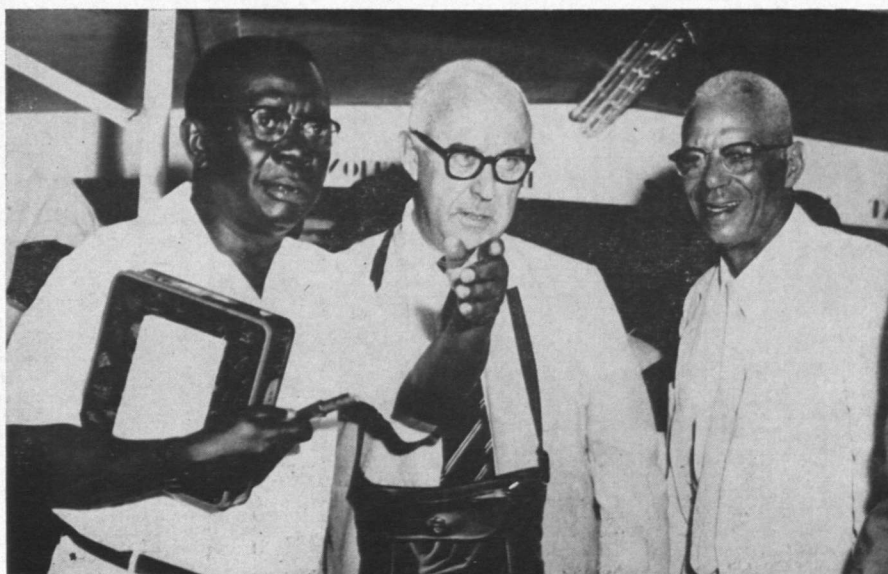


The **WITNESS**

NOVEMBER 12, 1959

10¢



CHURCH IN LIBERIA

W. S. V. TUBMAN, President of Liberia, left, is shown here with the Rev. Howard V. Harper of the National Council staff and Bishop Harris of Liberia. An article about the work there and other parts of Africa is featured in this number

Bishop Walter Gray Writes About Africa

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

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

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11;
Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday): 12 noon Sun-
day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS

5th Ave. & 53rd Street
NEW YORK CITY

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23 Avenue, George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

EDITORIAL BOARD

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



CONTRIBUTING EDITORS

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



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,

Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs.,

12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B

ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector

The Rev. Frederick P. Taft, Assistant

Sunday: 8, 9:20 and 11.

Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector

The Rev. George N. Taylor, Associate

Sunday - Matins and Holy Eucharist

7:30, 9:00 and 11:00 A.M.

Wednesday and Holy Days 7 and

10 A.M. Holy Eucharist

Sacrament of Forgiveness - Saturday

11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

The Rev. Robert C. W. Ward, Ass't.

8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets

Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector

The Rev. Walter J. Marshfield

The Rev. Robert F. Evans

Sunday: 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.

Tuesday: 10:00 a.m., Holy Communion.
Thursdays and Holy Days: Holy Com-
munion - 7:30 a.m., 12:15 p.m.
or 5:45 p.m. as announced.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

The Rev. Richard C. Wyatt

Minister in Charge

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

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Alfred L. Mattes, Minister
of Education

The Rev. David S. Gray, Assistant
and Episcopal Chaplain for
Washington University

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D.C.

The Rev. Donald W. Mayberry, Rector

Weekday Services: Mon., Tues., Thurs.,

Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

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

Communion; 11, Morning Prayer and

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

7:30, Evening Prayer.

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

Story of the Week

South Caught by Sweep of Change Town-Country Delegates Hear

★ The nine-state Appalachian South with its six million hill people have been caught up in the sweep of social change—and the Churches are caught in the middle.

Upwards of 500 Church specialists in rural life conferring in Louisville, Kentucky, found themselves on common ground in their concern for what is happening to the people in this spectacularly beautiful "area of persistent poverty." And they discussed and weighed ways by which the Churches can muster help for them.

The occasion was the annual national convocation on the Church in town and country, held for the first time south of the Mason Dixon Line, and sponsored by the National Council of Churches through its division of home missions. The meeting was interracial and at least 25 Protestant denominations were represented.

Bedeveled by poor soil, a declining coal industry and one of the highest birth rates for any area in the country, the people of "Appalachia" tend either to sink into a kind of lethargy or, given exceptional energy and ambition, migrate north into the cities, delegates were told. However, emigrants from the region often find themselves surrounded by urban coldness—a factor they never knew back home. Lacking in skills and education in many cases, they

find few opportunities to gain a higher standard of living. Many, failing to adjust, return—sometimes for keeps, other times to re-emigrate and try again.

Addressing one of 20 seminar groups, the Rev. Vinton Bradshaw called on the Churches to help the mountain emigrants adjust to urban life, both before and after they leave home. Such a program would call for closer rural-urban Church relationships, he said. It would also mean strengthening the financial and leadership resources of rural Churches, many of which, he said, are at present too small and weak for the task.

A rural pastor for 12 years in Tennessee and now a faculty member of Christian Theological Seminary in Indianapolis, Bradshaw cited group ministry and larger parish plans as pointing the way toward more effective rural Churches. Under these plans, groups of ministers and laymen work across denominational lines, pooling their time and leadership to serve scattered communities on a cooperative basis.

Part of Science

Science is ready to solve the problem of material poverty wherever it is, Perley F. Ayer of Berea College told the convocation. But it is up to the Churches to help bring about a spiritual resurgence without which the poor cannot rise to a higher standard of life. The

Kentucky sociologist, who is executive secretary of the Council of the Southern Mountains, stressed that a spiritual rebirth was essential to cure persistent poverty which has become "a way of life" in many places in America and overseas.

"Areas of enervating and degrading material poverty persist in this country and abroad only where the spirit also is weak, where the people are not aroused," he commented. "We permit them to live on, unaware of and unstimulated by their divine and human potential."

In a major presentation on social change in the South, Harold F. Kaufman of Mississippi State University told delegates it may be up to the South to preserve the moral and religious values of the nation's vanishing small communities.

Strong small communities were "one of the strengths of the traditional South," said Kaufman who is head of the university's division of sociology and rural life. "Perhaps the South will take the lead at this time in efforts to preserve the small community and other values of rural life basic to the American heritage. Certainly the town and country church has no small stake in this endeavour."

Despite increased mechanization of agriculture, a "phenomenal" growth in industry and new advances in education and health services, what the speaker called the "values of rural life" still dominate the Southern scene. He listed these values as strong and intimate family

and neighborhood relationships, independence and self-reliance, and nature as a thing to be enjoyed and appreciated as well as controlled.

In other addresses, Frank Caldwell, president of Louisville Presbyterian Theological Seminary, defined tensions as the up-to-date equivalent of the Devil. Instead of relaxation as such, he said, what most people under tension need the most is a "really worthy, dominant purpose in life."

Richard O. Comfort, former director of town and country church work for the National Council of Churches, called on U.S. laymen to work side by side with Church people overseas to help millions living in poor villages to a better way of life.

The 85 per cent of the world's people living in villages hold the world's destiny in their hands, he asserted, and it is up to the forces of Christianity to help them shape it.

"Good Christian people are going overseas by the thousands," he said, as technical experts working for government, business and private agencies. "Many of these people would like to work with the Church and could work with it if they knew how to get in touch with it. One of the great unmet opportunities for us is to work out a plan whereby the Churches can inform their members, who are going abroad, about the work of the Churches overseas," he said.

Comfort, who recently returned from a three-months visit to Asia and the Middle East in behalf of Agricultural Missions, Inc., declared there are at least 72,000 village churches and 35,000 village pastors and church welfare workers in Asia, Africa and Latin America. These could form the nucleus of a program supported by Christians in the United States that would lead village-dwelling mil-

lions to a better way of life, spiritually and materially. This, he declared, could effect the West's best answer to the false attractions of communism.

