

# The **WITNESS**

MARCH 19, 1959

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**ST. FRANCIS AND CRUCIFIX**

By Frances Rich of Santa Barbara, California

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## Fletcher on Theological Schools

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## 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.

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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.

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11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
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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

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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

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Chaplain

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Morning Prayer and Sermon, 11;  
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MP 11; Ep Cho 4. Daily ex. Sat. HC  
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day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

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Boulevard Raspail  
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## SERVICES

### In Leading Churches

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## SERVICES

### In Leading Churches

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11:00 a.m. Church School. 7:00 p.m.  
Evening Prayer. 7:30 p.m. Young  
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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

### Segregationists Hit At Highlander With Protests From Sewanee

★ The University of the South, Sewanee, Tenn., has played its part in the investigation of the Highlander Folk School by a committee of the Tennessee legislature. There was first a protest against any investigation by fifteen members of the faculty to the governor, as reported here February 26th.

During the investigation, which ended March 5th with the committee now preparing a report to the legislature and the governor, the strongest testimony in behalf of the school was given by two Sewanee professors, David E. Underdown and Wilford L. Cross.

#### What's It's All About?

Since the Highlander Folk School was founded by Myles Horton and his associates in 1930 it has stood primarily for three things:

- Racial integration, which it has not only taught but practiced.

- The right of the Negro to the franchise, which it has furthered in various parts of the south by establishing schools, particularly where there are literacy tests. They also stress housing, recreation, health, improved home life. The school, naturally, advises Negroes to register and vote.

- The right of workers to organize for collective bargaining, and the training of leaders for this purpose.

The program has had the support of the Ford Foundation and similar agencies. One is a Church agency which doubled its grant following visits, on separate occasions, by three of its trustees.

Highlander has also had the enthusiastic endorsement of Mrs. Eleanor Roosevelt; Dean R. R. Brazel of Morehouse College; Irene Osborne of the Friends Service Committee; Dean Charles Gomillion of Tuskegee Institute, to name but a few.

#### Who Started It?

The key figure, according to the Chattanooga Times, was not a citizen of Tennessee but the attorney general of Arkansas, Bruce Bennett. He flew to Nashville at the start of the hearings; first had a two-hour meeting with the legislative committee in a hotel room, and later at the state library where he showed a movie of Highlander which he had brought with him. The film was also shown during the hearings and featured sequences of Negro and white children and adults attending meetings together and enjoying such recreation facilities as the swimming pool. Horton, on the stand later, said that an investigation was not necessary to establish a fact of which the school was proud.

Bennett's testimony consisted largely of running through a list of names, connected with

Highlander in one way or another, who had been cited by the Un-American Activities Committee for "participation in or lip service to subversive groups."

The Arkansas attorney concluded with an oration denouncing integration as a communist plot and then went to the committee table where he shook hands with each legislator and said; "Run 'em out, run 'em out."

All of which prompted the Chattanooga Times to state editorially: "Mr. Bennett's interest in Highlander stems from his extreme views on the race question and his conviction that any practice or ap-

#### BETHUNE-BAKER

The series by the Rev. Prof. James Bethune-Baker, a dozen in all, will start in our issue of April 2. It is frequently our experience to have people send for back numbers when they discover how good an article, or a series of articles, is. Since it is impossible for us to anticipate these orders it generally is impossible for us to supply the back copies. We therefore urge you to take the word of Dr. Norman Pittenger and others that this will be a stimulating—and provocative—series. We urge clergy and others therefore to order bundles for the series. Five or more copies will be sent if you send your order at once to the Witness, Tunkhannock, Pa. We will bill at the end of the series at seven cents a copy.

proval of racial integration is a part of a vast Communist plot. Highlander is openly committed to non-segregation of the races; that is quite enough for Mr. Bennett."

Earlier the Nashville Tennessean, in an editorial headed "Why Conduct a Witch Hunt for Arkansas?", which denounced Bennett "whose record at home is hardly a recommendation for importing his talents or ideas here", and concluded by saying; "If there is anything Tennessee does not need at this point, it is the distinction of reviving McCarthyism."

### Professors Testify

Strongest testimony in behalf of the school was given by two professors of the University of the South; David E. Underdown and Wilford L. Cross. A group of about sixty students were present while they testified and on several occasions applauded vigorously. However statements by the professors that they looked with favor on integration in public schools did not make their testimony popular, either with the committee or with most of the audience.

Underdown, a British subject who has been an instructor at Sewanee since 1953, was asked if his favorable opinion about Highlander and Myles Horton, director of the school, would change if Paul Crouch's assertions were found to be true.

In precise, polished tones, the slender Englishman said he might change his opinion "if it were shown that Paul Crouch's word could be relied on above Horton's." Then he added, "but I have heard of Crouch as an ex-Communist, a professional informer, a convicted perjurer whose testimony is not even credited by the FBI."

In reply to another question, Underdown commented that he believed that, "as a goal, the in-

tegration of public schools is desirable."

"Ultimately," he added, "the only way racial harmony can be obtained is by elimination of discrimination."

Cross brought an issue of the Sewanee Purple, student publication, to put in evidence a statement by students upholding the right of faculty members to express their opinion on the questions involved in the Highlander investigation.

### Bishop Carruthers

Bishop Carruthers of South Carolina, who is also chancellor of the University of the South, also issued a strong statement defending freedom of expression and the right of faculty mem-

bers to take a hand in the investigation. He wrote: "Seeing a near neighbor being accused, as they thought unjustly; they considered it a duty to enter their testimony as character witnesses.—I am interested in this letter in defending only one thing, which I regard as a glorious part of the American tradition and of the Sewanee tradition; freedom of expression and in this case academic freedom. Sewanee has stood for this and fought for it through the years."

The legislative committee has not presented its report as we go to press. Further developments, if any, will appear in a subsequent issue.

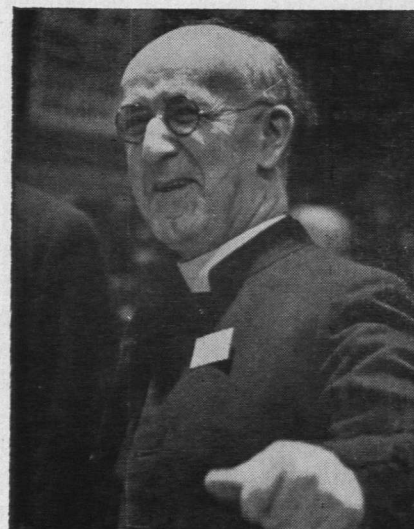
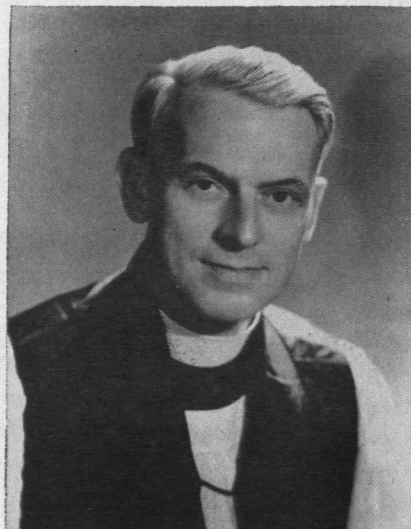
## Presiding Bishop Visits Japan For Centennial Celebration

★ Presiding Bishop Arthur Lichtenberger and the Archbishop of Canterbury are to participate in the centennial celebration of the Nippon Seikokai, the autonomous Church of the Anglican Communion in Japan.

