

The **WITNESS**

MARCH 26, 1959

10¢



"GO YOUR WAY, TELL HIS DISCIPLES"

Background Of The Easter Story

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The WITNESS

For Christ and His Church

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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.

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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

New Discovery Declared Comparable With Dead Sea Scrolls

★ Discovery of an ancient document containing many unknown sayings of Jesus was described by Oscar Cullmann, visiting professor at Union Theological Seminary, New York, in a lecture on March 18th. Found in 1946 but still unpublished, the document is comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament.

Cautioning the newspapers against sensationalism in connection with the discovery, Cullmann stated that when it was first announced, it was described as a "fifth gospel". "Such a statement," he indicated, "is completely false in that we have had for a long time apocryphal gospels, and not just one, but a great number." At the same time he pointed out that the recently-discovered document is much more important than all the other apocryphal gospels in that it contains a large number of words of Jesus which could be as old as the material in the canonic gospels.

Cullmann explained the circumstances under which the document was obtained and revealed some of the sayings of Jesus which it contains, comparing them with the current text of the New Testament.

Born in Strasbourg, France, in 1902, Cullmann studied theology and philology in Strasbourg and Paris, where much of his subsequent career as a

teacher has been centered. After four years as director of the student house in Thomasstift in Strasbourg, a post held previously by Dr. Albert Schweitzer, he became professor of New Testament and early Church history at the University of Strasbourg. In 1938 he was appointed professor of New Testament and early Church history of the theology faculty of the University of Basel, Switzerland. Later, in 1949, he assumed additional responsibilities as professor of early Christianity at the Sorbonne in Paris.

Quotations from the Lecture

The document is only a small portion from the discoveries which have been made in upper Egypt since the war. A complete gnostic library has been found, containing 44 treatises in the coptic language; these 44 treatises are divided among 13 papyrus books. They are not papyrus scrolls, but what are called codices, real books bound in leather.

The story of their discovery is rather complicated, and I shall give you only the most important facts. In 1947 the then director of the Coptic Museum showed a thick manuscript, one of the papyrus books, to the French scholar Jean Doresse. He had received it from a merchant, and now both tried to get to the root of the matter, to find out from where the papyrus

came. After much searching, they discovered that many other papyrus books had been found at the same place and had come into the hands of the merchant. Doresse and his colleagues finally established that peasants in upper Egypt, about 60 miles from Luxor, had found a jar containing these papyrus books in 1945 or 1946 near the village Khenoboskion in the district Nag Hamadi. The jar was standing in one of the old tombs that had been cut out of the limestone cliffs, where the peasants collect fertilizer. It is said that they lit a fire with one of the books to heat their tea and that they sold the others very cheaply. After many difficulties, it was possible to buy up everything which could be found for the Coptic Museum. Before the complete collection had been assembled in the Coptic Museum, one of the manuscripts had been sold to the Jung-Institute in Zurich. All the rest are in Cairo, but photographs of the texts are available also outside of Egypt.

The coptic manuscripts that we have were written in about the third or fourth century, but they surely go back to Greek originals which are much older—some parts probably from the first half of the second century. They prove how widespread already Gnosticism must have been in Egypt. This movement is undoubtedly as old as Christianity itself. Roughly, it is a question of the attempt to include Christianity in a speculative philosophic synthesis of religion, philosophy, ascetic

ethics, and various mystic rituals. In this synthesis the Bible is so misinterpreted, partly through the use of various oriental myths, that the great Christian truths of the history of salvation appear only as the outer dress for something completely different. Christianity is just one element among many others. Such movements and attempts exist even today, not only in societies which are more or less closely connected with Christianity, but even in some theologies. We have no trustworthy sources on the beginning of Christianity in Egypt, but it is probable that it was from the very beginning more or less gnostic. Judaism too had taken on a speculative character there.

It would be tempting to speak about this whole gnostic collection, for it shows us just how great the danger for Christianity was of being swallowed up by this movement. We are able to understand better the battle of the Church fathers against this heresy. Until the present we knew the teachings of the gnostics primarily only from the opposition of the Church fathers, especially Irenaeus. For the Church had destroyed their original works wherever it could.

Logia of Jesus

But however tempting it might be, we cannot discuss the collection as a whole any longer; we shall speak rather of one of the documents contained therein: the collection of the logia of Jesus. This is surely the most important part of the whole discovery, and it will undoubtedly occupy New Testament scholars, especially those interested in the gospels, for decades.

It is now to be expected that there will be a whole flood of writings. It will perhaps be even worse than was the case with the Dead Sea Scrolls! I myself was initiated into the secret at the very beginning by

my colleague Professor Puech, who found and identified this document among the rest of the gnostic collection. Since 1956 I have been in possession of the text, and I have had permission to deal with the logia in small groups of advanced students in Basle and Paris.

The document calls itself in the title the Gospel of Thomas. However it is actually not a gospel, but a collection of words of Jesus without a narrative framework. Already this fact makes it nonsense to speak of a gospel like our four gospels, for which it is characteristic to combine the words of Jesus with narrative. One hundred fourteen sayings of Jesus are simply strung one after another with no more connection than the simple formula: "Jesus said," "Jesus said." The order is based on such external considerations as catch-words without any essential bearing. Until now we only know 14 of these sayings, and now we have suddenly the complete collection.

The basis of our new Gospel of Thomas is such a collection of sayings of Jesus, which must be very closely related to that used by our canonic gospels. It includes four kinds of sayings:

- Those which are word for word the same as in our gospels.
- Those which provide independent variants to the sayings in our gospels.
- Those which are not found in our gospels in any form, but which were known from citations in the Church fathers.
- Those which were formerly completely unknown.

A great number of the sayings in the basis of our collection can be found word for word in the canonic gospels, such as the saying about the mote and the beam; the blind man leading the blind; that which is hidden and must be revealed; the prophet who is not acceptable in his own country; he who has

and he who has not; hating father and mother in order to follow Jesus; and such beatitudes as that of the poor to whom the kingdom of heaven will belong.

There are also many parables which we know from our gospels: the sower; the thief in the night; the tares; the mustard seed; the marriage feast; the wicked tenants; the pearl; the hidden treasure.

Especially important for the interpretation of our gospels are however those sayings of Jesus which we know from the canonic gospels, but which appear in the newly found collection in a variant form. The variants are similar to those which we can see between Matthew, Luke, and Mark, so that the new variants seem to be sometimes secondary, and sometimes more original.

There is also a whole series of such sayings and parables in the new collection that have no parallels in our gospels. A few were already known to the Church fathers as sayings of Jesus, as for example: "Jesus said: he who is near me is near the fire, and he who is far from me is far from the kingdom." This was cited by Origen as a word of Jesus. Or this one: "Split a piece of wood—I am there; life the stone and you will find me there."

New Sayings

There are further sayings which have been until now completely unknown. I shall quote just a few of them. There are truly some pearls among them. "Jesus said: If those who lead you say to you: behold, the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you."

Or a saying about circumcision, which reminds us of cer-

tain sayings of Jesus about the Sabbath: "His disciples said to him: is circumcision useful or not? He said to them: if it had been useful, their father would have begotten them circumcised from their mother on; but the true circumcision in spirit is alone completely advantageous."

