

The **+** WITNESS

FEBRUARY 16, 1961

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Architect's Drawing of the Mid-Manhattan Structure

PRESENT MOVEMENTS IN THEOLOGY

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For Christ and His Church

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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.

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Story of the Week

Blake Proposal for Church Union Hit by Trinity Rector

★ The Rev. John Heuss, rector of Trinity Parish, New York, labelled as "unrealistic, confusing and shallow" the proposal for a four-way Church union made by Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church.

In an out-spoken criticism of the plan, the influential Episcopal minister charged that Dr. Blake's suggestions for the merger "borders on fuzzy-headed thinking."

Heuss stressed that Blake is a "sincere and deeply committed Christian gentleman who is deeply moved by the sin of separation among Christians."

But at the same time, he asserted that the problem to unite the Christian Churches is "too important and too serious to be discussed in the irrelevant fashion Dr. Blake suggests."

As far as the Episcopal Church is concerned, he noted, being part of the world-wide Anglican communion "it cannot morally act on any plan of union with non-Episcopal Churches until such proposals have received the approval of the Lambeth Conference which will not meet until 1968."

In his "commendable desire" for Christian unity, Heuss said, the Presbyterian stated clerk

"too easily brushes by the formidable problems involved."

"In rushing headlong past these problems," the rector continued, "he makes the astounding claim that the 'point of Church reunion is not to be found chiefly in national or international organization.'

"He claims 'it is found most fundamentally in local communion and common witness in all the places where men live.' On the contrary, our Lord said, 'I am the vine, ye are the branches.' Dr. Blake, it seems to me, assumes that neither the vine nor the branches matter greatly, so long as the oddly assorted grapes get into the wine press together.

"This, I submit, is so unrealistic and un-Biblical that it borders on fuzzy-headed thinking. I submit the real reunion has to be just as real at the top as at the bottom of Church life."

Heuss said that Blake's idea of using a "variety" of liturgies in the united Church body would lead to "liturgical anarchy."

Also he declared that the Presbyterian leader's observation that the apostolic ministry in the proposed Church would exist "without adopting any particular theory of historic succession . . . is impossible."

"It is like saying that we accept the fact of atomic

energy, but not the laws of physics which make it possible," Heuss added.

"There can be no reunion of the Episcopal Church," he emphasized, "until the question of 'the apostolic succession' is accepted by those who would reunite with us."

Presiding Bishop on Union

Presiding Bishop Arthur Lichtenberger warned in Chicago that any possible merger of his Church with three other Church bodies in this country is "a number of years away."

While endorsing the idea of launching merger negotiations, Bishop Lichtenberger said: "Certainly if it came about it wouldn't be accomplished in a short time. It would depend on the form in which the invitation came."

The bishop noted that his Church has been negotiating for twelve years with Methodists on possible grounds for unity.

"Generally speaking," he said, the denominations are closer together on dogma than on unification of their ministries from bishops on down.

"There isn't an Anglican anywhere, I am quite sure," he said, "that would enter into negotiations if it meant losing the episcopacy."

Bishop Lichtenberger, who was interviewed while in Chicago, also remarked that he was "definitely" opposed to any proposal for federal aid to parochial schools, despite the

fact that the Episcopal Church operates about 400 such institutions.

"If federal funds go to aid parochial schools," he said, "they also should be shared by other private schools."

OKLAHOMA PLANS EXPANSION

★ A broad expansion program for the Church in Oklahoma, to be launched at the diocese's 25th convention, was outlined by Bishop Chilton Powell at its 24th convention in Tulsa.

He requested completion of five-year plans of advance by every parish and institution by October for presentation at an observance of the 10th anniversary of Bishop Powell's consecration in November.

The special diocese progress campaign will then be initiated at the 1962 convention in Oklahoma City.

Bishop Powell envisioned four new churches in Oklahoma City and three in Tulsa during the next decade, and others at Bartlesville, Enid, Muskogee, Lawton and Norman.

Commenting that statistical figures do not reveal our true purpose, he said the denomination's membership in Oklahoma has tripled in the past 30 years and doubled in the last 10.

There are now 15,000 communicants. Since 1950 the clergy has increased from 32 to 63, parishes from 17 to 28 and missions from 29 to 42.

The convention adopted a budget of \$213,882, an increase of 20 per cent over last year's.

A resolution not to approve any hotel or eating place which practices racial discrimination was adopted.

PICTURE ON THE COVER

★ The new headquarters building was described in our January 12 issue — hence nothing more now except the picture.

Field of Theological Education To Be Studied by Commission

★ The joint commission on theological education met at Roslyn, the conference center of the diocese of Virginia at Richmond. Twenty-two members were present, including Bishop Stokes of Mass., chairman, Bishop Gibson of Va., Bishop Corrigan of the National Council and the deans of all the seminaries except Philadelphia whose dean-elect was represented by Dr. C. Edward Hopkin.

The commission endorsed the proposal adopted by the House of Bishops at its Dallas meeting last fall requesting the Presiding Bishop to appoint a special committee to initiate an intensive, long-range and major study of the entire field of theological education. The committee's objectives will include post-graduate and post-ordination educational needs, the education of both men and women for service to the Church other than in holy orders, the recruitment and screening of applicants for the ministry, financial aid for theological students and the capital needs of the seminaries.

The commission also directed attention to the necessity for revision of Canon 30 on "theological education". At the time of the adoption of this Canon in 1940, the commission's jurisdiction was apparently intended to apply only to seminary education for ordination. Since that time, the establishment of new seminaries, the need for specific standards for their recognition, the widespread developments in preparation of men for holy orders and the unwieldy size of the commission indicate both the need for revision and

the serious handicaps under which the commission functions at present.

The Commission recommended a reduction of its present size to 16, to be comprised of three bishops, the dean of the General Theological Seminary, three other seminary deans, three presbyters, three examining chaplains and three laymen. It also recommended that the revision of the canon include a clarification of the commission's jurisdiction over the education of men for holy orders in all institutions, recognized or not, both at home and overseas and to prescribe the standards and machinery for the recognition of theological seminaries.

The commission expressed the hope that the study group called for under the Presiding Bishop's action would be composed of the nation's foremost educators and theologians and having at its service a salaried, professional staff. The commission stated that it does not believe itself competent to undertake such an intensive study nor to supervise the program which it may develop. It pointed out that in such areas as college work and recruitment, the Church has made provision for permanent bodies with adequate financial backing and the service of fulltime experts and believes that such an important area as theological education requires no less.

The commission also voted to recommend a reduction from two years to eighteen months in time of candidacy for holy orders in order to bring the canon in line with general practice. Under present conditions, it is frequently impossible for

standing committees to process the necessary documents for candidacy in the summer following a student's junior year, thus delaying ordination until the fall after graduation or requiring each petition for candidacy to be considered an exceptional case.

A sub-committee of the commission reported that the new Puerto Rican seminary is moving ahead rapidly. Four buildings are now under construction. A faculty has been appointed, a catalog issued and fourteen students expected for the initial class.

