving is concerned, a case of Teacher's Highland Cream is simply the wrong kind of teacher! Whether its the Church of the Holy Resurrection or a St. Vitus Dance, there's just no devotion implicit in risking 50¢ for \$72 worth of dubious fun. Nor should the cockles of the heart grow warm over the notion that the vineyard of Jesus Christ might accidentally be enriched thereby. This is not the way the martyrs worked it in a former day, nor

yet the way the saints arrange it now.

If the state votes to legalize gambling, so be it. I can understand the man who chooses to spend the afternoon at a race track, with \$16 in his pocket to spend on his own amusement. He puts \$2 on each of eight races and—win or lose—he's had his \$16 worth of fun. If that's the way he wants to spend his entertainment money, it's purely his own business, and surely not mine.

But when it comes to the Body of Christ, a healthy and dynamic Church must be able to stand or fall on the distinctly sacrificial giving of its disciples. Where God is concerned, the back door is scarcely a door at all.

In short, let a man enthusiastically take his glad gifts to the Lord, or else have the honesty before God to drop the whole business. To try to have it both ways at once is a shabby business indeed.

If Christ isn't worth serving wholeheartedly, he's not worth serving at all. But if he is worth worshipping with the best we have to offer, let's not insult him with fumbling half-measures. Bingo!

How Are We To Attain An Integrated Society?

What About Women In The Church?

By W. H. Tyte

Vicar of St. Francis Church, St. Louis

AT LEAST it was the last small paragraph at the end of a column in our local newspaper. Perhaps not many people read that far.

"The General Convention of the Protestant Episcopal Church meeting in Miami, Florida, . . . the House of Deputies . . . over-whelmingly defeated a motion to admit women as deputies."

Reports of the Convention tell of many admirable expressions directed against segregation of the races. A final worthy resolution on this order was passed as an official pronouncement of the Convention. Paradoxically, the segregation of the sexes continues without apology or repentance.

Undoubtedly, some Negro clergy were present as deputies. I am afraid to ask anyone who attended if there were Negro lay deputies, though I hope there were. In such an event, the presence of Negroes and the total absence of women must

surely have disturbed the logic of some anti-segregationist delegates. Or did it?

Nowhere in the daily Convention newspapers or in subsequent publications have I found a detailed account of the discussion that took place when the matter of admitting women was proposed. Was silence the result of a gentlemen's agreement? I can only surmise at what was said, though I have heard two stories. The first, surely apocryphal, was that a clerical deputy, arguing against admittance of women, said, "I've been married to my wife for thirty-one years, and I love her very much—but she is a woman."

The other story, as told to me by a deputy, was that a clergyman tried in vain to get across a scriptural truth many seemed never to have heard of before: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." In the end, the House of Deputies

overwhelmingly laughed off the floor the motion to admit women as deputies.

Old Arguments

I AM sure the old arguments against women deputies were dusted off and waved about at the Miami Convention. Like the one that women argue differently from men—they feel things too personally. I wish someone would try to prove that. A psychologist once told me that an investigation would show, in short order, that a small percentage of women do react to arguments personally, that the majority of women reveal equal mixtures of objectivity and subjectivity in reasoning, and that another small percentage carry an argument through quite impersonally—about the same distribution of emotionality and objectivity that a measurement of men would indicate.

Or, perhaps, the observation was made that women in the Episcopal Church have their own organization. Yes, they have; they have been forward looking for years. It is only this year that the organization of the men of the Church has reached the status of a division instead of a committee in the National Church. Are our women always to be penalized because they have developed an organization comparable to women's organizations in other large denominations—in many of which women are also official delegates to their Churches' governing bodies. Continuing the logic directed against women in this instance, are Episcopal laymen, now that they have a division of their own, to be expected to devote their entire time to the laymen's division?

Of course, there are some women who excuse or rationalize the whole injustice. They say sweetly, "If the men will be active, we don't mind staying in the background in our own group." This is a silly excuse, of course, for failing to recognize woman's rightful place in assembly. It is doting, sacrificial motherhood right up to the hilt. And it suits the men fine. They can carry along by themselves, unaware that their smug self-sufficiency is but a repetition of an attitude many of them deplore: "We whites will do our part in the group, but no Negroes—they have their own group."