There are also unknown parables in the collection: "Mary said to Jesus: whom are your disciples like? He said: they are like small children who have settled in a field which is not theirs. When the owners of the field come, they will say: leave our field to us. They are completely naked in their presence, and so they will leave it to them and give them their field."

"Jesus said: woe to them, the Pharisees, for they are like a dog lying in the manger of the cattle, for he neither eats, nor does he let the cattle eat."

"Jesus said: The kingdom of the Father is like a man who wanted to kill an important person; he drew his sword in his house, he pierced it through the wall to see if his hand would be

steady; then he killed the important person."

Why Important

I am at present preparing an explanation of each of the newly found sayings. The oldest elements are extremely important for the interpretation of our canonic gospels. We have seen that the basis of our collection is very probably an older collection of the sayings of Jesus from the first years after the crucifixion, a collection which is similar to the one Matthew and Luke knew. Mark probably knew a collection which was very similar to the one we have. Finally, it must be mentioned that our collection is also very important in cases where the manuscripts of our gospels are at variance with one another.

Have these newly found texts reopened the question of the canon? No, we have seen that the collection as a whole (with its title: the Gospel of Thomas), was rightly not included in the New Testament. It includes in its present form obviously gnostic material. At least half

originated in the middle of the second century, and the reviser of the present form was a gnostic from that time, who put the collection under the authority of the Apostle Thomas.

As far as writings as a whole are concerned, our four canonic gospels are the only ones on which we can rely. They remain the criterion. Again and again we must marvel at the fact that from the large number of primitive Christian writings only those were accepted as canonic which really came from the oldest time and which were free from heretical tendencies. In the language of theology we must say that the Holy Spirit has been actually at work in the formation of the canon. Our new discovery is a further proof of this.

On the other hand it is possible for previously known and yet genuine sayings of Jesus to be found in other documents which are not in the canon, sayings which, even when they bring no fundamentally new revelation, are capable of enriching and furthering our understanding of the canonic gospels. And therefore we are grateful for this new discovery.

EPISCOPAL CHURCH IN NEW STATE

★ The Episcopal Church started in Hawaii in 1861 when the Church of England sent two missionaries to the islands. The work was later transferred to the Church in the U.S. There are at present about 9,500 communicants and 38 churches.

The Congregational Church is the largest Protestant denomination; the Mormons, second; Episcopalians, third; Methodists, fourth.

It is considered likely that the missionary district will soon request General Convention for diocesan status.



GIRLS OF HAWAII, like these studying at an Episcopal School in Honolulu are now citizens of the United States. It is expected that they will also be communicants of a diocese rather than a missionary district, under the leadership of Bishop Kennedy.

Masonry Linked With Communism

By Argentina Hierarchy

★ Argentina's Roman Catholic bishops, in a joint statement, sharply denounced Freemasonry in that country. They charged that, like Communism, its ultimate aim is "the destruction of Catholicism" and of "all that is noble and sacred on our soil."

The bishops' statement was drawn up during their annual conference at San Miguel but was not made public for several days.

It warned "every Argentine," especially youth, that Catholicism and Masonry are poles apart, like Christ and anti-Christ, and have absolutely nothing in common.

It said the unenlightened should be told that anti-religious liberalism and secularism in all forms constitutes the "Masonic ideology."

"It does not matter," the bishops said, "that many liberals may not be Masons. The important thing is they both collaborate objectively in destruction of the Church of Christ. The ultimate aim of Masonry is the destruction of Catholicism and of the fundamentals that inspire its doctrines."

The bishops added that "Catholicism is the origin and essence of an Argentine, and therefore an attack on Catholics is a conspiracy against the country."

In their statement, the bishops quoted extensively from the encyclical, "Humanum genus," of Leo XIII and other papal documents condemning Freemasonry as hostile to the Church.

The bishops quoted an unnamed Masonic Grand Master of Paris as having said that "Marxism and Masonry have the same common ideal of earthly happiness. A Mason can entire-

ly accept Marxist philosophical concepts. No conflict is possible between their principles."

Declaring that any lessening of a Catholic Argentine's faith reacts on his patriotism, the bishops asserted that defense of the Catholic faith and the return of the country to Christ is the purest and best way to serve the fatherland. On the other hand, they stressed, Masonic "impiety" is a cause of indifference.

Calling attention to the Second International Congress for Universal Brotherhood scheduled to be held in Montevideo during Holy Week, the bishops branded it as "a Masonic-inspired congress." They said it "seeks to use Masonic aims of 'universal brotherhood' toward the expansion of Soviet international Communism."

"Under the guise of 'the struggle for human brotherhood and world peace,' the hierarchy declared, 'are the hidden perverse intentions of Masonry and Communism.'"

Exhorting Catholic parents jealously to guard the education of their children, "who are also children of God," the bishops concluded by saying, "To those fired with love of country, we point out, as enemies of our traditional and of our future greatness, Masonry and Communism, which aim at the destruction of what is noble and sacred on our soil."

RECTOR WRITES ABOUT CHURCH MANNERS

★ The Rev. Seymour Flinn, rector of the new St. David's, Wilmington, Delaware, is instructing his people about Church Manners in his weekly bulletin. The last one, under

the heading "On Entering Church", had this to say:

● Quiet!!! Don't come in talking your head off for what you are talking about is probably not important and you will disturb the worshippers waiting for the service to begin. In greeting people, speak lowly. Before the service silence is to be kept as in a library, or even quieter, especially after the candles are lit.

● Wraps: Hang coats, hats or whatever on the hooks in the hallway. Do not dump them in front office or library rooms. Men and boys should take off hats as soon as they enter. (Note: Males never wear hats in church). Women and girls may wear hats to worship if they so desire. Note: In a number of Episcopal churches females are expected to wear hats. At St. David's they do not have to, but may. The origin of hats in church for ladies lies with St. Paul, who told the gals in his day to cover their heads because they were showing off their hair too much. Therefore, ladies today should take care not to wear outlandish hats as those in Paul's days were bidden not to wear outlandish hair.

● Sitting: Go to the row of seats the usher guides you to. Rather than be a "seat hog" and take the aisle seat so that anyone coming later has to climb over you, go all the way in to the wall. Kneel down and offer a prayer, asking God to give you his spirit that you may worship him acceptable.

● Before Service: Sit in your seat quietly, do not talk, whisper, rustle or squirm. Look over the order of service. Find the opening hymn in the hymnal and otherwise prepare yourself for worship. Read the back of the order of service leaflets (Note: This is not supposed to be read during the sermon.) If the service is Holy Communion, find the Collect, Epistle, and Gospel and read them over.

Background of The Easter Story

By J. W. C. Wand

Canon of St. Paul's London; Bishop of London, 1945-55

TODAY we are accustomed to distinguish sharply between the observance of Good Friday and that of Easter. Preachers dilate upon the contrast between the gloom of the one and the triumph of the other. Those who are responsible for the arrangement of our services use every device of ceremonial, color and music to bring the contrast home to the worshipper. It is only the casual journalist who mixes up the two, and glibly talks of Good Friday as "Easter Friday" and Easter Eve as "Easter Saturday." Yet it may be wondered whether the journalist has not come nearer to the mind of the early Church than the rest of us.