The triennial financial report of the seminaries showed a steady increase in operating costs, from a total of \$2,489,000 in 1957-58, to \$2,850,000 in 1959-60 for the eleven recognized seminaries. In the same period, the theological education offering increased from \$545,000 to \$580,000. Since 1957, the number of participating parishes and missions has increased by a thousand to 5,734 in 1960.

To help meet the increased costs of operation, eight of the eleven seminaries have increased their tuition fees to \$500 per annum and the others are expected to do so soon. Annual average charges per student are \$1,030; the average cost to the seminary per student was \$2,779 in 1959-60.

The commission endorsed enthusiastically Bishop Warneke's proposal to General Convention to establish a national scholarship fund of \$250,000.

The deans endorsed the proposed revision of canon 30 after much discussion of the wisdom of removing seven of the deans from the commission, as the canon proposes, leaving their seminaries without direct representation on the body which presumably will supervise their activities and to which they will be responsible.

CHRIST CHURCH WILL BE HISTORIC LANDMARK

★ At the parish meeting in its 200th anniversary year on January 27th, the congregation of Christ Church, Cambridge, Mass. accepted the invitation of the department of the interior of the United States to make formal application for a certificate designating the Church as a registered national historic landmark. No financial commitments are involved but the church agrees to preserve to the best of its ability the "historical integrity of this important part of the national cultural heritage", to preserve the use of properties for purposes compatible with its historical character and to allow an annual visit of inspection by representatives of the Department of the Interior.

The rector, the Rev. Gardiner M. Day, said: "We appreciate our government's giving to Christ Church the status of national historic landmark. Members of Christ Church, I am sure, are happy and proud that their church is part of what is a significant historical area of the city, being alongside of the Common where George Washington took command of the Continental Army and so many monuments mark other historic events in the past history of our country, and also being alongside of the first freeman's burying ground in the city of Cambridge, in which the first six Harvard presidents are buried."

Anniversary Fund

At the meeting Mr. G. de'Andelot Belin, chairman of the 200th anniversary fund, announced that members of the parish had already given or pledged \$125,000 for the endowment of the church. He said that no goal had been set but the vestry realizing the future ministry and service of the

church would be greatly strengthened by an endowment fund decided that the 200th anniversary year presented both an obligation and an opportunity to fulfill this need. The gifts already made have come from the vestry and a small number of devoted parishioners. Mr. Belin announced that a general solicitation would be made between now and next fall when the anniversary commemorative exercises will be held. Dr. Day also expressed his confidence that whether their gifts be large or small, he believed all members and friends of the parish would want to have a part in this anniversary effort.

Commemoration Next October

Dr. Day outlined plans for the commemoration of the Anniversary which will be held October 15th-22nd, 1961. The formation of the parish took place in 1759. The church was built during 1760 and finished and dedicated on October 15, 1761. During the commemoration week a series of addresses on "The Mission of the Church" to different aspects of society will be delivered by a group of distinguished Episcopalians, which will include two bishops, two priests, a layman and a laywoman. The bishops will be Henry Knox Sherrill, former Presiding Bishop and former Bishop of Massachusetts, and the Rt. Rev. Leonard Wilson, Bishop of Birmingham, England, who will visit the parish as a representative of the Society for the Propagation of the Gospel in Foreign Parts, the Church of England society which founded the parish. The week of commemoration will close with a special choral work created for the occasion by the distinguished composer, Prof. Randall Thompson of Harvard, who is also a member of the parish.

Science and Religion on Common Ground Says Menninger

★ Dr. Karl Menninger, noted psychiatrist and head of the Menninger Clinic, Topeka, Kansas, asserted in New York that religion and psychiatry have a common ground in fighting public complacency about evil.

At the same time he scored any tendency among scientists to sheer away from religious commitments in their professional work.

Addressing a luncheon of the annual meeting of the Academy of Religion and Mental Health, Dr. Menninger stated that the "one common enemy of both religion and psychiatry is the wide-spread tendency to deny evil, to deny its presence in ourselves and to deny our responsibility for combating it."

Acknowledging that a definition of evil is difficult because it has many names in many places, the psychiatrist said that perhaps "the best name for it, after all, is 'the Devil.'"

Dr. Menninger urged his listeners, a large gathering of scientists and clergymen, not to close their eyes to evil. He denounced what he termed the current pollyanna attitude of ignoring it.

Earlier in an interview with Religious News Service, the psychiatrist stated that the press and communications industry has a large responsibility to combat public apathy about the existence of evil.

"The better the press, the less likely that things will go wrong," he declared, observing that recent revolutions in state mental institutions had been instigated by the press.

Asserting that religion and psychiatry "are on the same side of the fence," Dr. Men-

ninger said those engaged in both fields must help the public rise from its "complacency about evil."

"Visit a few city slums or visit a few segregated areas in most any big city," he said, "and you'll find evil."

In his speech, the psychiatrist attacked a statement made some months ago by Harvard psychology professor Dr. David McClelland, who said most scientists would not "admit publicly or privately to a religious commitment of any kind."

"This, I think, is a startling statement," Dr. Menninger declared, "and one I find a little difficult to accept literally."

"I myself know quite a number of psychiatrists and psychologists who admit both privately and publicly to religious commitment," he said.

"I think it is highly deplorable that scientists who are committed to the search for truth should today feel obliged to conceal their religious beliefs lest they be professionally defrocked," he added.

Dr. McClelland had declared in a speech at Haverford College and later at Princeton University that for a behavioral scientist "to admit today to a religious point of view . . . is to violate the most fundamental rule governing the behavior of a scientist — namely, to be objective. Personal bias serves only to distort the search for truth."

In answer to Dr. McClelland's views, Dr. Menninger said Christians have always been enjoined to acknowledge their faith regardless of ridicule and persecution.

"I think the apparent conflict between belief and skepticism, between scientists and theologians, between clergymen

and psychiatrists, is pseudo-conflict," he said.

"These people are all on the same side. They are all united against the common enemy . . . the great mass of public indifference and public ignorance."

The Menninger Clinic is regarded as a model for psychiatric institutions and treatment theory. In addition to technical writings in the fields of psychiatry, psychoanalysis, and neurology, Dr. Menninger has written two best-sellers, "Love Against Hate," which came out in 1942, and "The Human Mind," which was originally published in 1930.

The Academy, founded in 1954, now has some 3,000 members. They are equally divided between Protestant, Roman Catholic and Jewish clergymen and physicians, psychiatrists and psychologists.

BISHOP PIKE SEES NEW MCCARTHYISM

★ The House Committee on Un-American Activities is contributing to a revival of McCarthyism on a grass-roots level, Bishop James A. Pike of California told his diocese's 111th annual convention.

This movement toward McCarthyism, he said, is without a leader, but with a number of "would-be leaders" whom the bishop described as "small fry."

Congressional committees, he continued, operate beyond their legitimate scope when their investigations relate to "laws designed to punish persons for their thoughts, opinions, religious or ethical views, and chosen associates."

