

The **WITNESS**

FEBRUARY 23, 1961

10¢



FOR VICTIMS OF ECONOMIC REPRISALS

The Rev. Samuel J. Martin, rector of St. Edmund's, Chicago, and Orlando Johnson, principal of the parochial school, load packages for Negro families in Tennessee. Read the report on page three for the reason

THE CHURCH AND RACE RELATIONS

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
sermon, 4.

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

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5th Avenue at 90th Street
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Sermon 11:00 a.m.

Wednesdays: Holy Communion
7:30 a.m.

Thursdays: Holy Communion and
Healing Service 12:00 noon and
Healing Service at 6:00 p.m.

Holy Days: Holy Communion 7:30
a.m. and 12:00 noon.

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Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
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9:30 and 11 a.m. Church School.
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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.

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Sermon 11:00.
(Holy Communion 1st Sunday in
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12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11:10, 12:10; Noon-
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Louis, Philip Zabriskie, clergy
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most beautiful public buildings.

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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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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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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. Joseph Tatnall
The Rev. Walter J. Marshfield
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11:00 a.m. Service and Sermon
Holy Days: Holy Communion, 12:15
p.m.

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23 Avenue, George V
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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Tennessee Negroes Persecuted For Attempting to Vote

Report on a visit to Fayette and Haywood Counties, Tennessee, made on January 3, 4 and 5, 1961, by Ross Anderson, Wallace Nelson and Maurice McCrackin, a deputation team from Peacemakers, Dayton St. Cincinnati, Ohio.

We have just returned from Fayette and Haywood Counties, which have been much in the news. Conditions are fully as bad as the press has pictured them, and the needs are much more varied and overwhelming than just food and clothing for Freedom Village—important as that is. If the lives and future welfare of these courageous and unified people are to be safeguarded, information concerning their plight must be given widespread, immediate attention. Hence we have drawn up the following:

Background Information

Fayette and Haywood Counties lie in the extreme southwest corner of Tennessee. The population of Haywood County is 27,000, 52% of whom are Negro, and that of Fayette County is 35,000, 78% of whom are Negro.

Early in 1960 state charters were granted to the Fayette County Civic and Welfare League and to the Haywood County Civic and Welfare League. The immediate purpose of these organizations

was to launch a Negro registration and voting campaign. Counter organizations of White Citizens' Council groups, meeting in local churches, were formed immediately. The names of the charter members of the two Negro leagues were circulated promptly among all white business and professional people in the two Counties and later the names of those who had registered were added and all, under threat of themselves being boycotted if they did not comply, were ordered to have no business or professional dealings with League members or voting registrants. O'Dell Sanders, Haywood County Negro leader, was forced to close his grocery in Brownsville. Thirty salesmen once called upon him but they all quit within a two-week period under pressure from white landowners. Health services have been cut off and these farmers are unable to buy food, clothing or gasoline for their machinery.

Present Situation

In Haywood County 300 families and in Fayette County, 400, were ordered to move by January 1, 1961. Only one of the 700 had not registered to vote. Machines are displacing tenant farmers and sharecroppers all over the south, and in the past some have moved from Haywood and Fayette Counties

for this reason. However, this is not the issue in these present evictions. To say that it is to sell these heroic people short in the stand that they have taken and who as a result are undergoing such hardship and suffering.

Most of the 700 families have lived on their places many years; 10, 20, 50 years or more. Some were born there and have lived there all their lives. Some families, faring better than most of their neighbors, have been able to purchase farms of their own. But most have been kept in economic servitude, though it is their labor that has been the economic mainstay of Haywood and Fayette Counties.

At White Citizens Council meetings leaders said, "If we don't get rid of these N——, you'll be seeing them sitting in office in the Court House. We'll go easy until the cotton crop is in and then we'll freeze them out." It has been a "deep freeze," of hostility, boycott, cruelty and violence. In mid-summer O'Dell Sanders, spoken of previously, who is founder of the Haywood Civic and Welfare League, was cruelly beaten and thinking him dead, his captors threw his body on the Sanders' front porch.

The injunction order of the Circuit Federal Court of Appeals on December 30 effected a six weeks injunction, ordering that there be no evictions until the court can determine why the eviction orders have

been given. The Federal Civil Rights law says that no action shall be taken which seeks to prevent a citizen from exercising his voting rights. The government contends that this right has been breached in these eviction orders in Fayette and Haywood Counties.

Because of the injunction order, only nine of the 700 families have actually left their farms. Under threat a few have left, since the court injunction. The others wait the final court decision. It can be expected that resentment of landlords will increase persecution of the families who refuse to leave.

The nine families already evicted are resettled on the land of a Negro farm owner, Shepherd Toles. They call their settlement "Freedom Village." The morale of the village is high but living conditions are hazardous and difficult. Families are living on dirt floors. Drainage and sanitary facilities must be made safe, or serious illness is a threat. Forty-three children and 16 adults are now living in Freedom Village.

In Fayette County there are no Negro doctors, and hospitals and clinical services are denied to any Negro registrant in the County. With a health center two miles away last week, Mrs. John McFerren, wife of the Fayette County League chairman, had to take her sick baby to a doctor 41 miles away.

Freedom Village is under attack. It is charged that this is purely a propaganda scheme. Newspapers have carried stories that jobs have been offered to these families but they don't want to work. Freedom Village is a symbol of the plight of thousands of Negroes suffering from prejudice and persecution. Reports that legitimate job offers have been made and refused have been proved cruel and false. One

mother said, "They say I'm lazy, but how could I be lazy when I've worked so hard on the same place for 38 years? . . . Some have come and talked to us and then have been untrue in what they have said and have hurt us. Please, if you can't help us, don't hurt us." These people have been hurt and hurt again. Yet they are not in despair. We felt here the same high courage and dedication to a great cause that we felt when we visited Montgomery in the midst of the bus boycott movement. We talked with a man whose farm machinery was to be repossessed the next day because all of his credit had been cut off. His whole economic future was at stake. When the man issuing the foreclosure order said to him, "I hope you don't hate me for what I'm doing," Wilkes replied, "No, I don't hate you for what you are doing. I'm a Christian and I can't hate anyone."

These men, women and children in Fayette and Haywood Counties face the future, dark though it is, with courage and quiet patience and determination. As one man said who had endured much, "We are suffering, but we won't run away." This is the way they are facing the future. May it not be that they must face the future alone!

What The Basic Needs Are

From the above background material it will be seen that there will be continuing needs of several kinds. For one thing, food, shelter and clothing for as many as five thousand people will need to be provided for an indefinite period.

There is immediate need for cash. Supplies of various kinds must be purchased. Lumber to put floors in the tents will cost an estimated six hundred dollars. Outside toilets are inadequate at present, and a

shelter for incoming food and clothing should be erected. We suggest that cash gifts be sent for these needs. It should be kept in mind, too, that it may be far more economical to buy food locally in wholesale quantities than to ship it long distances.