The first Protestant mission-

ary in Japan was the Rev. John Liggins, an Episcopal priest who was transferred in 1859 from China to Japan, as was his colleague, the Rev. Channing Moore Williams who in 1866 was elected Bishop of both China and Japan.

Helping the Japanese Church



THE TWO TOP MEN OF ANGLICANISM go to Japan next month to take part in the 100th anniversary of the founding of the Church in that country.



to mark this anniversary, Bishop Lichtenberger will preach a sermon and deliver an address during the course of ceremonies slated to be held April 7-9 at St. Paul's University, the eighty-five year old Japanese Church college in Tokyo. Also preaching and speaking will be the Archbishop of Canterbury.

The centenary ceremony, to be held on the afternoon of Tuesday, April 7, will feature a great procession of guests and hosts; a sermon by Bishop Lichtenberger; and greetings from other distinguished guests. A reception and dinner that evening will be followed by an open lecture meeting, with introductory addresses by the Archbishop of Canterbury, Bishop Lichtenberger, and the representative of the Primate of Canada.

On the morning of Wednesday, April 8, there will be the centenary service, marking the completion of 100 years since the first Anglican missionaries arrived in Japan after it was opened to the West by Commodore Perry. This service will also be the opening worship service of the General Convention of the Nippon Seikokai, whose first General Synod met in 1887. Bishop Michael Yashiro, Presiding Bishop of the Japanese Church, will be the celebrant, with the Archbishop of Canterbury preaching.

Other activities will include an afternoon address by Bishop Yashiro, "Reflections on one hundred years of the Nippon Seikokai," and an evening panel discussion, "Looking ahead to the next hundred years."

On April 9, the Nippon Seikokai's General Convention will meet in Tucker Hall at St. Paul's University and the Church's Woman's Auxiliary will hold a simultaneous General Convention at Holy Trinity Church, Tokyo. The centenary activities themselves will end with a

centenary festival at Tucker Hall in the evening.

Total membership of the Nippon Seikokai today is between 45 and 50 thousand, with some 30 thousand communicants. The Church has ten dioceses, and about 350 parishes, chapels and preaching stations; its native workers number more than 300 and there are some seventy-nine non-Japanese workers at present. Bishop Yashiro of Kobe and Presiding Bishop of the Nippon Seikokai has held his present post since 1947.

### URGES CANADA DISARM IMMEDIATELY

★ Canada was urged to set a "moral example" to the world by disarming immediately, in a resolution adopted by the United Church of Canada's board of evangelism and social service at its annual meeting.

The resolution called on the Canadian government to use defense appropriations saved by disarming to build a United Nations police force, develop peaceful uses of atomic energy, aid underdeveloped countries, and improve educational and social programs in Canada.

Noting that there is no defense in the nuclear age except attack, the board said that such an attack would be "a denial of the spirit and ethics of the Christian faith."

"All mankind is now engulfed by a climate of fatalism and despair which calls for bold Christian action," it said.

The resolution also stressed that "risk investment for unpredictable military equipment" was an economic hazard to the public.

Similar resolutions calling for disarmament were rejected by the Church's General Council at its biennial sessions in Ottawa last September.

Adoption of the resolution here drew both favorable and unfavorable comments from Church leaders.

The Rev. Charles Lewis of Windsor, a board member who voted for the resolution, said the Church "has got to deal with something more than Mickey Mouse sins. It's been dealing with trivialities while the very existence of the world hangs in the balance."

James R. Mutchmor of Toronto, board secretary, describing the resolution as "mistaken" and "unrealistic," said he was against it.

John McNab, also of Toronto, moderator of the Canadian Presbyterian Church, said Christian Churches were gravely concerned about the definite threat to civilization contained in nuclear weapons and germ warfare.

"The vast sums the government is spending for new weapons of war are impoverishing education, culture and even crippling our provision for the world's starving millions," he declared. "But in the light of Russia's intransigent stand, while the Churches are resolutely opposed to war, there seems to be a need for us to remain in a state of preparedness."

Anglican Bishop R. H. Waterman of Nova Scotia said he did not think the Church was sufficiently well informed to decide on the disarmament issue.

"If any great power is a potential menace to our well-being, we should be prepared to defend ourselves," he said.

The Rev. H. M. DeWolfe of Halifax, a Baptist, praising the ultimate aims of the resolution, said "this is truly Christian thinking." He added he was strongly in favor of a UN police force.

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### \* ADDRESS CHANGE \*

Please send your old as well as the new address

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

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## BISHOP PIKE IN STUDENT CONTROVERSY

★ Bishop James Pike of California found himself in the middle of a Church-State controversy when he appeared to address students at the University of California at Los Angeles.

The question arose after the school administration cancelled classes scheduled for 9 a.m. so students could attend the bishop's talk. He was the featured speaker for the religion in life week program sponsored by the school's university religious conference.

H. Arthur Steiner, professor of political science, said his class would meet during the cancelled period, "because many of my students insist on it."

Donald C. Piatt, professor of philosophy, said he saw a Church-state issue in the incident, "because education is a function of the state."

Tom Welch, 22, editor of the Daily Bruin, campus newspaper, and an economics major, said, "I don't think this is an infringement on Church and state. Since the university doesn't provide religious teaching, which is as much a part of education as anything else, I think this type of activity is very much in order."

Ann Artman, 21, president of the Associated Women Students, agreed. "I think an address on religion has a definite place here, and is a part of broadening a student's outlook," she said.

Bishop Pike was delighted by the controversy. "What students don't argue about, they don't think about," he said. "And religion is something they should think about."

"As a former member of the staff of the Daily Bruin, I'm happy to note this awakened interest in religion," the Bishop continued. He attended the school in 1932-33.

"I know that the controversy

arises partly at least from a tradition that religion must be avoided in public affairs. However, I believe this attitude should be changed in view of the fact that there is today a broader interpretation of religion.

"We need a knowledge of all religions—and everyone has a religion if he has a strong belief in anything. Religion is the perspective by which we view life. Even Marxism is a kind of religion, a way of life."

Jere C. King, a history professor who protested closing classes, said, "I'm all for upholding moral standards and giving students religious values, but it is not the role of a state university to do it on official school time."

Another history professor, Dr. Page Smith, retorted: "As long as the school calls off classes for football rallies, it is only academic to discuss the propriety of dismissing classes for speakers such as Bishop Pike."

Acting Chancellor Vern O. Knudsen, who issued the call dismissing classes, expressed surprise at the reaction.

"Religious emphasis week is a cherished tradition here," he said. "Over the years we have invited many prominent churchmen to the campus, as well as prominent scientists, statesmen, poets and educators. We think it is in the liberal tradition of great universities for students to hear as many points of view as possible."

