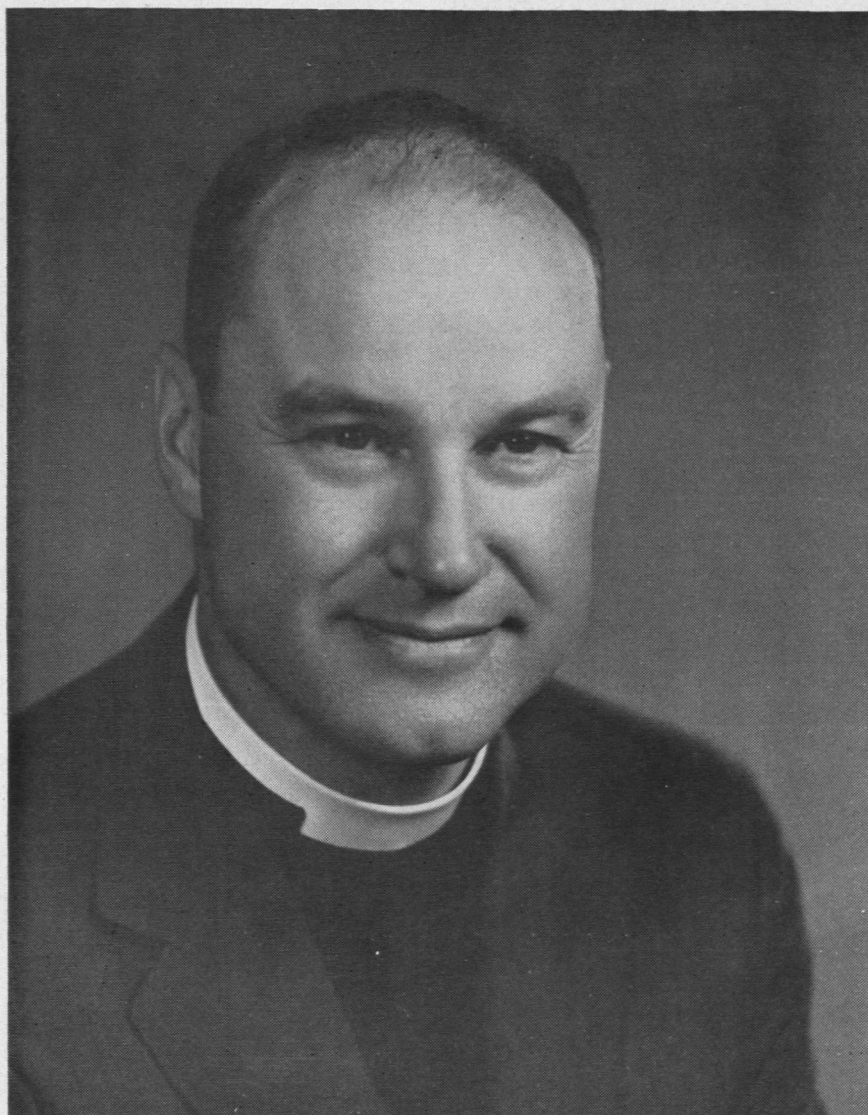


The **WITNESS**

APRIL 23, 1959

10¢



BISHOP GEORGE CADIGAN

CONSECRATED Bishop Coadjutor of Missouri in Christ Church Cathedral, St. Louis, on April 16 by Bishop Lichtenberger. He will succeed the Presiding Bishop as diocesan on May 15th.

Article by Bishop Austin Pardue

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In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
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Wed. and Fri., Holy Communion at

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Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

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

Story of the Week

Bishop Bayne of Olympia Accepts Anglican Church Executive Job

★ Bishop Stephen F. Bayne Jr., diocesan of Olympia for twelve years, has accepted a position as Executive Officer of the Anglican Communion. The post, quite unprecedented in the life of Anglicanism, was offered at the beginning of Lent by the Archbishop of Canterbury.

Bishop Bayne's letter announcing his acceptance was read at all church services in his diocese on April 19. It announced his resignation as bishop of Olympia effective at the end of this year, when he and his family will move to London, which will be headquarters for this new work.

Consent of the bishops and standing committees is now being asked for the election of a Bishop Coadjutor for Olympia, with the hope that he will be consecrated by mid-August and become diocesan when Bishop Bayne leaves for London in December.

The bishop's letter explains the new work which he will undertake follows:

— Quote —

You will ask what this new ministry is. I cannot answer easily, for it has never existed; and what it is to be must depend very greatly on what those who launch it make of it. But I think I can say quite clearly what is needed.

Last summer, at Lambeth, the bishops came to a united mind that unless our Anglican Com-

munion learned how to work together far more closely than we now do — work together, think together, plan together — we must increasingly fall short of the vocation with which we are called. Our world, with its harsh problems and divisions, is far too complex and changes far too fast and is far too closely woven together, for us Anglicans to continue in our present isolation from one another. Here we are, forty million Christians gathered in three hundred and thirty-one dioceses, in fifteen self-governing Churches the world around — if we are to bring to our world the witness to Christ and his truth with which we are entrusted, we need far more than a meeting every ten years or so. We need to plan a common missionary strategy; we need to keep thinking together (as we do now only at Lambeth and the Anglican Congress); we need to learn to act together more and more as a world Church rather than merely as a group of national Churches of the same tradition.

As the report of Bishop Gray's committee said, "It has become evident that this Communion is destined for greater and perhaps more dangerous responsibility It can bring to the modern world conflict a tempered wisdom and a spiritual stability which can reinforce the hopes and aspirations of the human race in its

pilgrimage. It is obvious, however, that it will not fulfill this task unless it takes cognizance of some of its weaknesses It needs to be reminded in all its parts that no one lives to himself, and that as a body with a common life, the whole is always something greater than the sum of those parts If the responsibilities of a worldwide Communion are to be grasped and its resources mobilized, fuller expression must be given to four vital principles of corporate life — coordination, cooperation, consolidation, cohesion."

Central Responsibilities

Sharing this conviction, the bishops established a new office to begin this task of learning to think and plan and act together. The new executive officer will have two central responsibilities. One will be to the advisory council of missionary strategy, the central planning group for our missionary work, which we established in 1948 and then greatly enlarged last summer. The second responsibility will be to the consultative body of the Lambeth Conference, the continuing committee whose job it is to function during the intervals between Lambeth Conferences, to carry out what is decided, and to plan for coming Conferences.

Thus at the very outset the new officer must be concerned with a bewildering variety of different matters — with such widely varying concerns as new missions in New Guinea or South America or the industrial areas of Africa; with the ful-

fillment of plans for the new United Church in North India; with the draft of a new model liturgy of the Holy Eucharist to guide future Prayer Book revision; with joint international study of population problems; with the establishment of new seminaries in the "young churches" of our Communion; with the new regional council of our dioceses in the western Pacific you see how wide our concerns are, and how greatly the bishops hoped that this new office would be a help in our common task.

If it were to be an administrative office or establish a new bureaucracy, it would fail utterly of its purpose. We do not need new machinery, nor could our Anglican witness be given simply by multiplying secretaries and committees. What is needed is some superman who can hold all these diverse interests together, in his mind and heart, who could help each part of the whole Church to be mindful of the whole; who could excite and interest our clergy and people to see and do the common work of our household together; who would be able to dream and imagine and speak for possibilities which have never yet existed; who would have the patience and persistence to bring together the needs and hopes and insights of all our scattered brotherhood; who would be set free to think of nothing save our family as a whole, and the work our Lord has given us all to do, in this dark world.