Group discussions over the three-day sessions dealt with a wide range of topics, extending from alcoholism to theology for rural life.

Episcopalians

Rev. Clifford Samuelson, who has led town and country work in the National Council for 20 years was given the only award for service in town and country by the Rural Workers Fellowship at the convocation.

Episcopalians attending represented 21 dioceses and all but two Southern states.

Episcopalian Ross Baley of W. Va., said there are too many "wrecktories" and we are re-roofing too many broken-down church buildings that need not exist.

Elected officials of the Rural Workers Fellowship were: Pres., John Peacock of Quebec, for a 2nd term; Bishop Norman Foote of Idaho as honorary Pres.; Va. layman John Webner and Rev. Smith Lain of 281 as V.P.'s; Mrs. Annette Geiger, as Sec.; Archdeacon Charles Rehkopf, of Missouri, Treas.; Rev. Dargan Butt, of Seabury Western and Rev. John Baden, of Va., as directors.

ARCHBISHOP LISTS MODERN HAZARDS

★ Some phases of modern civilization contain "serious hazards, first to the individual, and then to free society," according to Arthur Michael Ramsey, Anglican Archbishop of York.

He listed these "serious internal threats to personal liberty" as:

● The technological and industrial growth, which tends to depersonalize the individual and mechanize him.

● Specialization of education, which prevents, or puts limitations on broad, general knowledge, and on concern for fellow men.

● The flood of actions, experiences and sensations of today's life, which daily leaves us with over-crowded minds, and no time for introspection, seclusion or quiet retreat within ourselves.

The second-ranking prelate of the Church of England declared that wherever the "real liberty" of a person and his mind is infringed or curtailed "there is an undermining of the vigilance which is so necessary to protect, propagate and perpetuate democratic principles."

"Our ideals of freedom are rotted in centuries of Judaic and Christian culture," the Archbishop said. "If they are to be preserved and spread throughout the world, we need spiritual motivation and a passion for these ideals."

The Archbishop was guest of honor at a luncheon sponsored by the English-Speaking Union, the Diocese of Pennsylvania and the Greater Philadelphia Council of Churches.

He observed that Communism is a physical and political threat to the free world and to liberty-loving people and called on wealthy western nations to give all possible help to those whose backwardness and poverty make them vulnerable to the Reds.

CATHEDRAL HOUSE IN SEATTLE

★ The Cathedral House of St. Mark's, Seattle, was dedicated by Bishop Bayne on October 25th, with a dinner in the auditorium on the 28th.

Dean John Leffler says that a parish house "is a symbol of our religion's concern with the total life of man and not only with his moments of worship."

Herbert Prince Cited by Council For Tamworth Churches Plan

★ The Rev. Herbert W. Prince of Tamworth, N. H. was the recipient of rural fellowship award from the National Council on October 25. The award was presented by Bishop Hall of New Hampshire at a united service of the Tamworth Associated Churches at St. Andrew's Church, Whittier, N.H.

Prince was thus honored for his part in the creation and implementation of "The Tamworth Plan," a plan whereby a Baptist Church, a Congregational Church, and an Episcopal Church have formed an association served by one minister. This Association has been in successful operation for over two years under the ministry of the Rev. George W. Wickersham 2nd. From the formation of the governing council of the association in November of 1956, Prince has been its chairman.

It was in recognition of this fact that the award was made.

In making the award, Bishop Hall was not wanting in his praise of the three congregations who "have allowed no obstacles to prevent the fulfillment of this noble ideal of unity."

Using a text from I Thessalonians 5, "Quench not the Spirit . . . Prove all things; hold fast that which is good . . .," Bishop Hall stated that the Tamworth project was being watched by the rest of the Christian fellowship in the nation and the world, "with a peculiar silence." He added, "You are in a position to prove something, and you are busy proving it, because you have not quenched the Holy Spirit which has inspired you to hold fast to something which most definitely is good."

The Bishop then told the story of a search for a small child lost in a vast corn field in Iowa. The child was not found until someone suggested that the hundreds of searchers form an immense line and proceed across the fields holding hands. The child was discovered promptly, but too late. Too much time had been lost in uncoordinated searching. "Why did we not hold hands before?" was the question in every searcher's mind. "This," said Bishop Hall, "is the question which the Tamworth Association is putting into the minds of many Christian people today, and it is high time."

Prince was completely surprised by the award. He stated that it made him especially happy because it carried with it recognition of the Tamworth Plan on the part of the Episcopal Church as a whole, "even though the recognition of my part in it is undeserved."

In spite of the heavy weekend rains and the flooding of the nearby Bearcamp River, St. Andrew's Church was filled to capacity for the bishop's visit.

The official citation reads as follows: "Many who have known him would not think of Herbert W. Prince as a town and country priest. His ministry has led him from his native England to be a missionary in India, curate of a city parish, rector of several churches in the west, and finally rector for twenty-five years of a large suburban parish. His retirement from this forty years of fruitful service in 1946 brought him to another ministry in the mountains of New Hampshire, which has been unique, inspiring, and town and country in every way. As clerical founder of the Tamworth Associated Churches, present chairman of its governing council and now in his second 'retirement' its guide and support, and as a friend, counsellor



Herbert W. Prince

and leader of the churches he has served, the Rural Workers' Fellowship of the Episcopal Church is proud to present to him its rural fellowship award."

PEACE CONFERENCE IN NEW JERSEY

★ A conference on the Church and world affairs is being sponsored by the New Jersey Council of Churches on November 14 at Upsala College. The chairman is the Rev. John R. Green, director the city mission society of the diocese of Newark, who is also chairman of the planning committee.

Prof A. T. Mollegen of Virginia Seminary is to preach at the opening service. Also featured on the program are Norman Thomas, former Presbyterian minister, and Harold E. Stassen, whose subject is religion and peace in the space age.

CLERGY MINISTER TO TOTAL PERSON

★ Protestant doctors and clergymen should follow the example of Roman Catholics in cooperating on medical-moral issues, the Rev. Joseph F. Fletcher, professor of ethics at Episcopal Theological Seminary, said in an address in Albany, N. Y. The Catholic Church has guilds for doctors, nurses and other professions and "is the only area of Christendom that has preserved classical principles of guildmanship."

Protestants should revive such associations, he said, and Protestant clergymen and physicians should meet together more often.

Addressing the annual clergy-physician dinner of the capital area Council of Churches, Fletcher said that medical specialization has increased the need for clergy-physician cooperation by breaking down the relationship between family doctor and patient.

"Protestant moralism," he added, "is sometimes so very insignificant, so uninformed, so indifferent.

"It is too often concerned with minor issues like card-playing and drinking. It needs to become more concerned with the difficult medical-moral issues that go to the heart, the intimate center of human existence."

Fletcher said some doctors prescribe tranquilizer drugs too frequently. "They use them as a sedative too often," he said. "They are abolishing, in some patients, the emotion of sorrow, emotions which humans need for moral and spiritual growth."

Only clergymen minister to the "total person" in an age of increasing specialization, he said.

MOSCOW PATRIARCHATE IN JERUSALEM

★ Archimandrite Augustin, formerly an official of the Moscow Patriarchate, arrived in Jerusalem to take up a new post as head of the Russian Orthodox Mission in Israel.

It was announced that Archimandrite Augustin would be formally installed at ceremonies in Trinity Cathedral, following the return of Greek Orthodox Patriarch Benediktos of Jerusalem, who is now on a tour of Orthodox communities abroad.