## SEABURY-WESTERN FELLOWSHIP

★ Seabury-Western Seminary has announced a fellowship for graduate study leading to a masters degree. It is made possible by a \$40,000 legacy left by Mrs. Matilda Kreigh, which will make possible an annual award of \$1,250.

The first award will be in the 1959-60 academic year.

## CONSECRATION IN MISSOURI

★ The Rev. George Cadigan will be consecrated bishop coadjutor of Missouri on April 16 at Christ Church Cathedral, St. Louis. The Presiding Bishop will be consecrator and Bishop Stark of Rochester and Bishop Brown of Arkansas the co-consecrators.

The preacher will be Canon F. H. Arterton of Washington Cathedral.

## MELISH SUPPORTERS LOSE COURT FUND FIGHT

★ Holy Trinity, Brooklyn, was ordered by the Brooklyn supreme court to surrender \$400,000 in parish funds to Herman S. Sidener, legally installed rector of the church, and not to the Rev. William Howard Melish, its ousted supply pastor.

Justice M. Henry Martuscello refused to release the cash and securities to a congregation faction supporting Mr. Melish. He said a resolution passed by a pro-Melish vestry approving the transfer of funds to the ousted minister was not legal.

"The vestry, as constituted when Dr. Sidener was installed as rector, has continued and still continues as the vestry of the parish by virtue of the Religious Corporations Law and it alone has the control of the bank funds," the judge ruled.

Raphael H. Weissman, pro-Melish attorney, said the court's decision will be appealed.

## NEW RECORD IN BUILDING

★ Church construction set a new record for February, according to the department of commerce. Erection of religious buildings was estimated at \$70-million for the month.

## ARCHBISHOP OF YORK TO GIVE LECTURES

★ The Archbishop of York, A. M. Ramsey, is to give the Hale lectures at Seabury-Western in October.



# How Can We Get Enough Clergy?

By Joseph Fletcher

*Professor at Episcopal Theological School*

THE number of people our priests minister to has quadrupled in a century. In 1850 there were 63.3 communicants to each clergyman; in 1950 there were already 251.5 communicants per "parson." There is in this country a Population Explosion which is threatening civilization far more disastrously than we have learned yet to realize, but the point here is quite simply that it is threatening our Episcopal Church in particular.

How is it a threat to us? Why should the fact that people are knocking at the doors in numbers never before seen in church and parish house be a thing to worry about? Answer: because haste makes waste and desperate measures to find clergy for expanding congregations may result in quantity at the price of poor quality.

The Church of England is in even worse straits than we are in America: so much so that a few years ago the Bishop of Oxford started to permit his clergy to work at other jobs ("secular") during the week, leaving the ministry to week-ends and spare time, with the hope that this might help priests to be reconciled to their poor pay—a sort of part-time ministry. But over here we are doing the part-time stunt even earlier in the game: we are reversing Oxford's arrangement. Some of our bishops are using part-time training for a full-time ministry! Whereas Oxford had to drop lots of clergy for lack of funds, as well as lack of parishioners, we in America—the only place except Canada where Church life is on the upgrade in the Western world—are resorting to substitute and shortened and emasculated programs of training for the ministry in order to "qualify" enough clergy to meet the demand for more. With us there is no problem about paying our clergy if we can just get enough of them ordained!

Three dioceses in the American Church are now carrying on night schools and week-end schools for candidates for the ministry. They say, of course, that this is just an emergency measure and that they do not intend to do so indefinitely. They even say that their purpose is to keep the men trained in this after-hours fashion within their own diocesan boundaries, so that they won't circulate generally throughout

the Church and pull down the standards of clergy competence. As if the Church is a series of water-tight compartments, with no seepage! The dioceses which have already taken up this streamlined device are Long Island, Michigan, and Los Angeles. In addition, the diocese of Lexington is operating a center of clergy training "for mountain and rural workers" which is essentially what the others are, although a shortened residential program rather than after-hours—yet with the same lack of stiff pre-theological education and degrees of the kind insisted upon by the American Association of Theological Schools.

## Realism Needed

IT WOULD be very easy—too easy—merely to say that this after-hours and week-end and part-time kind of preparation for the ministry is too superficial, too thin, too short and too poor to meet the needs of a consecrated, technically competent and scholarly ministry such as the Church has always had and needs more than ever now in this era of secularism and doubt. To say this much would, alas, be only too true! But there is something else to be said, if the whole truth is to be seen and appreciated. The bishops of these dioceses (Long Island, Michigan and Los Angeles) are at least facing a fact and doing the best they can do in the absence of funds with which to finance the cost of theological education of a kind that is equivalent in experience and learning to medical and legal education, for example.

Let's try to look at this issue (a hotly debated one, even if it doesn't reach the front page of the newspapers and Church magazines) with a little socio-cultural realism. The plain fact is that in our present-day world with its scientifically-oriented values-system, there is very little done in the way of presenting and selling the ministry to young men on the threshold of an adult career. We've all heard the statistics: in 1640 the ministry got 65% of college graduates; in 1740 it had dropped to 45%; in 1840 it was only 25% and now it's a hard-to-see 1%—and as the number of American young men who get to college will be increased by government-subsidized programs of scientific and technical training the percentage

will drop to a great deal less than one-per-cent!

There is no way of proving it but I am convinced that there is little hope of seeing this trend reversed for a long time to come. Yet this cannot be taken to mean that the ministry of Christ's Church will dwindle away into nothingness, with the clergy who are left facing larger and larger flocks and trying more and more desperately to get around among them with one rapid-transport device after another. That is what is happening anyway, in our urbanized-motorized culture, and automobiles, televisions and "house church" meetings can help a lot. But the really important point, I suggest, is that men will be entering the ministry later and later in life, after they have families and dependents, after they have tried other vocations and discovered that theirs is really the ministry. Vocations for the ordained ministry will be chrySTALLIZING when family ties and needs will make it very expensive indeed to pull up stakes from their communities and go off to the kind of seminary community where their training should be provided.

Everywhere, in all the seminaries, it is the same—the proportion of married men is increasing, and most of the married men are older people who have been out of college quite a number of years. More than half of our seminarians are married and the proportion of men above 30 years of age is rising faster than the proportion of married men. The cost of coming to the seminary, in terms of money, lost earning opportunities, children uprooted, wives restricted to cramped quarters, and the like, is very real and very difficult to bear. This is the simply human as well as the socio-cultural background to the question of training men for the ministry in the mid-twentieth century in America. For all theological schools, not just our Church seminaries, the proportion of married men rose from 15% in 1933 to 36% in 1955 to 60% in 1957. Only 25% of our seminarians come directly from college: the need for priests is being met by men in the 30-44 year range. The same is true in Canada.

### Suicidal Attitude

THE Episcopal Church has a suicidal attitude, suicidally indifferent, to theological education. It is a notorious fact that we are able to maintain our working force in the priesthood only by importing clergy from Anglican jurisdictions abroad and by "chicken stealing" from other ministries. We do not reproduce ourselves

in our ministry, there is so little in the way of "vocation" found among us. This year the Methodist general board of evangelism, to take one sample, appropriated \$1,065,000 for the Methodist seminaries: our Episcopal Church is officially committed to only one seminary (the General, in New York) and we let that one scratch for a living.