There is need to raise a large sum of money for a loan fund. Even in normal times farmers must borrow money each spring in order "to make the crop." Fertilizer, seed and other supplies are bought on credit and paid for out of harvests. This year all regular bank facilities in the immediate vicinities of Haywood and Fayette Counties are boycotting the Negro farmers.

A considerable amount of loan capital is needed also to forestall foreclosures on both land and equipment, to protect farmers who own land or equity in land. Last fall those who registered to vote suffered especially from questionable methods of landlord bookkeeping. The word that went out, "Give them just enough to make the crop, and then freeze them out." This proved to be the policy. More tenant farmers than usual ended up not having earned enough "to pay off." Normally, advances could be had, but not this year. Every man who gets behind one payment is being asked to pay up at once or get out. A large fund is needed to be lent at very low interest or at no interest, and with no sure guarantee even of principal return.

It should be noted, too, that white farmers and business people, not many in number, but very important, who have refused to boycott Negro registrants or have testified for them against the White Citizens Council persecution are suffering right along with the Negroes. These people face complete economic ruin unless

given loans or other forms of assistance.

All these people have intangible needs also. They are out in the front line, standing up for freedom and human dignity. They are laying their lives on the line. They need active support, as well as understanding and sympathy. They need to know that we are with them. Supplies and cash are indispensable, but so are human contacts. Visitors should go down and stand and sit and work with the persecuted. They do not need to have people tell them what they ought to do. They know, and they are doing it. But they do need to have friends and to meet those friends face to face from time to time. Go and share a bit of the danger. Stand watch for a few nights at a store which may be dynamited during the night. Let the weary owner get a few full nights' rest.

Go to the people who are joining to drive out the Negroes. Ask them in loving concern what they think they are doing. Be aware of their needs too. Many of them may be inwardly sick of what they are doing. Those who go to understand and help them realize their better selves may render the greatest of services.

It is well to note that persecution cannot be long continued if it is not carried on by more or less unanimous consent and support. A very few taking a strong stand against the boycott could dispell it like a bad dream.

Suggestions For Meeting Needs

Two needs arose in our discussions in Tennessee as being primary and urgent: (1) Installation of wooden floors in the tents, at an estimated cost of \$600 for lumber. (2) Loan capital.

Credit has always been readily available to these responsible farmers — until they registered

to vote. Now they are threatened with foreclosure of mortgages on land and farm equipment, with refusal of the customary loans to buy seed and fertilizer and to meet family expenses until the harvest.

Planting time is almost here; payments on long-term loans must be made to avoid being forced off the farms. Merchants (including a very few white supporters) are boycotted by suppliers and have to extend much credit for what business they have.

The need is immediate, and substantial sums of money are necessary. We are therefore beginning at once to collect money for a Loan Fund. This is the plan:

The Civic and Welfare League in each County, with District organizations, will set up boards or committees to administer the fund. In addition, we will seek the right person, acceptable to the Leagues, to act as technical advisor in the area and as liaison between the Leagues and the fund-raisers. The loans would bear little or no interest, and the risk factor is high, of course. However, it is loan capital these people desire for this need, rather than gifts.

The sum of \$532 already loaned to meet one situation which came to the attention of the deputation, would be considered the first loan made by the fund. We believe it will be possible to obtain separate funds to pay the expenses of the liaison person, and no monies sent for the loan fund will be used for administrative expense or any other purpose. If you can buy some share in this financing of the loan fund, which we are calling Operation Freedom, please send your check to: Rev. Maurice McCrackin, 1111 Dayton St., Cincinnati 14, Ohio.

If any individual or group

would like to explore other avenues of assisting, we will be glad to make suggestions if a specific request is made for information.

While the need is for a large amount of money for the loan fund, it should be understood we are interested in small gifts or loans from persons or groups, with little money. The number of persons supporting Operation Freedom is important, too.

RACIAL TENSION IN DETROIT

★ A group of civic leaders, led by Bishop Emrich, called on Mayor Louis Miriani of Detroit on February 9th to present a program to ease racial tensions in the city.

They asked for a clear statement of policy on law enforcement which respects the right of each citizen to equal treatment under the law and respects the dignity of man. They also asked that the commission on community relations be strengthened and that a study be made of the causes of crime and violence.

They deplored particularly a breakdown of adequate communication between the city government and the people, especially Negro citizens.

URGE PROBE OF FILM

★ The steering committee of the National Student Christian Federation has asked the office of the U.S. attorney general to investigate the film "Operation Abolition", which is sponsored by the Un-American Activities Committee.

The youth group, which speaks for a membership of 500,000, deplored "the guilt by association implied throughout the film" and voiced concern "for the developing tendency of persons and groups within our society to limit freedom of speech and association."

St. John's, Washington, to Hold Lincoln Memorial Service

★ An historic service will be reenacted at St. John's, Lafayette Square, Washington, next Sunday, February 26, at the eleven o'clock service which will recall the occasion when Abraham Lincoln came to the church just prior to his first Inauguration on March 4, 1861. The President-elect was so little known at the time that he could walk unrecognized from "Willard's Hotel" where he was staying to the church. He was accompanied only by Senator William H. Seward, who later became his Secretary of State. The two were ushered to Seward's pew in the front of the church but the then rector, the Rev. Dr. Smith Pyne, did not know to whom he was preaching until he was introduced to Lincoln at the end of the service.

Senators Paul H. Douglas and John Sherman Cooper will read the lessons for this Lincoln Memorial Service and Professor Samuel Eliot Morison, head of Harvard's history department, will speak on "One Hundred Years Ago." The Rev. Donald W. Mayberry, rector of St. John's, and his two assistant clergy, will wear the ankle length surplices and long black stoles then used in the church and the altar will be arranged as it was when Lincoln saw it. Pew number 1 where Lincoln sat will remain dramatically empty during the service.

On display will be the worn 1789 Prayer Book, lettered in gold "President's Pew" which has been used by many presidents and their families who have sat in pew number 54, usually used by the chief executives. All of these, since the time of James Madison, who was a parishioner, have at-

tended occasional services in this "Church of the Presidents." On the flyleaf of the Prayer Book are recent signatures of Dwight D. Eisenhower and Harry S. Truman.

A special Order of Service leaflet for the Sunday service will reproduce a page from the old Prayer Book and carry other pictures of the St. John's of one hundred years ago and today. The church was established in 1816 from plans drawn by Benjamin Henry Latrobe. It was built that there might be a place of worship "appropriate and convenient" for the residents of the "President's House" on the far side of Lafayette Square.