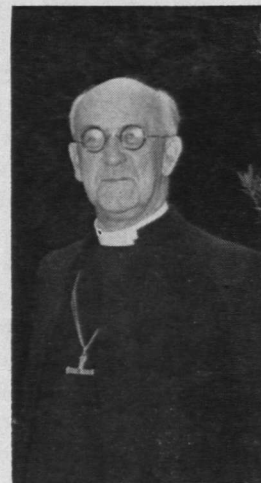
Patriarch Benediktos maintains friendly relations with the Russian Orthodox clergy, despite the fact that many Russian exiled priests in the city do not recognize the jurisdiction of the Moscow Patriarchate.

BISHOP MOSLEY HEADS THIRD PROVINCE

★ Bishop Mosley of Delaware is the new president of the Province of Washington, succeeding Bishop Hart of Pennsylvania.

KHRUSHCHEV HAILS ARCHBISHOP

★ Premier Khrushchev lauded the Archbishop of Canterbury, in a speech before the Supreme Soviet, for the support given to his disarmament proposals (Witness 11/5). Khrushchev said he



ARCHBISHOP praised in speech by Khrushchev to Supreme Soviet

was "especially glad" to find Dr. Fisher among western public figures endorsing the plans he outlined before the UN.

He said the Anglican primate "regards this project from a Christian and humane point of view and we hope that many believers will support him."

In his speech, as in other recent speeches, the Russian premier stressed the "great desire for lasting peace" he had seen in the U.S. and praised President Eisenhower for his efforts in this regard.

METHODISTS MAKE BIG PROFIT

★ The Methodist Publishing House, in existence for 170 years, made a profit during the last fiscal year of \$25,616,249. The board again gave \$600,000 for distribution to the 100 annual conferences for the benefit of retired ministers. The total distributed for this cause now totals \$17,600,000.

CHURCH IN AFRICA

By Walter H. Gray
The Bishop of Connecticut

REPORTS THAT A WONDERFULLY
FINE WORK IS BEING DONE
FOLLOWING A STUDY OF SEVERAL
AREAS OF THE CONTINENT



Bishop Gray

CERTAIN events leave us with such a bewildering set of impressions that it is hard to sort out later those which seem to be the most important and which would be of greatest interest to other people. Such was my experience in visiting Africa this past summer. I went there because of invitations extended to me at the 1958 Lambeth Conference, when I was chairman of the committee on missionary appeal and strategy, and also because I am chairman of a committee of our National Council to make a survey of our overseas missionary program. I was accompanied by Mrs. Gray, our son, Parke (a medical student), and John Karol, Jr., a friend of our son. We visited mainly Liberia, Ghana, and South Africa, stopping briefly at other places. We were in Africa for approximately one month.

West Africa and South Africa are different worlds. The former is the section where the native African is dominant and where there is an economic boom resulting from the emergence of these countries from primitive conditions to enter the modern world. The latter is the section where the British and Dutch settlers continue to strive for the control which was not really settled by the Boer War, and where at present the Dutch have political mastery. Here the black men and the colored men (i.e. those of mixed blood) are held in a subjection which is incredibly cruel and heedless of ordinary concepts of justice and decency, and despite protests from many of the British sections of the population. Since there are approximately 3 million white people, and the black and colored people number over 11 million,

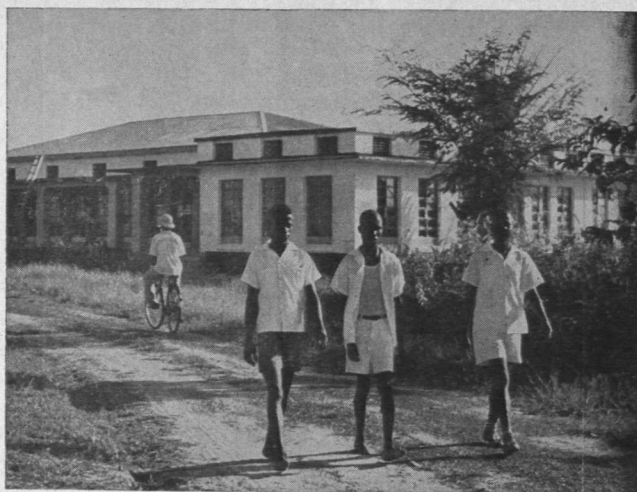
it is inconceivable that such conditions can endure forever. Wherever one goes there are evidences of fear, hatred, and potential uprisings. While we were in South Africa there were various racial disturbances, particularly along the east coast. Economically South Africa is a fairly stable area, depending largely upon the mining of diamonds, gold, and uranium. The wool and agricultural crops are important.

In West Africa there is some anti-white feeling, generated not only by memories of the old days when this was the principal shipping point for slaves, but also by incidents like that of Little Rock and the riots in London.

The Role Of The Church

NATURALLY I was greatly concerned with the part being played by the Churches in these lands, and I am glad to be able to report that in my judgment a wonderfully fine work is being done. Unhesitatingly I say that the work of the Christian Churches (with the exception of the Dutch Reformed Church which supports the policies of the present government in South Africa) offers the best hope for a peaceful and proper solution to the problems now existing. In addition, it is hard to conceive of what would be the condition of the lives of the people without the educational and hospital work of the Churches, as well as the changes brought about by Christian theology.

The only section of Christian missions here directly supported by our Church in the U.S.A. is the missionary district of Liberia in West Africa. As is well known, that country came



ADMINISTRATIVE-CLASSROOM building is one of nineteen concrete buildings at Cuttington College

into existence as a nation largely as the result of the return of freed slaves from America. Liberia was selected because, as indicated above, many of the returned slaves had been transported to America from West Africa, and that was the natural place for their return. Our missionary district there was established in 1850. Its present Bishop is an American Negro, the Rt. Rev. Bravid Washington Harris. He was selected because he is one of the ablest clergymen in our Church, and despite incredible handicaps, he has done magnificent work.

We visited most of the important centers of our Church's activities, going by aeroplane and automobile, and visiting first Cuttington College, which has educated many of the leaders of the country. We saw various Church and educational buildings which have been or are being constructed with money from the 1956 Church School missionary offering and from the United Thank Offering from the women of the Church. I addressed the students at Cuttington College and also addressed a number of other groups and congregations, and conferred with their leaders.

This missionary district has received considerable aid through various sources; but there are innumerable opportunities which have not yet been met. Bishop Harris outlined to me some of his needs, which my survey committee will report to the National Council; but I will call attention now to readers the fact that he needs at least two cottages for single teachers at Cuttington College, each of which would cost \$7,500. These are required for the expanding student body composed of young men and young women, not only from Liberia but other sections of Africa.

In addition, the bishop is seeking help to replace some of the mud churches, which are deplorable as places of Christian worship, and he needs \$5,000 each to help people in six communities construct new churches of concrete blocks, the native people supplying the remainder of the cost and also the labor. These churches would serve as schools during the week.

Ghana and South Africa

IN GHANA I met with all the bishops in the province of West Africa, who were adopting a constitution for their newly-created province which has been established as an autonomous branch of the Anglican Communion, and I preached and took part in various services.

In South Africa we were guests in the home of the Archbishop of Capetown, the Most Rev. Joost deBlank, and again I preached in various churches and conferred with many groups. I was especially interested in the Bishop Gray Theological College (named for a former Archbishop of Capetown).

The Archbishop of Capetown is a dominant figure in the life of South Africa. He is a man of great courage, ability, and Christian devotion, who has taken an uncompromising stand for justice for all the people of the land, and has been undeterred by threats made against him by the Prime Minister of South Africa and numerous others. He has said steadily that there can never be a peaceful solution to the problems of the country until they are settled by the principles of fair play.

The government of South Africa is trying to



EPISCOPAL HIGH SCHOOL at Robertsport offers training in various trades for boys and domestic sciences for girls in addition to academic subjects and Christian education

force the native people back into their original tribal lands and tribal life, regardless of their wishes. In so doing, the government is depriving them of opportunities of proper education and forcing them into living conditions which are incredible, as well as harassing and humiliating them in countless ways. Against all this our Church leaders, like the Archbishop of Capetown and the Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves, have taken a firm stand.