Not long ago I attended a meeting of public school patrons held to spark a community-wide effort to raise teachers' salaries. Some real enthusiasm was being shown when one teacher rose and said, "I just want to say that I am not teaching for money; I teach because I love boys

and girls." The meeting almost wilted away. Fortunately, several patrons spoke up in recognition of the practical realities of the situation, and this teacher, whose husband earned a good salary, was ignored in favor of many single teachers, who were hard pressed financially and deserved more income.

Recognition Deserved

NO MATTER what some women say about their willingness to forgo the right to serve as deputies to the Convention, women as a whole should receive the recognition they deserve. An injustice which hangs accusingly over the General Convention will never be righted because it is excused by a few of those against whom it is directed.

Although Episcopal churchmen will not yet admit women as deputies, I am relieved to learn that the women of the Church have not been deeply hurt. They can still treat the injustice with good humor—which is about the only attitude left for real ladies to take when the refusal to admit them is so unmistakably wrong. Under the circumstances, I can think of stronger attitudes that would be quite fitting. Especially is this true when women see everywhere that the matter of women's status has already been settled in politics, science, literature, education and Protestant religion—except, of course, in the Episcopal Church.

Facetiously, I once asked a woman, "Why don't you women go on strike until you are recognized?" All the tragedy of the situation was summed up in her answer. "We couldn't do that—we love the Church." In Miami, a few miles away from a meeting of women who quietly, regularly, and sacrificially work for the Church they love, the men in another meeting in official action once again said, in substance: "We are glad to have your money, but we will continue to deliberate on the affairs of all of us by ourselves."

I wonder if the men of the Church realize that the official pronouncements of the Church on marriage, family life, and birth control, matters which are paramount in the lives of women, can never be empirically grounded conclusions until women are allowed to speak. Many of us decry the action of another faith that allows its unmarried clergy to dictate in questions of marriage and family life, though its women, whose chief vocation is to promote successful family life, are given no opportunity to voice their needs and

convictions. Isn't the Episcopal Church guilty of the same omission?

What is the answer? Nothing, I feel, can ever be done to remedy the situation on the floor of the House of Deputies. The situation there grows worse.

The only answer is to be found in the action of diocesan conventions. Here the intentions of all nominees for clerical and lay deputy-ship should be examined before such persons are elected. The matter should be brought out in open discussion long before the next General Convention. As matters now stand, deputies can go to the General Convention with no real obligation or responsibility to push for recognition of women.

One last word for the women: remember that great things of the spirit grew out of concentration camps during the last world war. Pray behind the boundaries that have been set for the Division of Women. Prayer is sometimes the only thing that will perform the miracle of changing hearts.

Incidentally, it wouldn't hurt for a few men to pray, too, if they believe there is an existing wrong that needs righting.

Words or Deeds?

By **Terrence J. Finlay**

Rector of St. Bartholomew's, New York

THE Bible is a very remarkable book, for it contains some of the most comforting thoughts ever expressed, and yet suddenly we come upon passages or verses which set us furiously thinking and examining our discipleship. One has only to read the Sermon on the Mount to realize the truth of this statement. At the very beginning, after our Lord has given us the wonderful description of citizens of the Kingdom of Heaven, he follows it by saying: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." And, again, a little later he says: "For where your treasure is, there will your heart be also." But I think that in all this book of soul-searching truth, these words are among the most challenging: "Why call ye me, Lord, Lord, and do not the things which I say?"

In a sense, this question is unanswerable, for it brings home to our hearts the realization of

failure. But in another sense, it is very easy to answer. Why do we call Jesus "Lord, Lord," and fail to do the things which he says? Simply because it is so much easier to say "Lord, Lord," than it is to do what he commands. It is so much easier to say anything than it is to do anything, however small. We can say, "Lord, Lord," with our lips, but we cannot do the things which Christ says unless we use all that we are. St. Paul has given us this idea when he says that we should "present our bodies a living sacrifice, holy, acceptable unto God." Body, mind, and soul—these are all necessary if we are truly to do what he says.

This question stands as a continual reproach and stimulus to our Christianity. Christianity has too frequently been a matter of words rather than deeds. Roswell D. Hitchcock has said, "The man who calls Jesus 'Lord' is orthodox; and the man who says, 'Lord, Lord,' is both orthodox and pious." The trouble is, and always will be, that it is immeasurably easier to be orthodox and pious than it is to make our discipleship practical and effective. I am afraid that there has been no lack of calling Jesus "Lord, Lord"!