If this analysis of why the fly-by-night seminaries in three of our dioceses have come into being is correct, it follows that the expense of training older seminarians will be greatly increased for awhile. Therefore when these dioceses set up make-shift programs they are at least trying to provide something in the absence of enough funds to finance these older men through accredited schools. Who is to say, on a sort of take-it-or-leave-it basis, that if the clergy we need cannot have a good training, according to tried and tested standards of community worship and scholarship, then we won't have any at all!?—that we will do without and let the Church's need for ministry go hang? That would be irresponsible, surely.

On the other hand, the answer to the growing danger of ignorance, stem-winding and slick merchantry in the ministry is to find the funds needed to help educate older men: the answer is not the one that these bishops have resorted to in the absence of funds. (There is a rumor that one of these bishops has recently come into an unexpected windfall, a big bequest of money for theological education, and is still using it to run his night school. If so, he is more vulnerable to criticism than the others.) We can assume, I think, that none of these bishops want to dilute theological education and priestly standards. Indeed, the bishop of Los Angeles has turned over the direction and oversight of his week-end school to the Church Divinity School of the Pacific up in Berkeley, making it a kind of seminary-extension program. There may be the germ of an educationally valid and socially realistic idea here!

As I see it up to this time, there are two essentially important points at stake: one is that older men, more expensive to train, will be going into the ministry, and the other is that the stop-gap measure of diocesan substitutes for the seminary is a stout but defeatist solution to a real problem. It will not be rightly dealt with until the Church as a whole recognizes that we can't have something for nothing, not even a priesthood!



# Organization Man or Displaced Person

By John Pairman Brown

WE ARE not at liberty, in this world, to make over our characters into any image we choose. When we first become aware of ourselves, we are as yet hardly enough of an individual to fall into any type at all. Our real choice is to choose among the characters which our century permits. Certain characters it scarcely allows; there is not much future anymore in trying to be a romantic adventurer, a professional atheist, a captain of industry. The real live option, so far as we can see from where we sit, is between being an Organization Man and a Displaced Person; we can go either direction we wish; and we wish to suggest that being a displaced person is the right direction to go in.

In our societies, the capital, the acreage, the jobs, the social position are pretty well monopolized by the big Organizations. There is getting to be less and less difference among them; the Church, the Board of Directors, the Trustees of the University, the Washington bureau have similar set-ups, get their money by the same kind of pressure; and most of all, demand the same kind of exclusive loyalty from their members. Mr. Oppenheimer was fired from atomic research principally because he was not "enthusiastic" about the decision to go ahead with the hydrogen bomb. Industrial corporations discourage their employees from writing letters to the papers; not because it breaks the conditions of their contract, but because a member of a Family simply does not act so.

Clergy who express unpopular opinions are eased into small country missions, sadder, wiser, poorer, and more conservative men; not because their views are wrong, but because they are guilty of pastoral failure; because pastoral success means never doing anything which will be disapproved of by the morticians, realtors, vice-presidents of savings banks, retired colonels, and 32nd-degree Masons who run the churches, because they are the only people who can afford to take the time off and go to her conventions.

Any Organization, to continue in existence, must have a kind of social solidarity; that solidarity can only be created by a religion or a dogma; therefore the organizations come more and more to demand an exclusive loyalty. Permanent Army men are all Army; successful advertising men are all Madison Avenue; pro-

fessors on tenure are all academic gossip; clergy are all Church. And we suggest that no organization has the right to demand that kind of exclusive loyalty. Even Dante is taken through Inferno and Purgatorio, not by the representative of the Church or Revelation, but by Virgil, the representative of Reason and Paganism, even though Virgil is not allowed to go through the stages of Purgatorio himself. Because no organization monopolizes Truth or God; and we must obey God rather than Man.

## Over-organized World

THE growth, and arrogant claims, of the Organization have come from our over-organized world. In past centuries the organizations did not have such high opinions of themselves; and there was more room in between them. But today the cities and defense-plants and campuses and Christian Conference Centers have pretty well squeezed out the little pockets of country with sleepy villages in them. We deceive ourselves if we think we can put the organizations behind us and simply settle down somewhere undisturbed to mind our own business. It will be hard for us to make money without attaching ourselves to one of them; and it will not want to hire us on a part-time basis. You cannot make an existence without a society around you to stabilize it; and the Organizations are doing their damndest to monopolize society. The only alternative then to being an Organization Man is to become a Displaced Person.

We have known some of the obviously, physically, displaced persons of this world. People who have come back from concentration camps, who have grown up in refugee camps, cannot tell us about it; we do not have enough in common with them, we do not share a common language. No more can the Organization absorb them; having been once completely deceived and let down by society, they are incapable of giving that kind of exclusive loyalty to any other society. The original displaced persons then have no home, no job, no voice even; all they can do is to suffer. They can only in fact find a voice if we voluntarily associate ourselves with them; recognizing our spiritual kinship with them, half way in the Way of our life, in a dark forest, where the right road has been effaced.

It certainly does not look as if the world, if

there is a world, will be over-organized after World War III; the organization then need not always offer the threat it offers now. But for the meantime if we are simply to be loyal to the right wherever we see it, the organization will simply not have us. This is not a question of dogma; there is no barrier of dogma which prevents the Professor, the Ecclesiastic, the Liberal Politician from being the whole man he once could be. It is more a matter of sociology; that when once you get into one of those organizations, it cramps you up within its own wretchedly inadequate vision of the truth.

### Displacement

HAS the place from which we feel ourselves displaced ever actually existed in the world? We know enough history not to romanticize the English country parish, the medieval guild, the primitive Church, the Hellenic polis, the Germanic tribal encampment. But we feel that they are at least images of the place we belong; and looking around in the world today, it is hard to find even an image. Does it exist anywhere? This is perhaps not a question we are entitled to ask. It seems as though our principal job was

rather to point out that all the outfits which claim to possess it do not; and that we shall find it, if anywhere, only right at the heart of our displacement itself.

Our only heroes can be the people who are in the same boat: Hector fighting for his lost cause; blind wandering Oedipus; Job complaining to God in dust and ashes; Prometheus championing miserable mankind; Ahab striking through the mask at the private and universal terror; Yuri Zhivago suffering and loving. Our only comrades can be those of our contemporaries who have refused all dogmatisms, all easy answers, because they know there are no easy answers, and have like Father Michael Scott quixotically devoted themselves to righting some hopeless injustice, or like the Benedictine monks quixotically set themselves to copying the half-understood Latin poet for the benefit of a better age.

Our choice is to be persons or not; if we are persons, it will almost seem as if our world had no place for us, and will necessarily displace us; but it may be that persons are always displaced. Certainly this is the example which, through the Church, is offered to us, little as at most times and places she seems to understand or follow it.