Although he was unknown the first time he attended a service at St. John's, Lincoln visited the church many times in later years. It became his habit to walk across Lafayette Square and slip into a pew for a few moments of quiet meditation and prayer. No president since his time has been able to move about with such freedom for it was after his assassination in 1865 that the present elaborate system of security guard was started. Some 5,000 of these were on hand for President Kennedy's inauguration.

Descendants of Dr. Smith Pyne's family and of pew holders of a century ago have been invited to occupy their family sittings at this special service. Sunday School children will sit together in the gallery of the church to share in this historic observance.

COURT RULES AGAINST TEXAS DIOCESE

★ The Texas supreme court has upheld lower court rulings which prohibited the diocese of

Texas from using property across the street from the University of Houston as a student center.

The suit was filed five years ago by home-owners who contended that the student center, Canterbury House, violated restrictions of the University Oaks subdivision in which they lived.

The trial court enjoined the Church from using the property for anything other than residential purposes.

Canterbury House was designed to promote Church objectives among students of the University of Houston.

NEW ARCHBISHOP HITS WELFARE STATE

★ Archbishop-designate Frederick D. Coggan of York declared that a welfare state hinders the Church's missionary task of aiding the younger Churches overseas.

Preaching at the University of Oxford he said the idea of security in a welfare state is so strong that men and women are reluctant to offer themselves as workers for churches abroad.

The welfare state, he said, provides an atmosphere in which it is not easy for a man or woman to think of "throwing life away, as it would seem to many," or abandoning opportunities for advancement by serving Christianity overseas.

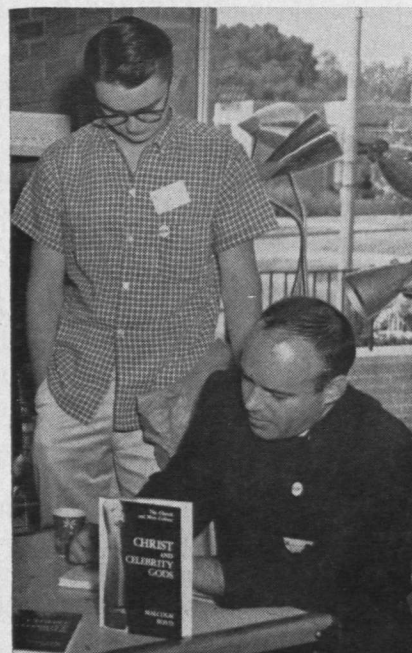
Another main task of the Church today, in addition to aiding the younger Churches, Dr. Coggan said, was the revision of its basic documents. In this connection he referred to the translation into current English of the New Testament scheduled to be published in England and the U.S. in March and the proposed modern Anglican catechism.

What SHOULD The Church Be Doing?

ABOUT LOSING HER LIFE TO SAVE IT

By Malcolm Boyd

Chaplain at Colorado State University



Malcolm Boyd autographs one of his books for an admirer

THE Church should be dirtying its hands — and preparing itself for the breaking of its bones and the spilling of its blood, if this proves to be necessary—by forthrightly taking infinitely more honest, courageous and costly positions in the name of Jesus Christ and his Gospel about matters of life-and-death importance in our bleeding world. The Church should be gratefully and humbly accepting its relationship to its Lord, but often it is simply too superficially and vainly attractive to bear witness to the man of sorrows, the Suffering Servant!

Some Church blood is drawn, from time to time, but the on-going life of the whole Church remains quite indifferent to such occasions. Where the whole Church should be caught up in a corporate expression of righteous anger in the Lord's name, it remains essentially indifferent, bland, conventional, selfish and, in fact, irritated when asked to become angry.

It is not that Christians living in 1961 should seek to become martyrs. Rather, it is that Christians living in 1961 increasingly have to go out of their way deliberately to avert confrontation by vital issues calling for sacrificial witness

and, sometimes, for spilling of blood itself as a witness of discipleship of Jesus Christ.

Our own blood has become more precious to us than the blood of Jesus. Our own blood has become more precious to us, too, than the blood of the Lord's suffering little brothers who are legion in our suffering world. We give so many little things — a relatively small amount of money, a little bit of time, an ounce of energy, a shudder of passion, a measuring spoon's worth of love: but our life's blood we do not give. It is too precious; besides, is not ours a conventional religious faith? Surely, it is only the radicals who call us to emulate in any way the life of Jesus! He wasn't radical; look, he is the Lord of our conservative, safe, culturally conformist, respectable religious faith!

"You say that following Jesus Christ is a costly thing to do? You must be a radical! That isn't what I learned in my church. I learned that Jesus Christ comforts me, answers my prayers by giving me whatever I ask, blesses what I do in my life, particularly loves our entire American way of life, fills me with self-confidence to become a success and, in fact, would be quite ready to forgive my sins if I should commit any."

Do We Witness

THERE are islands within the Church of humble, shining witness. There are prophetic voices and saintly actions which relate the Gospel to the world for which the Gospel exists. However, 11 a.m. on Sunday morning remains the most racially segregated hour in the week; suburban churches flourish while Christian life in the inner-city languishes and dies; an ecumenical line is vigorously talked at summit conferences of Christian leaders but a concrete, local expression of ecumenical fervor in action is not seen, parish by parish; the gulf between cleric and layman remains wide and deep because each fails to understand that, the other and himself, working together, comprises the whole people of God; religion remains a compartmentalized area, or department, of life unrelated to such other compartmentalized areas as politics, the arts, science or business; the Christian faith is dogged by stereotypes of itself which perpetuate its image of being nice (and harmless); the preaching of the Gospel is submerged in cultural truths and slogans.

We continue to talk about witnessing for Jesus and organize new and bigger meetings about evangelism: but all this must prove to be of no avail unless there is shown forth within the life of the Church of Jesus Christ his own glory—this, in and through us, his disciples in 1961. But how can this be? We are not worthy! We cannot show forth his glory!

"A man may be of value to another man, not because he wishes to be important, not because he possesses some inner wealth of soul, not because of something he is, but because of what he is not," Karl Barth has written. "His importance may consist in his poverty, in his hopes and fears, in his waiting and hurrying, in the direction of his whole being towards what lies beyond his horizon and beyond his power. The importance of an apostle is negative rather than positive. In him a void becomes visible. And for this reason he is something to others: he is able to share grace with them, to focus their attention, and to establish them in waiting and in adoration. The Spirit gives grace through him."

Indeed, (this is a question I raised in "Crisis in Communication"), does the Church witness in strength or in weakness? Is its strength in its own weakness, and, at the same time, in the strength of Jesus Christ? Is not a Christian's witness most effective when, emptied of his own egoism, self-reliance, charm and reliance upon

techniques, he is enabled by the Holy Spirit simply to show forth—being made transparent—the presence of the Lord in his life, or his yearning and longing for the presence of the Lord in his life?