The Deepest Need

I FEEL confident that, in the main, I am speaking to people who are anxious to deepen their spiritual lives and to be more effective Christians. What, then, is the deepest and most essential element? In other words, what means most in religion? These questions have haunted the minds of thoughtful Christians down through the ages; and there are books without end that have attempted to answer the question: What is Christianity? We are living in an age with a desire to search everything, to take nothing on trust, and I suppose this same attitude of mind is found within the Church. We remember that there was a time when a handful of men and women made the world aware of their presence and power, when Christianity was a conquering force. Today, with millions of believers, I often wonder if Christianity has as much influence. We all need to re-examine our discipleship, for Christianity only becomes such a vital force in the world when its followers really take Jesus at his word and seek to do the things which he says, even if it means spending a little less time calling him, "Lord, Lord."

Once Christianity became thoroughly organized and recognized as a world religion, there also developed the weaknesses of institutionalism.

People came to church, recited creeds, sang hymns, and said prayers; but apparently this had little bearing on their conduct in the every-day world. Please do not misunderstand me—I do think it is tremendously important that we assemble to say these very things, but it must never stop there. There must be a burning desire to make our witness increasingly effective outside the Church.

In one of the shortest of his remarkable stories, Jesus gave us a description of this contrast in service. Do you remember how he said that a man had two sons; and he came to the first and said, "Son, go work today in the vineyard." The son answered and said, "I will not." But afterwards he was sorry for what he had said, and he went to work. When the father came to the second son, he quickly replied with great ceremony, "I go, sir," but went not. Jesus then asked his hearers: "Which of the two did the will of his father?" Of course, the answer is obvious—the first son.

I believe that this is God's vineyard in which we find ourselves; and he desperately needs those who will go to work today. Many of us have made certain promises—promises that were made for us at our baptism and confirmed by us when we received the apostolic rite of the laying on of hands. Our names are listed on the roll of some church. And yet, have we really kept our promises? Have we gone to work in our Father's vineyard? Or do we merely say, "Lord, Lord," and proceed to drift along in a self-satisfied frame of mind? Do you realize that every year about one hundred new members have been confirmed; and if only half of them had sought fully to live up to their profession of faith, this church would be crowded to its doors every Sunday, and the influence of Christianity would be increasingly felt in this community and unto the uttermost parts of the earth.

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

Nominal Christians

I KNOW only too well that people move away and there are other changes. But I still believe that we have far too many nominal Christians as enrolled Church members. I would that we might, with them, be stirred to greater achievements for Christ and his Church, and not only say, "Lord, Lord," but seek to do what he says. Do you remember some of the words we used at the beginning with regard to our being the salt of the earth? We know what happens if the salt has lost its savor.

Last of all, we come to words which are well known to us, for they are taken from our Lord's first miracle, or, as we often describe it, the showing forth of his glory and power in the changing of the water into wine at the marriage feast in Cana of Galilee. You will remember the scene, for Jesus had come to the village wedding as one of the guests, with his family, and when the embarrassing situation of the lack of wine was revealed to him, his mother confidently told the servants, "Whatsoever he saith unto you, do it." They obeyed and filled the waterpots with water, and they became red wine. Would the miracle have been accomplished if the servants had not obeyed?

Our world is in great need of Christian miracles today; and if they are to be accomplished, it may be that they will have to come through ordinary men and women like ourselves—servants of the same Jesus of Nazareth. He speaks to you and to me through the services of the Church, through our conscience, through the needs of others around us. Although at times we may not fully discern his voice, let us be alert and vigilant, and not merely say, "Lord, Lord," but, "Speak Lord, for thy servant heareth. What wilt thou have me to do?"

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy

\$2 for Ten

The WITNESS — Tunkhannock, Pa.

Good books for Lenten reading—

The Wonder of Prayer

by SHELTON HALE BISHOP

Foreword by the Rt. Rev. Austin Pardue, who says: "As rector of the largest Episcopal Church in New York City, (Dr. Bishop) has had a vast experience in the cure of souls . . . His book will help you grow in grace, wisdom, and understanding of God and man." Step by step he shows how to learn and to develop the art of prayer — its practice, struggle, failure, the power and peace it brings. A strong book for Lenten reading.