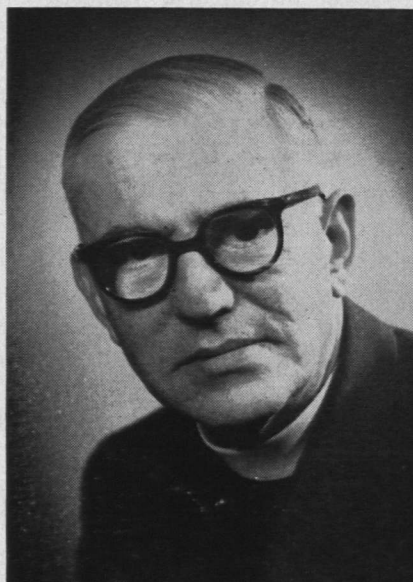
While called Committee on Un-American Activities, Bishop Pike said, the Congressional body does not show "the slightest interest in the gross type of un-American activity of violent pro-segregationists — and this is real aid and comfort to our enemies—the definition of treason."

What SHOULD The Church Be Doing?

ABOUT PRESENT MOVEMENTS IN THEOLOGY

By Alden D. Kelley

Professor at Bexley Hall



Alden D. Kelley

THE second level of meeting is in the realm of our scientific-technological organization of thought, life, and society. The confrontation here is not so much with Science (with a capital S) or with sciences as bodies of knowledge or as methodologies (a more accurate way of stating it) as with a whole climate of opinion, a general orientation, a pervasive attitude. As A. N. Whitehead stated, he was more concerned with a certain general state of mind, — “the growth of science has practically colored our mentality, so that modes of thought which in former times were exceptional are now broadly spread throughout the educated world.” And he continues, “this new mentality is more important than the new science or new technology.” (Science and the Modern World). As Bultmann has seen there is a chasm between science on one hand and ethics and religion on the other because of radical differences as to the nature of explanation. We need not accept Bultmann’s use of Heidegger’s existentialist philosophy to appreciate the gravity of the problem. Each field uses a different set of symbols, has its own sanctified images, and characteristic way of looking at things, its *blik* (to use R. M. Hare’s word).

In the realm of scientific studies the problems which face the theologian are not today so acute in the physical and biological sciences as in the

behavioral sciences, e.g. psychology, sociology, cultural anthropology. If theology, as described above, deals with man in his relation to God then the social science disciplines which are wholly anthropocentric in their concerns become supremely the locus of tension.

Tentative efforts at rapprochement particularly in the field of psychology, the psychoanalytical approach, and psychotherapy are represented by the work of David Roberts, A. C. Outler, Seward Hiltner, Gordon Allport, and the Academy of Religion and Mental Health; there are also the special study programs in psychiatry and religion at the Union Theological Seminary in New York and at the Divinity School of the University of Chicago. Numerous other groups of scientifically oriented and theologically concerned individuals are working toward a common understanding in the social sciences. One example is the Society for the Scientific Study of Religion.

Nor are all theological problems solved in the field of the natural sciences as is witnessed by the writings of Mascall, Pollard, Yarnold, Smethurst, and Teilhard de Chardin, to mention only a few. The real difficulty in the science-theology confrontation is not so much “science” qua science as philosophical schemes inferred from some aspects of the sciences; in other words

scientism rather than science. Note especially *Religion and the Modern Mind* by W. T. Stace and the writings of Bertrand Russell.

The third level of cultural penetration is to be found in the age-old conversation between philosophy and theology. This is inevitable because of the very nature of theology which, as we shall see, may preserve a limited autonomy but at the same time can never avoid the thought-forms and conclusions of whatever philosophical disciplines are current. There are concealed metaphysical assumptions in the most extreme forms of "pure" biblicism and even in Biblical literature. The reader is here referred to Paul Tillich's *Biblical Religion and the Search for Ultimate Reality* and to Erich Frank's *Philosophical Understanding and Religious Truth*. The animadversions of some "neo-orthodox" writers against philosophy and "natural theology", although important as a corrective and warning, are generally misplaced and a case of the beam in their own eye.

Existentialism

THE most vigorous and relevant of the present-day metaphysical views is that which stems from the writings of Whitehead, Hartshorne, Wieman, Meland, Loomer, and others including L. S. Thornton and the later thought of William Temple. Various known as "process" or "organismic" philosophy it asserts that the category or concept of "process" is more useful and nearer to ultimate truth than the traditional concepts of timeless (eternal) being, substance, and other static, non-dynamic, analyses of reality. Influenced by this school are notably Daniel Day Williams and Norman Pittenger among contemporary theologians. The posthumous publication of the work of Pierre Teilhard de Chardin, (*The Phenomenon of Man*) a Jesuit and paleontologist, may accelerate interest in this particular philosophical approach.

Existentialism as a philosophy must be clearly distinguished from existentialism as a general attitude or approach, from the same as a literary tradition, and from the religious existentialism of Kierkegaard, Berdyaev, or Marcel. (The latter claims not to be an "existentialist".) In one aspect or another it is indubitably the most influential intellectual movement of our day and has conditioned the outlook of almost all contemporary theologians. Its conviction that truth is available only through subjective participation and involvement not through "objec-

tive" observation (the spectator attitude toward life) and that decision, choosing, acting, etc. is the ground of "authentic" life has found ready acceptance in Christian circles. Even those who most whole-heartedly reject the existentialist approach on theological or philosophical grounds must do so in terms which have been qualified by existentialism.

On the surface, existentialism would seem to be worlds removed from the process philosophy school with its metaphysical preoccupation. However, as pointed out in *Existence* (edited by Rollo May, Ernest Angel, and H. F. Ellenberger) there are no fundamental contradictions and, in fact, some striking similarities of concern and methodology. (Both are "phenomenological", for instance.)

When we come, however, to the third contemporary philosophical movement, linguistic or logical analysis, the obstacles facing the theologian are mountainous. Stemming from the older "logical positivism" and the "Vienna School" and characterized by such stellar names as Wittgenstein, Ayer, Braithwaite, and Antony Flew, this very specialized language philosophy (termed in the British popular press "verbos-ophy") cuts the ground from under any conversation either theological or philosophical. The question posed is whether any theological or philosophical statement can be meaningful. Being neither capable of empirical validation (verification or falsification) nor, presumably, not merely the tautology of a strictly logical proposition, what is a religious statement? Is it anything more than an "emotive" one (how I feel about things) or an "imperative" one (expressing the desire that others or myself might behave in a certain way — an indirect form of exhortation)? The debate is hot and shows no signs of cooling in the near future. Protagonists of the Christian position include, among others, Ian Ramsey, R. M. Hare, Basil Mitchell, M. B. Foster (now dead), D. M. MacKinnon, (until recently) Alasdair MacIntyre, and in this country, Zuurdeeg. The feel of the raging controversy can be got from either Flew and MacIntyre's *New Essays in Philosophical Theology* or Mitchell's *Faith and Logic*.

The foregoing all too brief summary of theology on the cultural frontiers of our time may serve to illustrate the contention that responsible theology is engaged in a transaction with the whole of life and that God reveals himself

at the place of meeting and in dialogue with the "world".