## My God, My God---Why?

By Terrence J. Finlay

*Rector of St. Bartholomew's, New York*

LAST October it was our privilege to see for the first time, since coming to New York, the way in which this great city welcomes a distinguished visitor or receives home a distinguished son or daughter. As we saw the streams of ticker tape, the cheers and shouts of the people, we felt that indeed this city, which is supposed to be materialistic and impersonal, has a warm heart when some one truly great comes to her shores or returns home.

On Palm Sunday we are thinking of a triumphal procession, which was a very humble procession. This was a welcome to the one who had stirred the whole countryside. This was the one whom they said healed the sick; nay, gave life to the dead. This was the one who spoke with an authority never heard before. This was the one, whispered the people, who was indeed Messiah.

Therefore, when word reached them in Jerusalem that he was coming there, they prepared a welcome for him; all they had were a few palms

which they strewed in his way. Just for a few moments, Jesus was recognized for what he was, the Messiah, the Son of the living God. As he came riding into the city on the foal of an ass, the people waved their palms and cried, "Hosannah to the highest. Hosannah to the one who cometh in the name of the Lord." Palm Sunday is a blazing gleam of light in the darkness that is soon to descend upon the one who came from God and who is so soon to return to God. The common people received him gladly. I cannot believe in my heart that the country people who welcomed him on Palm Sunday, were the same ones who crucified him on Good Friday. I believe that it was another crowd—the townspeople, aided and abetted by the Scribes and Pharisees, some of them paid agitators—and we know only too well that there are still paid agitators who will stir up the mob spirit, so that innocent people are once again crucified.

You ask, "Why did Christ suffer?" I will tell



you as well as I am able, and even after I am finished, it will still be a great mystery. Perhaps I can give you at least a clue, so that you may feel down in your heart that because he loved so dearly and cared so much, you will somehow rise above your present level of living; you will attain new heights of discipleship. If that be so, then Lent will have been well spent; Holy Week will have been well kept; and Easter Day will not be just a memorial, not just a festival, but it will be indeed a day of resurrection for us all.

### Human Sin

WHY did Christ suffer? Why, on the first Good Friday, do we see the Son of God mocked, beaten, spat upon, and nailed to a cross between two common thieves? No wonder Jesus himself uttered the same cry: "My God, my God, Why . . . ?" Our Lord's suffering was caused, first of all, by human sin. We are so apt today to have our thinking clouded by modern phraseology with regard to the failures of mankind. We talk about our complexes, our inhibitions, our psychoses, and our neuroses. I think the old term, "sin," is a better word. It was sin, incarnate in men and women, that made Christ suffer.

The religious intolerance of the ecclesiastical leaders of his day sent Jesus to the cross, because he did not fall into their narrow rut. Those who abused their privileges helped to nail him to the cross. The Sadducees, those who should have been the leaders of their people in the worship of the temple, resented the fact that this man of Nazareth dared to come into the temple courts and criticize the way in which they did business, dared to upset the tables of the money-changers and the seats of the sellers of doves, saying "My house shall be called the house of prayer; but ye have made it a den of thieves." They nailed him to the cross.

The sin of political expediency is demonstrated in the weakness of Pontius Pilate, who could have saved Jesus. To those who brought Jesus to him, he said "I find no fault in this man"—yet we find him calling for a basin of water and going through the self-rationalizing washing of his hands and telling the people in hypocritical tones that this man's blood was upon their heads.

The pleasure-loving irresponsibility of the Tetrarch of Galilee, Herod, the play-boy king, who saw in Jesus an object of amusement, helped nail him to the cross. Because Jesus failed to

do tricks for him or to show him a sign, he sent him back to Pilate. Herod did not want to make Pilate's decisions for him.

### Indifference

THEN, too, Jesus was nailed to the cross by the indifference of the right-thinking people, the good people would not intentionally crucify a man who was without sin. They did not realize what was going on in their midst. No wonder Jesus could include them in his prayer: "Father, forgive them; for they know not what they do."

We are still committing the sins of religious intolerance, abused privilege, political expediency, pleasure-loving irresponsibility, mob spirit, and indifference. Deny it if you can. If you admit it, you will begin to understand why Jesus suffered on Calvary's cross. The corporate sins of humanity put him there.

Secondly, Jesus suffered because he fulfilled God's purposes. From the age of twelve in the temple, he realized that he was different from other men. He knew that he must always be about his father's business. Jesus knew his Old Testament. It is a tragedy that people today feel that the New Testament is the only part of the Scriptures that they need to study. If you study the Old Testament as Jesus studied it, you will see that he realized that he must fulfill these prophecies—he must be despised and rejected of men, a man of sorrows and acquainted with grief. Do you think he wanted that role? No; because he prayed that if it were possible, this cup might be removed from him. He knew that during these closing days his destruction was before him. His disciples failed to understand many of his words during this period. So he went on the way to Golgotha, because at the heart of living there must be sacrifice if anything worth while is to be achieved. In this great mystery of the cross, the Son of God took upon himself the failures and weaknesses of mankind.

### The Heart Of God

LAST of all, through his suffering Jesus reveals the heart of God. Men were not sure of God. They realized that he was the creator; but what was he really like? Through the Old Testament you see that gradually, haltingly, and yet surely men began to press toward a closer understanding of God. But it is only in Christ that they see the fulfilment of God's love for them. But why should his Son—the best man who

ever lived—be nailed to a cross? Goodness must always pass through a measure of suffering. Christ himself faced it. He did not choose the easy, sensational way; he chose the long, hard way, the way of love, the way of the cross.

Dickens' "Tale of Two Cities" is the story of Sydney Carton, who chose the hard, sacrificial way. He went to the guillotine to save the life of Charles Darnay, for the sake of the happiness of Darnay's wife, whom he had loved. When this book was made into a play, the title was changed to "The Only Way."

Why did Christ suffer? Because it was the only way to save mankind!

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## Don Large

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### Deep-Freeze Christians

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FOR a long time now, the inhabitants of our 49th state have been affectionately known as God's frozen people. But now it looks as though they were going to have company. For according to an item in the press, we shall one day be able to be living in the torrid South Seas, and still be more completely frozen than anything Alaska ever heard of.

The news story is dated from Los Angeles—which figures—and has for its headline the command: FREEZE YOUR TROUBLES AWAY! It seems that science—weary of waiting for a spiritual victory over the world, the flesh, and the Devil—is busily working on a scheme whereby, if our troubles suddenly become too much for us, we can simply have ourselves deep-frozen 'til life's headaches and heartaches are past.

This frozen-sleep advocate, Dr. John Lyman of the UCLA Bio-Technology Laboratory, suggests that in a time of widespread unemployment, for example, people could be frozen wholesale. Then when economy ultimately required more workers again, these iced individuals could be thawed out as needed.

Incidentally, I think I can save science some time. I know of several Churchmen who are completely deep-frozen already. And it didn't take any scientific trick to do it either. These frosty souls apparently developed their own ice floes early in life, and have been in an excellent state of icy preservation ever since.

The only catch, unfortunately, is that nobody has yet found a way to thaw them out again.

Which is why Dr. Lyman might come in handy. If he could figure out how to defrost these souls, he would be rendering a signal service to God, as well as to his frost-bitten brethren.