Certainly the Pasch was in the manner of its observance one whole. Which event was the first to receive regular commemoration, crucifixion or resurrection, may be doubted. Probably the weekly reminder of the resurrection on the Sunday led first to the annual commemoration.

Its original coincidence with the Jewish Passover and its wealth of associations with Old Testament history, as well as the chronological juxtaposition of the cross with the empty tomb, made it inevitable that Good Friday should soon be coupled with Easter, although the former would not assume separate liturgical importance until the growing reverence paid to the holy places in the 4th century redressed the balance.

Long before this the combination of the two commemorations had had its effect on the foundation documents of the Christian Church. It is generally conceded that the story of the Passion was the first narrative of any part of our Lord's ministry to be worked up into a connected whole, and it can hardly be thought that this would be satisfactory in itself without some mention of the resurrection. When our present gospels were compiled, largely for the purpose of providing lections to be read in church, the Pasch would be marked by the reading of the combined narrative on successive days.

If Professor F. L. Cross is right and First Peter, so far from being an original letter, is a series of short homilies intended to fit into the liturgy of Easter Eve, embracing the various elements of initiation into full membership of the

Christian Church, then we are in a good position to understand the whole complex of thoughts, memories and doctrines from which the double observance of Good Friday and Easter Day ultimately emerged.

Genuine Letter?

EVEN if we cannot wholeheartedly accept the new view of First Peter and continue to think of it still as a genuine letter written against the background of threatened persecution we may still see in it a certain amount of homiletic material. It is not unknown for bishops to insert passages from recent sermons in the monthly diocesan letter! In any case we shall still rely on the gospels for a chronological outline of the events commemorated in the Paschal observance.

As presented to us in the Gospels the story is rather like a Shakespearian five-act drama. The acts, of course, split up each into a number of scenes, but they are quite easily discernible as distinct sections in themselves: the Supper, the Garden, the Trial, the Crucifixion, the Resurrection. It might help us to recover something of the spirit of the early observance if we ran over the whole drama and tried to see it as a single whole in five parts.

Anticipation

THE theme, of course, is established at the Supper. That this is something more than a normal fellowship meal is shown by the solemnity of Jesus' approach to it and by his actual words. He announces it as an anticipation of the Messianic banquet which he would share with his disciples when the Kingdom was fully come.

That is a figure of speech that every Jew would easily recognize. Had not the prophet spoken of the banquet at which Leviathan would be eaten? Leviathan still forms an important item on the menu of Jewish feasts, and if it turns out to be particularly good salmon, the guests are not likely to complain.

In this instance there is no departure from the ordinary ingredients of the common meal. It is not the food that is special, but the significance

it is made to bear. Participation in it is an expression of the new age.

It is also the inauguration of a new dispensation. "This is the new covenant," said our Lord, "in my blood." The old agreement had had its day: it was but a preliminary stage in the training of God's people. Now a new relationship was being set up under the terms of a new agreement between God and man. As the old had been signed in blood, so also should this be. For that purpose the Son of God was prepared to shed his own blood.

But this was not all. If it had been, blood-letting without any death would have been sufficient. Many bonds were sealed in blood and vows of eternal fellowship cemented. Jesus, however, is not content to say, "This is my blood." He also says, "This is my body." If blood can be given without death, a body cannot be. So Jesus here anticipates his own death. He looks forward to what shall be on the morrow and in the most graphic manner warns his disciples of his approaching end.

He does more, he tells them that this death is for them, "This is my body which is given for you." He looks forward to his death as a sacrifice and so sums up and ends the age-long sacrificial system of the Old Testament. Thus God's plan is seen to be all of a piece, and the New Testament fulfils the righteousness of the Old.

Even so, we have not come to the end of the significance of this meal. For that which the Lord called his body and his blood the disciples are bidden to eat and drink. On any showing this was a violent, and to Jewish notions particularly abhorrent, piece of symbolism, a piece of symbolism which could hardly be justified if it were not intended to be in some sense "effective." The least that it could imply was that the personality of which the body and the blood had been the instruments was now to be communicated by "a new and living way" to the disciples. Thus did the Last Supper become Holy Communion.

Peter's Denial

THE second act of this tragedy is laid in the garden. It consists of three scenes, each designed to bring out the contrast between the self-confidence of the disciples and the self-dedication of Jesus.

In the first Jesus warns his followers of the impending disaster and tells them they will all forsake him. This is met by the vehement re-

monstrance of Peter. "Though all shall be offended, yet will not I." "If I must die with thee, I will not deny thee." After all, had not he been the first person to discover the identity of Jesus as the Messiah? Had not he first proclaimed him as such at Caesarea Philippi? It was not likely that he would betray a Messiah of his own choosing. In these sentiments, the rest of the disciples, each in his own measure, participated.

With this self-confidence we are invited to contrast the anguish of our Lord as he contemplated what lay before him. No self-confidence here. He begs with piteous entreaty that he may be spared the ordeal. The evangelist is very far from making any attempt to "glamourise" his hero and to make him appear unmoved as he faces his crisis. Nevertheless, to the reflective mind the intensity of Christ's recoil is itself the measure of the utter self-surrender to the Father's purpose, "Not my will but thine be done."

While this inward struggle was going on the disciples, who had promised so much, were just asleep. At the moment when their leader most needed the support of human companionship they utterly failed him.

Useless Gesture

ONLY once do they recover something of the old self-assertive spirit, and that in circumstances of almost incredible stupidity. It was at the moment of the arrest, when Peter snatched a sword, made a swipe at the nearest head and with a glancing blow wounded an ear.

This, at least, showed how far was the discoverer of the Messiah from understanding him. The very last thing Jesus desired was a show of force. He was no Davidic king come to take Jerusalem with an army. In any case, what was the good of trying to resist arrest when all the force was on the other side?

The terror and confusion of that night are reflected in the incident of the young man who "fled away naked." The surmise that it was Mark himself is as good as any other. Aroused from sleep by the arrival of the posse at his mother's house to arrest Jesus, had he snatched something from the bed, wrapped it around him and rushed off to warn the disciples? If so, he was stopped by the guard and only escaped by leaving the wrap in the hands of his would-be captor. The humiliation of having to run away naked or clad only in an under-garment was never forgotten.

Now there seems something symbolic about it. Not only he but all his disciples must be stripped of all their self-confidence before they could be confident in God. Like Paul on the Damascus Road or St. Francis in the magistrates' court, they must learn that there must be a complete "self-aughting" if they would be filled with all the fullness of God.

The Trial

THE trial of Christ, conducted as it was in six stages, lifts the drama on to the national platform. What happens is no longer done in a corner. The Sanhedrin, Pilate, Herod, are all concerned in it. The Jews through their chosen representatives, the Roman Empire through their appointed official, and the half-foreign Herod Antipas, Tetrarch of Galilee, who was apparently staying in Jerusalem at the time and might be expected to exercise some sort of liaison between the two authorities, together represented the whole governmental organization of the place and time. Each had its share of responsibility for the judicial murder of the Christ.

Nevertheless the chief blame must rest upon the Jews, or at least upon their leaders. They wanted Jesus out of the way because of the opposition between themselves and him which had rapidly mounted during the short progress of his ministry.

