

The **WITNESS**

MARCH 3, 1960

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THE EPISCOPATE: SOMETHING TO BE SHARED

ANGLICAN Primates and Metropolitans, pictured here when the Anglican Congress met in Minneapolis, gives emphasis to the article this week by Bishop Pike of California. Left to right: The Presiding Bishop of Japan; the Archbishop of Canterbury; the former Presiding Bishop of the U.S.; the Archbishop of the West Indies; the late Primate of Australia; the Metropolitan of India, Pakistan, Burma and Ceylon

Crisis In Theological Education

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

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Chaplain*

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day; Holy Communion, 9 and 12:30;
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Holy Communion: Wed., 7:45 a.m.

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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

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SERVICES

In Leading Churches

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**Services of Spiritual Healing, Thurs.,
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Holy Days 11; Thursday, 5:30 p.m.

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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

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and 12:10 p.m.

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976 East Jefferson Avenue
*The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.*
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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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*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.

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TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO *The Rev. Richard C. Wyatt Minister in Charge*

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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
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*The Rev. David S. Gray,
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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

Distinguished Scholars Denounced By Manual of Air Force

★ The United States air force has withdrawn from distribution a training manual that cast reflections on the loyalty of Protestant clergymen and cited alleged Communist sympathies of the National Council of Churches.

Secretary of the air force Dudley Sharp issued a statement "categorically repudiating" the training manual as "representing Air Force views." He acted after defense secretary Thomas S. Gates, Jr., received a strongly-worded protest from the National Council concerning the manual.

Secretary Sharp announced that he is directing an immediate inquiry into "the circumstances of the development and issuance of this manual including the names of the individuals responsible."

He also said he is requesting that a check be made "to see if similar material is contained in any air force or air reserve publications."

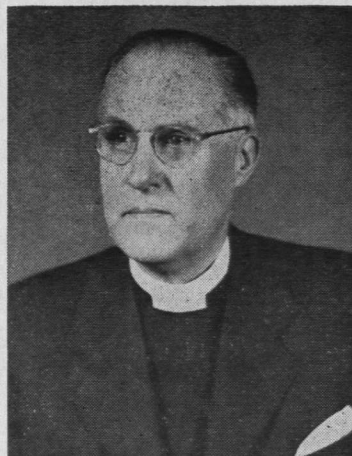
The manual is volume seven of a series designed for indoctrination of air force reserve non-commissioned officers. It instructs them in how to maintain security at an air force base.

In addition to routine instructions on how to mount sentries, secure proper pass identifications at gates, maintain watchdogs, etc., it has a chapter on "security education and discipline" among air force enlisted men. The chapter contains a

section on Communist tactics of subversion. Immediately following a discussion of the manner in which former Army Sgt. David Greenglass confessed he was duped into giving atom bomb secrets to Julius Rosenberg, the manual enters a discussion entitled "Communism in Religion."

"Communism and Communist fellow-travelers and sympathizers have successfully infiltrated into our churches," the reservists are told. "It is known that even the pastors of certain of our churches are card-carrying Communists."

Citing "a variety of authoritative sources," the manual warns the reservists that "there appears to be overwhelming evidence" of "infiltration of fellow-travelers into churches and educational institutions."



DR. GRANT: a leader in a notable group of scholars cracked at by the air force manual

"The National Council of Churches in the U.S.A. officially sponsored the Revised Standard Version of the Bible," the manual states. "Of the 95 persons who served in this project, 30 have been affiliated with pro-Communist fronts, projects, and publications."

The manual goes on to attack such religious leaders as Walter Russell Bowie of the faculty of Virginia Seminary; Henry J. Cadbury of Harvard University; George Dahl of Yale University; and Frederick C. Grant of Union Seminary and former Witness editor. It charges them with having been members of an alleged Communist front group, the National Federation for Constitutional Liberties.

The manual also attacks E. Stanley Jones, noted missionary who "is considered in the circles of the National Council" charging he "has consistently urged a collectivist form of government for America and praised the Soviet Slave State as superior to the American system."

It comments, "Dr. Jones should explain to some of those who have suffered in Red slave labor camps what he means by 'equality of every individual.'"

In like manner, the manual attacks Dr. Harry F. Ward, retired Professor of Union Seminary, "long a recognized leader in the National Council" as being identified by ex-Communists as "Red Dean of the Communist Party in the religious field."

It gives at some length testimony before the House Committee on Un-American Activi-

ties by refugee Korean and Chinese clergymen, whose visit to the United States was sponsored by Carl McIntire and the ultra-fundamentalist International Council of Christian Churches of which he is president.

It then cites statements by John A. MacKay, retired president of Princeton Theological Seminary, favoring diplomatic recognition of Red China and quotes Dr. Billy James Hargis of Tulsa, Okla., an evangelist, as declaring, "Here is a typical example of the twisted and deceiving play on words used by left-wing clergymen in their attempts to disguise their blatant support of important Communist conspiracy objectives."

The manual goes on to attack Dr. MacKay and other Protestant leaders as "apologists for Communism in the churches."

No Criticism Please

The chapter on "security education" concludes with the observation, "From all of the foregoing, you can judge for yourself how much you must be alert, and how carefully you must evaluate any conversation, speech, article, sermon, or book which you may have occasion to hear or read."

It warns that subversion is to be suspected "if the subject touches adversely upon any aspect of the American way of life — our religion, our morals, our social lives, or political and economic institutions."

Among publications which it recommends in the bibliography for security education programs among air force enlisted personnel are such tracts as Hargis' pamphlet, "The Treason to God and Country" and a publication by Circuit Riders, Inc., a dissident Methodist group of Cincinnati, O., entitled "30 of the 95 Men Who Gave Us the Revised Standard Version of the Bible."

The manual was compiled by

the Air Reserve Training Center, Lackland Air Force Base, Texas, and was issued by the Continental Air Command, Mitchel AFB, New York, over the signature of Brig. Gen. J. M. Chappell, deputy chief of staff for operations.

Right To Know

In addition to its attack on the National Council of Churches and the Protestant clergy generally, it contains other controversial statements such as: "Another foolish remark often heard is that Americans have a right to know what is going on. Most people realize the foolishness of such a suggestion."

It advises airmen to see that "public news media present only as much information as the government wants to release."

It also advises the air reserve students, "Keep an eye out at all times for suspicious activities, actual or implied. Don't hesitate to report incidents to the air police, no matter how trivial they may seem."

"Be especially watchful for persons who are trying to undermine the air force by belittling or sneering at its policies and accomplishments," they are told.

A copy of the controversial manual reached the National Council of Churches on February 11 after it had been used in an instruction class in New Jersey and was shown by a reserve officer to his pastor who immediately contacted council officials in New York.

After ascertaining that the manual was an official government publication authorized for use in training reservists, the National Council through its associate general secretary for interpretation, James M. Wine, wrote an indignant letter of protest to Defense Secretary Gates.

"The appearance of this material, in the circumstances, is a patent contravention of

the First Amendment to the Constitution," Mr. Wine declared, adding: "To imply some relationship between the Revised Standard Version of the Holy Bible and Communism is insidious and absurd. To aver by innuendo that the National Council of Churches is associated or in any way influenced by the Communist Party is an example of irresponsibility at its worst."