Seriously, if this scientific dream should ever become a practical reality, may the good Lord have mercy upon us. For it would provide just one more means of escaping the chastening challenge of Christian stewardship, wherein man's time of greatest trouble is precisely God's time of greatest opportunity. More men have risen to greatness from a bed of pain, than ever did so from a bed of roses.

Cowards have always sought to duck this truth. Some use pills; others use alcohol; and still others use the escape-hatch of emotional withdrawal. So when Christ's trumpet sounds out across the darkling plain, they remain shivering and deaf in their shabby tents.

Can you imagine Jesus saying on Palm Sunday, "Gentlemen, if I read the signs of the times correctly, there's quite a spot of trouble ahead for us. I therefore suggest we deep-freeze ourselves for the next week or ten days. Then when the unpleasant little incident has blown over, we can get ourselves thawed out again."

When and if this gadget of the University of California gets rolling on a mass-production level, I'd like to go on record as wished to be passed by, please. For an inheritor of the Christian tradition, these are very exciting times in which to be alive, and I don't want to miss a minute of them.

Life is short enough as it is, without losing valuable years in a state of frozen apathy. These are troubled days, it's true. But I think I can survive the irritatingly easy enthusiasm of Palm Sunday, as well as the shuddering darkness of Good Friday. For if trouble is just around the corner, so is Easter also. And that's good enough for me.

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## Pointers for Parsons

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By Robert Miller

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IT WAS the Lenten meeting of the deanery and the members had turned up in their hair shirts so, instead of lifting our eyes to the hills, we had a grouch session. Fr. Buffers began it.

"Only seven at the Eucharist this morning. I call it disgraceful."

"You have it so early, Buffers."



Buffers said he had no doubt that the saints were asleep in their beds and when Tompkins asked where else should they sleep he snapped that he had no liking for such levity.

"Keep calm, Buffers," Tompkins told him. "I think the trouble is that people give so little attention to spiritual things."

Gilbert said that was true enough, but he thought it always had been. "Although," he added, "the pace of modern life might make them give even less."

Fr. Timmons did not agree. But he said frankly that there seemed to be more demands upon our attention than there used to be.

The Dean opined that the Protestant idea of the primacy of the individual conscience might be a factor. "A man gradually gets to feel he doesn't really need the Church or the Church him."

Buffers enthusiastically agreed. "It is exactly that that I complain of," he said, "and the only remedy is sound doctrine about the Church and its sacraments. What do we find today?" he demanded. "Latitudinarianism! Broad-mindedness! Humanism!"

Tompkins didn't like this. He said that he was proud to call himself an Evangelical and he had no use for ritual.

Buffers was furious, and the Dean hastily made a diversion by asking me what I thought. I said I hadn't been thinking on those things. I'd been thinking of the things I didn't like.

"Tell us some of them," asked the Dean rashly.

"I don't like Church Fairs; I don't like collecting box tops or selling Christmas cards. I don't like the way so many things are left to the parson to get going." And, I concluded, "I don't like Lent."

"You don't like Lent?" burst from a horrified Buffers.

"No," I declared "The weather is nearly always bad. I hate having to work so hard to get people out. And I can't stand the way we go purring round if they come out in numbers for Palm Sunday and Easter."

"Well!" exclaimed Buffers. "I can only . . . ." but Thompson cut in.

"I think you're . . . ."

"Gentlemen," said the Dean.

Fr. Timmons said he was not without sympathy for my views, but must we not be urgent both in season and out of season. "Even the Lenten season," he added, and smiled.

I said there was no disputing that, but I was

not going to be urgent about the mountain of trifles that the modern clergyman had to be concerned with.

"What do you think a modern clergyman should do?" asked Gilbert Simeon.

"Conduct divine worship, visit, pray, meditate and preach."

"I'm afraid most parishes ask more than that today," said the Dean.

"They surely do," I agreed.

"But you don't really mean you don't like Lent?" pleaded Buffers.

"I like Trinity a lot more."

Buffers shook his head.

"You ought to pray for him, Buffers," said Tompkins with a rather wry smile.

"Oh, I do. I pray for you all. Even though it seems to be useless, I pray."

"Thank you," said Gilbert sweetly. "I am sure we are the better for your prayers. But I think this discussion makes us ask two questions."

"And they are . . . ?" asked Thompson.

"Does the parish make us leave the word of God and serve tables? That's with reference to the mountain of trifles."

"And the other?"

"Are we encumbered with many things or have we chosen the better part?"

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## TALKING IT OVER

By W. B. Spofford Sr.

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LEADING Christians from nine countries met in Prague, Czechoslovakia, for four days last June to discuss what Christians should do to maintain peace. The countries represented were Bulgaria; West Germany; East Germany; Poland; Roumania; South Africa; the Soviet Union; Hungary; Czechoslovakia.

Speeches, findings, an appeal to Christians of the world, together with letters addressed to the Prime Minister of Great Britain, the President of the United States and the Premier of the Soviet Union, together with pictures of those attending the conference, were later printed in a pamphlet entitled, "Task and Witness." It was published by the Ecumenical Institute of the Comenius Faculty in Prague, whose dean is Prof. J. L. Hromadka, a vice-president of the World Council of Churches.

It is a very important document, about which

we will have more to say later—important, that is, if communication is to be kept alive between Christians throughout the world.

But what needs to be said first, I think, is that the United States government is doing what it can to cut off such communication.

On February 16 we received a notice from the Post Office in New York informing us that a document entitled "Task and Witness" had arrived addressed to the editor of The Witness and we were asked to check and return a card stating whether (a) we subscribed; (b) ordered; (c) desired the printed matter.

With the card was a printed form reading as follows:

This is to advise you that the Postal Service has received foreign mail addressed to you consisting of certain publications which contain foreign political propaganda as defined by the Foreign Agents Registration Act (22 U.S. Code 611-621). Such matter ordinarily would be treated as unmailable. However, such matter lawfully may be passed through the mails and delivered to the addressee when it has been ordered, subscribed to, or is desired, and is not for dissemination. It is possible that you did not order this material and that your name is on a mailing list over which you have no control. Therefore, in order to determine whether the publications listed on the enclosed card may be passed through the mails and delivered to you please return the card. If the enclosed card is not received within 15 days, the publications listed thereon will be disposed of as notmailable under the law.

My first reaction was what I imagine everyone's would be. Better skip the whole thing or the first thing you know a couple of FBI's will be snooping around. Then I began to get mad about it. What business has some clerk in the U.S. Post Office got to tell me what I can read? Even with such a law existing, just who is the "authority"—however many college degrees he

may have, or more likely not have—who decides that a publication contains "foreign political propaganda"? Why should such a law exist anyhow—with all our fine talk about American freedom, and our howling about repression elsewhere?

So I send for the pamphlet (not knowing what it was, incidentally) and after a couple of weeks, got it. And if a couple of FBI's do drop around I'll sit 'em down and read them a couple of very Christian speeches from it.