There was something ironical in the fact that, though they had been waiting so long for a Messiah, they did not want him when he came. And he might so well have suited their book, because he worked on the principle of non-resistance and was not likely to make trouble for them with the Romans.

But the difference between him and them had gone much deeper than any political issue. He had opposed their whole approach to religion. He wished to extirpate their basic principles root and branch. They could not, they dared not, abide him. So having made him commit himself by definitely claiming the Messiahship they deftly changed the charge for the benefit of the Romans into one of claiming the kingship. They thus put Pilate into such a position that he must treat the charge seriously, as a civil rather than an ecclesiastical offence.

The evangelists have no pity to waste on Pilate, and indeed he appears in a very unfavorable light. But it is difficult to see what else, given the circumstances of his place and time, he could have done. Actually he was quite out of his ele-

ment in the discussion. As Paul was presently to see, the conflict was essentially between two diametrically opposed views of religion. The Jewish leaders hounded Jesus to death because they knew that if his views of man's relation to God won the day their own manner of life would be at an end and their leadership lost.

Rich Tradition

OF THE crucifixion we are accustomed to see a composite picture arrived at by combining the accounts given in the four gospels. There seems no reason why we should not follow this device, although the details are not easily reconcilable.

The tradition about the Lord's last hours of mortal life is likely to have been particularly rich, and there is no obvious reason why the sources available to any one evangelist should have been exhaustive. Even so it is interesting to notice that an evangelist will quite deliberately reject what a predecessor has found serviceable in favor of some fresh information of his own. This is particularly clear in the case of the "last words."

Cry of Dereliction

MARK and Matthew are content to record the great cry of dereliction. To them no doubt it represented the ne plus ultra of the crucifixion. This was the lowest point of the abyss, and having mentioned that there was no use in saying more. This much did the Son of Man suffer for our salvation. Luke and John each have three sayings and none of them coincide with any other. Luke records the prayer for forgiveness, the promise of paradise, and the final sigh, "In tuas manus." These together seem to suggest a combination of the Messianic consciousness with filial reliance on the Heavenly Father. St. John gives first the word showing the Lord committing his mother and the beloved disciple into each other's keeping, then the word expressing his thirst (which might be taken allegorically of his longing for the salvation of souls), and finally the cry of triumph, "It is finished." Thus St. John's choice seems to fit in well with his view of the cross as the occasion and means of the Lord's exaltation. "I, if I be lifted up, will draw all men unto me."

Of the four evangelists it might be said, as far as this evidence goes, that while Mark and Matthew see Jesus as the Suffering Servant, Luke sees him as the King-Messiah, while John de-

piets him as the Son of Man. The three views taken together make up the Messianic expectation as it is believed to have existed in the mind of Jesus.

New Age

THE fifth act reveals the tremendous revulsion of feeling displayed by the disciples when they realized that the crucifixion was not the end. This change was displayed in the rallying of those who had accepted Jesus as Messiah, their dawning consciousness that the new age was really under way, their exploration and exploitation of the special powers that were the outward sign that the Kingdom had come, and above all in their effectiveness in proclaiming the good news of salvation and in establishing the Church. All this needs adequate explanation, and it is difficult to see where such explanation can be found except in the disciples' experience of the risen Christ.

Empty Tomb

A GENERATION ago people used to argue a great deal about the empty tomb and whether it could be historically proved. But there never should have been any argument about the empty tomb. The historical evidence for it is as good as any reasonable person could expect. The fact is that nobody at the time doubted it. It was affirmed by the disciples; admitted by their enemies. The latter did not deny it; they spent their ingenuity in finding some explanation for it. And that is really the important point. The question is not whether the tomb was empty but how it became empty. And there fortunately or unfortunately history cannot give us much help.

The Christian explanation, of course, is that the tomb was emptied by a miracle. God raised his Son from the dead. There was a contact between two worlds, time and eternity, finite and infinite, natural, if you like, and supernatural. And history can deal only with the natural, with what happens in space and time. It can bring us to the point where we have to face the supernatural explanation: it can show us the utter inadequacy of other answers. But this answer we must accept by an act of faith. Having accepted it we can see how right it is. It is the fitting conclusion to the whole drama. It redresses all the previous wrong. It vindicates the working

out of plot and character. It shows the new agreement fully justified.

It makes justice triumphant and reveals God as truly King in his own world.

Don Large

Happiness Boys

ONCE or twice before in this column, we have made passing reference to what we have called the Happiness Boys of the pulpit and the press. These are the lads who pretend to be able to arrange for the joys of life's Easters, without the wailing walls of life's Good Fridays. They guarantee resurrection without death. In fact, they bedeck so many clouds with silver linings, that Dennison's has long since run out of bright tinsel.

But what, in God's name, do these Happiness Boys do with Palm Sunday? Here's a day whose easy victory turns to dust and ashes in the heart before the week is out. It is Pollyanna's holy day, which soon turns grimly into a Faustian holiday. This is the festival of the lip-serving Christian who wants the reward without the battle, and the medal without the race. Palm Sunday is, in short, the Sunday for the man who wants the palms but not the thorns, and the acquittal but not the trial.

So, in reply to our question, the answer is, "In God's name, they don't do anything with it. However, on man's behalf, they advocate a self-indulgent system which witlessly teaches that we can bend Christ to our will, in the name of the Goddess Success." To this end, Palm Sunday and Easter are cheerfully kept, but the intervening days of Holy Week are carefully ignored. For in the bright lexicon of the Happiness Boys, there must be no dark nights of the soul—no agonizing over his will as against our own puny desires—and no deep Valleys of the Shadow.

This blasphemous business of casually and painlessly seeking to use God for our own private ends—no matter how personally commendable those ends may seem to be—reached its lowest common denominator with the recent publication of a popular book presumptuously entitled, "Pray Your Weight Away."

As the Saturday Review thoughtfully noted,

the author might at least have had the grace to call it, "Pray And Fast Your Weight Away." This revised title would surely have had the virtue—no matter how foolish the book itself might be—of recognizing that prayer demands being acted upon. If you pray for patience, for example, you're thenceforth expected to act with patience in a situation ordinarily designed to produce impatience! The same truth applies to that ol' Demon Fat. Fat, to use our Lord's own words in another context, "goeth out only by prayer and fasting."

People who are emotionally well-balanced are not hurt by this tripe which passes for literary Christianity. They will extract the mustard seed of leaven and discard the lump of chaff. Mean-

while, I shudder to think of the millions of emotionally disturbed or spiritually infantile people currently in the grip of these Happiness Boys. They follow the directions, but they don't achieve the black-magic results. They have prayed for what they wanted (good, bad, or indifferent) but their heart's desire has been denied them. So, bruised and bereft, they end up thinking of themselves as too unworthy or of God as a mocker. In either case, there is literally Hell to pay.

Meanwhile,, as you and I go from the superficial cheers of Palm Sunday to the costly victory of Easter, let's recall that each Christian life must first encompass its Maundy Thursdays and its Good Fridays.