He said that the adoption of such material for an official textbook by the air force is "an incredible reflection upon the judgment and sense of responsibility of all those involved."

"We consider the entire matter to be of the most serious proportions," Mr. Wine said, asking a conference with Secretary Gates so that "we may have the complete explanation which we believe we are entitled to have."

He urged that the text be immediately withdrawn and all copies in circulation recalled.

Investigation Ordered

The Secretary later promised a "full investigation and explanation" to the National Council.

He said that General Curtis LeMay has been placed in charge of the investigation to pinpoint responsibility. He also indicated that material criticizing as "foolish" the "public's right to know" about air force business would be eliminated.

The training manual is the second such air force textbook to draw fire from churchmen recently. An air trained command manual issued at Keesler AFB, Miss., also drew critical comments for a section instructing airmen assigned as officers' aides on how to mix drinks. This manual advised enlisted men on how to wash dogs, tend to potted plants, and set tables. It also was withdrawn after it drew Congressional criticism.

Old Stuff

As a result of the protests over this manual, it was later learned that air force manuals have been making derogatory statements about the clergy for at least ten years. Previous manuals were classified for "security" reasons, but were declassified as a result of the investigation now under way. Their existence was disclosed by footnotes which appear in this latest manual.

The first was published in 1950, shortly after the late Senator McCarthy began his campaign to ferret out "security risks." Another is a revised editor of this manual which has been in use since 1955. Both imply that Churches have been infiltrated by communists and their sympathizers.

The question has now been raised by officers of the National Council of Churches as to whether, if air force manuals contain derogatory attacks, material of a like nature appears in the security manuals of the army and navy. This question has been put to the secretary of defense who has promised to investigate.

Many Manuals

As a result of all this business, reporters in Washington sought information on how many manuals the armed forces have published. Nobody at the Pentagon seemed quite sure, but it apparently runs to 2,000. The air force said it has about 600; the navy estimated it had 300, and an index of army publications indicates that perhaps it has as many as 1,000 currently.

What all the writing costs the taxpayer is indicated by the following facts disclosed by the Associated Press: the navy at present has 208 persons assigned to writing manuals; the air force spokesman was not sure of the number, but did know that at the base at Lack-

land, Texas, there were six officers and nineteen civilians assigned to this job, including the writer of the manual that started the investigation; the army was unable to give an exact figure, but did reveal that the ordinance department alone had twenty-six persons now writing manuals.

Urges Okinawa Probe

Meanwhile the Rev. C. R. Hooton, national official of the Methodist Church, has asked President Eisenhower and Dudley Sharp, secretary of the air force, to launch an investigation of moral conditions at bases at Okinawa.

Hooton referred to a report by Time magazine that "hostesses" are brought to air force clubs on Okinawa where their services as prostitutes are available at 75 cents a date, that slot machines and other gambling devices at the clubs take in \$2,500,000 a year profit, and that drinks are available at ridiculously low prices and often "on the house" at the prosperous clubs.

In his letter to Secretary Sharp, Hooton said, "This is a situation which, I am sure, is as appalling to you as it is to Christian parents everywhere, and one which should be investigated and, if true, discontinued as soon as possible."

"If conditions are as Time magazine describes them, there should be an all-out housecleaning of our bases in Okinawa," Hooton declared. "It is time to declare war, not on a military foe, but on the insidious regimented vice to which our airmen are being subjected."

In his letter to President Eisenhower, Hooton quoted the magazine as saying that Gen. Smith and his officers "take pleasure in, and sanction the offering of, alcohol, women, and gambling for the enlisted per-

sonnel or officers stationed there."

He praised the President for his Christian leadership and urged him to order prompt action in the matter.

KELLOGG CONSECRATION IN PUERTO RICO

★ Paul A. Kellogg will be consecrated bishop of the new missionary district of the Dominican Republic on March 9th at the cathedral in Santurce, Puerto Rico. The Presiding Bishop will be consecrator, with Bishop Voegeli of Haiti and Bishop Swift of Puerto Rico the co-consecrators. Bishop Voegeli will preach.

DELAWARE YOUTH HIT SEGREGATION

★ Protestant young people in Dover, Delaware, strongly condemned segregation in public places as defying "all Christian principles."

They specifically "deplored" segregation as practiced in most downstate Delaware movie theaters where Negroes are seated only in a section of the balcony.

The young people expressed their opposition to racial discrimination in a resolution adopted unanimously at a meeting of the Dover Interracial Youth Council.

Immediately after that meeting, the ministers association went on record as "wholeheartedly" supporting youth council in its "request for a program of desegregation in the community."

"We lament the slowness with which such a program is being adopted in many areas and especially in our own Christian churches," the clergymen declared.

Later the youths' position also was commended by the interracial committee of the Delaware state education association.

TILLICH PRAISES PSYCHOTHERAPY

★ Paul J. Tillich of Cambridge, Mass., told the Academy of Religion and Mental Health that psychotherapy has done a great deal to help change the Christian concept of God from a remote, forbidding deity to one who is near and embracing.

He addressed the first annual meeting of the academy, which emphasizes the role clergymen can play in dealing with problems of emotionally disturbed people. Its membership includes psychiatrists, psychologists and clergymen.

Tillich, a professor at Harvard University's Divinity School, said that Christianity's revival of the "good news" of God's unjudging acceptance of all people was given impetus by a transformation of the intellectual climate brought on by Sigmund Freud, founder of psychoanalysis, despite his anti-religious attitudes.

"Acceptance by God of him who is not even able to accept himself has become the central Christian message," Prof. Tillich declared.

He likened this acceptance to the acceptance by psychiatrists of all people who seek their help.

BEATNIKS AID RELIGION BY PROTESTS

★ Beatniks are performing a religious service as "premeditated screwballs" calling attention to the problem of conformity in America, the annual Laymen's Leadership Institute was told.

"What we conform to becomes our God," declared 32-year-old chain grocer Howard E. Butt, Jr., of Corpus Christi, Texas, and one of the founders of the interdenominational lay institute.

Even sitting in church can be idolatry "if your motive for being there is to please your

wife, or family, or other people," Butt warned.

More than 600 delegates from the U.S., Canada, Jamaica and Great Britain attended the four-day institute, held at Miami, Florida. The gathering was sponsored by Christian Men, Inc., an interdenominational lay group whose objective is to encourage lay Christian witnessing in daily life.

"Society," said Butt, "is made up of conformists, non-conformists and Christian individualists. Be like gyroscopes and resist the pressures of the crowd," he urged, citing Jesus as "the great outsider, opposed by the leaders of religious,

business, and military organizations of his day."

Gov. Leroy Collins of Florida, an Episcopalian, gave a welcoming address. Others on the program included Sen. Stuart Symington, also an Episcopalian, and John H. Cordle, British textile manufacturer and member of parliament.

Prominent business, industrial, professional and clergy leaders conducted conference discussions on such topics as Christianity and personnel relationships, Christianity and business ethics, and Christianity and family life. There also were daily Bible studies and featured speakers.

1960 Budget of The National Council

Approved at the meeting of the Council at Greenwich, Conn., February 9-11. It should have been in our issue of February 25 that reported the meeting but was received too late from the Promotion Department.