Domestic Theology

THE primary concerns of theology, however, are not exhausted nor wholly described by conversation with those outside of the faith-community. The theologian must be engaged in the effort "to preserve the integrity of the faith against whatever would destroy it." (Williams). This means that there must be not only a positive appreciation of the truths which come to us through science, philosophy, etc. but the discovery of a firm ground for a Christian appraisal, criticism, and even, in some cases, rejection of all human ideals, aspirations, and achievements. This can be thought of as domestic or household theology. It involves a probing in depth of the meaning of the Biblical message as it operates as the carrier of the good news of God's creative and redemptive activity in history, in the world, and in the life of his chosen people. This is no mere "recital theology" although it involves the narration of God's saving acts for us and all men. It includes understanding and interpretation, i.e. our response to God's gracious activity.

Here again, theology of the present day has developed its own special and characteristic concerns, preoccupations, or "accents" (to use Hazelton's word). Only a few of the peculiar emphases of our time can be indicated, — and these only briefly.

Biblical Theology

THE first and most fundamental feature of the past few decades and of the present is what Michael Ramsey terms "the recovery of the Bible". Biblical studies have become once more the central concern of the theologian, not simply the preoccupation of the exegete and the historian. Much of what was once called "systematic theology" is better known as "biblical theology". There have been reopened many questions here, — not strictly historical or critical problems but theological ones such as the meaning of authority and the relation of Scripture to tradition. A purely Biblicist answer to these questions is impossible and evidence only of a sort of academic imperialism which would reduce all problems of the Christian faith to a matter of textual exegesis. As stated by the Archbishop of York, "Biblical theology is in an unsatisfactory state. It cannot be naively invoked as the solution for everything."

The ecumenical stress represented by the

slogan, "Let the Church be the Church", has impelled a thorough and widespread reexamination of the doctrine of the Christian Church. As was at one time said by Dom Gregory Dix, just as the 4th and 5th centuries were those of Christological controversy and definition so the 20th century will be looked back on in the future as the era of ecclesiological study and debate. A theology of the Church may well be the outcome of much present-day discussion. Closely related to, in fact an integral part of, the ecclesiological emphasis has been the advance in liturgical studies and a rethinking of many aspects of eucharistic theology. The old established positions of the Catholic view versus the Evangelical-Protestant conceptions are being eroded and modified by attrition. Viewpoints which at one time were flagrantly "Protestant" in tradition and conviction are general within "Catholic" circles, even the Roman Church. And such red-flags for Protestantism as doctrines of Eucharistic Sacrifice are in new forms and with new stresses becoming commonplace among some "Protestant" thinkers. This is not to say that differences are wholly disappearing but that the terms of the debate, as well as its spirit, are radically changed.

The confluence of biblical, ecclesiological, and liturgical studies has underlined, not created, another new theological development in the form of a general reappraisal of the role and function of the laity in the Church. This is not merely a case of getting laity to do more in the Church, to enlist greater participation, or to convey increased responsibility in the administration of Church affairs. Nor is it "anti-clericalism". Rather it is a radical reappraisal of the doctrine of the Church in terms of the laos, the laity as the people of God. If taken seriously and carried to logical conclusion the result will be a revolution in theology as may be seen by reference to the writings of Yves M-J Congar and Michael de la Bedoyere (Roman Catholics) and of Hendrik Kramer and Hans Ruedi Weber (representing a Protestant approach). In both cases, the ground of the discussion is a rediscovery of the New Testament Church's understanding of itself.

Theology of Missions

THE "wind of change" blowing through Africa, Asia, and other politically emerging parts of the world has challenged the stereotyped thinking of the Churches in the field of missions. For the first time, perhaps, there is a serious attempt to think through a theology of mission.

This is not simply a fancier and subtler way of rationalizing the cultural imperialism of western and more or less Christian nations. It involves coming to grips with the whole *raison d'être* of the Church's mission to the world at home and overseas; indeed it is a way of defining and understanding what is meant by "Church". It is a recognition of the Church in its two aspects: the "gathered Church" representing the fellowship at worship and the "dispersed Church" at work (and worship) in the world. Moreover, there are profound implications of this whole concern with the theology of missions for both evangelism and Church unity.

Closely allied to the problem of missions and, it may be, on a deeper level the same problem in another guise is the question of the relation of Christianity to the world religions. Here there has been a tendency (in reaction to the older more or less "objective" and impersonal comparative study of religions, the history of religion, the phenomenology of religion, etc.) to one or the other extreme. On one hand there has been the rather uncritical acceptance of the insights and developments of the world religions as representing God's providential leading of the Gentiles and the movement toward a cultural and religious syncretism. See Arnold Toynbee (*Christianity Among the Religions of the World*). On the other hand, there has been a movement to reject as generally worthless the religious aspirations and institutions of the non-Christian peoples. Here see Hendrik Kraemer's writings, (*The Christian Message in a Non-Christian World* and *Religion and the Christian Faith*), for a viewpoint that tends in that direction without condemning the non-Christian world as wholly demonic. For a mediating position with special reference to Islam the reader is referred to A. Kenneth Cragg's view. (*The Call of the Minaret and Sandals at the Mosque*).

This section dealing with a few of the contemporary problems being faced by the theologian in his task of understanding and interpretation of the Christian faith illustrates that none of this is possible in isolation from theology as communication or dialogue. This fact is most clearly exhibited, perhaps, by the growing awareness that theological problems are not merely theological but have another dimension. There is today a sensitivity to what has come to be termed the "non-theological factors"; a phrase used by C. H. Dodd and picked up by the Faith and Order Conference at Lund. All the-

ological positions and differences have large ingredients of sociological, psychological, and philosophical assumptions, usually unconscious and therefore unanalysed. To this problem many theologians are now addressing themselves.

In the Middle of Things

IT IS hoped that sufficient has been presented here to indicate in outline the wide-ranging concerns of the contemporary theologian. It should be recognized also that theology as a broad enterprise has been revitalized and deepened in many respects. It is by no means the purely abstract, theoretical, and fruitless hair-splitting discipline of former days. It is right in the middle of things; better it is on the growing edge of the Church's encounter with the world and the whole of life.

Perhaps the failure to appreciate this has been due to two factors. First, is the average church-goer's experience with what is sometimes called "theological preaching". This is usually characterized by a peculiarly repulsive gobbledygook; just about as comprehensible to the average, even well-educated, person as a lecture on "Shamanism . . . in a Quiche'-speaking community of Indians in Guatemala". All meaningful preaching is grounded in the theology of the Christian community but that fact does not excuse the esoteric vocabulary, even jargon, of so many pulpites.

Secondly, is the unexpressed conviction, unconscious assumption, of so many that theology is the domain of professionals. This misconception is understandable because in so many instances theologians seem to be only talking at each other. "Theologians . . . ought to try to say not only to one another but to laymen what theology is about," writes Daniel Day Williams. This means that one important function of theology is invitation (Hazelton) in the sense that it should be and is open to all who would think about the "vision of the great life purpose" which is grounded in man's relation to God. Again Williams puts it well, "Now giving answers to ultimate questions is not the restricted privilege of a few professional theologians. Everyone who tries to say what the Christian faith is for him, is engaging in theological work."