Zululand

AFTER our week in Capetown, Mrs. Gray and the young men went on a visit to the Kruger National Park, which is a game preserve where the wild animals roam freely. While they were doing this, I went with Archbishop deBlank on his first Arch-episcopal visit to Zululand, stopping en route in the dioceses of George, Grahamstown, St. Johns, and Natal. This year Zululand is celebrating the 100th anniversary of the work of our Church there, and it was a thrilling experience to have a part in it all. The Zulus are a most interesting people. They have not forgotten their war-like habits, and it was natural for them to present gifts to the Archbishop of a spear and a shield and to me a war club as well as a carved wooden spoon, the latter being a symbol of hospitality. The centennial services were filled with pageantry and were unforgettable.

Our Church and other Churches do a tremendous amount of hospital and educational work, without which many of the natives would be left without such assistance. Tuberculosis is very prevalent, and in one hospital I visited I saw 80 children under three years old who are tubercular.

The missionaries are men and women of great devotion and fine ability. They live frequently under conditions of hardship which are difficult to visualize unless one experiences it. They fully deserve our prayers and our support in all ways.

Outstanding among the Bishops in South Africa, in addition to the Archbishop, is the Bishop of Johannesburg. Under his guidance we visited areas at Sophiatown where the homes natives have owned for many years are being ruthlessly bulldozed, the former inhabitants having been forced to move to new "locations" where they have no water, toilet facilities or electricity in their homes.

Our Church seeks to be with them in all of their difficulties, and appears to be the principal symbol and source of hope for an oppressed and discouraged people.

Talking It Over

W. B. Spofford, Sr.

THE Rev. A. L. Byron-Curtis died on October 30 at the age of 88 at Utica, New York. Newspaper obituaries informed readers of the parishes he had served and the books he had written about outdoor life in the Adirondacks.

He will be remembered however by many oldsters of the Episcopal Church as a self-sacrificing pioneer in advocating socialism. For years he was the director of the Church Socialist League, patterned after a similarly named organization of the Church of England, which was lead by such stalwards as Scott Holland, and Frederic Dennison Maurice.

The Church Socialist League of the Episcopal Church consisted of a tiny handful but among them were such giants as Bishop Williams of Michigan, Vida Scudder, Bernard Iddings Bell, Bishop Spaulding of Utah and his successor, Bishop Paul Jones. Of money, there was practically none. Byron-Curtis therefore worked without salary and managed somehow or other to publish a quarterly magazine called the Social Preparation. Its big numbers always came out during General Conventions when Byron-Curtis was his own newboy, button-holing everybody with a little talk on the merits of socialism and selling his magazine for 25¢. Generally through these sales he raised enough cash to bring out the next number.

The beginning of the end for the League came with world war one. Byron-Curtis and a few other members were anti-war. The pro-war members gathered one day in a conference room at 281, New York, and brought into being the Church League for Industrial Democracy as a rival social action group.

The old war horse of the Church Socialist League remained very much on the ball up to the moment of his death. He was a frequent letter-writer to the Church papers. And he never hesitated to call himself a Marxist, even in the McCarthy days when a lot of folks were saying, "Yes, I am a socialist, but of course a Christian socialist, not a Marxist."

Byron-Curtis lived and died both a socialist and a Christian. He will rest in peace.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

Do Our Dead Bodies Rise? *

By the Rev. Joseph Tatnall

Rector, St. Paul's, Rock Creek Parish
Washington, D.C.



"Living in a cemetery" at St. Paul's, Rock Creek

"HOW do you like living in a cemetery?" is a question I hear repeatedly from friend and stranger as rector of Rock Creek Parish. A second question, although asked less frequently, is a deeper one: "Do you believe that our dead bodies rise?" Living close to the subject matter of these questions I count it a privilege to share my thoughts at All Saints time.

The Quick and the Dead

To the first I reply, "I like it because I live in a churchyard. At the heart of our grounds is a steepled church which houses a worshipping fellowship in the name of Jesus Christ. This unique churchyard in the nation's Capital proclaims a glorious truth: Our God is the Lord of the "quick and the dead." I love the proclamation of this Gospel truth in an era of "slumber gardens" and nonsense about "passing away." "Will our dead bodies rise from the grave? Doesn't the Prayer Book say they will?"

My answer to this inquiry is an unequivocal "No!" I do not believe it. Following the silence which usually ensues I do state my firm belief in the resurrection of the dead and that Jesus Christ is the "first fruits" of this new thing God has done. Christ is the beginning of this Second Creation.

The Prayer Book Service, weaving together several sources of Scriptural teaching, does not

☆ *Thoughts on the Festival of All Saints: Ancient Pagans believed the dead, living in a shadowy half life, were permitted on October 31 to return to earth and vent their hostility on the living — mischief of all kinds. The Church declared on All Saints Day that the dead were in God's keeping and there was nothing to fear from them.*

present a consistent picture in the Order for the Burial of the Dead. For illustration, in the familiar committal to be said at the grave the attempt to combine contradictory teachings fails miserably.

From Genesis 3:19 and Ecclesiastes 12:7 we confirm the certain knowledge that our mortal bodies were formed from the ground and to dust they shall return and, hopefully, that our spirits return to God who gave them in the first place.

Continuing Life

Then with the best of St. Paul from I Corinthians 15 we declare triumphantly "in sure and certain hope of the Resurrection unto eternal life through our Lord Jesus Christ," — which to this point holds the promise of continuing life with the Lord of Life Himself, but implies no such promise regarding our physical, historical bodies.

But we conclude the committal with the crude Pharisaical doctrine of the resurrection of the mortal body as found in Revelation 20:13. St. Paul falls into this snare when he speaks of our souls sleeping in the grave waiting for the last trump (the end of history?) at which time we shall be given incorruptible bodies (I Cor. 15:51, 52; Phil. 3:21).

Are we to believe that every shark-gobbled corpse in the ocean and every war-blasted body on earth will be reassembled and transformed eons from now? Do we not pray every Sunday at the Holy Communion. . . "grant them continual growth in Thy love and service"? Is this petition probable of fulfillment except as dying to this existence we take leave in some form of identity of the self, to wit, a resurrection body?

Yet St. Paul does speak to us with forcefulness

from this same I Cor. 15 when in verses 44, 49, 50 he writes (R.S.V.): "It is sown a physical body, it is raised a spiritual body . . . Just as we have borne the image of the man of dust, we shall also bear the image of the man in heaven. I tell you this, brethren: flesh and blood cannot inherit the Kingdom of God, nor does the perishable inherit the imperishable."

Death Is Vanquished

Amen. "Flesh and blood cannot inherit the Kingdom of God." Nonetheless Paul is vigorously opposed to the classical Greek idea of the simple immortality of the individual soul. The Risen Christ he witnesses to did not give evidence of a radical separation of soul and body. The Savior on Damascus Road, and the several Resurrection appearances to other disciples was not a bodiless spirit. The Christ of Easter Day was a whole creature — body and soul — in a re-created human nature. This was the central fact proclaimed by the Apostolic community. According to the Gospel the Resurrection is the great sign that death is vanquished. Here is a cosmic victory in which mankind is to share. In community the whole man, and not merely his "immortal soul," shall have citizenship in a new order of existence.

At this point it must be emphatically stated



"Rabboni", one of the beautiful memorials in the cemetery at St. Paul's, Rock Creek.

that the New Testament does not suggest "pie in the sky for all who die." The notes on stewardship and judgment are stern and recurrent. The moral character of the universe is never minimized nor is our accountability to the Savior who also is our Judge.