Nominal Christianity

THE Church should be practicing Christianity but too often churches, in Christ's name, are engaged in the play of mere nominal Christianity. This becomes a doll house kind of vulgarized pietism, complete with clean, starched lace curtains on the windows and a demonic vacuum within. Would not practicing Christianity, one is asked, perhaps cost the Church more than it could afford in dollars which might be withheld, prestige in the community which might be diminished among the best people? Would not power perhaps be taken away if a large number of persons dropped away? Dare the Church, as an institution, practice Christianity? If it does not resolutely try to practice Christianity, it is living a lie.

The Church should be repudiating ghetto Christianity whenever and wherever it occurs, resolutely calling for a relating of the Gospel to work, sex, politics, race relations, money, entertainment and other vital factors in the everyday life of every Christian.

The Church should empty spiritual medical cabinets of all tranquilizers. It should call each church member to an involved, radically committed, dynamic Christian life in place of an indifferent, selfish, bland caricature of the Christian life which is mere mechanical existence, and which continues to wreak untold damage upon the cause of honest evangelism.

The Church should be more the praying Church. It should try to pray more sacrificially, deeply and frequently and, related to this, try to serve God in everyday life more sacrificially, deeply and frequently by so serving the suffering little brothers of Jesus who are found in country club and prison, in paneled executive suite and slum. The little brother of Jesus in country club or executive suite needs, the Church sometimes ought be reminded, to be served, not exploited. The Church should teach it members that prayer is work, and that work is prayer.

The Church should strive to tear down the facade of the religious attitude as our culture has come to know it; to remove the facade of mere overt piety which is labeled as religious, and to show that genuine piety is related to all

of human life because it has its roots in love of God and, therefore, in love of fellow man.

Christ in the World

THE Church should ceaselessly try to stir up in every Christian love of Christ and his Church, and to show how this love is directly related to hearing faithfully the word of God preached in his Church and to receiving regularly the holy sacraments administered there. Yet, at the same time, the Church should warn every Christian to be alert for signs of creeping churchianity and to realize that one's Christian work will most profoundly be found out in the world for which Christ died rather than in a church building or organization.

The Church should try to interpret in terms of the Gospel the constant message of our culture which is being preached to us by communications and entertainment media. There must be an increase in perception, on the part of every Christian, to identify negative witness in novels, plays, movies and popular songs, and to convert it into positive witness by means of correct Christian theological interpretation. Therefore, the Church must teach theology (not a dirty word!) to its people who now shy away from it like the plague ("That's a clergy word!")

The Church should emphasize joy. The Cross is empty! Christ is risen from death for our sakes! It should urge growth in Christian humility in place of overtly pietistic self-righteousness which preaches so damningly that people are driven away from Christ by it.

Is Christianity on the wane? Is Christianity going to die? It is absurd to intellectualize dryly and sadly about such questions. We have a glory to respond to — the glory of God. Our salvation has been won for us. Can't we show forth our joy about that, witness to that, by telling that good news to all who stand rooted in morbidity, despair, self-pity, loneliness, loss, sin and death? If we believe truly in that good news, aren't we going to want to let Jesus Christ (who won our salvation for us) show forth in our own lives?

But Jesus Christ can't show forth in our own lives if we persist in blocking his will in our lives, and in the life of the Church! If we try to unblock his will in our lives and in the life of the Church: will we find that ours is the way of the cross? Will we be crucified? Certainly, to our own will and ways, our pride, our self-centeredness and self-concern, our self-love. And perhaps, too, we will spill our blood.

Our blood? But it is so precious! Must we do that?

We must be ready to do that.

- To try ceaselessly to understand what is the difference between being a merely nominal and a practicing Christian — and to try always to be a practicing Christian.

- To relate the Christian Gospel to the totality of human life — for example, to work, sex, race relations.

- To pray more sacrificially, deeply and frequently; to serve God in everyday life more sacrificially, deeply and frequently. To understand that prayer is work, and that work is prayer.

- To fight the temptation to take spiritual tranquilizers. To try to be an involved, radically committed, dynamic Christian instead of an indifferent, selfish, bland caricature of a Christian.

- To change false stereotypes of the Christian life. Genuinely Christian life cannot be confined within the ghetto of 11 a.m. on Sunday morning or within the ghetto of a religious attitude. To try to break down the facade of mere overt piety which is labeled religious and to show that genuine piety is related to all of human life because it has its roots in love of God — and, therefore, in love of fellowman.

- To love and support Christ's Church: to hear faithfully the word of God preached and to receive the holy sacraments administered there. Yet, at the same time, to resist churchianity and realize that one's most profound Christian work will probably be out in the world rather than merely within a church building or organization.

- To interpret in terms of the Christian Gospel the constant message of our culture which is being preached to us by communications and entertainment. To strive to convert the negative witness of our contemporary art of the fall into positive preparation for the Gospel. To acknowledge the fact that the human condition (for which the Gospel exists) is being more honestly and lucidly revealed in contemporary theatre, film or novel than in contemporary sermon.

- To try to increase in Christian humility instead of in unchristian self-righteousness.

- To strive always to be joyful. To live in hope instead of to exist in despair. The Cross is empty!

- To be prepared to break our bones and to spill our blood, for the sake of Jesus Christ and the Gospel.

THE CHURCH AND RACE RELATIONS

WHEN OUR NATION IS JUDGED, WE
ARE JUDGED. WE ALL SHARE IN
THE GUILT AND RESPONSIBILITY
FOR WHAT THESE TIMES REVEAL
OUR NATION TO BE

By Cornelius C. Tarplee

*Associate Secretary, Division of
Christian Citizenship, National Council*

AMOS, the prophet, sees God's judgement leveled against the fabric of society as a plumb line tests how true and square are the walls erected by the stone mason. "Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more." Those walls which do not meet the standard are overthrown. So too, he says, will be the institutions of Israel if they do not measure up. Amos saw clearly, as did the other prophets of the Bible, that God is in the course of history, subjecting it to the tests and judgements of time and truth. Each nation, each institution and each person must face this test in terms of its own adequacy to be and to bear fruit commensurate with the will and purpose of God.

Today the colored peoples of the world are demanding that their homelands be granted national autonomy; that their ethnic groups be given equality of opportunity, and that they, as individuals, be freed from the stigma of that prejudice which consigns them to second-class membership in the human race.

They are invoking the same standards and ideals of human dignity and justice which Christianity and the democratic tradition have breathed into this western civilization. To us in this country, our dreams of freedom and liberty are of the very same substance as are the values which form the profound judgment brought upon us by three-fourths of the world's population now in ferment and protest.