The Beginning of The Space Age

By Austin Pardue

The Bishop of Pittsburgh

"We are now entering the Space Age!" So said a group of rocket-experts on a Tv panel which I heard not long ago. They made the point that a nation could dominate outer space by the use of ballistics-missiles, space-platforms, and various devices for moon-control. Remarkable is the achievement of man when you consider how he has struggled through the ages of stone, bronze, iron, and the machine, at length to stand poised on the edge of space.

I am glad to have lived in the air age and the electronic age, and to have seen with my own eyes the progress made in these fields. Developments have been fantastically rapid, for I do not write as an aged man. My memory goes back to the early days of aviation, when daring pilots "barnstormed" in flimsy single-engined bi-planes and continues on to an experience of flying in a jet-fighter over the lines in Korea. I can remember the first time I heard a radio broadcast as well as the first time I saw television in action; more recently, I looked with wonder at color-televasting. Now I live on a planet around which there are man-made satellites orbiting at speeds of thousands of miles an hour. In my own lifetime I have seen the conquest of air, electronics, and, now, space. Yet I hardly consider myself as ancient.

Actually, the space age began thousands of years ago when man first discovered that he is

not limited by time, distance, or matter. Through divine revelation the patriarchs and prophets discovered God the Father; they found, too, that there were no spatial limits on prayer or faith. And the advanced space age of the Spirit was officially opened on the first Easter, with the Resurrection of Christ. The late Howard Chandler Robbins, my former teacher, has expressed this beautifully in his great hymn:

And have the bright immensities
Received our risen Lord,
Where Light-years frame The Pleiades
And paint Orion's sword?
Do flaming suns his footsteps trace
Through corridors sublime,
The Lord of interstellar space
And conqueror of time?

Prayer Has No Limits

FROM Christ we learn that with God all things are possible, and that with men who practice the creative principle of active love, there are no limits of any kind. Prayer, as an example, can encircle the globe faster than man-made satellites, and faith can move mountains that an atomic explosion could not budge. Moreover, just as the atmosphere about is populated with innumerable radio and television waves which can be contacted by receiving-sets, so is it populated by unseen persons and powers who can be con-

tacted through prayer, through activated good will, and through Christ in the Holy Communion. We can experience actual fellowship with, "angels, arch-angels, and the whole company of heaven."

Our Blinded Sight

EVERY advance in scientific achievement has had to contend with a majority opinion of disbelief, and even opposition. What the masses take for granted in retrospect, they looked upon, in prospect, as impossible. Only a few—individuals of vision, daring, and adventurous faith—have been willing to shake off the chains binding them to earth, and to soar out toward new and even revolutionary accomplishments. And it is also true that every advance in spiritual understanding has had to overcome the opposition of the unimaginative, of the insensitive, and of those of weak faith.

The secret of attaining power over space, time, and matter was pronounced by Christ in one sentence when he told us to love God with all our faculties and our neighbors as ourselves. St. Paul went on to say that all religion, knowledge, theology, and good works—without creative love toward humanity—is just so much noise and useless clanging. Creative love does not mean compromise with principles; it does not mean a forgiveness of evil that becomes abdication to it; it means using the ammunition of mercy and spiritual force in the war against selfishness.

A Confession Of Failure

MOST of us—including bishops and clergy—remain earthbound as well as hidebound because we fail to practice Christ's plan for redemption. As we say the Creed each week we affirm our belief in the mighty acts of Christ, and then too often go back to our dull vacuum of doubt and final despair. Honesty forces me to be among the first to admit a frequent lack of trust in the principle of creative love, and this lack keeps me earthbound too much of the time. Confirmation, ordination, consecration, and academic degrees are no proof of Christianity as an active force in the life of an individual. I myself am a Christian only insofar as I try to demonstrate the principle of creative love; but in the measure that I manifest this principle, I conquer space and time.

Easter is the event which lifts us above all limitations—whether of hate, sickness, or despair, or of space, time, or matter. The call of

Easter is to stretch our imaginations, to increase our faith, to deepen our love for all. Easter bids us to be joined in spirit with Christ . . .

. . . the Lord of interstellar space
And conqueror of time.

Sorrow or Sorries

By Cowin C. Roach

THERE was a chef in the eating club at college who had a standard rejoinder to any expression of regret. Should you use the customary phrase "I'm sorry" out would come his invariable reply, "And it grieves you but little." As a matter of fact he was only too true. His tart reply described quite accurately our state of mind. We were not really sorry. We were merely indulging in a bit of polite sham. If we had stopped to analyse what we were saying we would have realized that there was very little in the way of grief or sorrow in our hearts. It was just a phrase we used without thinking.

"I'm sorry—and it grieves you but little." That rejoinder of the old chef has continued to haunt me in the years since I first heard it. For he had put his finger on a common human weakness. About so much of people's thoughts and actions, if we were honest, we would have to say, "And it grieves you but little." Our days are filled with little sorries, inconsequential regrets which we forget as soon as we utter them. In spite of our polite protestations we do not really care. Which is all very well as far as the petty disturbances and upsets of everyday life are concerned. Indeed, there is a kind of surface gentility which is most meticulous and punctilious about the non-consequentials. When it comes to the graver issues of life there is no concern. So Jesus challenged those who called him "Good Master" and said "Lord, Lord," but whose religion ended with lip service.

At this season our attention is being turned to the passion and crucifixion of our Lord. It is at this point that one of our opening Sentences for Good Friday challenges us with the question, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow which is done unto me —?" Similarly that great Christian before Christ, the prophet-poet who has given us the second part of Isaiah describes God's servant as "a man of sorrows and acquainted with grief."

God was grieved for the evil plight of man. God showed his eternal sorrow by sending his Son. Jesus came upon earth and entered into our human life to the full. He shared our concern. He died upon a cross to deliver us from the evil to which we were bound. The cross is the measure of Christ's sorrow. It is also the gauge of his courage. We do a great deal of sentimentalizing about the cross. We forget the fact that it was a ghastly business. A man was made to suffer and was tortured to death. Jesus knew what awaited him in Jerusalem. He had no illusions. He set his face like flint. He would not compromise. He called Herod a fox. He whipped the money-changers out of the Temple. Jesus by a soft answer could have avoided his Cross and all that it involved. He could have been adroit and clever, as we are, when we keep the peace and our own safety and comfort. But he had the courage to care. He was a man of sorrows. So "He was wounded for our transgressions, he was bruised for our iniquities." We bow and kneel to the cross but sometimes I think that in the words of the old chef, it grieves us but little. We wear our crosses very lightly. Our sorrow does not go very deep. Jesus' sorrow nailed him to a cross.

But we prefer to go with the majority. The crowd hails Jesus as King on Palm Sunday. We join in the acclamation. Five days later they shout "Crucify him!" and we take up that cry also. We do not have the courage of Christ's sorrow to stand out against the cruelties and injustices of life. We are easily swayed by the malicious minority who as in the days of Christ manipulate the plastic mob to their own evil ways. So we crucify afresh the Man of Sorrows. There are very few of us here in complacent America who will be called upon to endure physical suffering for their faith. Yet each one of us will face situations, we have already faced them, where moral courage is demanded. We know how often we have weakened and given way. We were sorry but not sorry enough to protest against the wrong. We have lacked the elemental bravery of the Christ.