INCOME

From dioceses and missionary districts	
for quota	\$7,779,523.00
Allocation from United Thank Offering	407,334.00
Income from Trust Funds	625,000.00
Income from Outside Trusts	15,000.00
Miscellaneous	15,000.00
Appropriation from 1959 Budget Income	97,142.02
Total	\$8,938,999.02

APPROPRIATIONS

Home Department	\$2,154,610.03
Overseas Department	3,325,865.91
Christian Education Department	490,840.03
Christian Social Relations Department	201,491.82
Promotion Department	446,242.28
Finance Department	197,155.00
General Division of Women's Work	92,258.50
General Division of Laymen's Work	67,722.75
General Division of Research & Field Study	84,748.50
Unit of Church Vocations	37,761.75
Administration costs	630,479.20
Other:	
World Relief and Inter-Church	
Aid	\$373,522.25
Capital Needs	485,000.00
Miscellaneous	351,301.00
Total	1,209,823.25
Total	\$8,938,999.02

The Apostles' Doctrine And Fellowship

By James A. Pike
Bishop of California



Bishop Pike and his wife, Esther, with two of their four children

IN OUR Cathedral Church on Nob Hill in San Francisco is a large and magnificent mural supplying in austere terms, for the surroundings of the event 175 years ago were austere, indeed an "upper room", the consecration of Samuel Seabury, first American Bishop — except that there is one anomalous note: the ordinand, as is evident to any informed visitor, is Karl Morgan Block, the revered fourth bishop of California, and my immediate predecessor. There is a practical reason for this: no picture of Samuel Seabury was available for the artist. But there is a deeper meaning to it: the reason for the mural is increased and not decreased by this historical anomaly. The reason why his consecration is important — the consecration which, along with brethren throughout the American Church, we honor today, does not have its basis in a few years of episcopal service in Connecticut. Its importance lies in the fact that every one of the bishops now serving in our Church has his status and function in the Holy Catholic Church by virtue of this historic occasion. It therefore is quite to the point that the ordinary of the Diocese in which the mural was being painted should be the one pictured. And, speaking for myself, I was not around when the mural was being painted, and hence, will not in this regard survive to posterity as will my predecessor, I am the fifth bishop of California, because of the occasion which today we honor.

The arrangements for this event were difficult. Cables could not be sent, jets could not be boarded, press releases could not be issued. But in spite of great limitations and difficulties, a representative body of our Church pressed the matter through. Why? — or, more exactly, why does all this matter to us? or, to be even more current, why are we here today to make anything of it?

AND here we should turn to Doctor White, rector of Christ Church, Philadelphia, later a bishop himself. I, for one, feel that he has been much misunderstood in regard to this whole issue. His loyalty to the American cause, and who present does not share it, was such, or perhaps his personality and make-up was such—that he did not have the imagination that Samuel Seabury and the Connecticut clergy had toward the procuring the episcopate for our Church in this country without compromise of quite legitimate national loyalty. This was a time when it took a very subtle mind indeed to separate episcopal jurisdiction from royal, and quite undemocratic, pretensions, and the history of the episcopate in England, before and after the Reformation, was not such as to be reassuring on this point. Erastianism has indeed been the most prevalent view in the Christian Church, at all periods of its existence. This one of our greatest heresies, but not usually listed as such, even permeates our American religious scene today, State over Church, the temporal over the eternal—even the material over the spiritual, a fear of Christian concern in politics and the social order, an attempt to lock God up in the sacristy, continues to invade — and, to my mind, weaken, the life of our Church. It is in the light of British Erastianism that we must understand Dr. White's view of the polity of the Church. Not

A sermon preached at the Cathedral of the Incarnation, Garden City, Long Island. The occasion was the commemoration of the 175th anniversary of the consecration of Samuel Seabury as the first American bishop of our Church.

having, as I suggested, the imagination, he desperately wished to preserve some continuity and shape for the ministry and life of our Church in the new States, and thus he viewed as an emergency what Samuel Seabury and his colleagues refused to view as such: namely, the "impossibility" of continuing, for the time being, the episcopal succession on this side of the water. Hence he did propose presbyteral ordination of the ministers.

If Dr. White were correct about the supposed impossibility, that he was not is proven by his own subsequent consecration to the episcopate in the historic succession, the fact remains that God would provide through the grace of his Holy Spirit a witness and a ministry, even without the episcopal laying on of hands. Hear St. John the Baptist: think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham (St. Matt. 3:9).

But the far-sightedness, wisdom, persistence, courage, and, some at the time would have said, foolhardiness, of the Connecticut clergy and their bishop-elect saved us from pondering too long, as far as our particular Church is concerned, the question of what God might do apart from the general historic direction of the Church. And for this we are grateful today.

And because we are a Church which continues a critical evaluation of itself, for this reason the word "Protestant" has a valid meaning in the name of our Church; as Paul Tillich has well pointed out, it stands for the capacity of self-criticism, as important in the corporate body as in the individual, we have not only the right but the duty to evaluate the gift which our forefather received and, with others, has passed on to all of us — of which the mitre, either on our heads or on our "seats", is the symbol. I am leaving out of this evaluation what could not possibly be covered within the length of a sermon, or even within a one-month's seminar, namely, the fruitfulness of given episcopal ministries. Even if such were appropriate, I would not dare discuss it; I've been so short a time in the episcopate that I follow St. Paul in his injunction: "I judge not others; I do not even judge myself." Others do judge readily; especially self-appointed groups within our Church who, knowing nothing of the conditions or opportunities within a given diocese, or knowing nothing existentially of the actual burdens of the mind and heart of the Bishop, do conclude dog-

matically — and loudly — what this bishop or that should have done or should not have done. And oddly enough, some of those within the Church who most affirm a *de esse* view of the episcopate, particularly when there is any question of being "open" to the Christian brethren who lack it, most seem to doubt that the episcopate is *de bene esse*. My purpose then, is not to defend how good bishops are, or how well we do our job. I will end any such discussion, as far as the bishop of California is concerned, by simply uttering *mea culpa, mea maxima culpa*.

Continuity of Episcopate

RATHER I will state this positive thing: the continuity of the episcopate in the Catholic Church, of which we are a part, is a sacrament — or if some insist on limiting the number of sacraments to seven, you can see here my impatience with those who would limit them to two, I will say it is "sacramental in character." The historic succession is an outward and visible sign of an inward spiritual grace. It is the most vivid and longest-lasting, compared with other historical institutions, if one wishes to judge it on this basis, symbol of the life of the Church as an organism, not a society for the discussion of mutually-interesting ideas or projects. And like anything that is sacramental, it is not only a symbol; it is a "means of grace" — it is a constant stimulus and support to the reality itself, namely the fact that the Church is the Body of Christ and not just an association of like-minded believers — however sound or unsound their particular beliefs.

Moreover, I think this can be illustrated by the common experience many of us have shared: here is a Lutheran, whose doctrine and reformed view of the liturgy may be sounder than that of a given Roman Catholic's, yet we invite him to be confirmed, while at the same service a Roman Catholic whose actual doctrinal background and previous Church we regard as heretical, whether more or less so than that of the Lutheran would require another sermon. But as to the relevant matter, the Roman Catholic already has grafted into the historic episcopate, and thus has been added to the witness of the visible continuity of life in the Church, whereas the given Lutheran has not been. And the same is true of what otherwise would seem the paradox of ordaining a former Presbyterian minister and receiving a former Roman Catholic priest. We know that the matter of the episcopal succession is not the only important thing about belief; yet when it

comes to a matter of involvement in the historical and visible continuity of the Church, the Roman qualifies and the Lutheran or Presbyterian does not. This is because episcopacy is *de plene esse*, for the fullness of the Church.