First, our nation stands under judgment. We stand proudly and reverently and say, "One nation under God, indivisible, with liberty and justice for all." But there are whole areas of our

country where men are divided in separate waiting rooms as they prepare to travel by train or bus. They are born in separate delivery rooms or segregated hospitals. They are nurtured in separate schools; they worship in separate churches; they work in segregated jobs; they play in separate parks; they get sick and are treated in those separate wards and hospitals in which they were born; and they die and are laid to rest in separate burial grounds. We are one nation, but how indivisible are we?

Our dream of liberty for all is disturbed by the reminder that there are thousands of restaurants, motels and hotels where eighteen million of our countrymen are not free to be served. Men are living out the long winter in tent villages, losing jobs and suffering more subtle indignities because they have asked to be put at liberty to vote. And we are told that in some communities men of certain ethnic groups are free to spend their money to buy homes only if they rate enough personality points and if they are not Negroes. We aspire to a state of liberty. How liberated are we from the tyranny of discrimination?

The vision of justice which graces our happy reveries of patriotic pride is blurred, even rudely disturbed, when we read in the newspapers that six young students must go to jail for thirty days because they refused to leave the stools of a public lunch counter. And the plumb line of God's justice makes a bizarre and frightening spectacle as it measures the appropriateness of seventeen hundred innocent Negro children denied to this date nearly two years of public schooling as local authorities register their defiance of the high courts of the land. We envision justice meted out with equality and im-

*Address on Race Relations Sunday, February 12, 1961,
at the Cathedral of St. John the Divine, New York*

partial prudence. How tinged with prejudice and bias are many of its manifestations?

We are Christian citizens. This is our country. When it is judged, we are judged. You and I share in the guilt and responsibility for what these times reveal our nation to be.

Our Church Under Judgment

THE mighty plumb line arraigns not only the "City of the World," but also our actualization of "the City of God." This Church of ours, which we hopefully present as the Body of Christ, the redeeming fellowship of a people redeemed by the blood of Christ is also under judgment. We see ourselves as that Colony of Heaven whose laws are summed up in the words of our Lord himself:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Yet we are reminded that in over half of our parishes Negro communicants are neither sought nor welcomed as members of the worshipping fellowship. There are many parishes in our land where, even if a Negro priest is allowed to preach or celebrate the Holy Communion on occasion, he couldn't be elected rector or even curate, regardless of his ability. There are schools and hospitals and homes for children and the aged whose doors are closed to all but members of the dominant race. And there have been churches which have interposed themselves against the process of school desegregation by offering their buildings to be used as private segregated schools.

Over all, the most segregated hour in America's week — eleven o'clock on Sunday — is time after time the hour of appointment for that contradiction in terms, the segregated Eucharist.

In too many places the fellowship of God's people has revealed itself as a "pious," exclusive club made up of the right kind of people — "our kind of people." You and I are the Church. The plumb line which reveals its corruption and error wherever it is, reveals also our inescapable involvement in responsibility for it.

Individuals Under Judgment

WHEN we were twelve years of age, more or less, we learned our catechism. In it we learned to say:

My duty towards my Neighbor is To love him as myself, and to do to all men as I would they should do unto me:

To love, honor, and help my father and mother: To honor and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: And to order myself in that lowliness and reverence which becometh a servant of God: To hurt nobody by word or deed: To bear no malice nor hatred in my heart:

To keep my body in temperance, soberness, and chastity:

To keep my hands from picking and stealing: To be true and just in all my dealings: To keep my tongue from evil speaking, lying, and slandering:

Not to covet nor desire other men's goods; But to learn and labor truly to earn mine own living, And to do my duty in that state of life unto which it shall please God to call me.

Dr. Paul Tillich has remarked that the climate of our age is one of such an easy conscience that Christianity can scarcely breathe in it. It might therefore come to us as a shock to discover that we are not always seen as the decent, respectable people that we have been in the habit of seeing ourselves—folding complacent hands over well-fed middles; kind people of good will, genially emanating an atmosphere of "live and let live." The image of the Ugly American disturbs us. The protests of Martin Luther King sound to some of us like trouble making and ingratitude. Mention of organizations like the National Association for the Advancement of Colored People tempts many to shake their heads in grave agreement and say, "Yes, this is a radical society. After all it has made trouble when our colored people were happy and content with their lot."

Perhaps we even identified with a national leader whose well-earned reputation for irascibility was curiously out of place when he earnestly urged two hundred Negro publishers, representatives of a race that has set a modern record for long-suffering, to have patience and forbearance. Could we be crying, "Peace, peace when there is no peace?" Is it possible that the events and demands of today are exposing us to ourselves as more dedicated to peace with injustice than to travail in the quest for justice? To comfortable togetherness than to expendable love? To success and the preservation of things as they

are, than to commitment to the imperatives of purity, truth and redress of wrong?

Judgement and Repentance

BUT the terribly bent world, so clearly delineated by God's inerrant plumb line, knows real elements of hope. Each individual and institution of the people of God has this hope. Sinners though we might be, and sinful as are our institutions, the presence of judgment is itself the beginning of the good news of God's love.

The slow thaws of an advancing spring are gradually melting away the glacial monoliths of massive resistance. The frosts are coming out of the frozen ground of resistance. There are eruptions like the school crisis in New Orleans, sit-in decisions elsewhere, and public protest throughout the nation. But, as William Faulkner has said in an exactly opposite simile, "Desegregation is as inevitable in the South as is the snow in Alaska."

The remark of Reinhold Niehbur could well be true today that God's altar, which should be the first place where the races of men can know brotherly fellowship, might indeed be the last. Nevertheless, this is already not true at this altar in this place, and it is not true today in hundreds of other places. As others have found before us, there are "thousands whose knees have not bowed to Baal." When judgement is heard in the land, there can be repentance. When there is repentance there is forgiveness, and when there is acceptance of forgiveness there can be a mighty flood of compassion and love and restitution pouring sacrificially from the hearts of the people of the Church of God.

We sinner-saints are surprised by joy in the midst of woe because the God whose plumb line finds us unacceptable also sent his son to accept us nonetheless.

Don Large

Less Fuss, Please!

ACCORDING to my informant, the Pentagon's latest air raid manual contains this item: "In the event of an air raid, real or simulated, all funeral hearses must pull over to the curb and stop when the siren sounds, although the occupants are not required to seek shelter." . . .

Which, of course, brought to mind the strength and consolation to be found in that famous old hymn:

O God, our help in age past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Now, I'm not concerned about the driver and the funeral director in the front seat. They can either sit tight or run for whatever shelter may be available. But it was wise of Washington to imply in its directive that the occupant lying supine in the rear of the hearse need not seek shelter. For he, blessed soul, already has his shelter, and no stormy blast can disrupt or disannul it.