Some time back my wife and sister took a trip abroad. As they went from Germany into Russia, and were going through customs, one of the inspectors found a book in my wife's bag entitled "Murder with an Ice Cube". Neither reading nor understanding English, he got very excited and before long there were a half dozen inspectors crowded around, apparently trying to make up their minds whether my wife should be thrown into the hatch. They finally called their superior, who read English. He took a look; tossed the book into my wife's bag and off he went laughing his head off.

The book was a paper-back thriller, with one of those lurid covers that you see in the rack at the corner drug store. It had been bought before setting sail by the Rev. Frederic Fleming, then rector of Trinity Parish, New York, and given to my wife when he was through with it.

The Russian inspector, I'd say, had more reason for questioning my wife about "Murder with an Ice Cube", than a U.S. Post Office clerk has for telling me that I ought not to receive the report of the Christian Peace Conference, held in Prague in June, 1958.

Anyhow I'm going to have none of the foolishness—that is, unless I have to.

## 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.

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The WITNESS — Tunkhannock, Pa.

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THE WITNESS

Tunkhannock, Pa



## NEW QUARTERS BEING SOUGHT

★ The National Council's committee on housing began its investigations toward a solution on rehousing the Council's operations with a meeting at Church Mission House, the present over-crowded New York headquarters.

During the session, Bishop Warnecke of Bethlehem, the chairman, reported meeting with a delegation of nine representatives from the Inter-Church Center, headed by Mr. Francis S. Harmon, vice president.

Harmon urged the Episcopal Church to move its National Council headquarters into the new Center under construction on New York's Morningside Heights. Space there would be



BISHOP WARNECKE heads a committee looking for new quarters for the National Council.

shared with the National Council of Churches of Christ, the American office of the World Council of Churches, and units of many of the country's major Churches and denominations, he said.

He explained that, in making such a move, the Episcopal Church would make a considerable contribution to the ecumenical movement.

The housing committee agreed to take the proposition under advisement. It also decided to examine several other possibilities, including erection of the Council's own building or purchase of larger quarters to bring under one roof all the Council's departments and units.

## BISHOPS HELP RAISE DEFENSE FUNDS

★ Archbishop Joost de Blank of Capetown and Bishop Richard Reeves of Johannesburg attended an auction in Johannesburg on March 3rd, to raise funds for the defense of Negroes being tried for treason because of their opposition to segregation.

The defendants are among 30 persons of several races accused of being communists and advocating the forceful overthrow of the government.

## PARIS CATHEDRAL HAS ELECTION

★ Col. Karl S. Cate, connected since 1902 with the American Cathedral in Paris, France, was elected junior warden at a recent election. He has been on the vestry for many years. Others elected vestrymen were Frederick E. Nolting Jr., assistant American ambassador to Nato, and president of the cathedral men's club, and Philippe Berard, a businessman, who is the first Frenchman ever to be on the vestry.

## CHANCEL DRAMA GROUP IN WASHINGTON

★ T. S. Eliot's "Murder in the Cathedral" is being presented in several parishes in the diocese of Washington during Lent. The group is organized as the Saint Michael's Players of the Church of the Ascension and St. Agnes, Washington.

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## BISHOP CARPENTER DEPLORES BREAKDOWN

★ Bishop Carpenter of Alabama said the breakdown of communication between whites and Negroes is the most serious problem now facing the south.

"We are distressed about this breakdown and perplexed as to what the next step should be," he said at a noonday Lenten services sponsored by men of 25 Episcopal congregations in Minneapolis.



BISHOP CARPENTER sees better race relations set back two or three generations.

In an interview, the bishop said he felt the Supreme Court's decision on integration of the schools had set back racial progress in the South "two or three generations."

Before the decision, he noted, "we felt we were making a good deal of progress."

There used to be interracial committees, but now "people are sort of scared of them," he said.

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"We have a hard time getting together."

Bishop Carpenter suggested that the increasing migration of southern Negroes to the north may in time solve the South's racial problems.

"Our problem is largely that of percentage," he said. "We probably wouldn't have any problem if Negroes comprised 10 per cent of the population everywhere. But some of our counties have six and seven Negroes to every one white."

## INCREASE TUITION AT PACIFIC

★ The Church Divinity School of the Pacific has increased tuition from \$210 to \$300. Still the lowest of the Church's seminaries, Dean Johnson said that costs above the \$300 are estimated to be \$500, which will come from Theological Sunday offerings and other gifts.

Announcement was also made that the chapel will be remodelled this summer. Books will also be moved into the new \$460,000 library which will be in the last phases of construction in June.

## WORLD CONFERENCE ON BIRTH CONTROL

★ An international Protestant conference on "The population problem and responsible parenthood" will be held at Oxford, England, April 13-15 at the request of the World Council of Churches.

Plans for the meeting were

revealed by Richard M. Fagley of New York, executive secretary of the commission of the Churches on international affairs, who will serve as conference secretary.

Calling the population explosion "the chief enemy of free society in the world today," Fagley said there is no real answer to the problem unless "it includes a slowing down of the explosion itself through birth control."

"General development, larger food supplies and migration can alleviate the problem, but they don't solve it," he declared. "In densely populated countries such as India, Indonesia, Egypt and China, development efforts seem to be doomed unless birth rates can be brought into greater harmony with falling death rates."

Fagley noted that United Nations and governmental agencies hesitate to raise the issue of artificial birth control to slow down the population growth because the problem is controversial and would arouse the opposition of the Roman Catholic Church whose traditional stand is against the use of contraceptives.

He said the Oxford conference will therefore seek to provide a Protestant theological and ethical alternative to the position of the Catholic Church.

## SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.  
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## ECUMENICAL SERVICES IN PARIS

★ Dean Sturgis Lee Riddle of the Cathedral of the Holy Trinity, Paris, France, participated in two ecumenical services in connection with the week of prayer for the unity of the Church. One was at the French Protestant Church of the Annunciation, presided over by Marc Boegner, president of the Reformed Church of France, and a former president of the World Council of Churches. The other, a "Mass of the Three Doctors of the Church," was celebrated by Bishop Cassien, rector of the Institute of Orthodox Theology, assisted by the Greek bishop in Paris, Melitos, and others. At the luncheon which followed, attended by Orthodox, Anglican, Roman Catholic and Protestant clergy, Dean Riddle made an address on the spiritual bases of Church unity. The Paris Orthodox

Institute has been generously supported over the years by the Episcopal Church.

## BISHOP OF IOWA VISITS CDSP

★ Bishop Gordon Smith of Iowa visited the Church Divinity School of the Pacific, March 10-11, the first bishop of that diocese ever to visit the seminary. There are at present three students enrolled from the diocese.

## YOUNG CHURCHMEN VISIT PRESIDENT

★ Leaders of the United Christian Youth Movement were in Washington, March 11-12, for conferences with President Eisenhower and other political leaders. Subjects dealt with included the Berlin crisis, foreign aid, civil rights, refugees and the concern of young people in the whole field of international relations.

Representing the Episcopal Church in the large delegation was Philip Pavlik of Cambridge, Mass., and Louise Hatch of Greenwich, Conn., as an adviser.

## DIBELIUS ASKS FREE PLEBISCITE

★ Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, has demanded that the future of Berlin be decided by free plebiscite.