I am trying to put into words the great hope we all shared last summer when we established this ministry. Long before we had any thoughts about who could do all this, if anyone could, we saw what needed to be done. How this is to be fulfilled, what the unimagineable pattern of this work is to be, is a question to which we could bring no settled answer at all. Nor can

we now; if you were to ask me today where I shall start, I could not answer you. Yet the needs and the hopes will speak for themselves, God willing, and the ways will be found, if there is flexible imagination enough in me, and if there is a united will among ourselves in our Communion to support this new work and cooperate with it.

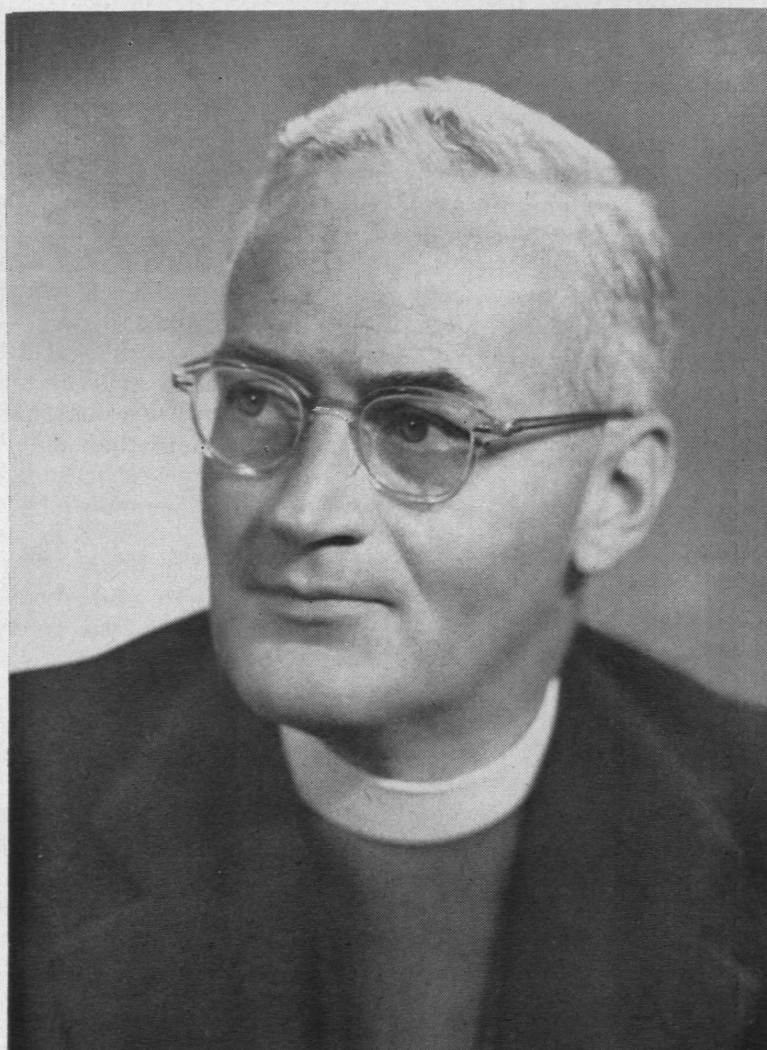
Cost is Shared

I am satisfied as to the second necessity. Every one of our family of Churches (except the captive church in China) is sharing equally in the cost of this new office, so that from the start I know that there is a solid brotherhood eager to

help and strengthen in every way.

My sharpest questions had to do, of course, with the first necessity — whether I could possibly bring to this work what it needed — whether at fifty-one, after twenty-seven years as an American parson, I could meet this immense challenge with any of the freshness and imagination it deserved. Of course, I cannot answer those questions myself. All I can do is to rely on the judgment of the Archbishop and Bishop Lichtenberger and the other Metropolitans who chose me, and pray that they are right.

Our Presiding Bishop has very generously asked me, as



BISHOP BAYNE: first to fill the position of Executive Officer of the Anglican Communion

well, to take responsibility for our eleven American congregations in Europe. Far from being an imposition, I welcome this duty very warmly, partly because it will give me a chance to continue the normal life of a bishop, partly because it will keep fresh and deep my ties with our American Church.

Well, there it is — as strange a choice as could be imagined, filled with very great promise, yet inescapably costly in all its personal and selfish aspects. I have tried not to think too much about them (indeed it is hard even to imagine them), for my wife and I have lived our life on the principle that if it is right to do something or go somewhere, then God always takes care of the personal side of it. It was in this confidence that we came here twelve years ago, and now begin the planning for a still more mysterious future.

I only hope that, for a while at least, no one will speak of sorrowful partings, or gush over us. I do not think our self-control is firm enough yet to stand anything except the same kind of cold, objective thinking that we have tried to bring to this whole matter. I do not think that anyone can know how dear this diocese is to me, or how rich my memories are of all the pains and experiments and joys and comradeship, in good times as well as hard, which have blessed these dozen years together. Those of you who wondered what happened to the Bishop's Diary this month will now know how it was that I could not write my usual loving foolishness, with a stomach full of lead!

Coadjutor

The lead is gone, now — I dare say to be replaced by butterflies in due course — because, for better or for worse, I have made the choice which to me had to be made, and my wife

whole-heartedly with me. Now we must plan for the months ahead until I am no longer what for so many years I have been so proud to be. Both the Presiding Bishop and our standing committee have agreed with me that the wisest course is for me to ask that a Bishop Coadjutor be elected, as soon as may be, in hope that he may be consecrated by late August, and that we might have four months together before my resignation on December 31. Such a procedure would be of the greatest help in preserving the remarkable momentum of our diocese and the necessary continuity of our life. Even as you hear this, letters are on their way to all our American bishops and standing committees, asking their consent to this. If that

consent is given, then we shall proceed as quickly as possible to the election of a Coadjutor — I hope by mid-June.

Now I have shared this deep and troubling and yet glorious matter with you. There is only this to say, that it is principally something for your prayers. If this vision is to become a reality, it can only be because people such as yourselves hope and care and believe and pray strongly enough to make it so. I believe in God's sending of his Church — in her world mission — enough to stake my life and my family's on it, for that is really what we are doing. I hope your loyal and loving prayers will go with us, and sustain us in what lies ahead.

— Unquote —

Cadigan Consecrated in St. Louis At Colorful Cathedral Service

★ Amid the grandeur of crowded Christ Church Cathedral in downtown St. Louis, Missouri, George L. Cadigan was consecrated Bishop Coadjutor of the diocese of Missouri on April 16. Chief Consecrator was the Bishop of Missouri, Presiding Bishop Arthur C. Lichtenberger, who had just returned from the centennial celebration of the Church in Japan. Co-consecrators were Bishops Stark of Rochester and Brown of Arkansas. Bishop Welles of West Missouri, the President of the Province of the Southwest, Bishop Wright of East Carolina, Bishop coadjutor Blanchard of Southern Ohio, were among the other officiating Bishops. Bishop-elect Cadigan was presented by Bishop Hall of New Hampshire and retired Bishop Tsu of southwest China. The sermon was preached by the Rev. Frederick Arterton of Washing-

ton Cathedral, and the Rev. Alanson Higbie read the Litany.

Bishop-elect Cadigan was attended by the Rev. Roy O. Ostenson of the University of Rochester and the Rev. Roger Alling of Corning, New York. His chaplain was the Rev. Morris F. Arnold of Cincinnati.

