

# The **WITNESS**

APRIL 9, 1959

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**CHRIST CHURCH, SEATTLE**

**P**ARISHIONERS admire their recently constructed church house built to meet the growing needs of the parish and the students of Washington University

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## **Presiding Bishop's Sermon In Japan**

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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.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

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

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
NEW YORK CITY  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY  
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NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS  
5th Ave. & 53rd Street  
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Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
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and windows.

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HOLY TRINITY  
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Boulevard Raspail  
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## SERVICES

### In Leading Churches

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7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
Sacrament of Forgiveness - Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:00, 10:00 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

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976 East Jefferson Avenue  
The Rev. William B. Sperry, Rector  
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8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

ST. THOMAS' CHURCH  
18th and Church Streets  
Near Dupont Circle  
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The Rev. John T. Golding, Rector  
The Rev. Walter J. Marshfield  
The Rev. Robert F. Evans  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
11:00 a.m. Church School. 7:00 p.m.  
Evening Prayer. 7:30 p.m. Young  
Adults.  
Tuesdays: 12:15 p.m. Holy Communion.  
Holy Days: Holy Communion-7:15 a.m.,  
12:15 p.m. or 5:45 p.m., as announced.

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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, Tunickannoek, Pa.*

## Story of the Week

### Massachusetts Survey Reveals Big Population Shifts

★ The survey being made of the diocese of Massachusetts by the unit of research of the National Council has already brought out some startling facts.

Bishop Frederic C. Lawrence, chairman of the committee, states that the study group has found in other dioceses the "growing pains" felt by many churches in the diocese in suburban areas. It has not found elsewhere on any such scale the problems Massachusetts faces in cities of retreating populations and industry.

While in the suburban ring of parishes in greater Boston baptized membership has increased 50%, communicants 43% and Church school enrollment 68%, in inner Metropolitan Boston baptized membership has decreased 21%, communicants 28% and Church school enrollment 32%.

The problem of the suburban parish is to make room for its new members, serve the "transients" whom businesses move from town to town at two and three year intervals, keep the spiritual life of the parish from being submerged in secondary activities and weld a fellowship strong enough to sustain permanent growth.

Heaviest concentrations of Episcopalians are reported in Wellesley (2728), Brookline (3 churches — 2573), Winchester (1593), Concord (1525), West-

wood (942) and Lincoln (576). The largest percentages of Episcopalians in relation to populations are Weston 23%, Hamilton 22%, Lincoln 20%, Marblehead 14%, Cohasset 14%.

While suburban rectors are running to keep pace with their churches, in the cities (as the Red Queen said in "Alice through the Looking Glass"), "It takes a lot of running to stay in the same place." Here there are no new arrivals. New members must be won from the indifferent, agnostic and unchurched, or from other faiths. In Boston only 1.8% of the population is Episcopalian. Yet the unit of research was particularly impressed with the alertness shown by many city parishes such as Trinity, Boston, St. John's, Roxbury and the Church of the Good Shepherd, Boston, in adapting their programs to rapidly changing conditions in their communities — communities which may undergo as many as three complete changes in one generation.

Bishop Lawrence says that the parish "profile" contained in each report is something like the glimpse one catches of one's self from an unfamiliar angle in the tailor's mirror. It is one's self; yet it looks different. Matching the parish membership against statistics of population trends, schools, and housing, the analysis of extent to which a parish's organiza-

tions are covering the needs of its membership, and the final recommendations of the unit for each parish make interesting reading. These facts lay the ground for lively discussion and will aid enormously in our plans for the future.

### PRESIDING BISHOP IN JAPAN

★ Presiding Bishop Arthur Lichtenberger opened the centenary celebration of the Church in Japan by preaching at the opening service on April 7th. The sermon will be found on page seven.

The celebration lasts through April 9th, with the Archbishop of Canterbury also taking a leading part.

### 600 RALLY FOR ATOMIC PEACE

★ A call for a halt to nuclear-bomb testing and for agreement on atomic disarmament at Geneva as a step toward complete disarmament was echoed by a series of speakers at a street rally in New York.

One of several demonstrations in U.S. cities against nuclear war preparations, the rally was sponsored by the American Friends Service Committee and the Committee for a Sane Nuclear Policy. About 600 persons, mostly high school and college youth, attended the meeting.

Heading the list of speakers was Norman Thomas and the Rev. A. J. Muste, veteran pacifist and former executive secretary of the Fellowship of Reconciliation.

Thomas termed the United

States, Great Britain and the Soviet Union—the three nations possessing nuclear bombs—a “suicide club.” He urged agreement on prohibition of nuclear weapons tests before more nations could join them in a defensive attitude that he described as “insane.”

Robert W. Gilmore, New York secretary of the American Friends Service Committee and chairman of the Committee for

a Sane Nuclear Policy, said 70 supporting groups had been organized in this area.

Earlier, 75 demonstrators marched to the rally through snow and hail from suburban points. Theme of the march and rally was “Act for Peace.”

Meanwhile, at Vandenberg Air Force Base, Calif., two dozen pacifists held Easter services outside the main gate of that new missile base.

Noting that the Church's 1,750 parishes in Canada are served by 1,680 clergy, he said 70 more priests were required this year “to meet the bare minimum needs,” and twice that number “to serve the people properly.”

While 25 per cent of the priests in the 26-35 age group encountered family opposition, very few in the older groups ran into any, Hunt said. The inference seems to be that the ministry has dropped a number of notches in public esteem over the last few decades, he pointed out.

“If this proportion of our clergy in the younger groupings entered the Church despite the attitude and opposition of their parents, how many have been kept out by reason of this factor?” he asked.

In addition, 120 priests said friends and business and college associates had tried to dissuade them with such arguments as: “The job is too difficult and not sufficiently rewarding in material and other worldly benefit.”

In reply to the question: “What was your father's profession or occupation?” the study showed that 14.2 per cent

## Parents Responsible For Shortage Of Clergy In Canada

★ One out of four younger clergy of the Anglican Church of Canada was discouraged from entering the ministry by one or both parents, according to a nationwide survey on vocations.

It also showed that the greatest single source of clergy supply is the farm and that too many people ridicule a person contemplating holy orders.

Results of the survey were announced here by Canon H. R. Hunt, general secretary of the Church's General Synod. He said the study, conducted by the

new commission on recruitment, was the first step in what he hopes will be a “massive recruiting drive” by all 28 Anglican dioceses.

Of 2,208 questionnaires mailed to active and retired clergy, Canon Hunt said, 762 replies were received.

“In some Churches it is considered a great honor to have a son enter the ministry, but in the Anglican Church many parents look upon it as a catastrophe,” said Hunt, who prepared the questionnaire.



PUPPETERS of the Japanese Church, now celebrating its 100th anniversary, take a bow after performance of their play on strings.

of Anglican priests came from farm families, and 11 per cent "from the rectory in traditional fashion." Most of the recruits come from middle and lower income families.

"It is most significant that business, science and executive groupings have proved a much greater source of supply than the professional classes, such as medicine, dentistry, law and teaching," the report said.