I would gladly take my remaining time to expostulate on the values of the historic episcopate. It probably would be good for me if I did so; with all the trials and tribulations of the office it is helpful to think of how important the office is. But since this is a service of thanksgiving to God rather than one of self — or group-adulation, I would rather turn to a deeper theological principle and from it gain an impetus as to the future of the episcopate.

Gift of God

ANY good which our Church or any other Communion possesses, is the gift of God. You all know that due to the political circumstances in England during the Reformation the retention of the episcopate was much easier than it would have been in Churches of Lutheran and Calvinist tradition on the Continent. Further, you know that opinion against the episcopate was stimulated not merely by strange notions, which often were the consciously or unconsciously contrived reactions to existential circumstances, but by the behavior of such bishops as there were at the time. No American Episcopal layman or priest would today suffer for a minute the kind of episcopacy against which various groups, which we like to call "sects", rebelled. To be quite blunt, a man of the mentality of the Erastian par excellence, Archbishop Laud, as fine and principled as he was on many points, could not possibly function — or survive — within a single American diocese. The fact that in the English Church the episcopate survived and was gradually reformed, though not totally everywhere in our Communion, and that at the right time—a *kairos* indeed—a group of clergy and laity and a courageous candidate, Seabury of Connecticut, came along, is not something to be attributed to our credit, but is something for which to be thankful.

The fruit of thanksgiving is the sharing of that which has been given apart from our merit. This is true in personal living as well as in larger ecclesiastical outcomes. Therefore this gift is not something that is simply "ours," but it is something to be shared. And whenever it has been shared, God has given the increase.

Take the Philippine Independent Church. This

will be a surprise to some of you: the fact is that we are not even in communion with this Church. Yet, a decade or so ago, when this Church sought the sharing of our gift, our bishops readily granted the episcopate to them. Now this Church, far from being a new "sect" is part of the witness to the total continuity of Christ's visible Church. Likewise, the episcopate has been provided to the Church of South India, with whom communion is not yet complete; and, as approved by the Lambeth Conference summer before last, the episcopate will be provided to Churches of Ceylon, North India, Pakistan, embracing Methodists, Congregationalists, Presbyterians, Baptists — along with the Anglicans in these areas. The result will be that these new Churches will not be new "sects" but part of the continuous, visible Catholic body.

In spite of the virtually unanimous action at Lambeth there are some among our brethren who wish that we could keep this episcopate to ourselves on the ground that not all these other Christians agree in every detail of our liturgy, polity, or characteristic doctrinal expressions. But what is overlooked in this attitude is the fact that the episcopate preceded the formation of specific doctrines or the development of our familiar liturgy. In fact the existence of the episcopate has been an important way through which the Holy Spirit has throughout the centuries guided the main stream of Christianity toward certain doctrinal understandings and toward the shape of the liturgy. Here, as always, it is important not to get the cart before the horse. The results in our own times verify this priority. More and more the Philippine Independent Church is moving in its "rank and file" into doctrinal orthodoxy, in spite of a period of Unitarian indoctrination. More and more the Church of South India is deepening in sacramental life; and in the case of the new Churches of the Asian sub-continent, the archbishops and bishops at Lambeth were willing to trust that the provision of the episcopate will have analogous results.

Some Anomalies

IN ALL these arrangements there are anomalies. As a matter of a drafting sub-committee of the committee on unity of the last Lambeth Conference, I am willing to be quite frank with you and say that in the study and approval of these various plans not all the pieces of the jig-saw puzzle fitted in. But we were able to say honest-

ly—and I believe soundly—through the Conference to the Anglican Communion that “these anomalies are occasioned by the present divisions of Christendom and that such anomalies are bound to continue until reunion progresses further in other parts of the world The Churches of the Anglican Communion should not, on that account, have any hesitation in accepting the ministry of the resulting Churches as fully accredited and in historic continuity with that of the undivided Church.” (The Lambeth Conference, 1958, p. 235.)

This Christian attitude sprung from the gratitude which the bishops at Lambeth felt about the gift we have personally received and which our respective Churches have received and hence our recognition of anything good which God gives us is not merely to be retained but shared.

The Episcopal Church of Scotland acted in trust. Presbyter Seabury was not able, for example, to give them a definite commitment that we would have a Eucharist rite with an Invocation to the Holy Spirit. At that time the Church of Scotland believed — and many of us, until recently, believed that this Invocation was basic to the Eucharistic rite; now we know that early liturgies universally used in the early Church, and hence presumably authentic and valid — lacked not only the Invocation of the Holy Spirit but even the Words of Institution. And yet, consecration was given to Samuel Seabury on a basis of his expression of hope that he could “lobby” the Invocation Prayer into the new American liturgy when it was developed.

Bishop Seabury, was, in fact, successful in this regard. But if he had not been, this would not have violated his promise, he simply said he’d try; nor would his failure have invalidated his episcopal orders. In fact if he had not been successful, the time would have come, as modern scholarship has helped us perceive, when it would be evident that the fulfillment of this promise had no bearing on the integrity of our form of the Eucharist. But, nevertheless, believing as they did, and as he did, he was consecrated in trust. Likewise, as we proceed to extend the episcopate to new uniting Churches, we have every reason to act in trust — because the episcopate is not merely an effect, it is a cause — in the development of things that we believe belong to Catholic order, faith and tradition.

ALL this applies to opportunities God gives us to extend the Catholic priesthood. All this is happening fast in the Asian sub-continent

countries: there the new bishops will, by dioceses, extend the visible expression of the priesthood to all the clergy in each area, in mass-production ordinations. The unity has come about there because with each Church with its back to the wall in a predominantly non-Christian culture, there has been a vivid understanding of our Lord’s words in his great high-priestly prayer, on the night before he was betrayed, “That they may be one . . . that men may believe that thou hast sent me.”

Here, blessed, though this needs evaluation, by a “religious boom” we were all quite content to run competitive “shops” which we may have the money to open in any given town or suburban neighborhood. But though we do not know it, this is a *kairos* for us too. Therefore, some of us are willing, quite within the constitution and canons of our Church, to move ahead of the various ecumenical committees, as important, in the long range, as their work is. We are willing “by any means”, to quote St. Paul in another context, to achieve a measure of local unity to share the gift given us. Canon 36, affirmed over and over again by General Convention, against various kinds of attacks, is one example of the opportunity we have. It is a very limited canon; we can’t do much under it, so carefully do its limitations protect Catholic faith and order. As a very junior bishop I am not moved to propose revisions to it which will extend its scope; but I certainly am prepared to use it within its present scope for situations which are practically feasible.