Only the third Consecration to take place in Christ Church Cathedral, despite its 92 years of history in its present location, this service was easily the most colorful of the lot. Three processions entered the Cathedral promptly at 10:30 as the bells of the tower rang out. When the three, consisting of choir, clergy, representatives of other denominations, civic groups and diocesan institutions, had entered and taken their places, the participants entered in a fourth procession, marching down the great aisle to the choir. The Presiding Bishop then began the celebration of

the Holy Communion. The service continued and at the moment of consecration the participating bishops were joined in the laying on of hands by a number of other bishops who came to St. Louis for the occasion.

Following the service a luncheon was held at Hotel Sheraton-Jefferson, across the street from the Cathedral. Bishop Lichtenberger presided at this luncheon and introduced the several speakers, including two

members of Bishop Cadigan's parish, St. Paul's in Rochester, Bishop Stark, and representatives of the diocese of Missouri.

Bishop Cadigan's first official appearance as bishop was made in Christ Church Cathedral on April 19 when he preached. He will succeed Bishop Lichtenberger on May 15 and will become the seventh Bishop of Missouri. A service of installation is being planned for May 20 during the annual convention of the diocese.

people the justification and need for these mutual security programs.

Another witness appearing before the committee, Elton Atwater, professor of political science at Pennsylvania State University, expressed similar sentiments on behalf of the Friends committee on national legislation.

"In many respects we believe the motivation behind this program is as important as the dollar amounts authorized," said Atwater.

"Our national motives in embarking upon such a program will determine the extent to which it will be supported by the American people and accepted by the people abroad," he told the committee.

He said Quakers feel that economic assistance to underdeveloped nations should be extended as a "duty and opportunity" and not be used merely as "a tool in the cold war."

No Christian conscience should rest easy, Atwater declared, while there is such disparity between the wealth of America and the abject poverty of millions in Asia and Africa.

He called for much larger long-range economic assistance than that presently contemplated and said "such a program should be undertaken in a spirit of sacrificial sharing, being grateful for the rich blessings with which our nation has been endowed."

OREGON RECEIVES NEW CENTER

★ The diocese of Oregon has been given a 13-acre estate for a conference and retreat center. It is located just outside Portland and includes a spacious residence and world-famous gardens.

Bishop Dagwell, retired, is the president of the board of directors.

Foreign Aid Needs Strengthening Church Leaders Tell Congress

★ A spokesman for the National Council of Churches urged Congress to extend and strengthen the program of foreign aid for underdeveloped nations.

Donald C. Stone, dean of the graduate school of international affairs of the University of Pittsburgh, and former official of the U.S. bureau of the budget, testified before the House foreign affairs committee on behalf of the Council's department of international affairs.

He said that "in keeping with the action of the Council's policy-making bodies, we hold it to be a Christian concern and the moral responsibility of the United States to take all appropriate action within its capacity and resources to promote justice, economic betterment, social well-being, freedom and peace — especially among the newly-independent, emerging nations."

"To this end," he told the committee, "we support the improvement and expansion of technical assistance, educational exchange, economic aid, trade and private investment."

He warned that if a nation tries to protect its security by

military means in isolation from the rest of the world and to seek only its own selfish economic advantage without regard to the poverty and misery of other peoples, its policies will be frustrated and its actions resented by all countries.

"It is in this context and on moral and religious grounds that Churches support more adequate assistance for the underprivileged and disinherited peoples of the earth," he declared.

Stone said that churches are worried about the emphasis upon narrow selfish interest in the mutual security program.

"We are concerned with criticisms that grow out of a naive expectancy that people of other countries should be grateful for the programs which we ourselves declare we are carrying out in our own self interest," he observed.

He predicted that the United States would be far more successful if it based its policy of help for others on "religious and moral tenets."

Stone called for "courageous and creative leadership" by Congress and the executive branch in explaining to the American

Christ, Man, and Magnetism

By Austin Pardue

The Bishop of Pittsburgh

CHRIST'S principles are universal and lead to logical conclusions in the world of human affairs. Of the principle of spiritual magnetism and attraction he said many things, such as, "If I be lifted up I will draw all men unto me." In the fullness of time he will draw everything to himself. He will not do so by force, since the Father gave us free will. We can choose our own spiritually magnetic poles by adopting whatever attitudes toward life we so desire, good or bad. All evil will finally fail and then we will see that only Christ is true. The sooner we adopt his attitudes, the quicker we will draw and be drawn to all that is good. However, we are like sheep who often make some very silly personal choices, regardless of intellect or education.

The principle of attraction is constantly working inside of man and it is largely self-determined. It is hard to accept the fact that each one of us sets up his own magnetic pole of values and proceeds to draw like to like. If our basic objectives are cheap, false and perishable, we will attract similar experiences. If, on the other hand, we inwardly enthrone Christ and his principles of faith, hope and charity, we will also draw like values. "God is not mocked: for whatsoever a man soweth, that also shall he reap."

How Wishes Come True

SO THE principle of spiritual polar attraction is as true inside your own consciousness as it is in the physical universe. Our Lord restates the fact in many ways, especially in the Sermon on the Mount. This inexorable process is constantly taking place. Sooner or later we attract the kind of people, events, qualities and experiences we have consciously or unconsciously desired.

No wonder that he warns us about the choice of our desires, for they tend to come true and many of them are harmful as well as helpful. This is a hard fact to face but it seems to be God's law. The realist will recognize it and seek ways to ridding himself of the liabilities he has inadvertently asked for. The fool will blame everything and everybody but himself, growing bitter, self pitying and cynical. This is nothing

new—it has been in the Prayer Book for centuries but needs to be translated in current commentaries.

The gossip, the hater, the unjust, the cynic, the greedy, the unforgiving, the self righteous will sooner or later magnetize like qualities and situations. As our Lord says, "They have sown and they shall reap—they shall have their reward." Unfortunately, that is the principle upon which the human universe operates "in the fullness of time." It does not always happen quickly in our sense of time but nevertheless, it is inexorable.

But so also, fortunately, it operates in like manner for the person of generosity, charity, kindness, faith and justice. No matter how much suffering he may encounter at a particular moment, he is on his way toward "sure and certain victory." So it makes no difference what we may happen to think about the principle, it is working continually and there is little that we can do about it except take it as it comes and start to correct outward events by remaking our inner outlook. This is quite akin to the oriental law of Karma, with only one great difference, namely, that we Christians can start all over again at any time through the forgiveness of sin. But before that can take place we must first realize or confess our mistakes.

So, in reality, the law is fair. What more can you ask? "Whatsoever good things any man doeth, the same shall he receive of the Lord, whether he be bond or free."

The Mystery Of Suffering

HOWEVER, this principle must not be confused with suffering in certain forms of which we are as yet unenlightened. Some people and families are visited by mysterious tragedies for which, as yet, there can be no explanation. Some day God will make all things known and clear, but until then it is necessary for us to endure with as much courage and patience as we can attain through God's grace. Such sufferings usually come from terrible accidents, diseases and biological mistakes. They have produced many great heroines and heroes. I could write a book about them since I have labored with so

many during my ministry. They, too, "shall have their reward."

There is no more important step in seeking a practical knowledge of Christ's teachings than to distinguish between the unsolved mystery of innocent suffering and the discernable cause for personal pain of mind or body through stupid acts of twisted values and self deception. Innocent suffering must be given to God and accepted by the grace of divine endurance. But evil, stubborn and self-righteous attitudes for which we have a responsibility must be humbly recognized, confessed, absolved and changed through the help of God.

Need For Right Attitudes

NO WONDER that the ancient prayer of the Holy Communion, popularly known as the Collect for Purity, opens the liturgy with a plea for the rightness and truth of our attitudes toward life. Well does the ancient wisdom know that these attitudes become magnetic poles for

powerful attraction. Thus, we pray, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. Amen."