Two dominant influences in the acceptance of a vocation were found to be the parish pastor and the home.

Forty-three per cent of the respondents said they decided to enter the priesthood between 16 and 20 years of age. Thirty-seven of the 762 made their decisions at 10 years or younger, 87 between 11 and 15 years, and 260 between 16 and 19.

Asked their major difficulty after entering the ministry, 407 priests cited the indifference, spiritual inertia, and apathy of their parishioners. More than 100 said their chief problem was a feeling of loneliness, caused by a lack of real fellowship with others, especially their brother clergy. Forty-seven said their main troubles were with bishops and Church headquarters.

## REFUGEES ARRIVE UNDER NEW LAW

★ The first refugees to be welcomed to this country under public law 85-892, which admits displaced Dutch citizens from Indonesia, arrived in New York on March 21st from Rotterdam.

Twenty-four-year-old George A. van Lingen and his bride have come to the United States under the sponsorship of the social relations department of the diocese of Colorado.

Employment and housing arrangements for the young Dutch-Indonesians were made by the diocese and by Mrs. van Lingen's sister, Mrs. C. C. de Rozario of Denver, who im-

migrated with her family to America several years ago.

Mr. and Mrs. van Lingen, who were married shortly before sailing from Rotterdam on March 11, were both born in Indonesia. They were expelled by the Indonesian government after their homeland established its independence from the Dutch.

Van Linger hopes to find work as a construction draughtsman and his wife will seek a domestic job. They are members of the Dutch Reformed Church.

P.L. 85-892, signed by President Eisenhower on Sept. 2, 1958, allows for 3100 non-quota visas for "principal applicants" who are citizens of the Netherlands displaced from their homes in Indonesia after January 1, 1949. An estimated 10,000 persons will come to the U.S. under this bill.

Nearly 2000 of the Dutch refugees will come under the sponsorship of the Episcopal Church and its refugee resettlement program. Over 5000 more will be sponsored by Church World Service, the relief arm of the National Council of Churches.

The Rev. Alexander Jurisson, assistant secretary of the world relief committee of the Episcopal Church, reports that 200 people will be resettled by the diocese of Los Angeles and at least 100 Indonesian refugees from Holland will be resettled by the California diocese.

## BISHOP HINES CONDUCTS PREACHING MISSION

★ Bishop John F. Hines of Texas conducted a preaching mission at Grace Church, Salem, Mass., during Passion Week, as a part of the centennial celebration of the parish. He also preached the noonday services that week at St. Paul's Cathedral, Boston.

## MISSOURI CONVENTION POSTPONED

★ The convention of the diocese of Missouri has been postponed from May 5-6 to May 20-21 since the earlier date was thought to follow too closely after the consecration of Bishop Cadigan on April 16th. He will be installed as the seventh bishop of the diocese on May 20th, having succeeded Bishop Lichtenberger as diocesan on May 15th.

## DEAN SAYRE WORKS FOR REFUGEES

★ Dean Francis B. Sayre Jr. of Washington Cathedral, left on March 30 for Geneva, Switzerland, where he will attend, as a public member, the meeting of the intergovernmental committee on European migration.

Through his work with this committee abroad two years ago and his chairmanship of the new U.S. committee for refugees, as well as his sermons preached in the Cathedral on the needs and problems of refugees, Dean Sayre has been effective in arousing interest and action in behalf of the 15 million refugees in Europe, the Middle East and Far East. This has been instrumental in maturing plans for a world refugee year, July 1959 - July 1960, under a United Nations' resolution adopted last November.

Following the international conference on refugees in Geneva, Sayre will go to England and France to meet with the United Kingdom and the French committees for the world refugee year.

## MILWAUKEE HAS NEW DEAN

★ The Rev. Edward Jacobs, formerly rector of St. Michael and All Angels, Cincinnati, has been named dean of All Saints Cathedral, Milwaukee. He succeeds Dean Malcolm Maynard who reached the canonical retirement age this month.

## **WILLIAM CREIGHTON CONSECRATION**

★ The Rev. William F. Creighton will be consecrated bishop coadjutor of Washington on May 1, with the Presiding Bishop as consecrator. Co-consecrators will be Bishop Dun of Washington and Bishop Gibson, coadjutor of Virginia.

The litanist will be the Rev. Dillard Brown of Washington and the preacher will be Bishop Mosley of Delaware.

## **CONFERENCE ON PUERTO RICANS**

★ A conference on the churching of Puerto Ricans in the United States, under the auspices of the National Council's division of racial minorities, has been scheduled for April 14-15 at the Cathedral of St. John the Divine, New York.

According to the Rev. Tollie L. Caution, executive secretary of the Council's racial minorities division, the conference will discuss the Church's task with regard to the problems of Puerto Rican immigrants, and hopes to indicate a Church strategy for both urban and rural areas.

Round-table discussions on the strategy of the Church, led by Caution for rural participants, and by the Rev. William G. Wright, director of the National Council home department, for urban areas, will be held in closed sessions. The conference also features open meetings with both lectures and panel discussions.

Among the speakers and panel participants are Clarence Senior, chief of the migration division in the labor department of the Commonwealth of Puerto Rico; Joseph Monserrat, director of the migration division's New York office; and other members of the islands labor department.

Also taking part will be Mrs. C. Emanuel Ekstrom, director of the migrant ministry for the

National Council of Churches, and several Episcopal priests who minister to New York's Puerto Rican population, including the Rev. Messrs. Donald Gowe, St. Edward the Martyr; William Wendt, St. Christopher's Chapel; James Gusseller, St. Matthew and St. Timothy; and C. Kilmer Myers, Trinity's Lower East Side Mission.

## **MINNEAPOLIS PEOPLE SIGN PLEDGE**

★ "I will welcome into my neighborhood any person of good character, regardless of race, color or national origin," all signers of a good neighbor pledge declare. Distributed by the public affairs department of the Great Minneapolis Council of Churches, the pledge signers also promise "to use and support non-discriminatory practices in selling, buying and leasing property."

Stating that open occupancy housing is a major issue in Minnesota, department chairman Alan R. Anderson added, "The pledge has nothing to do with laws. It seeks open occupancy on a voluntary basis."

The signer of the pledge also promises "to exert a positive influence in my neighborhood if a problem of discrimination should arise," and declares: "I should like to be called upon to assist in such cases."

This and similar statements sponsored by other councils of churches have been drawn up in the spirit of the resolution adopted by the general board of the National Council of Churches at its February meeting in Hartford, Conn. After commending churches and church councils for their efforts to "achieve housing markets free of racial discrimination," they are urged to "encourage their members to sign and make public covenants" in support of open occupancy housing in their neighborhoods.

## **TEXAS COUNCIL ADOPTS BIG PROGRAM**

★ Texas churches must reach out to help juvenile offenders, parolees, social deviates as well as the Spanish-speaking population, delegates to the Texas Council's annual assembly agreed in Austin. Reaffirming their "right and obligation to speak out on social issues," the assembly also commended the Hartford Appeal issued by the General Board of the National Council of Churches.