Two such situations have presented themselves in my own diocese and on one we have already acted, and on another we hope soon to act, should the consent of the governing body of the other Church involved be granted. These two are ecumenical college chaplaincies — where the ecumenicity is already there existentially, and where there are already anomalies and problems as a result. As a result of my action at the Chapel of Mills College in ordaining, under Canon 36, its chaplain to the catholic priesthood, leaving him a Methodist minister, we have gone a long way towards solving the anomalies there: they are not completely solved, because at the very service, as celebrant, I was given a card with announcements to read before the offertory sentence, and one of the items proclaimed that the Roman Catholic Archbishop had deigned to allow, beginning that very week, a weekly Mass in the chapel, not to be celebrated by the catholic priest

we had just ordained, but by another catholic priest of Roman obedience; but nevertheless, after this ordination, Christians of all communions except one, are now free, without any question, to receive communion from this particular minister. And this includes the Eastern Orthodox under their interesting and confusing doctrine of economy — and no Episcopalian need waver, though, interestingly enough, the terms of Canon 36 will allow this Methodist to continue the use of the Benedictus qui venit after the Sanctus, though our Prayer Book is not so generous: the only time that this has been omitted at the Mills College Chapel for years was at this ordination service.

Open Doors

I DON'T blame various people from church editors down to honest and humble laymen, who will misunderstand this action: Canon 36 is complicated; it took me a long time to grasp all its "ins and outs." But once understood it can be seen as an opportunity for a "break-through" on the local level — which in the present Christian complacency of our country may be the only level on which we can now work. But in so working we do not improvise: our National Church, through its highest adjudicatory opened this door — and in subsequent conventions has kept it open. That many have not passed through the door is not to the point; in fact, there is not one of us who would want anybody to pass through the door who does not meet the clear Catholic standards which the canon spells out.

In the sharing of the priesthood we should have no more pride or patronizing feeling than we have had in sharing the episcopate. We have this gift, the visible token, in the visible continuity of the Body of Christ — and, because this is all of a sacramental nature, a means of grace. We did not invent it or contrive it, and hence, cannot claim any credit for it. For another reason we have no reason for pride. The fact is, as we study some of the statistics which would have relevance under our Lord's norm "by their fruits ye shall know them" we have not done nearly as well in regard to the mission of the Church as those to whom we have been extending this gift and are now prepared to extend it further. Your patience with this sermon will not permit you to endure a detailed statistical analysis, but all of you are aware enough of the work — and the giving and stewardship — of other Christian bodies, and our relative inferior-

ity in these regards — 39th, to participate both in the humor and the seriousness of this dictum, not original with me: "We may have the apostolic succession, but they have the apostolic success." This comment may not be relevant in Long Island; I can affirm that it is relevant in the central coastal portion of my state, which jurisdiction is, with considerable exaggeration, called the diocese of California, over which it is my privilege to preside. I am not sure on Judgment Day that the "apostolic success" may not be more important to the Lord of the Church who told us something about the one and ten talents. In other words, from my point of view, humility is in order.

The motive for such sharing is thanksgiving for the gift we have received. So today we should think not so much of the peculiar treasure which we hold, but of the opportunities which God may give us to share this treasure, which will not be in the least diminished for any of us, with others — not as a result of their conforming to us in every way, but rather as a means of grace and a strengthening of the best development of churches which seek, each in its own way, to teach and practice "the faith once for all delivered to the Saints."

Don Large

The Time Is Now

THE saddest sight in the world is that of shoulders being helplessly shrugged. And the saddest sound is that of a defeated, "Well, but what can I do?" If America is ever defeated, the end will probably come not by way of a nuclear weapon, but by the weapon of individual inertia. And with so many individuals feeling hopelessly inadequate to the task of investing their world with meaning, how can we blame the beatniks for making a fetish of aimlessness?

This sense of spiritual paralysis in the face of titanic problems has nothing to do with life's size or complexity. It's not the towering height of the dilemma which is tragic but rather the pettiness of our own purpose. If, fifty years ago, Albert Schweitzer had allowed himself to be beaten by the question, "What can one man do alone?" the twentieth century's noblest story of Christian love in action could never have

been told, for it simply would never have happened.

Words of quiet wisdom appeared, oddly enough, on the examination paper of a French schoolboy the other day. One of the test questions was, "How would you define the best hope for the culture of Europe?" The lad wrote: "It is not in any part of Europe. It is in a small African village, and it belongs to a man in his eighties."

Now, we can't all be Dr. Schweitzers, and we can't all blaze the kind of trails which lead to miracles in remotest Africa. But, as Norman Cousins points out, "What should concern us is not what it takes to be a Schweitzer, but what it takes to be a man!

"The infinity of the need did not produce in Schweitzer either awe or surrender. By the very act of accepting a responsibility, a single doctor could make it visible to others. Besides, to deprive one man of help because a multitude were calling for it, was a design for a morally feeble society."

Not every thought can be fresh-minted. And Abraham Lincoln's remark in his hour of moral solitude — "God and I are a majority" — has

been worn smooth by time. But it's a piece of truth which desperately needs to be brought back into the company of our current coinage.

"Truth," says Schweitzer, "has no special time of its own. When circumstances seems least propitious, that is the correct time."

Loyalty to this kind of insight is not easily come by. The price is staggeringly high, especially when the circumstances seem least suitable, and the world, the flesh, and the Devil are insistently clamoring for our trade.

Which is why Schweitzer goes on to add, "I have all I can do to sit still while reality stares me in the face. And sometimes, if I am lucky, I can stare back."

Well, you and I are filled to overflowing with the latent resources of God-given power. Instead, then, of weakly settling for trembling defeatism and spineless compromise, why shouldn't we start to enjoy the excitement of tapping that inexhaustible reservoir of strength?

It's not too late to change. The time is now. So when a grim reality next stares us in the face, let's at least have the grace to stare the adversary down!

Crisis In Theological Education

By John M. Gessell

Grace Church in Salem, Massachusetts

ONE snowy day last winter I sat listening to a young rector describe the personal crisis of his own ministry which occurred soon after he was graduated from seminary. In the face of the sudden death of a young wife, he found himself trying to answer the frantic questions of the bereaved husband with snatches of theological propositions hurriedly recalled from his course in systematic theology. A little later he was suddenly aware that he was attempting to answer some searching questions of a doctor friend concerning life's ultimate meaning by quoting St. Augustine's "De Trinitate." "The thing that bothered me", he said, "was that I came to the shocking conclusion that while Augustine has some important things to say to us today, I didn't know what they really were. At that point my education really began. Seminary had been only a trade-school. I now had to learn to live with my people at the point of their

crises and questions. But I had to learn to do this on my own."

Here was a dramatisation of the crisis in theological education. There is a current controversy concerning the nature of this crisis, and the purpose and function of a theological school. The controversy is likely to grow in relation to the growing crisis in theological education. One prominent clergyman a few years ago called for the elimination of all so-called "practical courses"—those in preaching and pastoral theology—from the curriculum. On the other hand, I find that lay people would not agree. I remember attending a conference on the ministry at which a layman, an educator, called for an increase in the practical experience of the student. He cited internships and clinical training programs as particularly effective learning devices. No one suggests that the average layman can decide technical questions of theological education. But

that layman is the authority about his own life to which his rector must offer an effective ministry. Thoughtful laymen are troubled about this.

There is reason for trouble. In my experience, recent seminary graduates need to be trained in the exercise of their pastoral ministry after they arrive in the parish. There is, I think, disquiet on the part of lay people who find these young clergymen descending upon them without the necessary preparation. In some instances, this has meant that the lay people themselves have had to train the clergymen for their task. The thoughtful layman well knows the imperative need for more careful training in the pastoral disciplines.