Preaching at St. Mary's church in East Berlin, he said: "I can only tell the rulers: make peace in Europe and the world and then let the people of Berlin say themselves, in a free plebiscite, what is to become of their city."

Dibelius condemned the use of force in a hot or cold war. "Nor," he added, "is it enough for Christians to tolerate one another. They must learn to respect one another."

# 1958 T.E. Sunday Report With Thanks

Offerings for theological education reached a new high in 1958. The Trustees and Faculties of the Seminaries are grateful indeed for the \$544,375.03 received from over 5,000 parishes.

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## -BACKFIRE-

**W. H. Crawford Jr.**

*Editor, The Seabury Press*

Everyone of us interested in the ministry of the printed word will be grateful to Mrs. Benson for writing her article on the education of the laity, and to *The Witness* for printing it. It may interest you to know that Margaret Benson is, with Helen Smith, co-author of *The Apron Pocket - Book of Meditation and Prayer* now in its third printing.

I should like, however, to explain one of Mrs. Benson's statistics. Sometime ago we were discussing the state of religious illiteracy. As an example of this I calculated the number of copies of Seabury books for fall 1958 which had been sold, as of 14 December, and compared this to the communicant strength of our Church, and the distressing decimal was the result. Therefore, while this figure applies only to a limited number of titles read over a limited number of weeks, it is a dramatic representation of the lukewarm attitude of our people to the intellectual side of our religious obligation. I'm glad that Mrs. Benson used this figure.

If this article would result in parishes, or an entire diocese, devoting a definite period each year to the development of the intellectual life of the Church, you and Mrs. Benson will have performed a signal service.

**Ivan E. Merrick Jr.**

*Rector at North Adams, Mass.*

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to an enthusiastic one. You seem to be consistently above trivial churchmanship controversy. Your news and your articles are for every literate churchman. Over the past weeks the *Witness* has come to be avidly anticipated at the rectory here.

**Alice D. Brooks**

*Churchwoman of Haverhill, Mass.*

The writer of the editorial "Who Calls the Shots?", (2/26), unnecessarily includes reference to "naive assumptions such as the Virgin Birth and the Empty Tomb." He is destroying rather than guarding the faith that has been entrusted to him and to all Christians. Nor can such words increase the number of confirmed churchmen who would wish to subscribe to church periodicals.

Since we are approaching the Church season leading to the Empty Tomb, I would refer those who wish an increased understanding and a renewal of their faith, to two among many books that will clarify and strengthen: William Temple's *Readings in St. John's Gospel*, (Macmillan, 1945 and 1955), and a new publication by G. D. Yarnold called *Risen Indeed*, (Oxford, 1959). "The divine foolishness of thought and the divine foolishness of life", quoting Paul Tillich in the same issue of the *Witness*,

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are united not only in the symbol of Christmas of which he speaks, but also in the symbol of Easter, the Empty Tomb.

**Stephen C. Shadegg**

*Layman of Phoenix, Arizona*

In your lead article (2/19) you quote at length the Rev. Milton R. LeRoy, who apparently is connected with the Union Theological Seminary in Matanzas. In view of the news reports now coming out of Cuba, it is shocking to me to find your publication apparently assuming a position in support of the firing-squad executions and country-wide violence now being practiced by Fidel Castro.

Since when, sir should the Christian community "not criticize brutality and violence"?

Perhaps, as the Rev. Mr. LeRoy suggests, there is room for better

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understanding. Certainly, I would hope the leaders of the revolution plan to establish a government of justice, but Mr. LeRoy says, "but does not seek revenge".

I wonder how you and Mr. LeRoy can justify the firing-squad executions. Moreover, I am somewhat shocked by the unprincipled attempt to rationalize such things stated in the final paragraph of your first column. Does the fact that Mr. LeRoy believes the people would take justice in their own hands excuse the rebel army for using its power to perpetrate some 300 executions?

It's most interesting to hear Mr. LeRoy state, "The revolution is not Communist-inspired." I wonder how he can be so sure when the political beliefs of Castro's brother are so well known.

If the United States government has no moral right to protest the present conditions, why then does the Rev. Mr. LeRoy complain that the United States government did not protest the actions of the Batista government?

I would acknowledge that perhaps Mr. LeRoy has a more intimate knowledge of Cuba than most of us. It may be that all newspaper reports coming from Cuba are colored and distorted. One would hope the Castro regime would be an improvement over the Batista regime.

The unfortunate history of the past 20 years indicates that many liberal churchmen are confused in their thinking and unable to see evil in Communism—or, for that matter, in violence when practiced by the Communists.

Did Mr. LeRoy write you a letter of protest over the ruthless Russian suppression of the Hungarian revolts? Did he then urge the United States government to take a forthright stand? Or does he reserve his writing only for the defense of those who perpetrate violence?

Might I suggest, sir, The Witness would do well to exercise a little more editorial discrimination in its reports.

**Joseph D. C. Wilson**  
Clergyman of Foley, Ala.

In the February 19th issue of The Witness in the Article *Racialism is Heretical* J. V. Lamgmead Casserly says "... the politically oriented fear of the southern racist is a monster of his own making; for he has created the homogeneity which might make the Negroes vote in a bloc against him. ... white people tend to complain about the 'lower level of mores' which they claim the Negro adheres to, neglecting to acknowledge that from the days of slavery, lower moral

standards were forced upon the Negroes in order to make slavery more profitable".

I disagree emphatically; the southern white does fear the political power of the Negro; a fear born of fifteen years of complete domination by Negroes, carpetbaggers, and scalawags; supported by bayonets in the hands of an army largely composed of the off-scouring of northern cities, men afraid to join up when the bullets were flying but swarming like vultures to the carcass of the dying lion. It was an era of robbery, rape, and corruption, and the south is still suffering from its effects. The homogeneity of the Negro bloc vote is not the result of southern opposition but of encouragement of corruption by white carpetbaggers and scalawags. A vivid recollection of my middle teens in the early 1900s is the line of illiterate Negroes being ushered to the polls by low white men who had paid poll taxes for them in order to have them vote for open saloons over the opposition of the decent white element. And they were protected in this exercise of this "civil right" by a squad of Texas Rangers.

As to the "lower level of mores"; it is today much lower among the

Negroes than it was 20 years ago, and I do not believe it was as bad under slavery. One has only to read such articles as the interview with the prosecuting attorney of Philadelphia in a recent issue of United States News and World Reports, or the report *Junior Mothers* issued last fall by the department of health, government of the District of Columbia, or the welfare departments of any large northern city with an appreciable percent of Negro population. The *Junior Mothers* report begins its conclusions with this statement: "This second report reveals a sordid picture of our community." It certainly does—and of Negro morals—a rate of illegitimacy among Negroes five times that of the whites; and the white rate one of the highest in the nation; Oct. 1957—March 1958 there were 481 school age children infected with gonorrhea, 98.4% among the non white group, beginning with 17 girls and 2 boys under 5 years of age. And the rate is increasing !!!

If objection to having my children exposed to this sort of thing is heresy then I'm a heretic without apology; and certain that God approves my desire to protect myself and others from this sort of thing.

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