The question for the Christian then is not theology versus no theology but what sort of theology. Is it good or bad theology?

What should the Church be doing in theology? It has a three-fold task.

● Understanding and stating what is the Christian faith as it has been manifested for nearly three thousand years within the ongoing life of the people of God. (This assumes the Church to antedate the New Covenant).

● Secondly, involving everyone from children to oldsters, "amateurs" and "professionals" in the process of discussion and intra-group communication.

● Thirdly, carrying on a running conversation with all who regard themselves as outside the Church, — to the end that there may be mutual understanding and appreciation. (Here see F. W. Dillistone's Christianity and Communication, especially Chapter Nine). Such a dialogue involves more than merely talking around the subject in an abstract and "objective" way; it requires decision, commitment, and empathy that through such efforts God can create a community where people can live together as persons.

WHY BE AN EPISCOPALIAN?

FOUR MARKS OF THE EARLY
CHURCH — DOCTRINE, FELLOW-
SHIP, THE BREAKING OF BREAD
AND PRAYERS — ARE FOUND
WITHIN THE EPISCOPAL CHURCH

By Terence J. Finlay

Rector of St. Bartholomew's, New York

WHEN we look at the world of Christendom, we see that the Christian Church is divided into a myriad number of groups, professing to teach the Gospel of Jesus Christ. There are a great many people who would say that it does not matter which Church you join, as long as you belong to a Church. It sounds reasonable, but I do not agree with it. I might just as well say to you that it does not matter what kind of doctor you go to, as long as you go to a doctor.

I do believe that all Churches are doing good work in their own particular way. But as far as I am concerned — for, again, I must be personal in this — I have found in the Episcopal Church the way of worship, the way of life, and the kind of Church that demands my allegiance. I do not believe that the Episcopal Church is the only Church in the world; that we have God in our pockets, so to speak. Yet I believe that, if we are members of this Church, we should know something of why we are members, of what the Church stands for, so that we might in our turn go out and stand for what we know. By and large, a great number of those who belong to the Roman Catholic Church seem to have a better

understanding of the history and doctrine of their Church than the majority of us know about our Church.

It is time for us, then, to ask ourselves the question: "Why be an Episcopalian?" I imagine that a great many of you in the Church are Episcopalians in the same way that I am — because of our background and up-bringing. But there are deeper reasons, for if that were all, we might easily have been led astray and wandered far afield from the Church of our fathers. Let me give you, then, three reasons why I am an Episcopalian.

Ancient And Modern

FIRST of all, because the Church is both ancient and modern. Before you join any organization, you will, if you are wise, want to know something about its history and its purpose. We should do that when we look at our Church. Our Church is an ancient Church, tracing its history back to the time of the apostles. The Episcopal Church is part of the world-wide communion, called the Anglican communion, which is a very definite part of the "one

Catholic and Apostolic Church" in which we proclaim our belief in the Nicene Creed. We can see within this communion the same marks that were evident in the days of the apostles. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The great aim of our Church is to hold before our people our Lord and Saviour, Jesus Christ; to say to our people that here is the Son of God; here is the way, the truth, and the life. This was the teaching of the apostles; it is also the teaching of the Episcopal Church. The second great mark of that group of early Christians was fellowship, brotherhood. People of the first century who saw the love of these people toward one another were amazed — all sorts and conditions of men and women meeting together, with such a sense of fellowship that they felt that they were all one in Christ. Fellowship has always been a mark of the Episcopal Church. We are all one in Christ.

The early Christian community had a very simple doctrine. It believed that, if one were to become a member of this family, one must be baptized. Baptism has always marked membership in the apostolic Church, from our Lord's day down to the present moment. Then following baptism came another important step, the apostolic rite of the laying on of hands, which we call the service of confirmation. Then came the great service of the Church; in the early Church the great service was not Morning or Evening Prayer, but the Holy Communion, the "breaking of bread," through which they realized the presence of Christ in their midst. In the Anglican communion are found these two great sacraments that marked the early Church — baptism and the Holy Communion. Following that, you have the prayers of the people. In the Episcopal Church the prayers of the people are found in our Book of Common Prayer — three-fourths of whose contents are taken directly from the Holy Bible. This is our heritage.

Four Marks

THESE four marks of the early Christian Church — doctrine and fellowship, the breaking of bread and prayers — are found within the Episcopal Church as a part of the Anglican communion. This Church has come down to us through the ages. We know how, under the leadership of St. Paul, the Church spread from its narrow Jewish confines to Rome, and then into

Spain and Gaul; and from Gaul into England. One legend says that it was Joseph of Arimathea, if not St. Paul himself, who brought Christianity into Britain. But in any event, in the year 314 A.D., a great council, which was attended by many bishops — among them three from Britain — was held at Arles, in what is now southern France. Therefore, if there were bishops in Britain at that time, the Church must have been in existence there before the coming of St. Augustine in 597.

The history of the Church in England is a fascinating study; it rose or fell according to the strength of the reigning sovereign. It was the weak King John who betrayed both the Church and the kingdom into the hands of the Pope. The Church and the state later rebelled and forced the King in 1215 to sign Magna Carta, the first clause of which reads: "The Church of England shall be free" — free from the tyrannies of Rome. The struggle between the Pope and the Church in England continued until the reign of King Henry VIII, when, with the processes of the Reformation coming across from the Continent, the final break came — the Church in England refusing to allow the Pope to interfere in its affairs and restoring the ideals of early Christianity. Then, when the British colonies were settled on this continent, it was natural that the clergy of the Church of England should come over, continuing as the Protestant Episcopal Church after the political break between this country and England.

Looks to Future

THEREFORE, when you become a member of the Episcopal Church, you are joining a Church that is as ancient as Christianity itself, proclaiming the same Gospel, maintaining the same traditions, and bearing the same marks. It is, at the same time, a Church that looks to the future, carrying its witness into all parts of a world which needs this Gospel of Jesus Christ so terribly.

In the second place, the Anglican communion offers you buildings of beauty in which to worship. When you build a house, you are not satisfied with just four walls and a roof. You want it a place of beauty. That is why, when we give to the Church, we give of our best, because anything less would be unworthy.

In the third place, I am an Episcopalian because the services of this Church appeal to me. When I realize that down through the centuries the same prayers and the same order of service have

been used, the same sacraments observed, it means a great deal to me, and I am sure, to you also, not only because of the Church but by the way in which the Church is ordered. As I open my hymn book and my Prayer Book and join in the hymns and the worship, I realize that I am one with those who have gone on before me and who are all a part of this wonderful communion of saints, this fellowship of Christians. I will not criticize the Church of any one else — it is his privilege to worship in his own way; but as for me, I will worship according to this tradition and this teaching, handed down to us through the centuries from the apostles of our Lord.