Also, we pray, "Create and make in us new and contrite hearts." The Church of antiquity is wise. If we would pay as much heed to her inward meanings as we do to her outward forms, we would sweep the world, as Billy Sunday once predicted.

The Churchman who "has ears to hear" will be careful of the thoughts he lets his heart and mind ponder for sooner or later, good or bad, they will be produced outwardly in some form. What is your mental magnetic pole attracting at this moment? Is it magnetizing hate, fear and resentment or is it drawing into you love, faith and understanding? "As a man thinketh in his heart, so is he."

A Highly Subversive Book

By John Pairman Brown

CHRISTIANITY, we are convinced, is true. This might seem a superfluous statement for what calls itself a Church publication. But after all, the Church and its voices strike perhaps the majority of intelligent Americans as a vast propaganda organization. An organization is, usually, an artificial person, which like other artificial persons is always trying to increase its power and influence. People attach themselves to an organization, very often anyway, because they want to ride to power and influence on its coattails. It requires that they assent to some Credo; and then they are given the inestimable advantage of blowing their own horn under the pretence of blowing the organization's horn.

One can see this very clearly in some alien religion; Dominican priests in Spain, let us say, can pretty clearly be seen spreading their own wings under the shelter of the Church. But have Fifth Avenue preachers never done the same? The outsider is then simply right, most of the time, in suspecting the motives of the propagandist. For the true propagandist is no longer interested in the truth or falsity of his Credo; he is interested in using the Credo as a fulcrum to

boost his Church and, with it, himself. Of course most outsiders are inside something themselves—a political party, a corporation, a civil improvement league—which likewise they boost with the same enthusiasm and mixed motives. It takes a great man to escape religion entirely; that is why we honor Jesus. Which means that the truth of Christianity must be something different from what the propagandist thinks it is.

No other statement of belief is required from clergy of the Protestant Episcopal Church but this: "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ?" Nothing about the XXXIX Articles; or the Apostolic Succession; or the Nicene Creed; or the infallibility of anything. This is as it should be. Of course a book is not the same thing as a man; but when a man dies, he leaves behind him, in the long run, either a book or nothing. We study men and life as long as we can; whenever we can bear it no longer, we have no recourse but to turn to a Book. The clergy also are charged to be diligent "in reading the Holy Scriptures, and in such studies as help to the

knowledge of the same". This obviously follows, but is more difficult than it seems.

Highly Subversive

IN THE first place, the Holy Scriptures, if read with the slightest imagination, are a highly subversive book. Think of Amos, the Vermont sheep-farmer, taking a bus to the big city on Friday; going around on Saturday; and on Sunday getting up in the cathedral pulpit and saying what God says about atomic bombing, slums, the state courts, the conduct of worship, the morals of the clergy and vestries, the motives of politicians and generals, and the coming victory of the Kremlin. Just look at his small book, turn everything into contemporary terms, and you will see that is what he is talking about.

And again, once we were talking with a Seminarian before his New Testament professor had gotten at him, and pointed out Mt. 21:31 to him: "The publicans and the harlots go into the kingdom of God before you".

Student: It doesn't sound very orthodox to me. Who do you suppose he means by 'publicans'?

We: Tax-collectors appointed by a foreign army of occupation.

Student: Well he must mean 'harlots' metaphorically.

We: He evidently seems to mean the call-girls you can easily get in touch with through the head waiter of the Esquire Club around the corner.

Student: But why should he have said a thing like that? Our Professor of Pastoral Theology discourages us from trying to convert call-girls.

We: He is probably a wise man. But you recall that the foolishness of God is wiser than men.

Student: But don't you believe that prostitutes are sinners?

We: Jesus evidently thought that the chief priests and elders, with whom he is contrasting them, were worse sinners.

Student: Oh yes, but those were Jewish chief priests and elders; the Church is different.

With which exegesis he went away happy; it is always possible to get around subversive literature.

But suppose we were to read the books of the Holy Scriptures seriously—that is, as a book was meant to be read? Matthew Arnold said that a man who knew only how to read the Bible did not even know how to read the Bible. A preacher who does not know Shaw or Faulkner or Camus has not read the books written in the language of his own day; how can he read books written in

the language of another day? Matthew Arnold was having trouble with the book of Job, and went to Benjamin Jowett, who like most university men of his day was in orders. Jowett had to confess that he had never studied Hebrew. "What? You are a priest of a great religion, and a scholar, and you cannot read the sacred books of your own religion?"

What does it take then to read the Holy Scriptures as they were meant to be read? If we say that they sum up history, that they go beyond prophecies and tongues, we have to know something about history and prophecies and tongues. Each of us of course can only read them on his own level; but in America, for most of us, our level is our own choice, on which we shall be judged. If the clergy, who have gone through a democratic school system and a liberal arts college, choose not to know how to read books, where shall we turn for instruction? The Bible belongs on the same shelf as Thucydides, Tacitus, Gibbon, and Churchill; as Homer, the Prometheus, the Bacchae, King Lear, and Moby Dick; as Sappho and Catullus and Blake and Rimbaud and Eliot. If we do not make the effort to understand them we shall not have the materials to understand the Bible adequately; if we do not like them, we shall not really like the Bible; if we have not learned from them, we shall never know that it is their questions to which the Bible proposes the answers.

Everything Involved

THE sense in which Christianity is true then involves all literature and all history. Simple people perhaps understand the meaning of history and literature more deeply than we do;

What is woven on the loom of fate
What is woven in the councils of princes
Is woven also in our veins, our brains,
Is woven like a pattern of living worms
In the guts of the women of Canterbury.

The tired back, the missing thumb knows what the Passion is about better than we do. But we cannot make ourselves simple again; or rather, we can only make ourselves simple through the way of imagination, by struggling to understand what others have simply had to suffer. Neither one has an advantage over the other; God is no respecter of persons. Or if anybody has an advantage, it is the publican, the call-girl, the washerwoman; they have no choice but to be tired and suffer.

We priests and elders have the choice, on the

one hand, of honesty, looking things up in dictionaries, unpopularity, uncertainty; and on the other, of turning around in our swivel-chairs and

criticizing the publican, the call-girl, and the washerwoman; that is why they go into the kingdom of God before us.

A Series of Twelve Articles on Unity and Truth

The Way of Modernism

By J. F. Bethune - Baker

Late Professor of Divinity, Cambridge University

TO ME it seems that emphasis on religions rather than literal construction is the only way in which we can reconcile our traditional system of theology with modern knowledge and thought. If we follow this way we part company from our forefathers as to beliefs about many things which were the basis, or the framework, of their doctrines. Now and again we may have to repudiate a position they took. But in general we are able to make the same affirmations of faith which they connected with their particular formulations of fact.

The issue becomes clearer when we turn to the second of the three problems which are prominent in modernist writings.

Relation between History and Faith

THIS problem arises from the eager study of early Christian literature and origins and institutions of the Church which has been carried during the past century. The position, I suppose, is too familiar to need many words of description. The study of secular literature and history had led to many conclusions very different from received opinion about that literature and history. It had shown that the names attached to ancient writings were not always those of their actual authors and that history had often been written more with an eye to edification than to accurate narrative of fact; not uncommonly indeed with the intention of supporting some existing institution or interest by inventing for it an origin and an authority in the past which it could not truly claim.