\$2.25

By Means of Death

by HUGHELL E. W. FOSBROKE

Foreword by the Rt. Rev. Henry Knox Sherrill. Devotional meditations on the meaning of the Cross. "One of the best books of meditations for it contains the distilled wisdom and spiritual insight of one of the greatest of modern Biblical teachers." —The Saturday Review

\$1.95

The King in His Beauty

by MILES LOWELL YATES

Foreword by the Very Rev. Lawrence Rose. Beautiful meditations on the meaning of the incarnate life and person of Jesus. "The author has a fine feeling for words, a rare spirit of devotion and a wide acquaintance with devotional literature . . . He hits truth, as it were with an arrow of light." —Advance

\$2.25

*These three books, purchased
as a set, \$6.00*



QUAKER COLLEGES BAR U.S. STUDENT AID

★ Two Quaker-affiliated colleges announced that they will not participate in the student-loan program of the national defense education act because of a provision that students must sign a non-Communist affidavit before receiving the funds.

The schools are Bryn Mawr and Haverford Colleges in suburban Philadelphia. Neither objected to another requirement that students receiving loans first take an oath of "true faith and allegiance to the United States."

A third college nearby, Swarthmore, also Quaker-sponsored, said it had appointed a student-faculty committee to study whether the school should apply next year. Swarthmore has not applied this year because of its own sufficient loan funds.

Miss Katharine E. McBride, president of Bryn Mawr, said the college's decision not to take part in the program was a school, and not a Quaker, matter.

"We just thought we did not want to set up a loan program under which we ask students to take a loyalty oath plus a disclaimer affidavit," she said. "We felt so strongly that we did not apply for this year's funds, hoping that by next year these provisions will be amended."

In announcing the position of Harverford College, President Hugh Borton said: "We believe that to file this required disclaimer is tantamount to signing away one's right to freedom of thought as well as endorsing a government action which makes the individual's opportunity for education contingent upon his personal beliefs."

The education act provides that students may borrow up to \$1,000 annually for a total not exceeding \$5,000. They are to repay the loans over a ten-year period at 3 per cent interest be-

ginning one year after graduation. Students who become public school teachers get up to one-half of their loans cancelled, but this provision does not apply to private and parochial school teachers.

CHURCH TO INVESTIGATE HOUSING VIOLATIONS

★ Information about violations of housing inspection and safety regulations will be sought by the re-activated housing committee of the Protestant Council of New York.

Following recent public disclosures of alleged unethical practices in slum area housing here, the committee decided to resume its study of city housing in general and of violations in particular.

Charges of official corruption in housing were made by the Rev. James A. Gusweller, rector of the Church of St. Matthew and St. Timothy.

Reports on his charges were presented to the council by executives of the New York Diocese, and reactivation of the council's Housing committee followed. Howard Carey of the Religious Society of Friends, Brooklyn, was named committee chairman.

Meanwhile, Protestant clergy of the city were urged to call for support of the city's fair housing practices law on race relations Sunday. Discrimination in selling or renting of apartments in all multiple-dwelling buildings is prohibited by the law, which also bans it in the sale of private homes constructed in groups of 10 or more.

The Rev. Paul W. Rishell, executive secretary of the council's department of social relations, said there was "a need to creat a climate of good will and an acceptance by the public in total white and total Negro neighborhoods as well as in racially - mixed population areas."

-BACKFIRE-

David M. Figart

Layman of Briarcliff Manor, N. Y.

New Year's resolutions I would have liked to have seen made—or renewed, as the case may be:

President Eisenhower: I am resolved, as the leader of a great nation whose motto is "In God We Trust", to formulate all future policies in accordance with my best judgment as to what God's will is in each and every instance.

Secretary Dulles: I am resolved, as a leading churchman, to put into effect the message of the Christmas Season, and to show genuine goodwill henceforth in all my dealings with other nations—knowing that for a time I shall be mistrusted and misunderstood.

The Generals and Admirals: We are resolved, as custodians of weapons destructive beyond imagination, to refrain from all words and deeds which might set off a world holocaust, wherein at worst civilization itself would disappear, or at best untold millions of helpless and innocent men, women and children would perish in agony.

Church Leaders everywhere (save only those who do not permit sinners and communists to enter their portals): We are resolved to raise our voices in unrelenting pressure on our political leaders to bring them to a realization that this is God's world, that we are God's creation, and as such we have no honorable alternative but to look to him for guidance in all our dealings with our fellowmen. "Not by might, nor by power, but by my Spirit, saith the Lord."