Pointers for Parsons

By Robert Miller

THE thought has often come to me that as a parson I have had it easy. It is true that, as far as money goes, I never got ahead of the game but then, how many do? And my cruse of oil was never empty. As far as people go I have had to get along with some who taxed my patience but most of those I have known have given me a cordial welcome and support. My calling has won me respect and that is a nice thing to have. I have been able to choose my hours of work and decide for myself how I would spend my time. I have had vacations with pay. Decidedly, in these United States, the parson's lot can be a happy one.

Yet even today Christians are often called to be martyrs and to suffer for their faith. In Russia, in China, — in many places they may be called upon to suffer pain and imprisonment and death. I wonder how I would stand up to a test like that.

Life in the Church, as I have known it, has been very pleasant and the irritations too trifling to mention but I must never forget what Christ said, "In the world ye shall have tribulation" and he continues, "But be of good cheer. I have overcome the world." It is a mark of the conviction that Jesus carries that the words do not seem strained or out of place or presumptuous. They simply state the fact.

So their is our goal, to overcome the world. And to those who overcome there is given a crown of life. That is the mystery of salvation.

Don Large

Positive Shrinking

IT WAS bound to happen, I suppose. We've had books on the power of positive prayer in getting the reluctant customer to sign on the dotted line. And there was once an article on the place of petition in winning horse races. (I wonder if the horses knew about it?) Then there was even a volume last year which devoted itself to the practicality of prayer in making plants grow faster. In short, we've stopped at nothing in our attempts to manipulate God into serving our selfish whims.

But maybe we've finally achieved the ultimate. World-shaking events have pushed this latest book off the front pages; so perhaps Deborah Pierce won't be elected as the Woman of the Year. But she certainly deserves to be nominated. For this former fat girl has written a book telling how she prayed the excess beef off herself. And to be sure that nobody misses the point, she has titled her tome, "I Prayer Myself Slim".

Now everybody has his own hobby. Some people collect stamps or rare coins, while others collect antiques, old clocks, or vintage cars. But it seems that Miss Pierce collected calories. And she collected them so successfully that she could no longer get a date or a decent-looking dress.

Then one day she made a monumental discovery. She breathlessly describes it as "a strange exultant feeling . . . as though on the verge of a miracle." The reason for her miraculous exultation was her realization that gluttony was one of the seven deadly sins. True, other souls have also had visions. And even though Debbie's revelation was no match for those of Joan of Arc or Bernadette or St. Francis, we must remember that she was 82 pounds overweight and therefore a bit sluggish on the up-take.

Anyhow, the author launched forth on a crash diet, until all the boys courted her (the power of positive preying!) and she ended up marrying an army instructor in solid fuels! How did she manage this heroic abstention from gross over-eating? Simple. She didn't bother to go over on God's side. She says she just got God over

on hers. To this end, the book is peppered with menus and prayers — and I'm not sure which is the sadder category.

Having apparently never heard of Metrecal, or similar aids, she describes the first week's menu as follows: "Sip two glasses of water and nibble carrot and celery stalks while reading something which will hold your attention." Debbie's choice was the New Testament. Now, except for references to the five barley loaves and the two small fishes — and, of course, the institution of the Last Supper—I can't recall many dietary items in the Gospels.

But I'm glad Miss Pierce chose the Bible, for it must certainly require great prose to take one's mind off the crunching of the celery. How-

ever, as for her prayers, I'm afraid they're pathetically self-centered and sickeningly exaggerated. For example, speaking of diets, it takes a strong stomach to stand a prayer like this: "Mine is a broken and contrite heart, O Lord, for I yielded today to the temptation of a rich dessert, and afterwards the guilt of my sin hung heavy" Here's a confused world, being shattered into shards all around her, and the most profound concern of this girl's soul is the gooey sweet she nibbled at for lunch!

As critic Dean Peerman put it recently, "This book is enough to make even Norman Vincent Peale wince. But at least the author had the graciousness not to title it 'The Power Of Positive Shrinking.'"

THE NEW BOOKS

Talks on the GITA by Vinoba Bhave. Macmillan. \$3.25

The famous Hindu classic, the Bhagavad Gita, has become rather well known in the west in various English translations and Vinoba Bhave has had plenty of publicity since the death of Gandhi. His journeys on foot all over India seeking gifts of land for distribution among the poor has appealed to idealists, east and west, but has left the economists and politicians indifferent. But the man himself, what he stands for and the quality of his mind and spirit has never been made clear to Americans until the appearance of this book.

Its introduction by Jayaprakash Narayan is in some ways the most valuable part of the book for the average western reader because it shows with precision and clarity just who and what this character, Vinoba Bhave, really is. Instead of the common false image of him Americans have had, he now appears not as the futile idealist trying to fill Gandhi's shoes, but rather as a man of profound scholarship, an erudite pundit of the Sanskrit language, world philosophy and religious literature. He studied the Koran in the original Arabic, learning the language for that special purpose. The Bible and Christian religious literature he has studied closely all his life. He is well known in India and elsewhere as a linguist (besides Sanskrit, Pali and Arabic, he knows all the major Indian languages, English and French and is recently

Kenneth R. Forbes
Book Editor

studying German) and a mathematician.

This is the sort of person who delivered a series of lectures on the Bhagavad Gita to fellow prisoners in Bombay in the early Gandhi days which now appears in this book, translated into English for the first time outside India. One of the important objects of the author in this series of talks on the Gita is to interpret its spiritual principles to apply to the solution of the worldwide problems of the present age in religion and in social and economic thought and action. All this makes a long text of some 300 pages which Witness readers eager to understand the ideas and activities of Hindu philosophy may well gird up their loins and plunge in. When they emerge, it will be with strange knowledge and stranger ambitions. For the less ambitious and venturesome, I suggest a careful reading of Narayan's short introduction.

The Mount of Purification by Evelyn Underhill. Longmans, Green. \$3.00

This is a book which Evelyn Underhill herself would call *Mixed Pasture*. It contains a considerable amount of material which is here published for the first time and a substantial portion of reprints, not widely read in the original printing, but bearing a close relationship to

the rest of the contents of this new volume. The title of the book is a reference to the *Purgatorio* of Dante which gave Miss Underhill the framework for one of her inimitable retreats. The many American devotees and pupils of Evelyn Underhill will rejoice in this hitherto unpublished verbatim record of her seven addresses.

Following the *Mount of Purification* is a reprint of some of her meditations and prayers and in a final section the miscellaneous essays which were previously published as *Collected Papers* in 1946. This compact format gives the seeker after the mystic's way of life a volume of prayers and devotions easy to carry about, to read and ponder in trains, buses or airplanes, which is the sort of treatment of books of religion which Miss Underhill herself rejoiced in.

The Coming Reformation by Geddes MacGregor. Westminster. \$3.50

This Scottish theologian, at present dean of the graduate school of religion and professor of theology in the University of Southern California, has written an eloquent and disturbing book which needs to be read by every Protestant minister and seminary and by all Protestant-minded Anglican clergy. His publisher describes it well in saying: "The title of this book could be *The Ugly Protestant*, for in it a keen critic of today's Church strips away the bright facade of membership, money and power to reveal such a state of spir-

(Continued on inside back cover)

CHURCHES UNPREPARED FOR UPHEAVALS

★ Christians and their churches are unprepared to cope with the world's social revolution, a staff member of the World Council of Churches said in Minneapolis.