All of this is not so greatly surprising when we hear that a significant number of seminarians have not grown up in a parish church nor have had much prior experience in parish life. These men have often come straight to seminary with little insight and observation of the kind of commitment required, and of the essential business of a parish church.

Treadmill or Saga?

IT SEEMS to me that we can also observe a growing sense of disquiet on the part of the clergy who come into their parishes often unequipped to deal with the problems facing them. The crisis in the parish becomes the crisis of the clergy and reflects the crisis in theological education. How can a new seminary graduate deal with the current problem of the meaninglessness of life? The late Lewis Sherrill has pointed out in "The Struggle of the Soul" that for many people life is either a treadmill or a saga, an empty grind or a stage for histrionics. If life is seen as a treadmill, the Church is irrelevant when it has not learned to speak to man's emptiness. If life is seen as a saga, the Church is irrelevant because it cannot touch life which has been so highly romanticised. How does the priest learn to exercise his pastoral function in the face of contemporary illusion and despair? Not, certainly, by remembering his course in systematic theology.

This crisis in theological education raises a question. Can the Church learn again to be the primary interpreter of the meaning of human existence? Can it learn again to be relevant to the lives of its people? The crisis has been documented in a series of volumes based on the Carnegie study of theological education under the

leadership of H. Richard Niebuhr of Yale Divinity School. Further, Samuel W. Blizzard, in an unpublished report produced in collaboration with the Russell Sage Foundation, has documented the anxiety felt by many clergy. They feel that they were not adequately prepared by their theological education to meet the demands of the pastoral ministry in the parish. A summary of the last few pages of this report will give a hint of this.

The comments of seminary graduates would seem to imply that practical theology courses should be reconstructed. There is a need for an integration of the so-called content and practical disciplines. There is concern expressed for a more functional approach to the task of training for the ministry. Seminary alumni suggest, "Help the student find himself"; "A student's personal existence is a primary issue" in theological training. Suggestions for changes in the teaching of the traditional content disciplines stress the functional use to which they are put by parish clergy.

A great deal of comment has been created by the publication of these studies, especially by the Blizzard report. In one respect, however, the report has been practically ignored. It is the suggestion that theological education is basically the discipline by which the seminarian may come to the deepest understanding of the meaning of his own life. "The student's personal existence is the primary issue." Unless our clergy can have done this for themselves, they will certainly be unable to do this for their people. Upon this ability is built an effective pastoral ministry.

Theological schools have attempted to meet the crisis typically in one or both of two ways. In some cases they have frankly stiffened the academic requirements for graduation on the assumption that theological education should compare with university graduate school education. This can be challenged in relation to the question of the function of theological education. Other seminaries have attempted to add a series of courses in the cultural disciplines and the social sciences. A favourite occupation at present appears to be the development of courses in the theology of culture. It is doubtful that the addition of more ideologies about life will ever be an adequate substitute for actual experience and the opportunity to reflect on that experience within life.

Hopeful Signs

ON THE other hand, however, I believe that there are some hopeful signs that the crisis in theological education is being taken seriously by the seminaries. A number of those with which I have some familiarity have begun experimental attempts to relate the classical theological disciplines to the actual experience of the student in field work and in clinical training. There is a growing recognition of the vital relation between the "content" courses and the actual practice, that field work is an ingredient part of the educational process. Attempts are being made to relate the parish church where the student may be at work to the life of the seminary community. It is becoming evident that the student must be put under the type of supervision which can relate the classroom to the job. In this way, the total picture of the pastoral office and function will begin to take shape.

There is much to be done. I believe that three things are being called for to which seminaries need to give serious attention.

- The substitution of an adequate field work training program under trained supervision for the present system of paid Sunday work.

- A long look at, and in some cases, a complete overhaul of the present courses in pastoral theology including homiletics and education.

- The immediate development of a substantial theological base for courses in education and pastoral care. One aspect of the current crisis is that this base is at present lacking.

There are hopefully some beginning signs that the seminaries will take seriously the nature of the crisis in theological education and its implications in the pastoral function of the clergy and the parishes. What the future implications of this crisis will be are not yet known, although I believe that it will inevitably mean some radical revision in the present system of course instruction.

At the center of much present day theological education stands a body of knowledge to be learned.

At the center of theological education of the future will stand the student and the question of the meaning of his life in his vocation. He will then find himself related to the actual experience of his supervised work and to the classical theological disciplines. These two must

in turn be related in the life of the student himself by the seminary community.

The ultimate end of all effective theological education is that the student find himself in his vocation, that he may be the minister of Christ to all men.

Pointers for Parsons

By Robert Miller

A GREAT deal of time and thought and energy have to be given to the daily business of the parish, but our ministry is, and ought to be, a prophetic ministry. We are watchmen set to give warning; we need to be men of vision and courage.

So it is good to have a sermon like that of Gardiner Day on "Significant Areas of Christian Concern." Mr. Day lists four areas of concern and the first is control of nuclear power. Have we parsons anything to say about it? Have we thought about it? Can we say "Thy kingdom come" and at the same time speak of nuclear weapons as our "trumps?"

Are they really a "deterrent" as they are so often called? We are all agreed that we never want to use the deterrent, but we are nearly all agreed that we would use it if Russia did. We feel we have to have it, but we know that if ever there is a nuclear war earth and air will alike be poisoned. Can peace be had at no cheaper price?

Even though the deterrents deter there is still another danger we are facing. It is the danger from radio-active wastes which are produced in ever-increasing quantity. Can we safely dispose of them? It is not likely. We are not told very much about this aspect of atomic power and we ought to be.

We cannot hold the Church guilty because it made no protest about the Manhattan project for it knew nothing about it. We may blame it for going too easily with the arms race. It is so easy for us who live in these United States to be too complacent about the world, too ready to accept its standards and profit from its production. We enjoy the blessings of liberty and high standards of comfort and security, but when we think of these significant areas of concern — nuclear power, race relations, refugees, the population explosion — we may well tremble and sound

the alarm. These things are dangerous and deadly. We do well to think about them and even preach about them.

We cannot foresee the future. Our ministry is prophetic in that we speak forth rather than predict. We have come into a time when man has the power to annihilate life on earth. We need a better world than this. Can we, as ministers of Christ make it better?

Mr. Day, in his sermon, has a quotation from

a letter of President of Sokarno of Indonesia to President Eisenhower (Witness, 12/31) and the last paragraph says: "There can be no question now of the West giving moral leadership to Asia. Your moral leadership has, for us, meant colonialism and now the philosophical, moral, political and social bankruptcy of a nuclear arms race."

Before that indictment we can only bow our heads and sit in shame.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

They Became Anglicans by Dewi Morgan. Morehouse-Barlow. \$2.25

The Anglican Church — especially in this country — has never sought publicity for the considerable number of converts coming to her from other communions. One may question the value of this shrinking violet attitude, since the convert is likely to have something worth while to tell of his or her spiritual pilgrimage. So this book, edited, by an English Churchman, is a welcome addition to our religious knowledge. Sixteen converts — one to a chapter — describe their change of religious affiliation and record their feelings in the new fellowship. They have come to us from Judaism, Dutch Reform, Roman Catholicism, Eastern Orthodox and various Protestant sects.