Howard R. Erickson

Layman of Collinsville, Conn.

It has recently been announced that Pope John XXIII will soon convene a general assembly to "seek unity of the Christian forces of the world." Such an invitation might appear to ring with sincerity if we did not know the past policies of the Vatican toward non-Catholic groups. In countries where the Roman Catholic Church is in control of the religious life Protestants and Jews are severely persecuted. Examples are Spain, Italy and various Central and South American countries.

The Roman Catholic Church holds itself to be the only true Church; all others are considered impostors. It is the earnest purpose of that Church to persuade those of other denominations to return to the Holy Roman Church.

In view of the past attitude of

the Roman Catholic Church toward other religions our Church leaders should proceed with great caution in their dealings with it. Liberal Christianity, as represented by the Protestant and Jewish Churches, will have little or nothing to gain by accepting the invitation of the Pope. If the lion and the lamb lie down together, the lamb will soon find itself inside the lion, namely, the Roman Catholic Church. Reluctance should be the Protestant watchword under these circumstances.

Mildred M. Madison

Churchwoman of Smithfield, Va.

It seems from the papers that the bishops are going to get busy trying to integrate our churches. This is something they have nothing whatsoever to do with—they do not build nor support our churches, therefore they should not have the authority to say that any church has to integrate.

Should they take this step, as some want to do, then all churches opposed to integration should close and lock their doors. Let the Bishops and integrationists build and support their churches.

Christians can't be won by such tactics! Leave our churches alone.

Chad Walsh

Visiting Prof. at Wellesley College

My book of poetry, *Eden Two-Way*, recently went out of print, and I discover I don't have enough copies to give one to each of my children. To help me redeem my promise to them, I should appreciate it if anyone who has a copy he is willing to sell would get in touch with me.

Wilbur L. Caswell

Clergyman of Patterson, Calif.

In a recent news-item, you mentioned the "jazz Mass", referring, I suppose, to Beaumont's 20th Century Folk Mass. Though jazz is now a respectable sort of music, admitted into Carnegie Hall, the use of that word indicates to most people that the music is all syncopated, and rather shocking for use in worship.

This Mass is "different", but probably less shocking than the Gregorian tones were to many who feared to introduce such popular music into church worship.

Archibald Craig

Layman of Orford, Pa.

To paraphrase the couplet of Stevenson, when people got civilized and began to accumulate wealth,

The world got so full of a number of things,

That robbers and murderers got to be kings.

Then they made laws to perpetuate their injustice, and the rest of us have had to submit and serve mammon in order to get a living.

Jesus saw our trouble, and told us what to do about it. But some of our translators have managed to rob his words of their meaning by diverting attention to righteousness, which can mean anything that we please. A fair translation of what Jesus said is in the Roman Catholic version, which agrees with the Vulgate and the original Greek.

"Your Father knows that you need all these things. But seek first the kingdom of God and his justice, and all these things shall be given you besides."

Socialists have taken up this quest when Christians dropped it. It is time Christians began to take more interest in justice about the things needed for life.

When Rome ruled the world, it looked as though only an act of God could establish the kingdom. But here we have democracy, and the laws that robbers made can be replaced by the law of love, such as the early Christians lived by while they were all poor together.

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen, from Holland
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS

16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApital 7-2150

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.

PROPHETIC MINISTRY IS NEEDED

★ Only a prophetic ministry is adequate to cope with "the secularization of the contemporary mind," James W. Clarke, professor of homiletics at Princeton Theological Seminary, told 400 clergymen attending the annual Michigan pastors conference in Ann Arbor.

He said the Church must again become prophetic because of "the moral decline of political science, the resurrected barbarisms that are shouldering their way through the world, and the submission of the Church too often to secular adjudication."

Clarke said that "one of the most important characteristics demanded of the modern prophet is the capacity for moral wrath. This must not be confused with bad temper, petulence or scolding. Moral

wrath is the inner heart of the soul and is rooted in compassion, in conscience, and in the realization of the rights of God and the worth of man."

"The trouble with so many clergy," he added, "is that we do not get excited about certain things that ought to excite us, but can stand and gaze upon moral evil without our pulse increasing a single beat or without any rising anger."