The irony of the situation, according to the Rev. Paul R. Abrecht of Geneva is that Christian missionaries helped bring about the upheaval in Africa, Asia and Latin America.

Abrecht, executive secretary of the Council's department on Church and society, spoke at the three-day convocation on the mission of the Church. Churches, Abrecht charged, have made little study of the ethical and spiritual forces at work in national political movements in such places as Africa.

As a result, he said, Christian laymen and youths generally are without guidance about their responsibilities in the whole process of nation building.

He said the challenge confronting the Church is whether it can show "the relevance of the Christian faith for the very social revolution which it has brought about but which at the moment bewilders and confuses it."

"Can the Church and particularly the Christian west," he asked, "understand the tremendous significance of its own achievement in helping great areas of the world to discover the meaning of human dignity and can it now find ways of continuing its mission of responsible emancipation through Christ to its peoples of these lands?"

He called for "a vast effort of self-examination and self-criticism" by the whole Church, adding: "It is one of the tragic and perverse aspects of the present situation that the Church stands impotent and almost helpless while one or an-

other ideological movement captures the leadership of the dynamic movement of peoples which the Church did so much to inspire, and allows the men and women which it has nurtured in the Christian gospel of love and righteousness to conclude that the Church could inspire a new conception of life but could not follow it up."

Social change in western countries like the United States which is basically technical also is creating a problem for the Church, Abrecht continued.

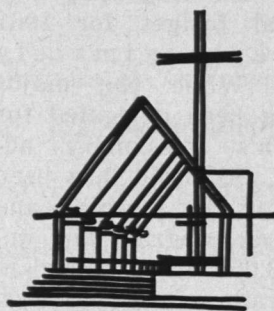
The United States despite all its important contributions to the economic renewal of life all over the world has still to work out the basic social and political and economic responsibility of an affluent society in a non-affluent world," he declared.

"Most youth are looking to

the Church for new life, for help in grappling with the problems of the world," he said. "They receive very little indication of what Christian renewal means in relation to the peculiar spiritual temptations of a high income, socially ordered society in a world situation where the vast majority of the people live in social upheaval and international conflict and where there is the ever-present threat of a nuclear 'mistake' which would wipe out all they have lived for."

"They receive precious little substantial help in answering the question, how does God intend they shall use the opportunities and the affluence which God has given them in relation to the kind of world in which he has placed them?"

Another speaker, Gene Bartlett, president of Colgate-



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Rochester Divinity school, Rochester, N. Y., called on American Christians to look anew at four points of experience in which they can see the meaning and hence the mission of the Church: "the Biblical word, the historical witness, the secular contrast and the theological hope."

"The mission of the Church," he declared, "is to be the medium by which the event of Jesus Christ goes on."

LIVELY CONVENTION IN MICHIGAN

★ A number of newsworthy events took place when the diocese of Michigan held its convention in Detroit on January 31-February 1. Presiding Bishop Arthur Lichtenberger was on hand to dedicate the new diocesan cathedral center. He also was the headliner at the dinner which closed the sessions.

There was lively debate of a resolution requesting the General Convention to instruct the unity commission to enter into negotiations with Presbyterians, Methodists and the United Church. The resolution called attention to the proposal of Eugene Carson Blake, and also to the fact that the presbytery of Detroit had petitioned the general assembly of their Church to invite other Churches, including the Episcopal, to enter into conversations looking toward unity. There were attempts at amendments and for tabling, but the resolution passed with but a scattering of negative votes.

Moneywise, the delegates voted for a plan of corporate stewardship, which means proportional giving instead of mathematical quotas. The budget calls for \$154,513 on the diocesan expense side and \$504,661 for missions, which includes \$265,716 to the National Council. This is the

same figure as last year and is \$29,000 less than the Council asked for 1961. A motion to conduct a special Whitsunday drive to increase the pledge to the National Church was defeated, after speeches pointing out that the diocese was already giving 53% of its missionary funds to the National Church, and urging that the refusal to increase the National pledge might lead to a "soul-searching analysis" of the National departments' budgets such as the diocesan departments have had to make for the last two years.

LOS ANGELES APPROVES RECORD BUDGET

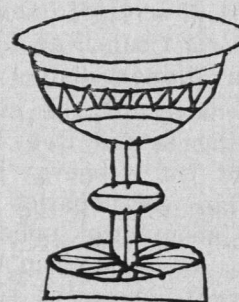
★ Enthusiastic support of the outgoing missionary expansion program of the Church in southern California, the United States and overseas was pledged by the Convention of the diocese of Los Angeles at the closing session of its two-day meeting in Los Angeles.

The total budget for 1961 will be approximately \$1,400,000. While the major portion has been delegated for the Church's missionary advancement, \$133,050 has been allocated for the diocesan and capital needs program and another \$133,050 for the expansion program of the Church Divinity School of the Pacific, Berkeley.

Convention approved of a resolution proposed by the commission on alcoholism of the department of social relations concerning the establishment of a retreat for male alcoholics and voted for the appointment of a board of directors by Bishop Francis Eric Bloy to organize, incorporate and supervise the project.

Convention also approved a resolution presented by the committee on ecumenicity urging thorough and detailed study and prayer by all Episcopal congregations concerning

READING FOR LENT . . . AND ALL SEASONS



APPROACH TO CALVARY

HUBERT VAN ZELLER. The latest of Dom Hubert's famous "Approach" books is a meditation both on the mystery of suffering as it affects us all and on the Way of the Cross. Illustrated with photographs of the author's stone-carved Stations of the Cross. \$2.95

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LEONARD JOHNSTON. Admirable for family reading—a clear, simple, highly informative introduction to both the Old and New Testaments. Father Johnston is one of England's leading Catholic scholars in the field of Scripture. \$3.50

THE WATER AND THE FIRE

GERALD VANN, O.P. Again available—this famous book is "a brilliant diagnosis of the spiritually crippling maladies that are the mark of our time . . . at once a challenge and an answer to the prevalent confusions." —*The Critic*. \$3.00

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"the reunion of Christ's Church that it may be both catholic and reformed". The resolution was presented after consideration of the San Francisco proposal made by Eugene Carson Blake, with realization of the deep problems of theology and sacramental faith which would be involved.

COMMENTS ON VISITS OF PATRIARCH

★ General Secretary W. A. Visser 't Hooft of the World Council of Churches told the executive committee, meeting in Geneva, that the recent visits of Patriarch Alexei of the Russian Orthodox Church to Eastern Orthodox leaders were "of the greatest importance". He also pointed out that they tended to be overlooked by the press (they were given equal coverage with the visits of the Archbishop of Canterbury to Eastern Church leaders and

the Pope by The Witness).

He stated that the growing number of Church organizations which have started work in Africa, now that it has become "fashionable" to do so, may result in confusion for the Africans.