One holds suspect any report of communication with those who have departed this life, especially the messages from the spiritualist seance. However, the occasional and unsought meeting with the "dead" by persons of integrity does not allow us to dismiss this phenomenon altogether.

"Where am I?"

I am grateful to God for the troubled parishioner who came to me and for the insights I have tried to draw from his encounter. While at home on a Wednesday because of illness the previous night this churchman sat in the backyard a short distance from a willow tree. As he looked up from the book he was reading and glanced toward the tree, he saw a woman known to him at work. She cried, "Where am I? Where am I?" Frozen with fear he could say nothing and she left him. The next day he learned the woman had been accidentally killed at work the very hour she appeared to him.

The following Sunday in much the same setting she came a second time and pleaded, "Where am I? Where am I?" Numbed by shock again he could not reply and she left. "What should I have done?" he asked. I told him that under the circumstances I would not have reacted any differently.

As we discussed the two visits it was agreed that the dead woman had come to him in a recognizable body and that he had been able both to see her and hear her speak. Having established this fact, although not why, one question tumbled after another: To how many others had she come but had not been seen or heard? Why didn't she know where she was? How long would it be before she cried "God, Help me! I'm lost!" Was she Church or no? Was she in hell—alone? What decision must she make before God or the people of God would be able to communicate with her? Was there still the opportunity for her to choose life rather than death?

Heaven or Hell

It is so easy to reject this phenomenon as fantastic, even the Resurrection itself. Doesn't all depend in the final analysis on whether we believe man is an accident in a universe which is

an impersonal and closed mechanical system or whether we believe that personal existence derives from the loving creativity of the God whose mighty acts are recorded in the Old and New Testaments? If we hold to the latter conviction, is there any reason why we may not expect to be with God (heaven) or without God (hell) or in some dimension of life still free to make up our minds, God being our Helper? If we maintain that judgment is now and salvation is now, why must we be bound by the thought forms of the Roman law court and chained by the ambiguous scriptural picture of the timing of such an event as our resurrection body?

The proclamation of the Resurrection points to a new mode of existence as part of the divine plan, and it follows that the character and quality of this life derives from the nature of God Himself. From the Old Testament we learn that God is the Creator: from starry galaxies to living souls to a faith filled people — Israel. In the New Testament God discloses Himself in Jesus of Nazareth and demonstrates that He is the Reconciler.

Eternal Life — Now

If I am to “lay hold of eternal life” now, must I not for one thing be engaged in a purposeful spending of myself? Do I receive any satisfaction from my work? Does my life contribute to anyone or to anything? Am I returning thanks for my destiny? Surely creative activity will be a characteristic of eternal life. What will I bring to that new mode of existence?

But my likeness to God in this respect pales before the demand revealed in the New Testament. How do I relate person to person? Have I ever disclosed myself as I really am to another person and been accepted by him? Have I been this saving person to someone? God’s love to us in Christ accepts us in spite of all: — we are reconciled. By His grace have we begun to love Him and each other on this deeper level? It would seem that honest conversation and acceptance one of another will continue to be characteristic of life in community under Him Who is Truth and Love.

The God who reveals Himself gives us the necessary clues to what the “dead” are doing or striving to be before much else might happen in the life of perfect service. The important question for us is the one, in what direction are we moving? Am I fighting against life as God

reveals it is meant to be? Or running away from it? Or in faith am I taking the risks and by His grace learning to love it?

We are called to be saints, whole persons, persons in love with God, in love with our fellow creatures, in love with our destiny.

“O Father of all, we pray to thee for those we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power work in them the good purpose of thy perfect will; through Jesus Christ our Lord. Amen.”

Don Large

Judas, The Amateur

THE alleged “fixing” of certain tv quiz programs has brought the level of morality in America to a new low. Well, if not new, at least different. In an earlier and perhaps more naive age, men might more easily have known where they stood. Black seemed blacker, and white appeared whiter, with fewer discernible shades of grey in between. As in the old Western movies, wherein the bad gunmen wore dark shirts and the good cowboys wore light ones, a man did not need to be so confused on the issue of decency.

There were spiritual values then which a good man would sacrifice his most precious possessions to preserve. And there were evils he’d rather die than be guilty of. Now I’m sure there still are those eternal values, just as there still are respected men of probity.

But suddenly the edges have become fuzzy. It’s like trying to cut through soft butter with a bludgeon, or attempting to adjust a fine Swiss movement with a trowel. Intellectual honesty and moral responsibility now look—at least in some unexpected quarters—like an outworn drug on a glutted market.

As a matter of fact I really needn’t have bothered to begin this column with the cautious word “alleged.” For the irony of this whole bewildering business is that the “fix” is freely admitted—and not under congressional pressure, with the threat of perjury hanging over the witnesses’ heads, but quite breezily and with a taken-for-granted attitude.

Consider, for example, the tv official who cheerfully volunteered, “Of course, these giveaway programs are fixed. Everything’s fixed.

What's the difference? You can't make anything interesting without rigging it. Meanwhile, the public was being entertained, and we were having fun!" I submit that that's as cold-blooded as anything out of Machiavelli or the Borgias.

So does the end apparently justify the means—no matter how rotten the means be. And in this day when everybody is bleating piteously and wringing their hands over juvenile delinquency, can you fault the young if they read the grand "fix" and then wax a bit cynical? "If this is the way respectable grownups operate," they figure, "then the hell with all this jazz about being faithful to the good, the true, and the beautiful!" And who can blame them?

Finally, it is worth noting that this field of wholesale betrayal has become, in the past two thousand years, a professional matter of really big business. Immorality has not only become qualitatively worse, but quantitatively more profitable. The \$64,000 question now elicits the \$128,000 answer—given, of course, in advance.

Poor Judas Iscariot! He was clearly a rank amateur, born almost twenty centuries too soon. He betrayed his Lord for a paltry thirty pieces of silver.

Too bad he can't come back today and try over again. He'd obviously find lots of tutors in a remarkably fertile field.

Pointers for Parsons

By Robert Miller

SOME parsons delight in vestments and church furniture. They almost venerate the altar and they love their candles and altar boys and the liturgical colors. It may be just as well, for many of us are too careless about these things and it is good to have an example of all being done decently and in order. None the less, the furnishings of the church are not of first importance.

It is people that matter most and since few of us can give to each and every one his due measure of attention—our own vagaries and our leading parishioners prevent it—it might be well to have a simple rule like this: "Our first care goes to the nobodies." The somebodies do not really need it and anyway, the nobodies of today are often the somebodies of tomorrow.

Three Advents

By Corwin C. Roach

Rector at Steubenville, Ohio

THREE seem at least one too many. Most of us think in terms of only one, the birth of Jesus. Advent becomes for us a season of preparation looking forward to Christmas. This is of course part of the message but Advent takes in more than the Nativity. Look at the Gospel for the first Sunday in Advent, the story of the triumphal entry of Jesus into Jerusalem on Palm Sunday. It teaches us that Jesus comes to us in Advent not only as the Babe of Bethlehem but the Man of Sorrows. The complete earthly life of Jesus from birth to death is part of the Advent story.

We do not stop even at this point. We look beyond the coming of the earthly Jesus to the return of the risen Christ. The helpless Babe of Bethlehem is also the judge of all the earth. He shall come again in his glorious majesty when the world comes to an end.

But there is a third Advent which comes between these two. We can relegate the earthly Jesus to the category of history and see his life as something which took place in the distant past. We can equally easily dismiss the final advent to the remote future. Like a dentist appointment or a final examination it is there, something that we shall have to contend with eventually but not now.