After two all-day sessions of a seminar on state government which preceded the assembly, delegates were left in little doubt as to the challenges facing them. Racial tensions, they said, must be relieved "in obedience to the principles of our Christian faith and the law of the land." Capital punishment should be abolished in the state. And the American public system of free education must be safeguarded, they declared.

In his address to the delegates, Governor Price Daniel urged the churches also to help authorities stem the tide of juvenile crime. More than 50 per cent of major crimes in the state are committed by youths under 18, the governor declared, and added that young offenders have to be released on parole as institutions are not big enough to hold them. The churches, he said, can help in this task.

Constitutional changes and the organization of three new divisions in the Council—life and work, education, and missions—were voted by the delegates. Dr. Willis M. Tate, president of Southern Methodist University, was elected president, and the Church of the Brethren was welcomed to membership in the council, which now serves 22 denominations.

# God's World Wide Family

By Arthur Lichtenberger

Sermon delivered by the Presiding Bishop at the centenary ceremony of the Nippon Seikokai, Tokyo, Japan, April 7

I believe in one holy Catholic and Apostolic Church.

EACH time we repeat these familiar words we are saying, this is the great universal family of God to which we belong: "One holy Catholic and Apostolic Church." This is the fellowship prepared by God for all mankind from the very beginning of all things. It is the family in which all men are knit together, whether they know it or not, whether they claim their inheritance or not. This is the family which Christ loved and for which he gave himself. This is the family for which we pray in the words of the familiar Good Friday Collect: "Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contended to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end." This is the household of God.

So we have come now from other lands to be with you in your country that we might join with you in this centennial celebration. We are, it is true, Englishmen, Canadians, Americans, but that is not why we are here. Archbishop Temple once said, "I am not an Englishman who happens to be a Christian, but a Christian who happens to be an Englishman." We come, then, because we are members with you of God's universal family, the Church.

This is the first great truth about this Church which is now entering into its second century. It is part of the holy Catholic Church. This is proclaimed in your name, Seikokai. You are members of the universal family of God, of that believing, worshipping, witnessing community which is the body of Christ. The facts of geography, the existence of national states, the diversity of language, these do not divide and separate us into purely local and disconnected companies of Christians. We are all bound together as we earnestly hold the faith in a continuing witness through all times and in all places. Wherever we live, however remote and isolated our parish, however few may be gathered

there, when the faithful are met in the Lord's name there in miniature is God's world wide family.

I shall always remember a very moving witness to this given by a clergyman from Africa at the second assembly of the World Council of Churches in 1954. As he began his address he said, "A little over ten years ago I paid a pastoral visit to a little village church in Ashanti. The chapel was a small one, its walls were raised in swish, the floor was daubed with clay and the pews were constructed with bamboo placed on forked stumps. The few villagers who constituted the service came in their simple wear to worship. The table on which the elements were placed had no cover; one of its legs was broken; no paten was provided for the bread and no cup was available to hold the wine. I carried these with me because I knew the village church hadn't any. I read the service in the vernacular and when I came to the part which said, 'Therefore with Angels and Archangels, and with the whole company of heaven, we (the little group of Christians worshipping in those circumstances) laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, Holy, Holy, Lord God of hosts' the reality of the oneness of the world wide Church dawned on me. However small that village church was and however crude and insignificant the environment in which it was set, it was most significant in that it was a part of the one Church here on earth and in heaven."

How often I have remembered that man's words as I have gone about my own diocese, as I have worshipped with a few people or with many in a plain mission church or in the cathedral. We are one with a great company on earth and in heaven. We are, by God's actions, members of the body of Christ, the "one holy Catholic and Apostolic Church." The Church is not brought into being by the faithful through their response to God's grace; rather the Church is the body of Christ into which men are called in all their diversity to become in each place and everywhere a holy fellowship.

### Precious Heritage

THIS is a precious part of our heritage, but there are times, I know, when all this seems quite unreal. It may be true for some but not for us in our circumstances, we think. No doubt we have known these occasions in our lives when we had a great sense of loneliness. The reality of our own parish fellowship seemed quite remote, or we were, so we thought, without support in our need. And then we were touched by the verse of a psalm or the line of a hymn or by a gracious word from a fellow Christian and we knew again we belonged and the dark loneliness passed.

All of us have known, too, those terrible times which have been so frequent in the history of our race when Churches of the same family and tradition caught up in the conflict between nations have seemed to be divided, separated from one another, their oneness broken. It takes solid conviction and constant prayer to live through such times believing in "one holy Catholic and Apostolic Church." No, that is not what I mean to say. That was the first thought that came to me. But the truth surely is this: that we are able to live through such times only because we believe in "one holy Catholic and Apostolic Church," only because we believe in God, the Father of our Lord Jesus Christ in whom the whole family in heaven and earth is named. Therefore, no matter how outward circumstances may separate us we can still pray for one another; we can still by God's love, love one another; we can still in love and charity draw near with faith to take the holy sacrament to our comfort.

All this is possible only because the Church is not our achievement. It is not a human institution, it is God's gift to us. The Church, we believe, is in God's purpose, his act of love reaching out to us. Through baptism we have been made members of the Church, primarily by God's action. We did respond in that sacrament to be sure, but all our doing is only our response to him. "You did not choose me," said our Lord, "but I chose you and appointed you that you should go and bear fruit."

Some years ago a clergyman confessed that when he was in seminary he found little meaning in some of the phrases of the Apostles' Creed. Then he said, "I came to realize that the principle reason for this was that the phrase, 'I believe in the holy Catholic Church' meant so little to me."

Belief in the Church, he came to understand, in a sense underlies, supports, is presupposed in

our belief in God the Father Almighty and in Jesus Christ his only Son our Lord. These phrases have meaning only in the context which the life of the community provides.

May God enable us to show forth in our lives the meaning of our words, "I believe in one holy Catholic and Apostolic Church."

### One With The People

BUT we are not citizens of the world. Each of us has his own country to which he belongs with its familiar language, its history, traditions and customs. If we are to be at home in the Church, its ways cannot be foreign and alien to us. Here, then, is another essential truth about this Church whose centennial we are celebrating now. The Church really belongs to you here. It is part of Japanese life. It is not a foreign thing. It is the Nippon Seikokai. It is the universal Church finding expression in the life of this nation. This is what we would expect the Catholic Church to do. The Church can only be truly Catholic when in every country and among every people it is rooted in the soil of that land and as it grows gives evidence in every way that it is one with the life of that people.

One hundred years ago this May the Rev. John Liggins came by way of China to Nagasaki, the first Anglican missionary to Japan. He was followed in July by the Rev. Channing Moore Williams. No one, surely, could name the multitude of men and women who since those days have labored in this country to establish the Church here and to nurture it. But a celebration such as this is in large part a great act of thanksgiving to God for them and their work. For them and for all who, as faithful members of God's family, have through their worship and life been witnesses to our Lord, we praise and bless God's holy name.