IDAHO ADOPTS RECORD BUDGET

★ The district of Idaho adopted a record budget of

VESTMENTS

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

1837 Church Vestment Makers 1959
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



\$46,000 at its convocation, meeting February 1 at the Ascension, Twin Falls. It also voted to raise \$59,000 for the expansion program of the Church Divinity School of the Pacific.

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.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork.
Nine courses.

OBJECTIVE: To teach understanding and practice of the Episcopal faith.

PRICES: Pupils' work books, each90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval,
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221,

Larchmont, N. Y.

Everyone's Concern

Your seminaries rely on Theological Education Sunday offerings for approximately 22% of the overall cost of educating a student. Your generous support is therefore vital if your seminaries are to keep providing the well trained clergy that you demand.

Theological Education is EVERYONE'S concern!

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.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Chance And Providence William G. Pollard. Scribners. \$3.50

Here is a book that will prove hard sledding for any readers who have not at least a definite, if elementary, knowledge of modern theoretical physics. The author is the executive director of the Oak Ridge Institute of Nuclear Studies and he is also a priest of the Episcopal Church.

The problem he sets himself to solve in this book—most of which was first delivered as the Kellogg Lectures at the Episcopal Theological School in Cambridge—is reconciling the scientific concept that any event in this world is subject to scientific investigation and experimental verification with the Christian belief that God enters this world according to his will and performs works of grace and judgement and mercy in this tiny world of space and time.

In a long argument starting with the concepts of physical versus historical reality and scientific time distinguished from historic time,—which it is probable that not one in ten thousand literate persons can comprehend—the author appears to find the solution of his vexing problem in the basic principles of *Quantum Mechanics* which demonstrate the presence in the universe of indeterminacy or chance. Through this loop-hole it appears intellectually decent for modern physicists to reconcile Biblical providence and scientific causality. The author's treatment of Biblical miracles in the Old and New Testament will leave the average reader in a thick fog, with no gleam of certitude beyond, either

for the agnostic or the Christian. One may well wonder whether this brilliant intellectual physicist has ever studied with care the mass of published material by the Christian mystics of nineteen centuries,—acute-minded souls, most of them, like Ruysbroeck, St. Teresa, John of the Cross, Aquinas or Baron von Hugel.

It would be interesting to read some full-dress reviews by Christian fellow scientists of this unusual book.

Life Of Evelyn Underhill by Margaret Cropper. Harpers. \$3.75

It is hard to realize that it is 17 years since Evelyn Underhill died. The influence of what she has said and written is so permanent and far-reaching and so greatly needed in our present confused and fear-ridden world that it seems as if she were still with us. Thousands of Americans are profoundly grateful to her for illumination and strength which has made the life of the spirit a practical and sustaining reality.

The present biography is a vivid picture of her personal life and its growth from agnosticism to a robust Christian faith. The substance of the book is its quotation of much from all her published works and from never-published letters and

interviews. Her earliest books were novels which are now rarely read although they are significant for her early interest in nature mysticism.

Her first major work was *Mysticism*, written in her 35th year. It was a job of thorough research and reflected her groping after religious faith. It was read and appreciated by the famous Roman Catholic philosopher and mystic, Baron von Hugel, who became her intimate friend and ultimately her spiritual director. It is a commentary on the spiritual quality of both of them that she found her way to a life-long devotion to the Anglican Church and an outstanding teacher and spiritual guide in her chosen religious home. Readers of this biography will find a compelling interest in the long quotations from Baron von Hugel's letters of direction. After von Hugel's death in 1925, Bishop Frere became her spiritual director.

The variety of Miss Underhill's approach to mystical religion is one of the remarkable features of her

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.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser. 12:30 Tue. Wed. & Thurs., EP 5:15 ex Sat., Sat. HC 8. C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

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

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, 10:15 (Spanish) & 11: Daily HC 7 and 8 C Sat. 5-6, 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, S.T.D., 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 Wenat, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

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 \$0¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.



CHURCH FURNITURE

CHURCH PEWS • KNEELER CUSHIONS
BULLETIN BOARDS • MEMORIAL TABLETS
COMPLETE LINE OF FURNISHINGS

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

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.