We fail also to measure up to his honesty and integrity. Jesus saw the issue as it really was. He did not blink or compromise. A sin was a sin whether it was committed by those in high place or by a humble woman caught in the act. The sweet and simple Jesus whom some have professed to find in the gospels is not there. Instead we have the Lord of Life who tells us, "Whoever causes

one of these little ones who believe in me to stumble, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea." Wounded love can enlist the wrath of God in its service. Jesus saw men as they were. There is a ruthless clarity in his sorrow. It cuts deep. If Jesus had not been so firm and undeviating in his witness to God's concern for men, he would not have been crucified. He knew the full enormity of the sins he forgave and he knew the price which must be paid in human sorrow and contrition. He was the true physician of souls and not like the quack doctors described by Jeremiah, who healed the wounds of the people lightly saying "Peace, peace, where there was no peace."

There are many qualities blended together in the sorrow which Jesus exemplified in life and death. We have mentioned but two, courage and honesty. As we look at the Cross this Passion-tide Christ asks us how sorry we really are. He is the man of sorrows who died on a cross and so often we are merely men of little sorries which grieve us but little.

Pointers for Parsons

By Robert Miller

OUR Ministerial Association only numbers about a dozen and most of its members, serving rural churches, strike me as being both poor and spiritual. We do not have much "business" but we do have a very pleasant fellowship.

The last time we met our subject was the Life Everlasting and the Communion of Saints and I, having suggested it, had to introduce it. I began by asking if we really wanted everlasting life. Considering all the pains and sorrows did we want even to live to be a hundred? Not, surely, in the flesh. Then "clothed upon" with the spiritual body, immortal, incorruptible? If we could answer yes to that, must it not be that we had known moments of joy and seasons of rejoicing; that we blessed God for our creation, preservation and all the blessings of this life? And did we not believe that in the life to come our joy should be perpetual? And was not Jesus the source of our joy?

But what did we mean by everlasting? Going on for billions and billions of years? Never-

ending? Always striving and never quite attaining? Or did we lose sight of past and future in the Eternal Now of God?

As for the Communion of Saints, how could we think of entering eternal life alone and not as one of a blessed company? We were already of that Communion even though we often forgot it and acted as proud and selfish men rather than as saints. But, thanks to the Holy Spirit, we had better moments when we were true to our heavenly calling. Then we could rejoice in the perfect communion of Heaven, in the instantaneous awareness of each of us and all of us in Christ.

I called this an astounding belief. Sheol and the Elysium Fields were nothing; Valhalla was nothing. But Heaven stood for perfect life in perfect love, and that was offered to man.

My agnostic friend Don Himmlek would have said that this was all wishful thinking, a sort of

make-believe that helped a man to "take arms against a sea of troubles." My brother ministers found nothing unreasonable in it. Was this because they had evidence in their life and calling of the love and power of God while Don could admit no evidence of a God he was so concerned to reject? Don eagerly sought the truths of science for he loved them. But did the God I worshiped deny them or account for them?

And what of the world? My faith convicted it for it asserted the worth and value of man, something in which the world did not believe. What did the world believe in? God? Man? Or nothing? I thought nothing, no matter what it said or what it pursued, and if we believe in the Communion of Saints and the Life Everlasting while the world believes in nothing our life will be a conflict. We might make a truce, but we can never make a peace. We have to say, "Stand thou on that side for on this am I."

Dare we be so daring, we Christians?

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Adventurers For God by Clarence W. Hall. Harpers. \$3.75

This is a collection of thirteen true stories of Christian missionaries of the present day at their chosen work among the poor, the hopelessly ignorant, the uncivilized and barbarous. Most of the people to whom they ministered—and are still ministering in some cases—are the primitive tribesmen of Africa, Asia, the South Seas and Latin America. Completely isolated for generations from the world outside, they have lived in a motionless world of the Stone Age. The missionary heroes of these tales have exercised a varied ministry and at the risk of their own lives.

Henry Holland, now a surgeon of international fame, lived fifty years in what is now the hinterland of Pakistan and gave eyesight to some 100,000 cataract stricken men and women and exercised his healing ministry in myriad other ways. William Cameron Townsend and his staff of 700 young men and women have taught the Indian tribes of Latin America to read and write and have translated the Bible into 175 different languages. In the process, their lives have been a constant series of thrills, narrow escapes and hard-won successes. Leo Halliwell the "medi-

cine man" of the Amazon jungles has just written and published a book of his own telling the same dramatic story that a chapter in this book summarizes.

This entire collection deserves a full-dress review, for it is amazing evidence of the miracle of Christian faith and service. Lacking the space for that, this reviewer can only urge every reader to get his hands somehow on this book and read it to his soul's good.

I Believe In Jesus Christ by Walter Russell Bowie. Abingdon. \$1.25

I Believe In Immortality by John Sutherland Bonnell. Abingdon. \$1.25

These two small books (less than a hundred pages each) of outstanding interest and merit are part of a series of evangelical, inspirational volumes by well-known authors on the Christian fundamentals of faith.

Dr. Bowie, sometime Rector of Grace Church, New York, writes in simple language of the humanity of Jesus and of his continuing life in the Church and in the lives of his children today who are challenged to proclaim his transforming power in all the problems of today's world.

Dr. Bonnell, minister of the Fifth

Avenue Presbyterian Church, writes in similar style of the fact of human immortality, of what the Bible tells us about it and what the Resurrection of Jesus means to us today.

Each of these books can be useful and fruitful for meditation on the two basic beliefs of Christians who are seeking to know their Master better.

Christianity According To St. Paul a Symposium of Sermons. Morehouse-Gorham. \$90

Sermons by distinguished clergy,—like Dr. Austin Farrer, Bishop Love-day of Dorchester, the Rev F. H. Maycock—preached in Pusey House, Oxford. They are all much better than the average sermon when turned into cold print.

Yes God by Freda Collins. Morehouse-Gorham. \$1.25

This is a devout mystic's simple and profound description of the varying relationships of the individual soul to God in the midst of a miserable and naughty world. It will be enlightening and nourishing fare for all mystics and for those who have a yearning to know spiritual realities at first hand.

(Continued on Page Nineteen)

AMERICAN CHURCHES LOST SOCIAL CONCERN

★ Churches of North America "have lost much of their social concern," Liston Pope, dean of Yale Divinity School, New Haven, Conn., said in Toronto.

He told the annual meeting of the board of evangelism and social service of the United Church that in contrast, Churches of Europe, Asia and Africa are talking and acting in terms reminiscent of the old social gospel movement in the U.S.

Statements issued by ecumenical assemblies from Edinburgh in 1910 to Evanston in 1954 were imbued with "a notable spirit of social responsibility," he said.

"Meanwhile," he added, "the churches and ministers and theological students in America have lost much of their social concern, though no such generalization can apply to them all."

Social action agencies in nearly every major denomination and interdenominational body are the outgrowth of the social gospel movement, Pope said.

Today, he said, the ecumenical movement is in many respects the successor to the social gospel movement, as it has a strong sense of Christian social responsibility and racial justice.

Suggestions for community control of obscene magazines were made following a panel discussion. Participants agreed that while censorship was not a final solution, the most flagrant abuses should be taken to court.

Opposition to any move to establish a national lottery in Canada was expressed by the board, which said that gambling corrupts law - enforcement agencies.