It is difficult to appreciate the incredible difficulties of every kind which those first Christians faced. It is all the more remarkable, then, that so soon after the beginning of Anglican work in Japan a national Church came into being. It was in 1887, only 28 years after the first of our missionaries came to Japan that the first general synod met. Bishop Bickersteth wrote of this synod, "It was a freely elected body in which Europeans and Americans were greatly outnumbered by Japanese. The main decision arrived at was unanimous. A Japanese Church was organized, a constitution was laid down on the basis of Holy Scriptures, the Nicene Creed, the Sacra-

ments, and the three Orders." And so, the Nippon Seikokai was established, a local national manifestation of the universal Church of God.

This was the beginning; the first national Church established as a result of Anglican missionary effort in the Far East, a Church of but thirteen hundred members with only two Japanese deacons, no Japanese priests or bishops. But the size of that Church is not significant. It was built on solid foundations. Here was a Church free to develop its own life, not in isolation and separateness however, but as a member Church of the Anglican Communion and part of the holy Catholic Church.

And now the Nippon Seikokai having recently lived through a terrible time of trial and destruction and dispersal is united and strong in its desire to be a faithful witness to Christ in this land. The call to obey God sends us first to our knees in repentance. When we look at the Church, our own Church as it is, and then think of what it is meant to be in God's purpose we can only ask God to forgive us for our deafness to his call and for our failure to do his will. But repentance does not immobilize us. We are not borne down by the remembrance of what we have not done. We are, rather, set free as we look to the Lord to discover new ways to obedience.

Bishop Yashiro said this as he looked forward to this celebration: "Our centennial movement must begin with self examination and true sorrow and repentance for what we have left undone. If there is no repentance our centenary movement

will consist merely of building projects and memorial halls on the one side and meaningless jubilation on the other. I am sure that our predecessors, such as Bishop Williams and many other missionary bishops, will not be happy to have halls built in their memory, if we neglect the great task of bringing the souls of our countrymen to our Lord which was the main purpose of their sacrifice and labor in this land."

### Forward In Obedience

SO AS you go forward in the way of obedience you will be strengthened as you go. For the immediate task before you, I believe, one of the greatest assets you have, is that you are an independent self-governing Church; you are the Nippon Seikokai; you are determined to become self supporting as rapidly as you can, difficult though this may be. This we would all agree is a necessary goal. But, in the meantime, we and other provinces of the Anglican Communion are at hand to assist you as long as such assistance is needed and desired. We are of one family sharing, so far as we can, your concerns and looking forward with you in hope.

As we thank God that he has brought us to this day, as we thank him for the Church planted in this land, for all who have served and loved the Lord here, we offer ourselves anew to him in obedience asking him to use us for his purpose wherever we may be and we pray that he will guide and strengthen the bishops and clergy and people of the Nippon Seikokai, that his name may be glorified and his blessed Kingdom enlarged.

## A Series of Twelve Articles on Unity and Truth

# Some Historic Facts

By J. F. Bethune - Baker

*Late Professor of Divinity, Cambridge University*

AS THE facts that bear on the subject of this series are not as widely known as they might be, and are often conveniently ignored in some quarters in which they are known, as though they were things to be ashamed of, it seems worth while to recall some of them here.

In 1914, for some months before the first world war, it had been claimed that belief in the Incarnation and the Resurrection did not depend on belief in the stories of the Birth of Jesus and the Empty Tomb, and that clergymen who did not

believe literally in those stories might nevertheless recite the clauses of the Apostles' Creed and profess their faith in its terms because their intention was to affirm the same religious conviction and to make their own the same theological valuation which was expressed of old in the words of the Creed.

The result of a careful and memorable debate in the English House of Bishops was to leave such clergymen with their full rights of ministry in the Church of their fathers. Though the Bishops

themselves reaffirmed their belief in "the historical facts" of the Creeds, they did not take action to silence such clergymen or exclude them from office in the Church.

It remains therefore that the ministry of the Church is open to men who believe in the Incarnation and the Resurrection and use the Creeds according to the religious construction of their clauses though they cannot affirm them, clause by clause, in their literal meaning.

When the question was raised again in the English Convocation in 1918, this time on the initiative of ecclesiastically-minded laymen, the Bishops declined to take fresh action in the matter.

(Further particulars with regard to this bit of history will be found in "The Faith of the Apostles' Creed" (Macmillan, 1918) Preface xxviff., in which an attempt was made to apply the method of religious construction, clause by clause, to the whole Creed, and in C. W. Emmet's "Conscience, Creeds, and Critics" (Macmillan, 1918), which contains also a valuable survey of earlier stages of the movement towards liberty of criticism within the Church of England.)

From the beginning the Church has taught the resurrection of all men. That resurrection it has consistently conceived as involving the reconstitution of their bodies as they had them in this world. Godfathers and godmothers in the English Church, in bringing infants to baptism, still have to profess their belief in "the resurrection of the flesh."

Some years ago a clergyman who knew that this view was the only one that was historically orthodox proclaimed his rejection of it, and a formal accusation of heresy was brought against him. The bishop of the diocese collected opinions from the Professors of Divinity at Oxford and then dismissed the charge, saying that the clergyman impugned took too limited a view of Catholic tradition:—his teaching on the subject did not constitute ground for establishing a charge of heresy against him.

Clergymen of the Church of England are thus absolved from a belief as to the mode of the resurrection which has been traditional in the Church all down the ages and can profess their faith in the Resurrection in the words of the Creed "the resurrection of the body", though they do not accept the literal meaning of those words.

Full details of the teaching impugned, the opinions, and the bishop's decision are given in "The Doctrine of the Resurrection of the Body"

issued by the Right Rev. H. M. Burge, Lord Bishop of Oxford (A. R. Mowbray and Co., 1922) and "A Resurrection of Relics" by H. D. A. Major (Basil Blackwell, Oxford, 1922).

### New View of Creation

FROM seventy to fifty years ago the new theory of biological evolution was being fiercely contested by religious people. Now the truth of the main idea is assumed in all our schools and anything heard in our churches that is obviously not consistent with it is assumed to be somehow wrong. Our younger people think the parson ought to go to school again and seldom are they helped to discern the religious truth underlying the veneer of the old-false science.

In the 1930's in an open letter to a brother bishop, the then Archbishop of Canterbury implied that he himself had long accepted the new views of creation and evolution, as far as he understood them.

It cannot, indeed, be said that the implications of the new knowledge are always in evidence in current theological teaching from the pulpit. It is not easy to re-interpret a system of doctrine founded on old ideas of creation and the fall of man, catastrophic changes and arbitrary interventions. But progress is being made, and I invite attention to the liberty which is now enjoyed in the Church, with high ecclesiastical authority for those who need it, to seek for and to offer in their presentation of Christian truth new interpretations.

Adaptation of oneself to a new environment is the only way of life in every department of human interest and activity. The instances I have given show that the Church is still pursuing this way, able to comprehend within it different valuations of its order, different conceptions of our common Christian religion, and different methods of seeking to commend it. It has held its different schools of thought together because no one of them can justly aver that the official statements of the Church, or its rubrics, or its practice admit of only their own interpretation. Individual liberty to adventure within the limits of public order in every sphere of thought and action has been the secret of stability and progress. The same spirit is alive in the Church.