So we count to two and are not easily disturbed. But Christ comes to us each day in every act we perform, every thought we entertain. Supremely he is present in our midst as we come to worship him Sunday after Sunday in his Church. And he comes in his two fold aspect as redeemer and judge. We can either call upon him for the strength necessary to fulfil his will for us or we can be judged by our failure to respond to his presence. St. Paul in the Advent Sunday Epistle puts the issue squarely before us.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

10c a copy

\$4 a hundred

THE WITNESS

Tunkhannock, Pa.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Strength Of Men And Nations by William Ernest Hocking. Harpers. \$3.50

A critique of American foreign policy by a wise and friendly philosopher which the author himself modestly describes as "A Message to the U.S.A. vis-a-vis the USSR." There is nothing new either in Professor Hocking's analysis of what ails the world today or in his offered program for the cure of the paralysis which has afflicted the nations for more than a decade and which we have accepted by the term "cold war" as a poor description of our experiments. Economists, statesmen of note and courage, even politicians with axes to grind have all come up with very similar able analyses of our troubles and with strikingly similar prescriptions for cures, — although not nearly as well documented as Professor Hocking's.

What is really new, however, is the searching philosophical approach which this book gives us. This is a great asset for all who can understand the language of philosophy and so follow closely the argument of the author. But unhappily it can be a liability for the many for whom philosophy and its language is a closed book. Bertrand Russell who is a philosopher as well as a statesman and scientist most nearly parallels the author's position. As Professor Hocking says of him: "Interesting that Russell and I, near twins, life-long acquaintances, sometimes colleagues, poles apart in metaphysics, should simultaneously burst out into unplanned mutual support on the world peril".

God's Image And Man's Imagination by Erdman Harris. Scribners. \$3.50

The author has a sound idea for his book and has developed it rather fruitfully. No Christian minister with the intimate relationship of pastor, teacher or confessor which parish life affords can be in any doubt that the strange, distorted notions of God which the average adult cherishes is a major difficulty in understanding religion and living simply and forthrightly the Christian life. The author has made a contribution toward solving this problem by describing eight definite and varied conceptions of God, — by theists, by or in the Bible, by tradi-

tion, by the pious, by the so-called "Guided", — mostly the "Moral Re-armament" folks, etc.

His descriptions are illuminating, his criticisms constructive. The net result of the book may well be a better informed laity and a higher quality of Christian living. It is an interesting book to read through.

Lightning Meditations by Ronald Knox. Sheed & Ward. \$3.00

Like everything of Ronald Knox's, this collection of little two-page meditations is brilliant popular writing concealing thorough Biblical scholarship. Forty-six of the meditations follow the Christian year with helpful short analyses of the week's Gospel or Epistle. The rest of the collection is miscellaneous: "Saints and Others", "This and That".

All alike have the quality of "lightening"; they enlighten by flashes here and there and they now and again strike the reader in a neglected sore spot in his conscience.

A Man Called Jesus by J. B. Phillips. Macmillan. \$2.50

It is probable that J. B. Phillips has done it again. The amazing popularity of his *New Testament In Modern English* may well be duplicated by his latest book, *A Series of Short Plays from the Life of Christ*. Written originally as script for radio presentation, they are now published in book form for use by schools, families and other children's groups.

The author's ten pages of introduction are as fascinating as the little plays. He tells us that each play was strictly limited to eight minutes — by stop-watch — over the British Broadcasting Company and can keep about in that limit in the published form.

The book deserves a wide reading by parents, teachers and school executives, as well as by the clergy of parishes.

Speech In The Pulpit by P. E. Sangster. Philosophical Library. \$2.75

This little 84-page book will not be popular with the clergy nor, in all probability, will it be seen by many, outside a few theological libraries. The reason is two-fold; 1st, it touches a sensitive spot in many preachers and requires that spot to be removed by systematic work outlined in the book. 2nd, it is much too expensive for a book of its size,

compared with other important essays equally valuable for preachers.

In spite of these liabilities, the fact remains that this volume is extremely valuable and needs to be read by all parsons and made required reading and study for potential preachers in theological seminaries. It is concerned primarily with the wretched voice quality of many preachers and precisely how it can be altered. The author's diagnosis is true and his prescription for cure is sound and practical. The book's foreword by Leslie Weatherhead of London adds to its worth.

The late Bishop Lawrence of Massachusetts used to warn his clergy that a bad voice or the wrong use of a good one could ruin any man's parish ministry. And he spoke from personal experience in his youth, when he was on the verge of giving up preparation for the ministry because of the quality of his voice. Happily he fell into the hands of a skillful vocal teacher who succeeded in making over that voice, — which became famous in the church for its delightful quality and extraordinary resonance.

Verbum sap, — young theologues!

A Poet Prays by Violet Allyn Storey. Abingdon. \$2.00

The author of this little volume has been prolific in the creation of poems, many of which have appeared in the magazines and newspapers of the country. She has now selected those that are in the form of prayers for this collection.

Like any printed forms of prayer, the reader will find various degrees of merit or appeal, partly because of varying temperaments. A good many of these have great beauty and reverence. Here is a sample of the best:

Lend me a little of thy
mother's pity
For I would comfort, Lord,
one dear to me.
Make my hands gentle; grant
me understanding.
Place on my brow a wise
serenity.
I am not asking what I should
not ask thee —
One dear to me is spent with
pain and loss —
Therefore I pray thee for the
grace of Mary
To comfort one, new taken
from a cross.

JAMES GARFIELD HONORED

★ About 150 people, including five bishops, attended a dinner in the parish house of Christ Church, Cambridge, Massachusetts, October 29th, to honor Mr. James Garfield on his 70th birthday. Mr. Garfield, chancellor of the diocese of Massachusetts and president of the board of trustees of the Episcopal Theological School, was for seventeen years senior warden of Christ Church, for six years a member of the National Council, and a lay delegate from Massachusetts to five General Conventions. Mr. Garfield, a graduate of Williams College and the Harvard Law School, is the son of the late Harry A. Garfield, President of Williams College, and the grandson of James A. Garfield, 20th President of the United States.

The rector of Christ Church, the Rev. Gardiner M. Dav, reviewed briefly Mr. Garfield's life and particularly his 17-year service as senior warden of the parish, stressing particularly his wise judgment, his continuing concern for the Church as a whole and especially his own parish, and his never failing spiritual witness to the reality of his faith in Jesus Christ. He presented Mr. Garfield with a packet of letters from leaders of the Church. He read a letter of tribute from the Rev. Theodore O. Wedel, president of the House of Deputies, and also a salute to him from Presiding Bishop Arthur Lichtenberger, and the National Council of the Church.

Bishop Stokes of Massachusetts paid tribute to him for his distinguished service to the diocese, and Bishop Sherrill, retired Presiding Bishop, praised him for his outstanding service as a member of the National Council and spoke warmly of how much he meant to him as a personal friend. John M. Dry,

the present senior warden of Christ Church, presented him with an etching of the church, and one of Mr. Garfield's law partners, Mr. G. d'Andelot Belin, Jr., who is also a member of the vestry of Christ Church, presented him with a leather-bound hymnal, both gifts being tokens from the parish of their esteem and affection for him.

In addition to Bishops Sherrill and Stokes, Bishops William Appleton Lawrence, Frederic C. Lawrence and Normal B. Nash were present.

BISHOP DIBELIUS BARRED FROM EAST GERMANY

★ Bishop Otto Dibelius, chairman of the Evangelical Church in Germany, has been barred from preaching in East Berlin by the government, which charges that he had called for disobedience to the government.

In a recent booklet the bishop stated that while formerly the state was regarded as God's servant, the modern totalitarian state "compels us to revise previous concepts about the supreme authority of the state."

The East Berlin press reported that there had been a two - hour meeting between Mayor Schmidt of East Berlin and the bishop when he was told that the council of the city regretted that he had "acted against the legal order in the East German sector of the city by distributing an 'illegal booklet.' "

The council said that as long as Bishop Dibelius continued to uphold his standpoint, he would deprive himself of any basis for

continued activity in East Berlin.