So, when the books of the Bible were examined freely like other literature and history and the different points of view of individual writings and the different accounts of the actual facts narrated and described were noted, the conviction grew that the Bible presented some at least of the characteristics of other ancient literature and

history. For example, one result which was reached by all such students as we have in view was that our first three Gospels had been composed at a considerable interval of time after the events which they narrated and gave us beliefs held in one or another little society of Christians at the time at which they were written, and included with their actual historical data a good deal of later reflexion and interpretation. Later experience had colored the narrative of fact, and special aims and interests were reflected in some of the narratives when compared with others. This is true of the first three Gospels. It is still more conspicuous in the fourth, which has come to be regarded as primarily a theological treatise—an interpretation of the significance of Jesus in the scheme of things, suggested by the writer's own experience and by the Logos-philosophy—rather than as an account of the details of his life and teaching while he was on earth.

So a new apologetic was required, and while many students were in search of some way of defending the Christian religion without abandoning its traditional basis in history, the Abbe Loisy, a French Roman Catholic scholar, was one of the first to come forward with the theory that the Christian faith was independent of any of the detailed results of the historical and literary criticism of the Gospels. The faith of the Church—its whole doctrinal and institutional system—might be true, though the detailed historical facts on which it had been believed to rest were other than had been supposed: although, that is to say, the faith can be traced as a gradual growth and development from historical beginnings which are not ascertainable in detail as to the facts and as to our Lord's own consciousness and intentions, in the way the Church has hitherto assumed.

That is, no doubt, too rough a way of representing the thought and writing of so fine and

delicate a mind as Loisy's. But let me take an instance or two. "What think ye of Christ?" Every student of the history of doctrine knows that the formulation of the answer arrived at by the Councils of the fourth and fifth centuries, which represents the orthodox doctrine of the Church, was the outcome of many earlier attempts and discussions, the earliest of which are to be found in the New Testament itself, and that it states the Christian position in relation to various schemes of philosophy and ideas which were not in the minds of the writers of our Gospels. Yet the Church has always assumed, in its formulation, that it was true to the historical data furnished by the Gospels. In particular, it has assumed that the Gospels show that our Lord in his lifetime thought of himself as God, or indeed, as orthodox theologians have put it, as the second Person of the ever-blessed Trinity. A divine consciousness has been attributed to him from the moment of his birth—as mediaeval painters depicted the Child in his Mother's arms with his three fingers raised in blessing while the adoring Magi bent low before him.

Loisy was clear that all this is thoroughly un-historical, and he would have nothing to do with the idea that some of the teaching of the grown man was of universal validity, and some only "accommodated" to the times and the existing level of knowledge and, therefore, relative to it and of only temporary significance. For Loisy, the whole was necessarily relative to the historical environment of the era, and definitions and formulas can never have more than a provisional and relative value, as attempts to express the truth and to guide and stimulate faith. How uncertain what are called the actual facts of the Gospel history was shown, for example, by the narratives of the Resurrection which indicate, he said, that the belief was a great act of faith rather than the result of what we might call the evidence of the senses.

I think we may fairly sum up Loisy's position on these questions by saying, though not in his own words, that the real facts were an undefinable but genuine sense of union with God on the side of Jesus along with a belief that he was the Messiah who was to come, and a growing faith in him, and in God as revealed in him, on the side of his disciples. Or again we might say that the real facts were the religious experience of Jesus himself and the religious experience of others of which he was at once the immediate cause and

the centre. It is the substance of the faith thus originated that matters, and the doctrinal system of the Church is of value as preserving and mediating and stimulating that faith in all varieties of historical surroundings, so that its formulations must be elastic and adaptable to the ever-changing historical surroundings.

Different Surroundings

THE historical surroundings of today are wholly different from those of the fifth century and its Christology. In our doctrine of Christ we are stating a doctrine both of God and of man. We interpret Christ according to the ideas we have of God and of man, and our ideas today of God and of man are very different from those of Christians of the fifth century. On this subject I find so admirable a summary of part of one of Loisy's books in Archdeacon A. L. Lilley's review of modernism that I take a page straight over (modernism, p. 74). It is the traditional Christology of which he is speaking:

It was conceived in terms of a philosophy which no longer holds. It depended on a view of God which conceived of him as apart from the world, on a view of the world which conceived of it as apart from God. The traditional theory of the Incarnation was framed to fit in with this conception of a transcendent God desiring to establish relations with a world which was separated from him. The Word was the intermediary of creation, an emanation from God towards the world. Such theories have no longer any meaning for us. The "spatial transcendence" theory, as Pere Laberthonniere has aptly called it, must be abandoned because it no longer helps us to conceive of God. Every acquisition of knowledge in our time forces us, if we would retain a vital idea of God, to conceive of him as immanent in the world and in man, needing no intermediary in order to act upon and in both. Physical science is forcing us to a fresh analysis of the religious idea of creation, which will provide for God's immediate activity in the world of nature. History is forcing us to a fresh analysis of the idea of revelation which will provide for God's immediate activity in the total spiritual development of human society. Psychology is forcing us to a fresh analysis of the idea of redemption which will provide for God's moral action in the development of the individual soul. Out of this threefold analysis will issue a new and fruitful realization of God as operant in the world and in man. For

the religious mind the rationalism which conceives of a purely transcendent God and of a purely human Christ will become unmeaning and impossible. The Christian faith that Christ is God will be established through conceptions which the modern mind can appreciate.

That seems to me to state the modernist position on the subject as well as it can be stated.

It is fundamentally conditioned by recognition of the process of the world and human history and the conviction that God is 'in' the process, in whatever way he may also be 'outside' it—local and spatial metaphors being inevitable for us. There is no such chasm between God and man as the traditional theology presupposes. Discovery by man and revelation by God are different aspects of one continuous process.

But there is another factor in this modernist position which is not so clearly brought out.

New Approach

MODERNISM implies no canonization of modern thought. It objects to the canonization of the thought of any particular epoch in the life of the race. It is this kind of canonization of the past that causes the very problem which modernism seeks to solve. And again, inasmuch as it holds that the doctrinal system of the Church is riddled through and through by the knowledge that has accrued since it was built up, it might seem better to abandon it wholly and to seek to build up a new system on entirely different premises. But modernism, as Father Tyrrell insisted, is quite as much interested in the past as in the present, in tradition as in modernity; and quite as much also in the future as in the present. So it seeks rather a new point of view, a new line of approach to the problem, so that nothing of permanent worth in the old may be lost.

And yet again, just because it holds that the Christian revelation is not the revelation of a number of intellectual truths or propositions of a rational kind, but is the revelation of a way of life, an attitude to life and all its interests and activities, and therefore is social, it holds that this revelation is only to be understood and realized in a society with an ordered life of its own. And further, because it is convinced that in the historical society of the Church, whatever its formulas, there has always been true Christian experience, it cannot contemplate any severance from that stream of life. The synthesis it aims at must be effected in the Church itself.

The Problem of Authority

IT IS here peculiarly that the question of authority arises—the third of the problems. On this question the Anglo-Irish-Jesuit, George Tyrrell, was a chief exponent of modernist ideas.

It is impossible to do justice to his thought in a few words. What again and again he insisted on was that the authority of the society must allow for the liberty of its members and must admit of the kind of growth and variety and newness that belong to life. It can never be stereotyped or absolute, or it sets itself in conflict with life and sterilizes it. There are no infallibilities.

I suppose that what was needed on behalf of the Roman modernists was that they should be allowed to continue their efforts to create within the Church itself a public opinion favorable to their new point of view without interference by the high officials of the Church. That was not to be. They were condemned and banished from the Church.