(Of special value in this connection are the later writings of Dr. J. M. Wilson, especially the chapter "The religious effect of the idea of Evolution" in "Evolution in the Light of Modern Knowledge" (Blackie and Son, 1925); "Christian-

ity in the Light of the Idea of Evolution" (Guardian Occasional Papers No. 3, April 1926); and "The Theological Outlook" (The D Society Pamphlets No. 1, 1924, Bowes and Bowes, Cambridge); "Christian Doctrine and the Idea of Evolution" by J. S. Boys Smith (The D Society Pamphlets No. 3, 1930); and the first section of the Report of the Lambeth Conference of 1930 on the Christian Doctrine of God.)

### Episcopacy

THE only authoritative expression of the mind of the Anglican Church with regard to the constitution of the Church is given in the Articles of Religion and the Preface to the Ordinal.

The Articles are arranged in groups. There is in one group definition of the Church and of ministry in the Church, which was intended to be of general or universal application, and there is another group of articles of which the application was originally special to the Church of England.

That is to say, a distinction is drawn between the essential notes of a Church (Articles XIX, XXIII and XXV) and the particular constitution of the Church of England (Article XXXVI).

The visible Church of Christ is to be seen wherever there is a congregation of faithful men, in which the pure Word of God is preached and the Sacraments are duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

And there is declared to be due ministry wherever the organization of the congregation thus described includes provision for a succession of ministers appointed by men who have had public authority given to them in the congregation to choose and call others to this work—the Latin text of the articles showing, as the English does not, that the appointing authority are themselves ministers.

It was as part of the Church of England's own constitution that archbishops and priests and deacons were originally specified (Article XXXVI), not as a necessary note of the constitution of the visible Church of Christ, and the Preface to the Ordinal (to which the Article refers) avoids any claim that the three orders of ministry are of the esse of the Church. This Preface asserts (what is not literally true) that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons", and it expresses the intention "that these Orders may be continued, and reverently used and esteemed." That is the position. The

Anglican Church uses and esteems episcopacy: it is not committed to the theory that it is essential to the constitution of the Church.

It may be true that a wider view of the Church than had been current was forced upon the Church of England by the circumstances of the Reformation which proceeded on the principle of the recognition of national Churches and their rights. But the fact remains that it did not assert that episcopacy was among the essentials of the Church, and ever since variant views on the subject have been held in the Church of England and its sister Churches. Unity within our Church does not mean being of one mind as to whether bishops are of the esse or of the bene esse of the Church or whether in point of order they are among the "things indifferent". Hooker's position on this particular point is as tenable today as it was in the sixteenth century. These facts are known to all honest students of its history, but they need to be recalled and reaffirmed.

Hooker is a strong champion of the "regiment" of bishops as coming down from the Apostles and exceedingly beneficial in the Church, and he argues that the Scriptures support this form of government rather than any other. Yet he declares it reasonable and sensible to say "Bishops albeit they may avouch with conformity of truth that their authority hath thus descended even from the very apostles themselves, yet the absolute and everlasting continuance of it they cannot say that any commandment of the Lord doth enjoin; and therefore must acknowledge that the Church hath power by universal consent upon urgent cause to take it away, if thereunto she be constrained through the proud, tyrannical, and unreformable dealings of her bishops, whose regiment she hath thus long delighted in, because she hath found it good and requisite to be so governed" (Laws of Ecclesiastical Polity VII v 8).

That statement is not altogether free from ambiguity, but earlier in his argument Hooker has laid down the principle that the necessity of polity and regiment in all Churches may be held, without holding any one certain form to be necessary for them all. This shows what his intention was. And he goes on to mention the case of the foreign reformed Churches which had abandoned the episcopal form. He declines to attempt to determine whether in any particular case there was justification or not. He is content to lay down the principle that there might be.

*Next Week: The Way of Modernism.*

# Sixty Theses For Peace

IN THIS space last week we gave you the first twenty of Sixty Theses presented in an address by Prof. Heinrich Vogel of the theological faculty of Humboldt University, Berlin. The address was entitled "The Church of Jesus Christ and the Atomic Threat to the World" and was made at a Christian Peace Conference held last June in Prague. The report of the meeting is in a paperback called "Task and Witness" which the U.S. postoffice—or U.S. customs, acting on orders from the department of justice—it does not seem clear which at the moment—does not want distributed in the U.S. because somebody has decided that it is "foreign political propaganda."

These Sixty Theses are being presented twenty at a time—twenty last week, twenty more now, and the final twenty next week. We suggest that you save them and then decide yourself whether they are "foreign political propaganda" or statements of Christian truth.

21. Mutual intimidation binds peoples to the diabolical circle of fear instead of freeing them from it.

22. To look on weapons of mass destruction from the standpoint of preventive love is a sign of incomprehensible blindness and delusion.

23. The Christian West, which has made the atomic bomb its saviour and defender against the danger of world bolshevism, is placing itself under judgment.

24. Socialism, which endeavours to assure its future by preparing weapons of mass destruction, is betraying its idea and will not escape the Lord of history, even though it denies Him.

25. The view that weapons of mass destruction will never be used, because of their murderous and suicidal horror, is based on the error that man is reasonable and good.

26. Threatening with weapons of mass destruction is either a bluff (if they are not to be used), or a crime (if they are to be used).

27. The electric circuit of fear which must be sundered because of mutual atomic threats, cannot be broken by increasing fear, but only by risking a new trust.

28. The quantitative differences between the small, larger and largest atomic bombs cannot and must not make a problem of the radical and total rejection which is demanded of us because of the danger of a war waged with atomic weapons.

29. The gradual sinking of the ground which

can be observed in modern military history up to the abyss of war waged by weapons of mass destruction, cannot and must not make us sacrifice the halt which is necessary in view of this abyss, for a criminal toying with the possibilities of this abyss.

30. The state, which has to see to law and order, promoting good and rejecting evil, to minister to the maintenance of human life in human society, destroys itself when it uses weapons of mass destruction.

31. Weapons of mass destruction deliver democracy into the hands of a dictatorship of a few people who would have to decide on their use in an emergency.

32. Weapons of mass destruction cannot be imagined as a service to one's neighbor, and therefore in no respect can they be used responsibly.

33. Weapons of mass destruction make impossible any sort of humanizing of war, by limiting war to a responsible purpose and by respecting human dignity, as they violate every law of war established by international agreement.

34. No Christian may become a fellow sinner in the matter of weapons of mass destruction and atomic armament, through his participation, indifference or belittling.

35. The Church of Jesus Christ owes the world today the testimony that weapons of mass destruction are a sin against God and a crime against man created by God, and against all creation.

36. The truth of the witness and the duty to bear this witness do not depend on the consequences, which may result from the hearing of this witness.

37. To translate the testimony of the Church urging the outlawry of weapons of mass destruction into concrete measures is a political task which—as such—is no task of the Church.