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

writing. A book published during the first world war,—*Practical Mysticism*—is without any reference to institutional religion, but was extremely influential in religious circles. *The House of the Soul, The Golden Sequence and The School of Charity*, on the other hand, were at the other extreme and even more eagerly read by an increasingly large public. Her last large work was the book, *Worship*, and at the same period the little books *The Spiritual Life* (originally a series of radio addresses over the B.B.C.), *The Mystery of Sacrifice* and *Abba*, all of them devotional manuals of great beauty and practical sense.

Evelyn Underhill was married in her 30's to her childhood sweetheart, Hubert Stuart Moore. There were no children,—as she regretfully remarked to an inquirer, "Alas, no; only cats!" Grateful readers of her many books will find this biography, written by an intimate friend, a revelation and a delight.

Late Dawn by Elizabeth Vandon. Sheed & Ward. \$3.00

This is a quite unusual book, not the familiar story of the convert to this or that religion or Church, but a singular confession which the publishers consider is similar in many ways to the *Confessions of St. Augustine*. I think this is true to some extent, allowing for the great differences in the intellectual and social background of the centuries. The author's family life as a child is the clue to much of her difficulties as she matured. A mother who was a Protestant of conservative, Victorian sort; a father who was intellectually brilliant and an avowed, militant atheist whom she adored until he heartlessly deserted his wife and family, turning the daughter's love to enduring bitterness. At her mother's insistence she consulted a psychiatrist who taught her much of Freudian repressions and then took her for his mistress and introduced her to the use of morphia which held her in bondage for years.

Turning to art as a profession and looking on religion of all sorts as a gross superstition which only dopes could believe in, she pursued happiness in vain and tortured herself in looking for some reality in the midst of a miserable and naughty world. The course of her life was abruptly changed by a visit to the Aran Isles in their primitive and barren state and then to Connemara where she met her match and found reality through the friendship of a simple Irish priest.

The whole story makes it clear that the author, from the beginning to

the end of her spiritual journey, was essentially a mystic, even in the depths of her depravity. She saw design in the world, but thought of it as mechanical and impersonal. Even in her youth she had times of listening to silence and in her later years—and notably in her contacts with the Irish priest—she saw light proceeding from various men and women. Far east philosophy could throw light upon these mysterious phenomena, but for this unique women they proved to be one of the channels through which God in the living Christ brought her to himself in his family.

This is a book abundantly worth reading with care and humility.

Bible Key Words by Gerhard Kittel. Volume II. Harpers. \$4.00

This volume is an authoritative treatise, valuable for serious biblical scholars. It is the second volume of the author's famous encyclopedia of New Testament studies. It is really a symposium whose authors are well-known European theologians. Four significant words are studied;—*Gnosis* by Rudolf Bultmann; *Apostleship* by Karl Heinrich Rengstorf; *Basileia* by K. L. Schmidt, H. Klein-

knecht and Gerhard Von Rad who study together the significance of the term *Kingdom of God*; *Lord* by Werner Foerster and Gottfried Quell.

The Episcopal Church And The Middle East by Charles T. Bridgeman. Morehouse-Gorham. 85 cents

The Middle East is very much in the headlines today and most members of the Episcopal Church are better informed about its political and economic importance than about the religious situation and the activities of the Anglican Church in that region. This illustrated pamphlet by Dr. Bridgeman gives this needed information in small compass and it is interesting and worth reading.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK, PA.

= Schools of the Church =

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

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

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

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.

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 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

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.

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

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. MARY'S SCHOOL SEWANEE, TENN.

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

THE SISTER SUPERIOR, C.S.M.

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 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

957 Shumway Hall
SHATTUCK SCHOOL FAIRBAULT, MINN.

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

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

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 Chris-
tian democracy. Music, Art, Dramatics,
Sports, Riding. Suite-plan dorms. Estab-
lished 1910.

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

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls.
Primary through high school. Accredited col-
lege prep. Modern building includes gym-
nasium 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 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. Exten-
sive sports fields and new gymnasium.
Boarders range from Grade 9 to College
Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

SAINT JAMES MILITARY SCHOOL

FAIRBAULT, 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 — Through preparation for
leading secondary schools — Athletics in-
cluding Riflery and Riding.

Summer School-Camp Combination
June 21 - July 31

MARVIN W. HORSTMAN, Headmaster

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 fire-
proof barracks. Established 1884. For
catalogue write: Director of Admissions,
St. John's Military Academy,
Box W, Delafield, Wisconsin

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.