But no sooner is he dead than his poor, empty shell—from which the spirit was promptly released — is handled as though the man's immortal soul had not already been sheltered, or as though there'd been no soul present in the first place. That is, the secular world takes over, too often in the form of a non-Christian funeral director.

And that's when the frou-frou begins. The untenable house is treated as if the tenant were still living in it on this earthly level. In fact, the deceased sometimes ends up looking healthier than many of the mourners gathered about his open casket, wherein the embalmer's lifelike art is on display. For there's a materialistic conspiracy abroad today, which pretends that death doesn't really happen, but rather is just an illusion to be dealt with via an unctuous variety of mumbo-jumbo.

Which is why some of these commercialized undertakers aren't always happy with the presence of a priest at the time of death. The Church magazine, Jubilee, quotes one such mortician as saying irritably, "Sometimes you run into off-beat ideas from some of these ministers who think that the soul leaves the body and the body is just like a rind that can be thrown away after death." These parsons, he complained, "just want to kill sentimentality." A consummation devoutly to be hoped for!

And according to my favorite trade journal, Casket And Sunnyside, the minister "has every right to be consulted on the time of the funeral, and he might have some say about other details, but the price of the service is not his prerogative and he should not go into the selection room." (They'd probably prefer him to remain in "the slumber chamber," if anywhere!)

Well, if the family has unwittingly placed itself in the hands of an undertaker who plays upon human emotions in the hour of grief — and who thus tries to sell a grossly expensive casket as “a jewel box for the most precious possession you’ll ever have” — then the clergyman most certainly should go into the selection room with the family whenever his counsel is sought!

In all of this, I’m not necessarily advocating a return to the plain pine box or the total abolition of embalming. But I do wish the occupants of most hearses could be delivered to their eternal homes without so much fuss and feathers having first been expended upon their mortal remains.

Talking It Over

W. B. Spofford Sr.

MR. HAROLD E. Fey led off in his Christian Century of December 7, 1960, with an editorial which was a review of a book by Ralph Lord Roy entitled *Communism and the Churches*. He thought it was a pretty good book, but since it costs \$7.50 I didn’t read it until I could borrow a copy. Then, about a couple of months ago, I wrote a letter which I thought maybe Mr. Fey would run in his *Letters to the Editor* department. Having waited a considerable time, I figure it isn’t going to get in that magazine so I’m putting it in this one.

“quote”

Sir: Mister Roy, whose book *Communism and the Churches* you editorialized about December 7, has done quite well in separating the good guys from the bad guys. It is nice I think to find so many Episcopalians in the latter group; Joseph Fletcher; Kenneth Forbes; Kenneth Hughes; Warren McKenna; Arthur Moulton; Guy Ship-ler; Eliot White, and of course the Melishes, father and son. I am, of course, glad that he saw fit to include me. He even has quite a few of our bishops among the bad guys, though in most cases, I take it, he figured they were just innocent suckers for the rest of us.

Mister Roy also makes bad guys of quite a few non-Episcopalians: Harry F. Ward; Stephen Fritchman; Richard Morford; Lee Ball; Donald Lothrop; Jack McMichael; Willard Uphaus; Claude Williams; Lloyd Worley; John W. Darr. But with the Episcopal Church so far outnumbering all the rest is the best argument for

Apostolic Succession I have seen in a long time.

So what ought to be done, I think, is to try to persuade these men to be Episcopally ordained. We have a number of bishops — retired naturally—who might lay their hands on the heads of these Protestants and thus bring them into the Apostolic Succession (and keep that in caps please). Or if American Episcopal bishops could not be found, maybe we could somehow get bishops of the Holy Catholic Church in China. I know at least three — the minimum number required to make sure A. S. takes — who would be glad to do the job if we could get them out, or we could get our bad guys in.

We’d then have the beginning of that Church which Eugene Carson Blake, and a lot of others, were talking about at the San Francisco Assembly: all holding the true faith of the Apostolic Succession and all, as Mister Roy says on page 422, men who “thought of themselves not as Communists at all, but as loyal followers of Jesus and the prophets. They hoped to influence the churches, and especially the Protestant churches, toward what they believed to be a more Christian position.”

“unquote”

Pointers for Parsons

By Robert Miller

WE OFTEN get into a lively free for all when the Deanery meets but there are never any hard feelings. I think it is young Father Buffers who stirs us up.

For example: he says that although an Anglo-Catholic he is as broad-minded as any Evangelical, and that is why he can enjoy the Witness. He says the Witness is perfectly right to approve the pacifist cause. He approves it himself although he would fight in self-defense; he feels that segregation must go, but he does not think that it will politely bow out. He would be sorry to see any official approval of social drinking, but he sees no harm in a glass of wine.

“You seem to me, Buffers,” remarked Thompson, “to approve the ideal while comfortably accepting the factual.”

“Of course I approve the ideal, but I deny that I comfortably accept the factual.”

“What about H-bombs and missiles?” I asked. “Do they make you uncomfortable.”

"They do, when I think of them."

"Would you do anything to end them?"

"Not anything. But I would favor any reliable agreement to ban them."

"Would you rely on what are called conventional forces?"

Buffers hesitated.

"You see," said Tompkins. "You don't get very far."

"Nobody can get very far with the Reds," said Buffers.

"Then the outlook is bad," said Gilbert Simeon.

"Of course it is bad," declared Buffers. "It has always been bad. The natural man is a sinful creature."

"Do you stand for non-violence?" asked the Dean.

"Up to a point," Buffers answered. "But there are people against whom it would not do."

"Then you don't stand for it?"

Buffers was somewhat at a loss. He felt that non-violence was really the best way, but who would follow it? Tompkins said he wanted to have things both ways.

"You think non-violence is the ideal but arms and war are the facts. You hold to both. You're inconsistent."

This got under poor Buffers' skin.

"I do not think it inconsistent to see things for what they are," he declared.

"You mean if anyone attacks you, you'll fight?" persisted Tompkins.

"I certainly wouldn't run."

"But would you fight?"

"Of course I would fight. I would not provoke a quarrel; I would go the second mile."

"Wasn't it Mr. Dooley who said," broke in the Dean, "that if the other fellow wanted a fight you had to oblige him?"

"Something like that," said Gilbert. "And Polonius who said beware of entrance to a quarrel but, being in it, bear yourself so that the other had to beware of you."

"Exactly," Buffers almost shouted. "That's it exactly."

"Then you do believe in war," argued Thompson.

"I do not believe in war. War is sinful."

"Then would you refuse to fight?"

"Of course I would not refuse to fight."

"Then you are sinful."

"Of course I am sinful," admitted Buffers humbly. "But I would be even more sinful if I did not fight when my cause was just."

"You're no pacifist," I said.

"I never said I was one."