Bishop Dibelius has, up until now, entered East Berlin unhampered and has preached at St. Mary's there the first Sunday of each month. He was scheduled to preach there on All Saints Day, and did in defiance of the threat of the government.

The East Berlin press charges the bishop with seeking to incite Protestants in the Soviet Zone to disobey laws, with one paper stating that "in his blind hatred against Germany's first peaceful state, he far surpasses even the most malevolent Boon politicians in stirring up the cold war."

CONNECTICUT YOUTH HOLD CONVOCATION

★ A capacity gathering of about 3,000 filled Bushnell Auditorium in Hartford on October 25th for the convocation of youth of the diocese of Connecticut.

The chief address was given by Dean John Coburn of the Episcopal Theological School, with Bishop Gray and Bishop Esquirol taking part in the service.

Select from 150 NEW Exclusive Embroidery DESIGNS

for custom-made

ALTAR and CLERGY VESTMENTS

featuring our own process of gold outlining which uses a traditional non-tarnishable gold thread to achieve natural beauty equaled only by hand craftsmanship.



Complete Custom-made CHOIR VESTMENT Service

Send for Catalogs on: ☐ Paraments
☐ Clergy Vestments ☐ Choir Vestments

J. THEODORE CUTHBERTSON, INC.
2013 Sansom St. W-1191 Phila. 3, Pa.



Write Now for
NEW EMBROIDERY
DESIGN
Color CATALOG

MONEY for your TREASURY OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold in 1957 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS

WALMSLEY HEADLINES SYNOD BANQUET

★ The Rev. Arthur Walmsley, director of the citizenships division of the National Council, was the headline speaker at the banquet held in connection with the synod of the province of New England, held at Newport, R.I. He spoke about evangelism in an urban culture and called upon the Church to converse with business men, politicians, labor leaders, professional people about the relevance of Christianity to present day living.

Workshops were featured during the synod, with Donald H. Dunham of the Church Life Insurance Corporation leading one on group insurance and medical insurance plans.

Other workshops were on

Christmas Gifts that inspire . . .

A POCKET PRAYER BOOK, WHITE DELUXE EDITION, by Ralph S. Cushman, contains prayers, quotations and poems. White imitation leather with gold edges, gold stamping. Vest pocket size, 144 pages. 75¢

YOUTH AT PRAYER, by Harold and Dorothy Ewing, especially prepared prayers and prayer-helps for youth. 3 x 5 inches, bound in imitation blue leather. 75¢

THE FAMILY AT PRAYER, special introduction by Hazen G. Werner, compiled by Abigail G. Randolph. Prayers for every member of the family and for every family occasion. 128 pages, blue binding. 75¢

Each book listed above 75¢, \$7.50 a dozen (can be an assorted group). Name inscribed on cover 50¢ each. Send also for a complete Christmas catalog. Order NOW from

The Upper Room

*The World's most widely used
devotional guide*

1908 Grand Avenue

Nashville, Tenn.

clergy placement and kindred subjects, led by Bishop Appleton Lawrence; the Rev. Dana Kennedy of the National Council on audio-visual aids; Mrs. Richard Loring on the meaning of reorganization of women's work; H. E. Stetson on tithing.

Bishop Gray of Connecticut told the delegates about reorganization plans of the National Council.

Another interesting session was devoted to Lenox School, the only provincial school in the Church. The headmaster, the Rev. Robert Curry, reported that the enrollment has grown from 80 in 1951 to 230 this year. A fund drive is continuing in its third year and the synod voted to have a committee in each diocese of the province to help raise funds for a chapel.

The Rev. Harry H. Jones, executive secretary of the province, reported on the field training program for theological students.

Bishop Hall of New Hampshire was elected president of the province.

MASS PULPIT EXCHANGE IN MICHIGAN

★ On Sunday October 18th a unique project took place in the diocese of Michigan: a mass exchange of pulpits by all clergy of the diocese. Some 177

churches scattered over a 22,000 square mile area all received a visiting clergyman.

The pulpit exchange had been carefully worked out on a diocesan basis so that rural congregations may hear something of the life and problems of the city churches, and vice versa. The project was part of a major effort to make the people of the diocese more fully aware of the missionary opportunities facing them.

WRIGHT ACCEPTS NEVADA

★ The Rev. William G. Wright has accepted his election as bishop of Nevada, subject to consents of standing committees.

SEABURY - WESTERN STARTS NEW BUILDING

★ Seabury-Western Seminary breaks ground this month for a new apartment for married students. The building, costing \$260,000, will be the first unit of one that will eventually house 40 families.

* ADDRESS CHANGE *

Please send your old as well as the new address

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

TWO NEW PAMPHLETS

About The Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

Hospitals - Parishes In White

By William B. Spofford Jr.

Supervisory Chaplain, Massachusetts General Hospital

25¢ each

\$2 for ten

THE WITNESS

Tunkhannock

Pennsylvania

THEOLOGICAL EDUCATION COMMITTEE MEETS

★ Bishop Stokes of Massachusetts presided at a recent meeting of the executive committee of the commission on theological education, meeting at General Seminary.

The disposition of income from the Conant fund, the income of which is disbursed annually, was discussed and referred to the entire commission which meets in January.

It was reported that the enrollment at the eleven seminaries this year is 1,152, which is slightly under the capacity of the schools. It was also noted that enrollment is not increasing in proportion to the increased enrollment of colleges.

The committee voted to request the National Council to finance a study of projected capital needs for buildings and endowments, for increased facul-

ties and the need for increasing current operating income to support the increased development of the seminaries.

The committee to revise the bibliography of theological studies — Dean Alexander of Sewanee, Prof. Dawley of General and Prof. Hardy of Berkeley — reported completion of their work and the new book will probably be available early next year.

EVANGELICAL SOCIETY HAS MEETING

★ The Rev. Robert C. Batchelder, rector of St. James, Lancaster, Pa., was elected president of the Evangelical Education Society at its 97th annual meeting held in Philadelphia on October 22nd.

In his report on activities during the year, the Rev. Charles Long, general secretary, stated that \$12,550 in grants

were made to 28 students from 22 dioceses who are students in six seminaries.

The society also published and distributed thousands of booklets, pamphlets and leaflets.

DIOCESAN CENTER IN DETROIT

★ The cornerstone for the new one and three quarter million dollar diocesan center in Detroit was laid November 1 with Bishop Emrich officiating. It will include a parish house for the cathedral as well as diocesan offices.

IRISH BISHOP TO VISIT U.S.

★ Archbishop Simms of Dublin, Anglican, and bishop of Glendalough and Kildare, will visit the U.S. next year for a speaking tour in California and the Pacific northwest.

A Timely Thought For Those Who Love The Church

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses . . .

The Book of Common Prayer, Page 320

Parish offerings for theological education are like transfusions — going directly into the current operations of the seminaries. **Bequests** can furnish the bone and muscle for their work of training men for the Ministry. Consider one of the seminaries when making your will.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; *BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, Calif.; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH* in Philadelphia; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Mass.; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wis.; *PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY*, Alexandria, Virginia; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tenn.; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Ill.

FIRES COST CHURCHES

\$18,166,000

★ Church property valued at \$18,166,000 was destroyed by fires during the past year, according to figures compiled by the National Fire Protection Association's headquarters.

There was a total of 4,200 fires in churches in the United States, an increase of 1,100 over the previous year. Total dollar losses showed a decrease of about \$2,500,000, the association said.

While the number of fires in churches and religious buildings showed a big increase there was a decided drop in the number of "large loss" church fires—which includes those doing damage of \$250,000 or more.

Largest single church fire of the year was the one which wrecked St. Mary's Catholic church in Moulton, Me., with a loss of \$400,000.