38. The Church of Jesus Christ must not derive, from its rejection of weapons of mass destruction, a rejection of the use of atomic forces for the benefit of mankind.

39. Believing in the dominion which God's grace has given man, the Church must not falsify its warning against the hubris of man's usurpation of Creator's dignity into a negation of the technical use of creative forces.

40. In discharging its sacerdotal political responsibility toward man of the atomic age, the Church of Jesus Christ must be willing to take on itself the risk that a Christian may be excluded from state offices and political functions.

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# Don Large

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## Earn It Over Again

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USUALLY I bend every effort in this weekly column to say something serious in a facile fashion, since the most solemn truths are often best conveyed via the light touch. But I don't feel frothy today.

It's not that the headlines were any more desperate this morning than they were last night. The same threats and counter-charges were still being hurled over, or slipped under, the Iron Curtain. And the same snarling exchanges will go on, until the day comes when a button is depressed in pique or perversity. Then the whole matter will be merely an academic one in a dead and charred world.

Meanwhile, however, a microscope can sometimes pinpoint what a telescope overwhelms us with. Such a microscopic examination was the article by Adlai Stevenson in a recent issue of the *Saturday Review*.

Perhaps the very essence of our dilemma was succinctly summarized in the two or three sentences which Stevenson heard from the lips of Albert Schweitzer, sitting in his jungle hospital in Africa. The great doctor's words went something like this:

"I consider this the most dangerous period in history, not just modern history, but all human history. Why? Simply because heretofore nature has controlled man, whereas man has now learned to control nature—before he has learned to control himself!"

In the face of this fact, as the article points out, many of us are acting like heedless fools. We seem to be relying on some mythical God-given superiority of the White Western world to save us. This sense of being a bit above the battle reminds one of a definition Winston Churchill used to give back in Britain's more colonial days. "India," he said, "is the chief jewel in the empire's crown." Well, India isn't and never was the chief jewel in anybody's crown. It's a land of hundreds of millions of God's struggling children, just as the rest of this planet's lands are.

The Lord has nowhere implied that any people are his chosen people. We can't even be original about original sin. The curse of selfish pride is upon everyone, and we're all in this together.

It's a family fight, but the house has grown too small for a violent solution to do anything but destroy us all.

Be it said to our glory, we have often offered light and hope to the rest of the world. But since, in 1945, we became the first civilized nation under God to drop an atom bomb upon thousands of helpless men, women, and children, we've been acting schizophrenic in our alternate strutting and stumbling.

What has happened to the humble spirit and the contrite heart? Or, as Stevenson asks, "Why this paralysis of will? What have we done to our truth and our brotherhood—the supreme truth of freedom, the Christian truth of brotherly love? Have they failed or have we? . . . Here we are in the Atlantic world, 16 per cent of the world's peoples consuming 70 per cent of the world's wealth. We cannot be indifferent to the moral implications of this gap.

"This is not a Puritan or pleasure-hating spirit. On the contrary, there is no boredom or misery to equal the pursuit of distraction alone. We do not slip into happiness. It is strenuously sought and earned. A nation glued to the Tv screen is not simply at a loss before the iron pioneers of the new collective society. It isn't even having a good time. No society has ever spent as much as we do on drink and tranquillizers. Can one argue that this is evidence of universal fun?"

To a nation torn between cocky pride and frightful insecurity, the words of a great German poet need to be recalled once more. Said Goethe, "What you have inherited from your fathers, earn over again for yourselves or it will not be yours!"

## Talking It Over

By W. B. Spofford Sr.

THE Witness prints on the back of its renewal notice a statement of purpose. Among other things it says that "We believe that it is of vital importance to interpret the Christian religion in contemporary terms and to give practical application of the principles of Christ to our social, political and economic life."

A subscriber in sending in his renewal writes: "It would be less antagonizing if you knew anything about economics or the problems of government."

The President of the United States delivered a speech to the people of his country last month

which, it seems to me, had a good deal to say about both economics and problems of government.

He said that "we must concentrate our resources on those things we need most, minimizing those programs that make less decisive contributions to our nation. Effective defense comes first."

He did not spell out the programs that are to be minimized, but one can assume that it means those things that go under the general heading of social services—better living for people—which we are invited to forget about by practicing "self-discipline."

He did spell out what "effective defense" means; forty-one types of missiles now and pointed out that "the first model of any new piece of equipment is always relatively primitive" so that "even the rockets that dazzle us today will soon become the model Ts—the tin lizzies—of the missile age."

So, at the risk of again revealing ignorance about economics and the problems of government, this is what it all adds up to in my book.

- The economy of the U.S. is today largely based upon spending billions annually on armaments.

- To cut appreciably this spending would cause a collapse, so that all those paper-profits that people—big and little—figure they have made in the stock market would evaporate over night, and a lot more besides.

- To cut this huge spending for armaments would do more than bring about a collapse of the stock market. It would also bring on a major depression, with unemployment soaring into the millions.

- The western world, and the U.S. in particular, cannot "afford" peace and all that goes with it—disarmament, and end of bombs and missiles.

- A summit meeting—sure, because the frightened people here and elsewhere demand it. But it will fail because we cannot "afford" to allow it to succeed.

So what do I think is the answer? Work out a formula for peace at the summit. The drastic cut-back in armament spending that would result could partly—maybe wholly—be made up in government spending on services and goods for our own people and the people in depressed areas throughout the world.

Even if this new kind of spending didn't maintain what we call "prosperity", then I think

reasonable people would prefer a less prosperous American than no America at all. Which probably is the choice we have to make, the way things are presently headed.

## Religion and The Mind

By Clinton Jeremiah Kew

### Psychoanalysis and the Confessional

A READER writes: "Doesn't the Church have its own form of psychoanalysis in the practice of confession?"

It is very misleading to state that the Church has its own form of psychoanalysis in the practice of confession. Confession and psychoanalysis are different in that the former deals with the manipulations of the conscious mind, while the latter is interested in the motivations of the unconscious mind. It is true that considerable psychological as well as religious and moral value is found in confession. Since confession deals with the catharsis of the mind, it calls upon the mind to face life, to overcome immoral feelings and to combat evil thoughts.

It is quite true that those who are skilled in the art of the confessional can help people to examine their hearts, souls and minds more carefully, and thus give much help and relief to troubled souls. Since their work is on the conscious level, many activities, such as Bible reading, positive thinking and memory work, accomplish little in resolving deep seated problems. Psychoanalysis has pointed out again and again the value of confession and the necessity of "talking out" our problems when they have become a tangled web.

The psychoanalyst tries to get through the barriers of the conscious mind into the unconscious (which is two-thirds submerged) and bring forth the infantile motivations to be faced and recognized and thus aid the patient to mature. He does not inflict moral judgments on his patient's behavior but helps him to experience growth and, in so doing, strengthens him morally. In this way the patient can resolve his inner conflicts and take on new strength. The analyst remains in the background as a steady, faithful and uncompromising observer. What the patient needs is an interpretation of his thoughts and behavior by an unbiased individual.