But the Anglican Church, whose ideal of Catholicity has always implied the existence within it of different schools of thought, could not and did not allow theological narrownesses to impose official suppression on modernist ideas. Modernism, therefore, in all the chief characteristics I have named, remains within the Anglican Church as an active influence on it. It seems to me to offer the only possible basis for the synthesis of the old and the new world in things theological and religious.

In conclusion, how much modernism is needed in the world today is shown by the widely-diffused alienation of men from all existing religious systems and yet the new interest in religion itself, the recognition of it as in some way part of the very content of human life, and the serious endeavor to diagnose the phenomena of religious experience so as to find its essential character, as a symptom and an element of reality.

And again it is shown by two reactions. On the one hand, we have the attempt to re-establish the authority of the Bible in the sense of the sixteenth-century Reformers, or rather perhaps of their successors, with whom what was to the Reformers essentially the charter of the enfranchized soul became a binding code of unalterable laws. On the other hand, among those who want a more living and present authority, there is the attempt to commend again the system and

methods of the mediaeval Church as really meeting the religious ideas and needs of the world today.

It is often from the reactions to them that the tendency of new movements can best be judged. These two violent reactions help to show what the way of modernism is.

Next Week: Why We Believe In Jesus Christ

Pointers for Parsons

By Robert Miller

FR. TUBBS is unusual. He is not only deeply religious but he is a scientist of distinction, and he always, as the convenor of our ministerial association says, gives us something to think about. He certainly did the last time he talked to us.

He began by talking about the wonderful little symbol zero. "By itself it is nothing, but put the figure one before it and it is ten. Ten what? Oh, let us say dollars. Not very much, you think, but add a couple of zeros to the ten and you have a thousand. Add three, and you have a sum larger than most of you either earn or save.

"But what is \$10,000? Not much to your federal government. You have to add more zeros to get into its figures. You get numbers beyond your grasp. You don't really think of billions; you think of seventy-seven or some small number like that. A deficit of ten or twelve billions won't bother you unless it means you pay an extra forty or fifty dollars in taxes.

It is the same way with space. 'Billions of light years' it is said. Or if you want smaller but still dazzling numbers think of the atoms or the cells in your bodies. You won't really grasp those immense numbers. You would much more easily just think of your body."

"Now does this new knowledge of the universe make it easier for us to believe in God as the maker of all things, visible and invisible? Or does it make it harder. Does the God of such immensities hear our prayers? If he does not, our religion is dead.

"You will not find the answer to my question in what science can tell you of the universe, but you will find it in what Christ can tell you of the Father. He said, 'he that hath seen me hath seen

the Father'. I look again to see if it is Jesus that I see. I see the babe in the manger and the man on the Cross and I see Jesus as the gospels show him to us. Is God like this, I ask? If God is what Jesus said he is, if Jesus is what my heart and my mind declare, and if my spirit cries out its assent to him, I need not be troubled by the immensity of creation."

"You will think, perhaps," he went on, "that I make it all very personal. It is personal. It is as a person I know and am known. And it is as a person that I think of eternal life. I do not think of living for billions or trillions of years but of living, living beyond time, if you like or above time or free of time. How poor are our words to express the heavenly realities, the mysteries of God! But do you not feel more than you can tell? Have you not an evidence within yourselves?"

Of course I could not get the whole of what Fr. Tubbs said in the brief space of this Pointer. Someone said that he lifted us out of ourselves, and I was puzzling over that fascinating thought when I heard the clatter of dishes and realized that the ladies were serving lunch. The remorseless clock said it was twelve-thirty and Fr. Tubbs and the convenor and all of us bowed to time and the hour.

Don Large

The Unhappy Young Man

THE Wall Street Journal is far from having any part in my daily news fare. But nothing else was left in the dentist's waiting room. So I picked up the paper and made as if I was deeply absorbed in the latest quotations. To my happy surprise, I promptly ran across an item of human interest, and right on the front page too. It was in a neat little box, and ran like this:

Unhappy Single Man Now An Unhappy Married Man

A prominent psychiatrist who cautions against the offhand prescription of tranquilizers by ordinary doctors for mentally disturbed patients relates this case as a warning:

A young man who was quite upset went to a general practitioner. His

troubles were caused in part by the pressure his girl friend was applying to get married.

"The G. P. prescribed a massive dose of meprobomates (Miltown-type tranquilizers) and he felt the typical reaction of indifference," recalls Dr. N. William Winkleman, Jr., of Philadelphia. "So indifferent, in fact, that he married her.

"Now he's in a worse mess and is coming to see me," the psychiatrist says. "He's discovered that he doesn't like her."

Now I admit that I hold no brief for tranquilizers. There's indifference enough in the world as it is. And reality can never be dealt with merely by blunting its edges with fuzz.

On the other hand, I'm curious to know how the psychiatrist is planning to handle the difficult young man. Apparently the patient had stopped taking the tranquilizers immediately after the wedding. Which must be why, in the cold light of dawn, he suddenly discovered he really couldn't abide the bride he had married in a haze of Miltown.

As a happily wedded man, I find it admittedly hard to imagine what it must be like to wake up one rainy morning and find you don't like your wife. Yet the stubborn fact remains that life becomes potentially great only when we learn to live with what we don't happen to like.

Maybe it's the mate we're teamed up with—or the job we're uneasily sweating over — or the town we live in—or the lack of success we're wrestling with—that we don't like. Don't fret yourself into a perforated ulcer. Just remember that it's the man who has no troubles who's really in trouble!

As a matter of fact, it's worth musing over the possibility that the young man's trouble isn't that he doesn't like the girl. Perhaps he just doesn't like himself. And that's a situation which, under God, can always be corrected.

When Peter denied his Lord three times—and did it in the hour of that Lord's deepest need—he certainly couldn't have liked himself. In fact, the Bible baldly states that he went out and wept bitterly over his shameful selfishness. Making amends for that needless cowardice was hardly a tranquil business. But Peter learned to live with the unlikeable until, with the help of God, he put his weakness behind him.

Meanwhile, we'll probably never know what Dr. Winkleman did with the young man. But I

hope he remembered to remind him that the pearl of great price always begins as a pain in the oyster's stomach. And if the bivalve had taken tranquilizers, the object of pain would never have become a gem of great beauty.

Religion and The Mind

By Clinton Jeremiah Kew

Psychoanalysis or Religion

A READER asks, "I have a few friends who believe that religion should be replaced by analysis. They tell me that since they have submitted to psychotherapy, they find little use for religion. Can this be true?"

Many people believe that psychoanalysis is against religion because Dr. Freud said that religion was an illusion. It should be stated here that one must not confuse the Freudian pessimistic metaphysics with his psychoanalytic techniques. Dr. Freud referred to himself as a "moderate theist" and he stated that religion should not be a wishfulfillment, but rather an attitude of mind which would help people to face the realities of life.

It is also a mistake to believe that analysis takes the place of confession and religion. The friends of the reader who wrote the writer have not finished their psychotherapy nor really faced the truths of life. Most people find that their religious convictions have been strengthened, clarified and deepened through analysis rather than removed. Still others state that the deeper meanings of existence have been understood and experienced through the help of analysis, and they now can accept worship with all its forms and ceremonies.

Throughout the history of Christendom there has existed a transference relationship of love between the penitent and the confessor, and between the worshipper and the clergyman. The clergyman has often received the title of father as a result of this relationship. When the analyst listens to all kinds of problems from all sorts and conditions of men, he too has the objective love of a father and the skill of a physician. In a sense he has borrowed from the priest one aspect of confession, namely, that he listens to people as they pour out their accumulated emotions of anxiety and distress.