The association in analyzing the blazes discovered that defective heating systems caused the majority of fires. Incendiaries played a large part in the loss also, more so than in other types of buildings, the study revealed. Faulty electrical wiring was the third largest cause of fires.

"The major problem in church fires is delayed discovery," the association said, "since so often

there are few or no people around the building to detect the fire. This also allows a small blaze to grow into a big one."

It said the best answer to this problem is automatic fire detection and installation of sprinklers.

The association also commented that there is evidence that many churches are awakening to the fire problem and are taking steps—with actions ranging from better house-keeping up through the vital installation of sprinklers and automatic alarms. This may possibly be reflected in the reduction of losses this past year, it noted.

"One thing we would like to preach is the necessity for exit drills in Sunday schools," the association said. "They are just

as essential as in public schools, more so in many instances, because Sunday school quarters frequently include odd corners and rooms here and there, basement areas, etc., pressed into service to meet expansion needs."

EVERYBODY ATTENDS EAU CLAIRE COUNCIL

★ When the council of the diocese of Eau Claire met at Christ Church Cathedral, Eau Claire, Wisconsin, October 30-31, most everybody was there—women and young people as well as the men.

Bishop Horstick was the preacher at the opening service and Bishop Emrich of Michigan was the speaker at the banquet held the first evening.



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gavner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, MARBLEHEAD, MASS.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES — CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.

TEL. CH 4-1070

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.

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

ST. PAUL'S CHAPEL

Broadway and Fulton St.

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears Jr., Vicar
Sun. HC 8. 9:30 & 11, EP 4, Weekdays
HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11:
Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Meyers, S.T.D., Vicar; The Rev.
M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)
EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

-BACKFIRE-

Kenneth Hughes

*Rector of St. Bartholomew's,
Cambridge, Mass.*

Don Large (Witness 10/22) is no doubt correct when he suggests (in defending the Lake Placid Club's right to exclude Jews) that those New York state mayors who refused to attend a public conference there because of this policy did so for political reasons. No one can quarrel with his thesis: "a man's private club, like his home, is his castle." He must enjoy the right to discriminate about who may enter therein. But what Dr. Large fails to see is that it is not "discrimination" that has become a "dirty word" but indiscriminate discrimination. The reason for discrimination is a legitimate concern of moral man. Dr. Large overlooks this reason and thereby shows himself insensitive to a fine point in human relations. Contrary to what he asserts, the moral "business" of the Lake Placid club is Dr. Large's business. It is also the business of every moral man. While the right to discriminate is inalienable (all moral men must) the kind of discrimination we exercise in public or in private stamps us to be the kind of persons we are. As a priest of the Christian Church, Dr. Large cannot be indifferent to the kind of person a man is.

The conference for mayors should have been more discriminating about the kind of persons it selected to be

NORTHWESTERN MILITARY AND NAVAL ACADEMY Lake Geneva, Wisconsin

Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

hosts to so cosmopolitan a group. Failure to exercise this discrimination can only mean that it did not care about the moral aspect of the club's discrimination. Undoubtedly, any Jewish mayors who attended the conference would have been officially welcomed—for the duration of the conference. The next day the door would have been slammed in their face. Were Dr. Large a Jewish mayor would he care to go to any place where he would be tolerated for a brief season?

The West Side Tennis club at Forest Hills, N. Y. is private. It permits (not to say tolerates) Negroes to play on its courts for the brief season of the national tournaments. It excluded Dr. Bunche from membership. Protests against this action were world wide. These protests were not against the right to discriminate but against indiscriminate discrimination. Is Dr. Large in the camp of these protestors, or does he defend the right of the West Side Tennis club to practice its kind of discrimination affected our country adversely in the eyes of the world and in the eyes of every moral man.

To sustain the right to exclude must not be confused with the purpose for which exclusion is practised. As a moral man Dr. Large would not

condone immorality in public or in private. He knows that God sees everything. He also knows that nothing that a man does, in public or in private is his own business. It may be legal. It may be "academic," (as he approvingly quotes the mayor of Rochester) but it is not necessarily Christian save to the insensitive conscience. In Christian moral theology a man's every act affects everybody because we are all knit together in this world and in the world to come in one communion and fellowship. Such an opprobrious act (exclusion on account of race) as the Lake Placid club practices in private, legally defensible withal, nevertheless militates against that ultimate communion of all mankind that it is the objective of the Christian Church to achieve. I was surprised to find a priest of the Church defending it.

Although their motivation may be questionable, those protesting mayors showed a finer moral sensitivity in human relations and a keener awareness of the concept that every man is his brother's keeper whether he be the excluder to be chastened and corrected or the excluded to be championed. I salute the protesting mayors. For reasons selfish or unselfish, they are the cradlers of our liberties.

=Schools of the Church=

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,
THE REV. ROBERT Y. CONDIT

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

DeVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A".
G. PATTERSON CRANDALL, Acting Headmaster
The Rt. Rev. LAURISTON L. SCATFE, D.D.,
Pres. Board of Trustees

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,

Box W, Tappahannock, Virginia

THE ANNIE WRIGHT SEMINARY

Announces its Seventh-Fifth Anniversary Year, 1958-59, College Preparatory Studies in A CHRISTIAN SCHOOL Year-Round Sports Program
The Rt. Rev. Stephen F. Bayne, Jr., S.T.D.,
President.
The Rev. W. C. Woodhams, Chaplain
For information write Ruth Jenkins, L.H.D.,
Headmistress, Tacoma 3, Washington

Schools of the Church

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12

Catalogue Sent Upon Request

Mount St. Alban, Washington 16, D.C.

St. Stephen's Episcopal School FOR BOYS AND GIRLS AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster

P.O. Box 818 Austin 64, Texas

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. MARY'S SCHOOL SEWANEE, TENN.

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

Please address

THE SISTER SUPERIOR, C.S.M.

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster

957 Shumway Hall

SHATTUCK SCHOOL FAIRBAULT, MINN.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades
and Industries. Music.

For information write:

W. MILAN DAVIS, President

Today's Training for Tomorrow's Opportunities

The Bishop's School

LAJOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven
through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool,
Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY

President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,

Headmistress

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of
Virginia. College preparatory. Girls, grades
7-21. Curriculum is well-rounded, emphasis
is individual, based on principles of Christian
democracy. Music, Art, Dramatics, Sports,
Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V.

A. B. Byrn Mawr, M.A. University of Virginia

ST. ANNE'S SCHOOL

Charlottesville 2, Va.

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls.
Primary through high school. Accredited col-
lege prep. Modern building includes gymna-
sium and swimming pool. 6-acre campus.
Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address

SISTER RACHAEL, Prin., O.S.H.

Box W, Versailles, Ky.

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are
responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre
farm in Chester Valley, Chester County,
where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster

Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

Excellent College Preparatory record. Exten-
sive sports fields and new gymnasium. Boarders
range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

Counary Boarding School for Boys
Grades 1 - 8

One of the few schools in the Midwest
specializing in only the elementary grades.
Small Classes — Individual Attention — Home
Atmosphere — Through preparation for leading
secondary schools — Athletics including Riflery
and Riding.

Summer School-Camp Combination
June 21 - July 31

MARVIN W. HORSTMAN, Headmaster

St. John's Military Academy

A preparatory school with a "Way of Life"
—to develop the whole boy mentally, physically
and morally. Fully accredited. Grades 7-12.
Individualized instruction in small classes. All
sports. Modern fireproof barracks. Established
1884. For catalogue write Director of
Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School. A College Prep School.
ROTC Honor School. On a College Campus.
Benwood Scholarships. On a Mountain Top.
Fully accredited. Grades 8-12. Small classes.
All sports; gymnasium, indoor pool. 100th
year. For catalog write: Col. Craig Alderman,
Supt., Box E, The Sewanee Military Academy,
Sewanee, Tennessee.