Hugh Keenleyside, director of the United Nations technical assistance program, criticized the Churches for showing little con-

cern over the threat of nuclear war.

"If war came, humanity might well perish to the sound of ecclesiastics blessing the bombs and missiles," he said. He added that the Church should challenge the "gross wastage of our day, the stupid

advertising of false values, and the imbalance of the world's wealth."

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CENTRAL NEW YORK NOMINATES

★ Two Bishops and two rectors have been nominated for bishop coadjutor of the diocese of Central New York. Bishop Donald J. Campbell of Los Angeles and Bishop Philip F. McNairy of Minnesota, are suffragan bishops. The Rev. Reamer Kline of New Britain, Conn., and the Rev. John V. Butler of Princeton, New Jersey, are rectors of large churches and active in the affairs of the Episcopal Church nationally.

Their names have been presented by a nominating committee appointed following the Convention in May of 1958. The committee reported that, after limiting its attention to clergymen outside the diocese, it had considered more than sixty names, and had reached a unanimous recommendation of these four.

When the convention meets in St. Paul's Church, Syracuse, on May 7 and 8, other candidates for the position of bishop coadjutor will be nominated from the floor.

POLICY ON RELIGIOUS INFORMATION EXPLAINED

★ Since religion plays a significant role in the life of the people of the U.S., it therefore influences governmental policy in many areas, Ronald Bridges, religious affairs advisor of the U.S. information agency, said in Washington.

An official religious policy statement of the agency, he told

the Washington chapter of the national religious publicity council, states that although there is separation of Church and state in this country, "religion and state are not separated."

"Religion is not to be over-emphasized or treated as something separate and unique, but it is to be dealt with forthrightly in the context of American life," the agency's policy statement affirms, according to Bridges.

The policy was worked out after much discussion and debate, he added. He said it was not inflexible.

Bridges deplored the use of religion as a weapon against Communism. However, he said, the policy calls for a "lookout for Communist actions or statements against any given religion or religious leaders or following."

Such actions and statements are made known "in areas and among peoples where the knowledge of such hostility is useful to clear understanding," he said.

NEW PROFESSOR AT SEABURY-WESTERN

★ The Rev. C. J. de Catanzaro of the faculty of the divinity school of Trinity College, Toron-

to, has accepted a position as professor of Old Testament at Seabury-Western Seminary, effective September 1.

The Rev. Paul Elmen, instructor, has also been made assistant professor of moral theology and ethics.

The Rev. Reginald H. Fuller is to continue as professor of New Testament, and has not accepted a position elsewhere as previously announced.

DOLL BAPTIZED IN CHURCH

★ A doll was recently baptized at St. Anne's, Middletown, Delaware, and it was not done just for fun. A child brought her doll; another played the role of father, and other tots were godparents. The service was performed by the rector, the Rev. Eric Koci, with his wife playing the part of the font by merely holding a cup of water.

The doll was christened Moses, that being the theme of the church school the week before.

The result, according to the diocesan monthly: the sacrament of baptism has been presented to the very youngest in a manner geared to their abilities to understand.

"A BISHOP PARSONS' ANTHOLOGY"

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Professor at the Church Divinity School of the Pacific

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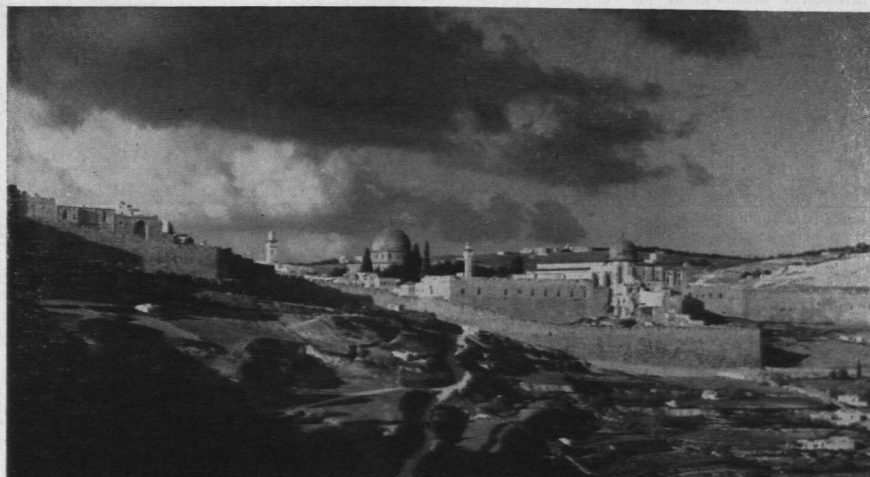
★ The first underwater exploration in Biblical archaeology will get under way this summer along Israel's Mediterranean coast with the cooperation of Hebrew University's archaeology department.

Sponsoring the expedition is the America - Israel Society, whose headquarters are in Washington, D. C. It will be led by Edwin A. Link of Binghamton, N. Y., American inventor of the Link aviation trainer and an underwater enthusiast.

Concentrating in the area of Caesarea harbor, the expedition will investigate the historical remains of the port built by Herod in the first century B.C., which later sank into the sea.

Preparations for the venture are being made by Dr. Benjamin Mazar, president of Hebrew University and an archaeologist, and Prof. Charles Fritsch of Princeton University.

Other participants in an advisory capacity include Yigal Yadin, lecturer in archaeology at Hebrew University; Nelson Glueck, president of Hebrew Union College, Jewish Institute of Religion, Cincinnati, O.; and William F. Albright, professor of semitic languages at Johns Hopkins University.



JERUSALEM, holy city of Christian, Moslem and Jew, will be the headquarters this summer for teams of explorers in Biblical archaeology.

Meanwhile, an Italian team of explorers headed by Prof. A. Frova of Rome has arrived in Israel to explore the land ruins of Caesarea, once the capital of Judea.

FLOWER SHOW SACRILEGIOUS

★ An Episcopal priest condemned a floral exhibit of the "Garden of Gethsemane" at the National Capital flower show as "blasphemous and sacrilegious." He forbade his parishioners to attend it.

The Rev. James Murchison Duncan, rector of Ascension and St. Agnes, told his parishioners "a new low has been reached by creating animated figures depicting Christ and his disciples while he was in agony in the garden."

"Next they will be making animated figures of the scene at the Cross with stereophonic sound of his last words," Duncan suggested.

"As a Christian priest, I raise my voice—perhaps a lone one—in protest and in accordance with the obedience that my parishioners owe to me as their spiritual pastor and master, I forbid you to attend the flower show at the armory," he declared in his sermon.

He deplored what he called the "lack of taste" of promoters

of the show and added, "You just don't exploit our Lord's suffering."

The particular target of Duncan's wrath was recorded radio advertisements on Washington stations which declared that "The National Capital flower and garden show proudly presents a 40-foot, 3-dimensional reproduction of a famous painting which is brought to life through animation and life-sized figures that give it even greater significance."

The advertisements add, "The exhibit was five years in the making . . . specially highlighted and accompanied by dramatic narration . . . periodic illuminations of it are concluded by six choir boys singing 'The Psalms.'"

"Gross commercialism!" Duncan said.