ARIZONA STARTS OWN PROBE

★ The diocese of Arizona is to carry on an investigation of its own to determine whether or not communists have infiltrated the National Council of Churches. The probe was announced on February 7th following a closed meeting at Trinity Church, Phoenix. The meeting was said to have been stormy but following it Bishop Arthur Kinsolving told reporters that "if there is infiltration, we want to find out about it."

Heading the committee of twenty to do the investigating

is Robert Kleindienst, an attorney and a Republican party leader.

"We will investigate on a factual basis and our recommendations of policy will be predicated on facts and research," Mr. Kleindienst said. If the group should discover communist infiltration, he said, "We'll demand it change its policies or we'll get out."

A spokesman for the National Council of Churches in New York said, "We have stated a thousand times that there is no communist infiltration." He said there was "massive documentation" of this.

PUERTO RICO DRIVE URGED BY BISHOP

★ Bishop Swift of Puerto Rico told the annual convention of his district that he had requested a million dollars and eleven clergy from the National Council to establish missions.

"that ministers of God may walk the earth,
preaching His peace among His children"

Wherever in the world the Church is strong, it is due to the quality and competence of the ordained ministry. Where the Church is weak, the clergy are invariably below standard. This correlation is so much without exception that it could well be termed somebody's Law. This conclusion borders on a truism. Nonetheless, the full dimensions of its truth, even as a truism, have been focused for me by close association with clergy from many lands and many churches. I have, accordingly, become all the more convinced that the theological schools must have top priority in the thinking, strategy, and program of the Church."

ALDEN DREW KELLEY

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PROTESTANTS MEET IN SHANGHAI

★ Pledges of continued support for the Communist regime were made at a conference of the national committee of the Protestant Churches in China held at Shanghai, the Peiking Radio reported.

The committee was created in 1950 to insure support of Chinese Protestants for the Peiking government. Its leaders claim it has done valuable work in helping the Protestant Churches to survive and expand under the new political order.

The conference was presided over by Wu Yao-Tsung and Wu Yi-fang, chairman and deputy chairman of the committee respectively, and attended by 319 delegates from all parts of China.

It reported all the speakers at the conference as agreeing that the Chinese Protestant Churches had made "great progress during recent years in their patriotic, anti-imperialist movement and had transformed themselves from an instrument of imperialistic aggression into Churches administered by Chinese Protestants themselves."

The speakers praised Mao Tsetung for his leadership and the Chinese Communist Party for its program of building and reconstruction. Mao does not hold office, but controls the government through his chairmanship of the party's central committee.

The conference adopted a resolution thanking the government for granting religious freedom and said the Prot-

estant Churches are "determined to oppose imperialist aggression, defend world peace and adhere to socialism."

Also adopted was a resolution calling for "sharp vigilance against U.S.A. imperialism, which is still trying by all means to use religion as an instrument of sabotage against the new China."

ARCHBISHOP CLARK NOW METROPOLITAN

★ The Anglican Primate of All Canada, Archbishop Howard H. Clark of Edmonton, has been elected metropolitan archbishop of the province of Rupert's Land to succeed Archbishop Walter Foster Barfoot, who retired December 31.

This makes the second time he has stepped into the shoes of Archbishop Barfoot. The

first was when he was elected by the last general synod to succeed Archbishop Barfoot as primate.

GRACE CHURCH ENDS PEW RENTS

★ The Rev. Benjamin Minifie, rector of Grace Church, New York, has ended pew rents and ownership there, a custom which has existed since the parish was founded in 1808. Minifie said in the parish bulletin that parishioners who preferred to sit in their usual pews could do so if they got to church early enough.

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487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9, & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. William W. Reed, Vicar
Sun. HC 8, 9, 10 (Spanish), 11:15 Sol & Ser.; Daily: HC 7:30 ex Thurs. 6:30, Sat. 9:30, EP 8; C Sat. 5:15 and by appt.

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BOOKS...

(Continued from Page 14)

itual bankruptcy as would, in its way, be more shocking to the great Reformers than was the corruption of the medieval Church they strove to correct".

Dr. MacGregor conceives of two basic failures in modern Protestantism, a lack of vital realization of the necessity of the Church as a living family of God and the loss of any definite holding of an essential ideal; the ideal of Christian perfection. And, to the horror of militant Protestantism, one finds that the author means monasticism!

The last two-thirds of this courageous, challenging book is devoted to the description of three aspects of our common life and thought which are essential to any coming reformation of the Church; a revival of personal discipline in and by the Church; a beginning of a recognition that mysticism (as it is popularly called) is of the essence of Christian life and the drastic reform of public worship, commonly known as the revival of liturgy.

With these drastic incitements to revolution, the author leaves his readers to meditate in what may prove to be creative discomfort.

The Choice is Always Ours Ed. by Dorothy B. Phillips. Harpers \$5.95

This is an anthology of spiritual living, consisting of prayers, meditations and excerpts from books that are religious classics. One of the serious difficulties in most anthologies which diminishes greatly their practical value for the reader is their lack of unifying purpose which binds the varying contributions of their authors together. The present volume has avoided this difficulty completely by dividing the book into three major parts, the first dealing with *The Way* towards spiritual insight and growth, the second explaining in detail *The Techniques* that may be used in pursuing that way, such as prayer and meditation, psychotherapy, etc.; the third the editor calls *The Outcomes*, by which she means the possible transforming results of walking in the way.

It is a *magnum opus*, in every sense of the word, of systematic religious practice. Two hundred authors are here represented.

Biblical Archaeology by G. Ernest Wright. Westminster. \$1.65

This is a valuable handbook of Biblical archaeology which is an abridged edition of the original magnificent illustrated volume, published in 1957 and reviewed in *The Witness* by Prof. Frederick Grant in our issue of June 6, 1957.

It is a chronological record of the discoveries of objects which throw light on the period of the Patriarchs, Abraham, Isaac and Jacob and, from there on, more and more artifacts bearing on the actual lives of Biblical worthies whose lives and works are admittedly historical. The Exodus and the long conquest of Canaan is a fruitful era and is followed by chapters dealing with the Judges and the golden age of David and Solomon. The last 40 pages of the book are devoted to Palestine in the time of our Lord and is an enlightening story.

This compact abridged edition might well serve as a useful textbook for adult Bible study courses.

Love is a Spendthrift by Paul Scherer. Harpers. \$3.75

This is a masterpiece of condensation and a valuable collection of spiritual challenges to the thoughtful Christian reader. The author is professor emeritus of homiletics at Union Theological Seminary and he has provided in this book an entire year of meditations based on the Christian year. A prayer at the beginning of each week serves as the text for the week-day meditations and one will find it necessary to use more than the surface of his mind as he scans each of the meditations. A wholesome and stimulating book.

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Seabury Press. \$2.25

The Church of South India has been pretty thoroughly studied as a pilot undertaking in Christian unity, but the facts about the later proposals in North India, Pakistan and Ceylon for something similar are not well known. Bishop Bayne, as the Anglican executive officer, now gives us in this book all the salient facts in detail and commends them to the Churches for careful study.

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