The clergyman on the other hand is an inter-

preter of God to his people. He too brings freedom, but he works usually through the conscious mind. He advises his parishioners to love God and neighbor. No amount of advice by the most renowned sages or suggestions from the most learned theologians can quiet those nervous symptoms when the problem is of deep origin. No amount of interpretation or explanation will be of much value to the patient. One must not confuse confession, as a form of spiritual hygiene, with deep mental analysis.

Since both of these disciplines are often es-

sential to man's freedom from neurotic suffering and despair, it would be wise to understand the functions of each and to separate our spiritual medical cabinet from the psychological one, and, thereby, be ready to submit to the "medicine" which we need. The psychoanalyst removes the stones in the stream of life, the clergyman directs the channels into which the stream should flow. When the hostile elements in the patient's unconscious are removed, the ground is ready for the miracle of healing which follows true confession to God.

## THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

*World Without War.* by J. D. Bernal.  
Monthly Review Press. \$5.00

This is literally a unique book and one of very great value to scientists and common folk alike, for it is a work of hope and of authority. Kingsley Martin of England's *New Statesman* calls it "almost the only serious defence of progress through science published in recent years". And of its author C. P. Snow, scientist and novelist, says: "He is quite possibly the greatest scholar of science alive".

What Prof. Bernal sets out to accomplish in this book is three-fold: to show, from his intimate knowledge as a physicist, the precise nature and inevitable results of nuclear warfare; the fact that three-quarters of the world are now living in conditions of semi-starvation, disease and gross ignorance which eventually, if unchanged, will bring a return to the ages of famine and pestilence; and that, once the menace of war is removed and the arms race liquidated, it will be both possible and practicable to raise the standard of living of all the world, *within a generation*, to that enjoyed in countries like Great Britain and the United States.

How convincingly this thesis is maintained it will be for each reader to say for himself, but it is safe to predict that the great majority of scientists will subscribe to the evidence and logic of the author.

The bulk of this volume is given to the carefully documented analysis of modern agriculture and its many problems including the swift increase of populations, a study of industry and its steady transformation in methods and purposes since the

beginning of the Industrial Revolution and the author's prediction that automation will, sooner or later, be so complete that the deadly monotony of mass production labor as well as the heavy, oppressive work will be unknown and the replaced labor forces be trained for new and creative types of work. With the development of transportation and the freeing of world markets for trade (when the present 'cold war' is liquidated), industry and agriculture and a great complex of service occupations will be freed for the world-wide battle against want and ignorance.

All this hopeful prospect is presented in detail, with official charts and statistics, in fourteen very readable chapters, which, together with the world-wide reputation of the author for scientific competence and a convincing grasp of modern social and economic problems, saves the treatise from any suspicion of being a beautiful fairy tale eloquently told.

If *World Without War* could by some miracle or other be made required reading for every general and admiral in the Pentagon, for top echelons in the state department, for all members of the atomic energy commission, for the dominant individuals in big business and industry and for the Senate and House of Representatives *en masse*, what a stirring of dead bones there would be!

Lacking this miracle, the host of little fellows must lift up our voices in a demand for the destruction of weapons of mass slaughter as the first great step toward world peace, without which none of the creative things described in this book can ever be realized.

*The Nicene Creed. Teacher's Guide.*  
Morehouse-Gorham. \$2.00

This is a teacher's text-book for a study of the Nicene Creed by children of the primary and junior grades. It is designed for use in the vacation church schools in many parishes. If it may seem a difficult subject for young children, a careful reading of this guide will help to dispel such suspicion and there accompanies this Guide a "Pupil's Packet" (85¢) which will be alluring and helpful to the youngsters. This vacation school material is part of the Episcopal Church Fellowship Series prepared by the publisher.

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## LEISMAN JOINS CARDIAC CLUB

★ The Rev. A. G. Leisman, missionary to the deaf in the dioceses of Milwaukee, Eau Claire, Chicago, and Western Michigan, suffered a serious heart attack recently. In his own words he was forced to join the "Cardiac Club."

Twenty-four days later he returned to his Milwaukee home from the hospital with the admonition to live "very carefully and quietly" for three more months.

Each month Leisman sends a copy of "The Mission Lane" to the scattered members of his congregation in three states. In the most recent issue he expressed the thoughts and emotions that must be common to all who have been carried to the brink, only to be spared. Excerpts from his letter follow.

Sorry to disappoint some people who wanted to see me at the hospital but were discouraged from so doing. It seems when a guy has a heart attack, the best medicine is his keeping quiet. And my Doc forbade unnecessary arm movements such as would be involved in sign language talk. "You had a serious blood clot to the

heart," he wrote on paper. "You have to be quiet, or your weakened heart muscle may rupture."

It has never been more forcibly borne upon me that I am living on borrowed time and henceforth must live as the heart itself dictates.

The suddenness with which the course of my life was changed still seems like an impossible dream: The solemn pronouncement of the doctor at my bedside at home: "You have a heart attack. Don't move!" The eerie ambulance ride at 2:30 a.m. to the hospital with my wife at my side and a man in white feeding me oxygen. The frightening feeling that it was the end of the lane for me . . . and for Cheerie, too.

Not that I was afraid to die. But it was a bad time to make the inevitable exit from this—with so much yet to do and so many tasks to fill that I have loved to do. And besides I was too young, so I told God informally. "Please, God, please. Not now. Can't you wait a few more years?" I remember this fervent approach, stripped of frills and beautiful language, for several days.

Then, too, though I knew by heart a good many decorative prayers, I found it simpler to

prepare for the night with this closing prayer of my boyhood days:

"Now I lay me down to sleep;  
I pray thee Lord my soul to keep.  
If I should die before I wake,  
I pray thee Lord my soul to take,  
And this I ask for Jesus' sake.  
Amen."

I was not aware then, but it occurs to me now that Jesus said once: "Except ye become as a little child . . ." All, all the learning and worldly possessions one has give way at the end to simplicity.

## COLORADO HAS CAMPAIGN

★ The diocese of Colorado is having a campaign for \$740,000 as an advancement fund. It was launched at a rally in Denver when Bishop Minnis spoke to over 600 people who braved a blizzard to attend the meeting. Other rallies are being held throughout the diocese.

## CASSERLEY GOES TO SEABURY-WESTERN

★ Prof. Langmead Casserley, professor of theology at General Seminary since 1952, is to join the faculty of Seabury-Western Seminary in September.

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## YOUTH LEADER GIVES ADVISE TO GIRLS

★ If girls did more asking and less waiting when it comes to dating, there's be more happy marriages, according to the Rev. Leslie Conrad Jr., leader of youth for the United Lutherans.

"Girls can pick up a good marriage bet just as well as the boys," he contends. As for the financial arrangements on a girl-asks-boy date, the parson wanted to know what's wrong with the good old Dutch-treat system.

Believing that immaturity is the root of most teenagers problems, Conrad said that if parents let their kids "have more freedom in their early teens, they'll be a lot more mature when they reach high school."