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-BACKFIRE-

Mildred M. Madison

Churchwoman of Smithfield, Va.

Replying to Anna L. Green, issue Feb. 26th: while I know that bishops have a very important place in the life of the parish, I still say, and believe, that no bishop, regardless of who he is, has the right to tell any church, or parish, that they have to integrate. There is nothing Christian about this—it is, and was, a Communist and Political-Vote-getting scheme.

Why is segregation such a sin all of a sudden?

There is nothing in the Prayer Book, not even in the fine print, that gives the bishops such authority. Nor is there any record, that I can find, that they have the power or right to tell a delegate how he, or she, must vote.

There is absolutely too much politics in many churches these days. So let's help the needy, the juvenile boys and girls, the aged.

Betty S. Koci

Churchwoman of Philadelphia

As a rector's wife and altar guild member I was shocked to see the cover of the March 12 Witness. I have never seen a surplice look worse and would be horrified if my husband ever appeared in such a garment, much less his picture on the cover of a magazine. The whole point of your picture was lost in the unsightly surplice.

We do enjoy the Witness with its concise articles.

A. W. Sidders

Rector at Venice, Calif.

I would like to express my sincere gratitude for the articles written by Prof. Tillich of Harvard. The last

one *In Thinking be Mature*, was something out of this world. I hope he knows what a contribution he is making to some us poor "Immature souls". The Witness is a great paper and "Cuts right into one". I hope sincerely the Church never puts out a National magazine or we'll all be in a worst rut than we are in now. We need Tillichs, Roachs, Millers etc. to get us out of our smugness, so long live the editor of the Witness.

PEOPLE

CLERGY CHANGES:

JAMES A. DOUBLEDAY, formerly rector of Grace Church, Kirkwood, Mo., is now assistant at Zion Church, Rome, N. Y.

FRANCIS X. CHENEY, formerly dean of Calvary Cathedral, Sioux Falls, S. D., is now rector of Trinity, Southport, Conn.

WILLIAM E. TICKNOR, formerly on the staff of Grace and St. Peter's, Baltimore, Md., has been assigned to Our Saviour, Baltimore, with particular reference to the ministry to institutions.

THOMAS L. MITCHELL, formerly curate at St. James. West Hartford, Conn., is now vicar of St. Mary's, Gowanda, N. Y.

HAROLD F. WOOLCOTT, formerly rector of St. Paul's, Peabody, Mass., is now rector of St. Simon's, Buffalo, N. Y.

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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 Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

ORDINATIONS:

LOUIS J. WILSON, physician, was ordained perpetual deacon by Bishop McNairy on March 1 at St. Paul's, Winona, Minn.

LAYWORKERS:

CATHERINE C. BARNABY has returned to her post at the House of Bethany, Cape Mount, Liberia, following a furlough in the U.S.

MRS. ANGELE OGLESBY has returned to her position as secretary to the Presiding Bishop of the Church in Japan, following a furlough.

KARL E. BRANSTAD has returned to his position at St. Paul's University, Tokyo, following a furlough.

DEATHS:

WILLIAM L. ESSEX, 73, retired bishop of Quincy, died on February 26. He became rector of St. Paul's, Peoria, Ill., in 1925 and was elected bishop in 1936.

MRS. CHARLES E. RICE, widow of the dean of Holy Trinity, Juneau, Alaska, died February 24. She went to Alaska more than fifty years ago as a bride and remained there until her death.

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The Christian Faith and Non-Christian Religions By A. C. Bouquet. Harpers. \$7.00

The author of this book is one of the outstanding authorities in the study of comparative religions. This latest contribution to such study is extremely ambitious and draws upon the sciences of astronomy, modern physics, and the arts of philosophy, aesthetics and religion in its manifold forms. As a Christian theologian, he lays all these expressions of civilization under tribute to support his ultimate conclusion that Christianity should be—and to some degree is—the universal religion, including in itself all the permanently vital spiritual elements of all the world's major religions and philosophies.

He begins his study with a survey of religion in general up to the beginning of the Christian era. His brief analyses of Buddhism, Hinduism, the ancient complex of Chinese religious philosophy, and Judaism are keen and sympathetic and evidently based on long, intimate knowledge of most of them. (He doesn't fall into the easy, superficial notion, for example, that the conception of "Nirvana" in Hindu and Buddhist thought signifies simply "annihilation".) However, it seems to this reviewer that his description of "Karma" and "Reincarnation" shows a lack of adequate understanding of what these terms actually signify to the philosophically educated Hindu. Some leading theosophical writers of the West come nearer to a fair comprehension of it,—Steiner, Ouspensky or Annie Besant.

The next sections of the book deal with the rise and expansion of Christianity, the development of its doctrine and the contributions which Judaism and other less related philosophies made to such development. Of particular interest here is the author's treatment of the Logos concept as expressed in the Prologue of St. John's Gospel. He describes at length the idea of God which religions and philosophies of East and West have cherished and which approximates the Christian doctrine of the Logos, culminating in the Jewish philosopher and mystic, Philo. The doctrine as expressed in the Fourth Gospel Prologue, identifying the Logos with Jesus, has had profound influence on the thought and work of the Church and is clearly the very charter of Christian missions.

The concluding chapters have much to say about Marxism, which, as a philosophy, the author regards, as did Archbishop Temple, as a Christian heresy. His militant criticism of Marxism as a political program involving tyranny and persecution is justified in principle, but is lacking

in the historical perspective which would make clear the point of view of the rulers of Soviet Russia as a nation relentlessly fought, from its birth, by the older civilizations of the West, by military intervention, by attempts to strangle her economy and, in these latter days, by military encirclement, a people, moreover, conditioned from earliest historical times to tyranny as the only way to security and knowing the Christian religion only as the corrupt and superstitions handmaid of the state.

A valuable book for any serious student of comparative religions and philosophies, but unfortunately lacking any index, so important for studious readers.

The Man of The Renaissance by Ralph Roeder. Meridian Books. \$1.95

The paper-back reprints of various publishers began their career by republishing popular fiction at 25 and 50 cents, but they have long since extended their undertaking to include the republishing of classical and other scholarly works which has been a great boon to students with meagre pocket books. The Living Age Books published by Meridian Books are among the best of these. And one of

the best of the latest issue is this *Man Of The Renaissance* in which the author pictures the Italian Renaissance as exemplified in the vivid, but varied lives of its great men,—Savonarola, the reforming priest, Machiavelli, theorist of government, with the so-different Castiglioni and Aretino.

Others of this same issue are *Peter*, a historical and theological essay by the famous German theologian, Oscar Cullmann, (a much smaller book for \$1.35), the large historical study of *The Origins of Totalitarianism*, by Hannah Arendt, and *The Philosophy of Spinoza*, by Harry A. Wolfson, which is a monumental work of philosophy, originally in two volumes, here reprinted in one big volume.

Serious students of biblical criticism, middle ages history and philosophical systems will rejoice in these moderate priced books.

Lord And Giver Of Life Anonymous. Morehouse-Gorham. \$1.15

This is practical guide for leaders of three-day retreats or for individual private use. Its key note is the reality and activity of the Holy Spirit in the life of a busy and demanding world. Simple, forthright and fruitfully suggestive.

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