I don't know how the argument would have come out. Probably it wouldn't have. Buffers wanted peace, but he would fight to get it; he wanted men to be brothers but didn't think they would be. I said that his views hardly agreed with his faith and he came back at me by asking, "Do yours?" I shook my head. Fr. Timmons had been silent. I thought he was lost in one of his meditations, but he suddenly smiled at us.

"Children of grace or children of nature. Which are you?" It was something to think about.

THE NEW BOOKS

The Resurrection: A Biblical Study
by F. X. Durrwell. Sheed and Ward. \$6.00

Fr. Durrwell, C. SS. R., has written a long and thorough study of the New Testament theology of the Resurrection, and has made use of modern scholarship in doing so. His point of view in the translation is that of the excellent "Jerusalem Bible" of the Dominicans. He has tried to "harmonize" scripture, in the old-fashioned way, rather than launch into a purely historical treatment or a philosophical theology. The data of the New Testament are taken as they stand, and

Kenneth R. Forbes
Book Editor

there is no effort to trace the "development" of Christian doctrine. But his great affirmation of the primacy and even priority of the Resurrection to the doctrine of Redemption is fundamentally sound: the Redemption treated as independent of the Resurrection is simply not the New Testament teaching. Many others than Roman Catholics will welcome this book by a devoted and devout Christian scholar.

— F. C. Grant

Religion In The Old Testament by
Robert H. Pfeiffer. Harpers.
\$6.00

Dr. Pfeiffer was recognized as one of the outstanding Biblical scholars of his time. At the date of his death in March 1958 he had written a large portion of a book which was to cover the entire history of the development of religion in the life of the Hebrew people, as recorded in the Old Testament and with the additional light thrown by modern research in archaeology, Semitic philology and the religious systems of the Near East. The manuscript he left carried the work up to the

year 621 B.C. In the present book the first five chapters are Dr. Pfeiffer's own manuscript in print. The remaining chapters are the work of the editor, Charles C. Forman, a colleague and intimate friend of the author, aided by voluminous notes left by the author.

The result is a valuable and exhaustive story of the long development of religion throughout the Old Testament which should be welcomed by Biblical scholars everywhere.

Beyond Tragedy by Reinhold Niebuhr. Scribners. \$1.45

These challenging and closely reasoned chapters were first published thirty years ago, but they have lost none of their author's quality of speaking of timeless things in contemporary terms. Dr. Niebuhr says in his preface: "The chapters of this book are sermonic essays elaborating one theme in various aspects. The theme is Christianity's dialectical conception of the relation of time and eternity of God and the world, of nature and grace".

The prospective reader will be well advised to read these fifteen chapters one by one, and very slowly, for they challenge one to ponder and meditate, if perchance he may not wholly agree with the author. Each essay is stimulating and suggestive.

Earth's Remotest End by J. C. Pollock. Macmillan. \$5.95

This is a travel book which the author has made vivid and delightful from beginning to end. His wife has added much to its quality with her photographs taken along the way. It was a journey of 33,000 miles through fifteen different countries. The first stage of their adventure was Nepal and India. The author interviewed Nehru and in South India was greatly impressed by the strength of Christianity there. The next stage he calls *Lands Of The Yellow Robe* and included Burma, Thailand and Laos. Taking in the islands of the South China Sea, en route, the touring couple finally visited the Philippines, Hong Kong, and wound up their travels in Japan.

The author is a priest of the Church of England and his long trek to *Earth's Remotest End* was made in order to check up on the state of Christian missionary activity and to learn what the opportunities might be for evangelizing and ministering to the people in the immense underprivileged regions. The book does not attempt any systematic report of his findings, but it does show the reader most vividly the countries through

which he traveled and the sort of folks who live and labor there. Traces of the cold war appear in some of his narratives which are written from the typical western point of view. As a travel story its very much worth while.

HONOLULU LAUNCHES

\$375,000 FUND DRIVE

★ A \$375,000 fund drive has been launched by the district of Honolulu as a major practical step toward becoming a self-supporting diocese.

Money raised will be used to provide for diocesan endowment looking toward eventual full diocesan status in 1962, which marks the 100th anniversary of the Church in Hawaii.

In calling for support of the financial campaign, Bishop Harry S. Kennedy stressed that every dollar the Hawaiian body gets from Episcopal headquarters is that much less for missionary work elsewhere.

The drive is the first diocesan capital fund-raising effort since the Church was started in Hawaii in 1862. It has been estimated that about \$1 million will be needed to set up the trusts and endowment plans to make the district a diocese.

In another action the district adopted a resolution condemning pari-mutuel gambling in the state. Earlier the district heard a blistering attack against gambling by Bishop Kennedy.

"Gambling, being what it is, is wrong because it breaks the law of God," the bishop declared. "It is rotted in covetousness and therefore breaks the Tenth Commandment."

With the Hawaii state legislature to convene soon, efforts are being made by some to introduce bills which would permit pari-mutuel gambling and dog racing on the islands, strongly opposed by Protestants.

NEW BOOKS FROM

Morehouse-Barlow

AN APPROACH TO THE EPISCOPAL CHURCH

By CARROLL E. SIMCOX, Rector of St. Mary's Church, Tampa, Florida



"Dr. Simcox has written a fascinating book, devoid of technical language. It is a work that fills a real need. With its easy style, its clarity of thought, its apt phrasing, and its concise summarization, it is an invaluable book for adult confirmation classes and for 'refresher courses' so often requested by confirmed Episcopalians."

—Frederick W. Rapp

St. Stephen's Church,
Port Washington, N. Y.

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THE DIVINE DIMENSION

By HENRY THOMAS DOLAN

Mr. Dolan is a Philadelphia lawyer in active practice. Long accustomed to trials in the law courts, he has gradually realized that, in years of church worship, he has been listening to a trial of the case of Christianity, with brilliant witnesses testifying from the pulpit as their witness stand. Written by a layman, and intended for laymen and women, *The Divine Dimension* will also have value for the clergy in disclosing what goes on in the minds of some laity, and in determining whether their own and their parishioners' sending and receiving of the Good News is on the same



* GRACE AND GLORY

wave length. Price \$4.50

By E. L. MASCALL, Tutor of Christ Church, Oxford, and lecturer in the University of Oxford



"We shall rest, and we shall see; we shall see, and we shall love; we shall love, and we shall praise. Behold what we shall be in the end, and shall not end." These words in which St. Augustine describes heaven are the theme of this book by Dr. Mascall. Here is wisdom, drawn from one of the timeless classics of Christian writing, and applied with sympathetic understanding to our own time. Price \$2.25

* Spring selection of The Episcopal Book Club

THE TRUTH AND THE LIFE

Essays on Doctrine by Priests of the American Church Union

Foreword by Henry Irving Lottitt, Bishop of South Florida

In this first ACU book, parish priests share with us



the ancient truths of the Catholic Faith. In a very real way this book is an attempt to give substance to prayers which are continually upon the lips of Episcopalians. At Holy Communion we pray that "having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension" we may render unto God "most hearty thanks for the innumerable benefits procured unto us by the same." The essays in this book are a commentary on this wonderful passage in our Liturgy. Published by The American Church Union by Morehouse-Barlow Co. Price \$4.25

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WORLD COUNCIL ASKS END OF TESTS

★ A statement urging the nuclear powers to stop all forms of nuclear weapons testing which can now be detected and to agree to a ban on underground testing of smaller nuclear weapons was adopted by the executive committee of the World Council of Churches at its semi-annual meeting.