Teaching The Old Testament by O. Jessie Lace. Seabury Press. \$1.65
The Bible Speaks by Robert Davidson. Crowell. \$3.95

Teaching the Old Testament is a pamphlet of 77 pages, designed to help Church School teachers to instruct their charges in the history, legend and myth which form the content of the Old Testament. Without some compendium of this sort, most of our teachers, when faced with a class on Old Testament, will be wholly out of their depth. This pamphlet is a practical interpretation and condensation of modern Biblical scholarship which should enable the earnest and well educated teacher to enlighten young pupils of how the O. T. came into being and what its relation was, and is, to the Jewish religion and the Christian revelation of later years. Professor Cuthbert Simpson furnishes a short forword commending the book and its author who is senior lecturer and

tutor in William Temple College, England. A short, helpful bibliography is appended.

The Bible Speaks is a similar book, expanded to include the whole Bible in its scope. The two books are similar in purpose, but quite different in their treatment of the subject. The first is a normal school teacher instructing her pupils in the hard realities of Biblical criticism; the second, a scholar with a flair for popularizing, addressing all and sundry who love their Bibles on the depths of beauty in Holy Scripture and on some of the techniques that have brought it into our world as a treasure of Jewish as well as Christian religion. The book is replete with scores of quotations from many books of the Bible. It is really an appealing treatment of its subject, — inspirational rather than academic — and good for the plain, average Christian.

The Imitation of Christ by Thomas A. Kempis. Translation by Ronald Knox and Michael Oakley. Sheed & Ward. \$2.50

This five centuries-old classic of Christian devotion which has been translated innumerable times into all the languages of Christendom, sometimes faithfully and well, sometimes in limping and distorted form. I have on my desk a century-old copy of an English translation edited by Protestant divines in 1829 which assures prospective readers that it has excised "all sentiments which could offend the most scrupulous protestant ear", — which meant, incidentally, that the whole of Book 4 — About The Blessed Sacrament — was omitted! This present translation is a delight to read. Begun by Ronald Knox and finished (at his express direction) after his

death in 1957 by his colleague and intimate friend, Michael Oakley, the language is simple, direct and colloquial, like the original Latin itself. Christians of any communion will do well to read a chapter each day, as Monsignor Knox did.

Secrets of Answering Prayer by Cyril H. Powell. Crowell. \$3.00

The best part of this book is its variety in the points of view of its several authors. Dr. Powell presents each one to the reader by giving a brief sketch of his life and work and then lets him speak in his own words — by means of generous quotations. Twenty well-known men and women tell us how and why they practice prayer and what they consider to be the "secrets" of effective, or "answered" prayer. Among the best known are Leslie Weatherhead, Muriel Lester, Studdert Kennedy and Frank Laubach.

The book is impressive, stimulating and challenging to the Christian reader to do something decisive and systematic in pursuit of one or more of the secrets of true prayer.

The Manner of The Resurrection by Leslie D. Weatherhead. Abingdon. \$1.00

Here in this book is the best dollar's worth of material dealing with the subject of our Lord's resurrection that you will find anywhere. Dr. Weatherhead is distinguished equally as a pastor, a preacher, and a long time student of modern psychology in its relation to various aspects of the Christian religion. In the modest compass of ninety pages he applies many of the discoveries of modern science to some of the most difficult and perplexing of the stories in the Bible of the death, burial and resurrection of Jesus.

PROTESTANTISM UNDER CASTRO

★ Methodist Bishop John Wesley Lord of Boston said that, regardless of criticism leveled against Cuban Premier Fidel Castro, Protestantism is flourishing on the island under his regime.

The bishop told the annual meeting of the Methodist board of temperance that Americans should not dismiss Castro as a "dictator or a faker" but should "pay heed to some of the things he is trying to do."

"Protestants freely attend church services for the first time in many years," Bishop Lord said. "They have been placed in positions on governmental boards and charged with governmental responsibilities."

"An evangelistic campaign is presently being carried out by the Protestant churches in Cuba without interference from the Castro regime," he said.

Bishop Lord noted that Castro has accused the United States of long ignoring the social and economic problems of Cuba and showing little interest in the welfare of its people.

The Methodist leader said that Americans in the past had "too easily transferred to Cuba social practices of which we were ashamed on the mainland." This was obviously in reference to the large gambling casinos that operated under American auspices in Havana prior to the Castro revolution.

RACIAL UNITY SOCIETY HOLDS MEETING

★ Board members of the newly formed Episcopal Society for Cultural and Racial Unity met on February 24th at the Cathedral of St. John the Divine, New York, to decide what parts of their program will receive first attention.

A meeting of the society's northeast region met the following day with a panel in the afternoon with the Rev. James

W. Kennedy, rector of the Ascension, New York, the Rev. George W. Barrett, rector of Christ Church, Bronxville, and Margaret Fisher, assistant director of the national committee against discrimination in housing, the panelists.

Bishop Craine of Indianapolis was the speaker at a service which closed the day.

EDUCATION SOCIETY ELECTS MEMBERS

★ The Rev. J. Jarden Guenther, formerly rector of St. Peter's, Paoli, Pa., and Allan E. J. Cuttle, layman of Brooklyn, were elected to the board of managers of the Evangelical Education Society at a recent meeting. The chief activity of the society is to give financial aid to seminary students.

ROBERT H. DUNN IS DEAD

★ The Rev. Robert H. Dunn, rector of St. John's, Ports-

mouth, N. H., died on February 11th. He was the minister of Congregational churches in New Jersey and New Hampshire before being ordained to the priesthood in 1928.

He was chairman of the examining chaplains of the diocese from 1940 until last year and was president of the standing committee at the time of his death.

Seabury Lenten Reading

The Way of Renewal

MEDITATIONS FOR THE
FORTY DAYS OF LENT

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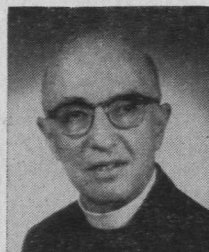


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BAN ON ALL TESTS URGED BY GROUP

★ An appeal to President Eisenhower to seek "an immediate agreement to ban all nuclear tests", including small underground explosions, has been issued by thirty-eight religious, civic and educational leaders.

Episcopalians to sign the appeal were Dean Lawrence Rose of the General Seminary, Bishop Lawrence, retired of Western Mass., and Mrs. Eleanor Roosevelt.

They called on the President to "renew the test ban moratorium, to avoid demands for such a flawlessly reliable agreement that agreement itself becomes impossible and to lend your influence to achieving a workable treaty."

The statement noted that this country has abandoned its formal moratorium on the testing of nuclear weapons, but has no intentions at present of resuming the tests. It warned, however, that the resumption of such testing "would be a dark day for the people of the world who have so much to lose if there is an increase in radioactivity."

"It would also be a dark day for world peace and your own leadership in the quest for peace," the group told the President.

Besides asking for a continued moratorium, the statement urged a joint British-Russian-American study "over a two-year period of methods for detecting low range explosions."

It asserted that any risk of concealment of underground tests "would be small if, as the Soviet Union, Great Britain and the United States have already agreed, there is a detection system involving both instrumentation and on-site inspections."