Since the human mind seems to be made up of inner strivings towards wholeness and holiness, the resolution of the inner conflicts brings free-

dom and strength to the worshipper. In analysis, however, moral strength is an indirect result. Just as the gardener removes the hidden stones within the earth so the tender roots can grow, so too the analyst removes the hidden debris within the unconscious so the patient can grow towards maturity. Confession was practiced in the Church long before analysis pointed out its many values. As the physician of the soul, the clergyman has been guiding and instructing people, in season and out of season, in the art of worship.

- BACKFIRE -

Herbert W. Prince

Clergyman of Tamworth, N. H.

If the other articles by Prof. Bethune-Baker—a leading theological luminary when I was in theological college in London fifty years ago—measure up to the first to appear in *The Witness* then you will have made a major contribution to Anglican doctrine for our time.

The first article stirs the religious blood with its complete honesty and its essential Christianity, added to which is the crystal clarity and exactness of the language: oh, how rare and beautiful!

Then there in Jock Brown's penetrating *Common Decency* over Easter and belief in God. Like his namesake, the Baptist, he lays his axe to the root of the tree; something we have come to rely upon from him, though one correspondent does see him as one of the angry young men and mistakes his very proper anger for frustration.

Then comes the most valuable affirmations of Christian truth as part of Prof. Vogel's memorable address, all of which made the April 2nd number exceptionally good, worthy of a nationwide reading on a large scale.

The enclosure is for a subscription for a friend who, though impervious to all church ceremonies, customs and creeds, nevertheless believes the *Witness* to be the most honest, encouraging and stimulating magazine or paper in her large list. She believes, as I do, that it is a good *Witness* to "the truth as it is in Jesus."

Anna L. Greene

Churchwoman of Valley Stream, N.Y.

Mildred M. Madison's reply to my letter (3/26) indicates that her real question was not "who has the authority" but "what is the source of authority" to direct the churches to integrate.

I believe the authority for Chris-

tian Churches to integrate is found in the Bible, and the bishops remind us of our duty.

What else does this mean? "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free and have all been made to drink into one Spirit. For the body is not one member but many."

And do we not sing the mission hymn; "In Christ there is no East nor West; In him no South nor North—all Christly souls are one in him, throughout the whole wide earth"?

I suggest also the reading of the article by Dr. J. V. Langmead Casserley (*Witness* 2/19) on *Racialism* is *Heretical* which makes one think.

Do we ever stop to think that while Scripture does not name nor number the wise men from the East, tradition has named them Gaspard, Balthazar and Melchior, and tradition has presented them as representing black, yellow and white races—those races of the then known world, and representing through their visit the symbol of Christ's universal mission to all men of all races and colors?

Alice H. Woodhull

Churchwoman of Buffalo, N. Y.

Bishop Campbell's story (April 2) concerning his correspondence with Roman Catholic Bishop McDonald about intermarriage between Episcopalians and Roman Catholics is, perhaps, distressing, but should surprise no one. An official of the Roman Church cannot possibly give out publicly any utterance not entirely consistent with the known beliefs of his organization.

What the whole thing comes to is simply what we have all been aware of from the beginning. The Roman Catholic hierarchy just does not recognize as parts of the Holy Catholic Church—or indeed as any true Church at all—any group outside itself. Until it does come to reason differently, and manages to do so

Psychoanalysis is no substitute for religion; it can never replace worship. The faith, hope and love for which a person craves cannot, indeed, be manufactured for him but are gifts which he can only acquire in the turmoil of experience of life. The individual is called to cooperation with the creative and redemptive purposes of God. We become saints, not by aiming self-consciously at sanctity or by an intellectual understanding of ourselves, but by loving God and our neighbor with all our heart, mind and strength.

in such a manner as to proclaim that this reasoning is exactly what it has been teaching "for 2000 years," we cannot even make a beginning at reconciliation.

On that account, most of us hope for very little from Pope John and his proposed "Ecumenical Council." The general discussion instigated may incidentally promote progress; but that is all that will be accomplished for the present.

Howard A. Bailey

Layman of Simsbury, Conn.

There are many churchmen who believe that the Church should take a greater interest in world affairs than it does at present. Recent events have shown that the American people are taking a greater interest in world peace than in any other subject. How to keep the peace and avoid provocative activities should be our greatest concern. For should another world war develop, the use of atomic and hydrogen weapons would probably result in the destruction of civilization. This is the opinion of some of our leading scientists.

Such being the case there would seem to be no more Christian activity than to work for the preservation of world peace in every possible way.

George E. Wharton

Clergyman of Phoenix, Arizona

Your story in March 26th headed *Masonry Linked to Communism by Argentina Hierarchy* means that the bishops of the Church of Rome know little or nothing about the real teaching of Free Masonry. It looks as though they are only interested in keeping their members out of that order.

Judging by what I have read in newspapers and magazines it looks to me as through the hierarchy of the Church of Rome is as intent on getting political control of the USA as are the leaders of the Soviet Union.

MADISON AVENUE APPROACH

★ A "Madison Avenue approach" by social agencies, churches and other groups working with young people was advocated by Lester B. Granger, executive director of the National Urban League, in an address before the annual meeting and conference of the Episcopal Service for Youth, Inc., held at Seabury House.

"It's time that social agencies and Church groups got up to sell our message", he told the group. "It's fashionable to sneer at the 'Madison Avenue' cliché, but this approach is successful because it's based on good, skillful psychology", he declared. "In our work with young people, we must use the symbols of success, because they want to be successful."

"Since their concept of success varies, we must find symbols of success which encourage creativity instead of destruction of self and environment", Granger, an Episcopalian, added. "In dealing with young people, we must find their interests and values", he said. "If their values are sound, our program should be aimed at this; if not, we must find a more attractive set of values for them."

A youth movement in the non-Communist world which would represent the forces of freedom and counterbalance the Communist youth movement was suggested by Granger. "Without such a unifying influence, nothing can counteract the caste-ism built into the social system of America and other free countries by racial and religious antipathies", he said. "Organizations working with young people must help them to knock down the remaining pillars of bigotry interfering with their free associations and free thinking, and make them see the world as a challenge, rather than a mess", he said. "They must see that

their puddles of personal discontent are unimportant, compared with the vast sea of misery which beats against the people of the world. When they think larger, they can work larger."

Granger extended what he termed a "program of creative thinking" to adults, calling for American concentration upon a "World Neighbor Policy".

"The basic trouble with our foreign policy", he said, "is that it reflects the attitude of the majority of Americans. We can't help our young people to think larger unless we get Americans to reorganize their thinking about other countries", he declared.

Addressing the group also was the Rev. C. Kilmer Myers, vicar of Trinity Church's Lower East Side Missions, who spoke on the work these churches are doing in a rapidly changing neighborhood.

The theme of the two-day conference was "Creative Living in the Space Age."

PLACARD IN CAPE TOWN CREATES UPROAR

★ An uproar was created in Dutch Reformed circles in Cape town, So. Africa, by a placard on the grounds of St. George's Anglican Cathedral which attacked the South African government's racial segregation policies.

The placard shows Christ on the cross with a Negro kneeling on one side and a white man on the other. The cross and the

figure of Christ are transfixed by a barbed wire fence on which the word "apartheid" is written in large letters.

Die Burger, a pro-government newspaper, described the placard as the work of "Dr. de Blank's 'angry young men.'" Joost de Blank, Anglican Archbishop of Capetown, has frequently denounced the government's apartheid policies.

Dr. A. J. Van Der Merwe, moderator of the Dutch Reformed Synod in Capetown, said that "the least I can say is that the placard leaves an unpleasant taste in the mouth."