"That doesn't mean that a junior should run the household,

but it does mean that Pop might loosen up once in a while and let him have the car keys."

## SUMMER SCHOOL ON CHURCH MUSIC

★ Two members of the commission on church music and a cathedral organist-choir master will headline the faculty of the annual summer school of church music, July 13-24, at the Church Divinity School of the Pacific.

Norman Mealy, director of the summer school and instructor in church music at the seminary, has announced that Leo Sowerby, organist and choirmaster of St. James' Cathedral, Chicago; Vernon de Tar, organist and choirmaster of the Church of the Ascension, New York, both members of the joint commission and Peter Hallock, St. Mark's Cathedral, Seattle, will compose the faculty for the 10-day session.

## TITTMAN TO LEAD CONFERENCE

★ The Rev. George F. Tittman, rector of the Church of the Holy Spirit, Lake Forest, Illinois, is to give the basic lectures at a conference for college people, to be held this summer at Colorado Springs. Other lectures will be given by the Rev. Joseph Kitagawa of the University of Chicago and the Rev. Paul Elman of Seabury-Western Seminary.

The chaplain will be Bishop Corrigan of Colorado.

## DEAN LITTLEFORD GOES TO BALTIMORE

★ Dean Osborne Littleford of St. Luke's Cathedral, Orlando, Florida, becomes rector of St. Michael and All Angels, Baltimore, Maryland, in July. He succeeds the Rev. Don Frank Fenn, rector of the Baltimore parish for many years.

# Applications Should Be In - Soon!

The Deans of the seminaries listed below join in this notice to men who hope to enter seminary this autumn, and to the Bishops and Priests who are their sponsors:

Applications to the seminary of your choice should be completed as soon as possible. Places in the junior class for next year are being filled rapidly.

## WRITE TO THE DEAN FOR FULL PARTICULARS.

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## NEEDS OF YOUTH DISCUSSED

★ The needs of teenagers and what parishes can do to meet them is the theme of meetings being held this spring, sponsored by churchwomen of the diocese of Milwaukee. The leader is the Rev. Paul Hallett of Minneapolis who has had wide experience in working with youth.

"Most youth groups" says Hallett, "suffer either from indigestion or malnutrition. The 'bewitched, bothered and bewildered' need the understanding that comes from a balanced diet in programming—worship for protein, study for starch, recreation for sugar and service projects for vitamins."

He will deal with the youth advisor's problem whose only instructions are "It's your baby now - they meet every Sunday at 5 p.m.," and "what does an advisor do with the hot potato

which has been dumped in his lap." Women, whether mothers, grandmothers, leaders, or just innocent bystanders who wonder if the young people will wreck the new kitchen, have a real interest and stake in the youth program of a parish.

## NEW YORK DIOCESE SPUR MISSION DRIVE

★ A major mission program has been launched by the diocese of New York in the city's depressed areas, which are mainly inhabited by Puerto Ricans and Negroes.

The Rev. Richard E. McEvoy, archdeacon in charge of urban work, described the new program as "one of the greatest mission advances in 100 years."

Aimed at revitalizing the work of the Church in deteriorated areas, the effort also is designed to provide spiritual and material help to migrants

as well as to erect new churches near housing projects and in "churchless" sections, McEvoy said.

Traditionally upper class parishes, he said, must extend an integrating influence to their surrounding neighborhoods or become extinct.

The diocese has 216 parishes and missions comprising 144,198 members at present. Of a current \$5,000,000 fund-raising drive for new facilities in the 10-county diocese, a little over half is marked for "new urban work."

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

## - BACKFIRE -

**John H. Woodhull**

*Layman of Buffalo, N. Y.*

In regard Feb. 26 issue editorial;—may I express doubt that the idea that a man is "called by God" into the ministry is rapidly being discarded? It is rather that the idea of what the ministry ought to mean to the man is more mature—more like God's understanding of it than used to be customary.

What we know of God is that he loves motion—perpetual motion, if you will. The stars are continually in motion—so is our earth and everything in it; and the motion never brings any star or the earth back to the same spot in space that it has occupied before—at least that is the probability.

So with a man; he needs to change his house, his place of business, because of motion—the size of his family, the rate of motion in transportation. The average man needs to change his home site four to six times in his lifetime. And each time he changes his parish church. Hence the normal turnover of parishioners is from 10 to 20 per cent annually.

As for parish churches, the neighborhoods are in motion, the organs wear out and need to be replaced (usually from neglect) everything functional in a church needs motion. Why not the rectors? It is important to fit round pegs in round holes. If the rector is a normal young man he wants to grow in wisdom and stature. Often to do so, he must move. The salary of the rector is very properly related to the size of his job; and the amount of energy, mental and physical, required of him to do it adequately. Motion is normal; some of it is up, and some of it is down, and some of it is sidewise; and perhaps there is no such thing as up or down. There is not necessarily one "call" from God; there may be many of them—.

**Howard R. Erickson**

*Layman of Collinsville, Conn.*

Much has been written lately about the shortage of candidates for the ministry. This applies to all denominations: Roman Catholic as well as Protestant. There is said to be a shortage of 100 Roman Catholic chaplains in our armed forces.

The National Council of Churches has recently made an investigation of the need for ministers in all denominations. The shortage, in Protestant bodies alone, is said to be 25,000. The Methodist Church membership since 1940 has grown 28 per

cent but the number of fully accredited ministers has increased one per cent.

What is the cause for this shortage and the remedy? The cause is undoubtedly the fact that salaries in the other professions and in business considerably exceed those in the ministry. This differential has been emphasized by the current inflation which has been increasing the cost of living steadily. The opportunities for useful service in the Church should be emphasized to our young men. They should be told that money is not everything although it is important. Their great influence upon the thought of the community might well be mentioned.

Then of course salaries should be increased so far as possible. And efforts should be made to interest college students in the work of the ministry. Most churches are setting aside one Sunday each year for recruitment of clergy. With all these efforts we may hope for an increase in the number of candidates for holy orders in the near future.

*Editor's Note:* A useful leaflet to give to men considering the ministry—or who might consider it—is *Shall I Be A Clergyman?* By Gordon Charlton.

It is published by The Witness,

Tunkhannock, Pa., and costs 25¢ for single copies and \$2 for ten.

**David M. Figart**

*Layman of Briarcliff Manor, N. Y.*

In all this Washington talk about the possibilities of war over Berlin there is one aspect receiving little attention. We were originally a party to the West Berlin agreement, which had no element of permanence from the outset. It was inevitable that sooner or later a demand would be made for neutralizing this outpost of a rearming Germany. This seems a matter more for negotiation than for a war that no one wants.

Has no one in Washington—or for that matter among church leaders—compassion for the millions of innocent and defenceless peoples who face an agonizing death in a nuclear war? Is this the best answer that a nation professing belief in God can offer?

**John G. Hay**

*Rector at Virginia City, Montana*

Just a brief note to tell you of my appreciation for your fine work with the Witness. You are a credit to the Church and I know of no Church publication that does so much to provoke me into thinking and acting on the problems of our day.

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