"Any nation which sought to violate the agreement by con-

cealing low range tests would run a grave risk for such a nation would have no assurance that a random sampling on-site method inspection would not uncover an attempt at concealment," the statement pointed out. "Such a method of inspection would thus be a very real deterrent to any effort at concealment, if such were intended."

The signers emphasized that a test ban agreement "will establish not only the principle of mutual inspection but the very presence of inspection teams will make nuclear war less likely."

"It will," they added, "give the world a chance not only to halt weapons tests but also to halt the trend toward other countries developing nuclear weapons. It will provide a pilot program from which many les-

sons may be learned in the negotiations for more general disarmament."

BISHOP HIGLEY INSTITUTION

★ Bishop Walter M. Higley will be instituted as diocesan of Central New York on March 26th at St. Paul's, Syracuse. Presiding Bishop Arthur Lichtenberger will be celebrant and preacher.

Bishop Donegan of New York will be the speaker at a luncheon following the service.

SEMINARY DEDICATES SHIRES HALL

★ Shires Hall, new library-academic building at the Church Divinity School of the Pacific, was dedicated on February 18th. The \$460,000 building is named for the retired suffragan bishop of California, who was formerly dean of the school.



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PEOPLE

CLERGY CHANGES:

ROBERT B. PEGRAM, formerly vicar of Holy Trinity, Essex, Md., is now vicar of St. Peter's, New York City. It is in the Chelsea area with a large inter-racial population.

J. EDGAR TEBBETTS, formerly of Warwick, R. I., is now rector of St. Matthew's, Jamestown, R.I.

WILLIAM S. PREGNALL, formerly in charge of churches at Grahamville and Bluffton, S. C., is now director of education for the diocese of South Carolina.

HERBERT C. GRAVELY, formerly in charge of churches at Grifton and Ayden, N. C., is now rector of Trinity, Myrtle Beach, S. C.

LOUIS C. MELCHER Jr., formerly in charge of St. Mark's, Chester, S. C., is now rector of the Holy Cross, Sullivan's Island, S. C.

G. ROWELL CROCKER, formerly assistant at Trinity, New Haven, Conn., is now rector of All Saints, Oakville, Conn.

PAUL S. WALKER, formerly of Gatlingburg, Tenn., is now on the staff of the Advent, Brownsville, Texas.

EDWARD P. BUSH Jr., formerly of Alexandria, Va., is now rector of St. Luke's, San Antonio, Texas.

DON GRISWOLD, formerly assistant at St. John's, Boulder, Colo., is now director of education at Trinity, Tulsa, Okla.

WALTER E. NEARY, formerly of Pueblo, Colo., is now vicar of St. Peter's, Clearfield, Utah.

HAROLD B. THELIN, formerly rector of Grace Church, Nyack,

N.Y., is now canon of St. James Cathedral, Fresno, Cal.

ARTHUR R. LYNCH, formerly vicar of St. Martin's, Pittsfield, Mass., is now rector of St. Barnabas, Bay Village, Ohio.

ROBERT L. POWERS, formerly curate of St. John's, Elkhart, Ind., is now chaplain of All Saints Chapel, which recently opened in the Loop, Chicago.

JAMES A. EDDEN, formerly vicar of St. Philip's, Dallas, Texas, is now rector of St. Thomas, Chicago.

CURTIS A. WALTERMADE, formerly curate at Emmanuel, LaGrange, Ill., is now vicar of St. Helena's, Pleasantdale, Ill.

DARWIN B. BOWERS, formerly rector of Trinity, Belvidere, Ill., is now rector of St. John's, Decatur, Ill.

MARSHALL E. SEIFERT, formerly rector of All Saints, Birmingham, Ala., is now rector of St. Matthew's, Evanston, Ill.

RAYMOND L. HOLLY, formerly rector of the Holy Spirit, Brooklyn, N.Y., is now rector of St. Chad's, Rockford, Ill.

WALTER G. MARTIN, formerly curate at St. George's, Kansas

City, Mo., is now rector of St. Andrew's, Chicago.

GRIFFIN C. CALLAHAN, formerly associate rector of Calvary, Pittsburgh, Pa., is now rector of Trinity, Parkersburg, W. Va.

WILLIAM ARCHER, formerly assistant at St. Stephen's, McKeesport, Pa., is now rector of St. Paul's, Monongahela, Pa.

ROY J. HENDRICKS, former Methodist minister, is associate rector of Calvary, Pittsburgh, Pa.

FRANK T. MOORE, formerly curate at St. Simon's, Buffalo, N. Y., is now rector of St. Thomas, Buffalo.

FRANK W. COLE, formerly vicar of Christ Church, Middletown, Conn., is now rector of St. Peter's, Plymouth, Conn.

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- BACKFIRE -

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Perhaps you can find a viewpoint which could answer the question which has been passing in and out of my mind for the past month or so: Why does Christianity need a heaven?

It seems to me that the emphasis on life after death and a heaven and "going home" which much of organized Christianity is concerned about signifies a distinct failure of Christians (or, more correctly, those who consider themselves to be thus) to give Christianity a chance in the everyday world of everyday living. Is it not possible that the awarenesses and self-honesty which Christian revelation brings about would create within the hopeful Christian a new appreciation of interaction and of simple *living* which would make a consolation of a heaven unnecessary?

I can't help thinking that if Christianity is worth its salt, it can be totally involved with the realities of the present world, making a concern with a nebulous hereafter simply unnecessary. A true Christian, to me, is the most realistic person in the world, neither a pessimist nor an optimist, sometimes something of both, but a complete realist. And there is something quite dynamic about a realist dealing with reality, something so dynamic that life is no longer endured but lived, with all the range of emotion real living brings about.

According to sociology, religion, like law, is a comfort to people. Unfortunately, I can't seem to convince myself that this is what Christianity

is: a comfort. Christianity is a challenge, and a disconcerting one, for in Christianity there is little "comfort" because it makes man be aware and honest and uncomfortable, and it makes him *live*.

Is Christianity such a failure in practice (and one can't really be a Christian without another person to respond to) that "Christians" say "Oh, well, after this vale of sorrows there'll be a heaven of joy ever-after"?

I, for one, conceive of a life of constant joy as eventuating into a hell of sorts, but having had no word from an authority about the subject, who am I to say? What happens after death is something none of us knows about and something which all of us will know about. Why worry about it? Why do men always have to try to know what they can't know? What a waste of time! God seems to be taking care of these things; why not let him, and let us go about our business.

All good Episcopalians are supposed to say the Creed regularly and ascribe to its tenets. But what happens when I lie if I say I believe in life after death and the "resurrection of the body"? How do I know? Christianity is supposed to be a religion of revelation from God to man; it

has never been revealed to me that there will be a resurrection of my body after death; what's more, I can't seem to care very much, for this is one department I am willing to let God handle.

Of course youth is not supposed to be very aware of death and perhaps as I get older I'll begin to be obsessed with ways of becoming immortal. But I hope not. Is everyone in a sweat about death and what goes on thereafter? Maybe I've overlooked something vital—if I have, please fill me in! Also, I am a sophomore—a wise fool perhaps—so my junior year may bring in the light.

But until then, I must confess that my conception of Christianity, that it can be the most challenging, dynamic, and exciting way of *living in the whole world* with a full range of pits and peaks and joys and despair, doesn't seem to require a heaven.

Hoping to hear of other ideas.

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