"I almost refuse to believe," he stated, "that it was done with the official support of the Anglican Church, for which I have always had great respect. If it was done with its sanction,



**YOU SAVE
ON THE
LONGER
WEAR** OF **KNEEL-O-FOAM**

KNEELERS

UPHOLSTERED
WITH ELASTIC

U.S. Naugahyde

IN CHOICE OF COLORS
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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

I cannot retain that respect. It is scandalous."

Several Dutch Reformed pastors denounced the placard as giving an entirely false impression.

The artist responsible for the drawing is not known, but observers said that since it was displayed on the grounds of an Anglican cathedral, it obviously had Church approval.

A spokesman for the Church, the Rev. R. E. B. Taylor, said the placard was the work of a group of Anglican priests and was done in their private capacity. He said they felt it "spoke for itself and left people to draw their own conclusions."

ANGLICANS DEDICATE LAW COLLEGE

★ Church and government leaders attended the inauguration of the law college of St. Paul's University in connection with the 100th anniversary of the Anglican Church in Japan.

Among those at the ceremony was Kotaro Tanaka, chief justice of the Japanese supreme court and a leading Roman Catholic layman.

The principal address was made by former U.S. Sen H. Alexander Smith of Princeton, N. J., who called for a development of legal processes throughout the world for this atomic age.

"If we are to settle disputes by recourse to legal tribunals, rather than recourse to war," he said, "we must constantly emphasize the need to train more legal experts all over the world and build sound international legal conceptions by exchanging ideas."

At a worship service in Tokyo's gymnasium, Presiding Bishop Michael Yashiro stressed the tremendous task faced by the churches and Japan in repairing the devastation caused by world war two.

"Churches must learn to

preach the gospel in fresh terms understood by modern society and they must never be so absorbed in their own affairs that the rest of the world is forgotten," he said.

Because of the war, the Japanese people, like the British and others, have "lost their bearings," the bishop declared, adding that "we Christians were born for such a time as this."

Bishop Lichtenberger received a doctor of laws honorary degree from St. Paul's.

CONVERT BARN INTO CHAPEL

★ St. Peter's, Hamden, Conn., is going to convert a barn into a chapel — will that is if their present campaign for \$15,000 goes over.

PIKE TO SPEAK IN SEATTLE

★ Bishop Pike of California is to be the speaker at the dinner held in connection with the convention of Olympia on May 22nd.

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TUNKHANNOCK

PENNSYLVANIA

FERRIS HITS AMERICANS AS MATERIALISTS

★ Students and faculty members of Lowell Technological Institute heard the modern American described as one who "has no God" and little interest beyond the immediate satisfactions of life.

Theodore P. Ferris, rector of Trinity church, Boston, said in a lecture that today's American is not a Christian, Jew, immigrant or refugee.

"He is a producer and produced by the American way of life," the rector observed. "He is successful. He can make money. He can get things done. He is a man of affairs." But, inwardly, Ferris said, today's American is not so successful.

"He owns his own home, but he never knows when it will break up. Fifty years ago a home once founded was considered permanent — today it is not."

The minister asserted that many Americans have jobs "but are not happy or secure in their work." He said the modern American serves on committees because it is his civic duty, and entertains for business reasons, not for enjoyment.

While spending more money than he makes, modern man cannot find time to enjoy "the good, the true and beautiful," Ferris said.

When man says he wants to

make this a better world, today's American means a world "better off," with more hospitals, medical clinics, old age security and fair employment laws, he said.

Ferris told his listeners that to many people today Christianity is nothing more than "a code of ethics." Instead, he added, Christianity should be a means by which people "approach God through Jesus Christ and find in Christ a meaning and a way of life."

Pointing out that Christianity has been transplanted many times throughout the world, Ferris said that whenever and wherever it was successful it changed the life of the people in the area. This is evident in modern cultures, he said, which show the strength of Christianity.

"In spite of the many changes Christianity has shown it is

adaptable to its environment," the minister said. "The big problem today is to see if it can be transplanted to America and still remain itself."

MISSOURI LAWYERS DISCUSS JOBS

★ Lawyers of the diocese of Missouri are meeting this week to discuss the relationship of their religion and job. Leader is the Rev. Henry H. Rightor of Baltimore, who was an attorney before being ordained.

Taking part is Chancellor Ethan Shepley of the University of Washington, St. Louis.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

American Labor In Mid-Passage by
Bert Cochran, Editor. Monthly
Review Press. \$3.50

For anyone seriously interested in the history, behavior and prospects of the American labor movement, this book can be of substantial value, for it illuminates much that is not well known or realized; it offers sane interpretations of some of the puzzling aspects of organized labor's history and it presents a tentative program for the future.

The volume is a symposium of eleven authors, all well qualified to speak for labor because of long and active relations with labor organizations. The editor provides an opening essay which is a third of the whole book in length and sets the pace and tone for the shorter contributions. Probably the most important thing in this chapter is its analysis of organized labor's history in which he shows that the growth of the movement has been in five explosive eras when there was general social revolt in which 14 million members were enrolled in 70 years.

All the authors in this symposium are socialist in outlook and belief and agree that the ideal and goal of organized labor must be a transformed society with labor one of its component parts with independent responsibilities. There is a general consensus of opinion that organized labor today is on a futile dead center with "business unionism" dominant and little thought taken by leaders of what is to come when 'war prosperity' ceases. Very pertinent warning on this score is given in the essay by Leo Huberman, entitled *No More Class War*?

The problem of "Automation", a fact of growing seriousness, is dealt with in another essay which the author concludes with these words: "How to get the benefits of improved production processes into the hands of the workers still remains. Without fundamental and far-reaching changes in the structure of our society, the problem will continue to be with us."

The concluding chapter — by the editor — surveys the history of organized labor in this past ten years and finds it a conflicting picture. With a larger membership than any other labor union movement — nearly 18,000,000 — 125,000 signed contracts with an in-

come of around \$600-million a year, American organized labor is the most powerful in the world, as was shown clearly in its generally successful fight against the early post-war drive of employers to shatter it. Only in the political attack — the Taft-Hartley law — buttressed by the cold war — did it sustain any serious defeat.

But in spite of this massive strength, the author of this chapter declares it to be "a creature wracked by disease", on the defense and retreating for a decade. Its leaders, for the most part, have tied up its destiny with the employers of big business as partners with them in the New Capitalism, have deliberately refused to foregather with radicals, have taken no considerable or influential part in the defense of civil rights, have supported the cold war with apparent enthusiasm and have now been reluctantly obliged to face the facts of corruption and venality in the rather high echelons of their own leadership.

This is a stimulating, provocative and altogether wholesome book. Labor union members will do well to ponder it and white-collar folks, liberal intellectuals and the clergy will find it enlightening.

The Gnostic Religion by Hans Jonas.
Beacon Press. \$6.00

Hans Jones now teaches in New York. In Germany he published a huge work on *Gnosticism and the Spirit of Late Antiquity*: Vol. I in 1934, Vol. II in 1954, Vol. III still to come. This little book is based on the larger work. Some experts will disagree with Jonas. Was Gnosticism really a religion, or only a type of thought which influenced many religions, and had followers or advocates in several? Was there a "Gnostic Redeemer", older than Christianity? He says little about this in the present work. What was the debt of Gnosticism to Judaism? He minimizes this.

But the ordinary reader will find himself conducted into a weird, dazzling cavern of ancient speculation, which influenced the Church even though the Church repudiated it, and which cast its faint beams far into the distant future—there are sects and schools of thought still under its influence.

Despite the awkward English of many passages, the book will provide a good introduction to the subject.

—Frederick C. Grant

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