It said the ban on underground tests should be "at least for an unspecified period, with arrangements for research to devise more adequate means of detection."

The statement said such an agreement is "an important prelude" to discussion of the whole range of the disarmament problem and the development of the guarantees required, as well as to the reduction of existing stockpiles of nuclear weapons.

It added that while decision in these areas involve risks, "yet failure to act involves even greater risks, for armaments do not stand still and their complexity and range are constantly increasing. Technical obstacles to effective inspection and control grow every day."

The statement said the committee welcomes the decision to resume on March 21 the Geneva conference on cessation of nuclear weapons testing.

It went on to urge also "peaceful cooperation and agreement" in outer space exploration if "the perils and

chaos resulting from man's invasion of outer space are to be avoided."

CHURCHES SHOULD COOPERATE

★ It is absurd for Churches to talk union while failing to practice cooperation, a Protestant leader told a midwinter meeting of the United Church of Christ.

Truman B. Douglass of New York, in referring to a merger proposal made by Dr. Eugene Carson Blake and endorsed by Bishop James A. Pike, said "the denominations to which this union is commended are already associated in the National Council of Churches," yet they "make imperfect use of the cooperative opportunity — and indeed often violate the conditions of effective cooperation."

Douglass, executive vice-president of the Congregational board of home missions, said that until these denominations "have shown some disposition to make full use of the opportunities for cooperation it is futile to talk about closer unity."

He listed three tasks which he said should be undertaken cooperatively through the National Council of Churches—development of "at least one top-quality journal representative of cooperative Protestantism," an effective scheme for organizing and building new churches in communities where needed, and more creative use of radio and television.

Some denominations, he said,

use broadcasting and films "not to communicate the Christian Gospel but to peddle their denominational wares."

"The National Council," he said, "ought to be encouraged to take a much firmer stand than it does against the misuse of time for denominational propaganda."

Robert W. Spike, program secretary for the Congregational home missions agency, suggested that churches should launch more specialized ministries for specific vocational groups such as Hollywood writers and actors, lawyers, and radio and tv personnel.

He said these ministries could be filled by either clergy or laymen who "can interpret the Christian faith in a dialogue, conversational, counselling kind of context."

DATE SET FOR ENTHRONEMENT

★ Archbishop Ramsey of York will be enthroned as Archbishop of Canterbury on June 27 in Canterbury Cathedral. He will become the 100th Archbishop of Canterbury, not the 101st as erroneously stated in these pages at the time of his appointment.

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JAZZ BAND AT CATHEDRAL

★ A jazz band playing Dixieland spirituals and hymns took the place of the sermon at Sunday evening vespers in Christ Church Cathedral, St. Louis, and drew an audience of 1,300 persons who filled the church and overflowed into the halls and onto the sidewalks.

Singleton Palmer and his Dixieland sextet played for 35 minutes while seated in front of the high altar. The band has been featured at a popular night spot for many years.

Canon Carmichael, who arranged the service, explained that the introduction of jazz into a worship service was "part of the search for new ways in which people can communicate with the Church and its message."

The band's program included "Joshua Fit the Battle of Jerico," "Rock of Ages," "The Old Rugged Cross," "Nobody Knows the Trouble I've Seen," "When the Roll is Called Up Yonder," and "Go Down Moses."

While the band was playing, many members of the congregation tapped their feet and swayed their heads to the rhythm of the music.

SCIENCE-RELIGION CONFLICT SEEN GROWING

★ Contrary to the widespread belief that the conflict between science and religion is over, it may become greater than ever, a professor of philosophy at Massachusetts Institute of Technology declared. This thesis was advanced by Dr. Huston Smith in a convocation address at Wittenberg University, Springfield, Ohio.

Concord and good fellowship seem to be the order of the day, he said, a belief which seems to ask: "Is truth not one, and are not science and religion but two complementary approaches to it?"

"The experience of teaching religion in one of the leading scientific institutions of our time has led me over the past two years to see the matter in a somewhat different light," Smith said. "I know almost no science; nevertheless it is im-

possible to teach at a place like MIT without encountering winds of doctrine, and in the months I have been there a vision of the program on which science has embarked has begun to take shape in my mind."

This program has four parts, he said. First, creation of life, which he said has almost been achieved already. Second, creation of minds, as evidenced by the analogy between the mind and thinking machines presently being pressed to the hilt. Third, creation of adjusted individuals via drugs, tranquilizers and other chemistry. And fourth, creation of a good society via "behavioral engineering," subliminal or otherwise.

"I personally don't see how this four-fold program can be squared with religion," Smith said. "To the extent that the program is taken seriously, God is dead: to the extent that it becomes validated, God will be buried. Far from being a thing of the past, the conflict between science and religion may be shaping up in proportions greater than any we have thus far known."

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ARCHBISHOP FISHER CALLS REPORT ABSURED

★ Archbishop Geoffrey Fisher of Canterbury, branded as "absurd" and "widely untrue" reports in the United States and Canada that he was going to join the Roman Catholic Church.

Equally preposterous, he told the Anglican Church Assembly, were reports in Iron Curtain countries that he had been forced to resign from the primatial see because of "political" failure of his visit to Pope John last December.

"I always find it difficult," he said, "to make a public denial of stories so absurd that no intelligent person would give them credence. But I am informed that two such absurd stories are in circulation outside England and are proving to be injurious.

"Accordingly, I have been asked to state publicly here that they are widely untrue.

"On the other side of the Atlantic it is said that some people think it to be true that my retirement was due to the fact that, having met the Pope, I desired to submit myself to the Roman obedience. It is really laughable that this is, in fact, being circulated in various parts of Canada and in the United States, so I have to state publicly that it is just as likely, no more and no less, that the Pope, having met me, desires to become Anglican.

"Another version from the other side of the Iron Curtain was that I had been forced to resign because my visit had not had the political consequences which it was expected to pro-

duce. It will suffice to say, first, that there has been, as far as I know, no controversy at all connected with my recent visit. But, on the contrary, there has been almost unanimous approval, both here and in countries overseas, and good results have already been visible, far exceeding anything that I could have expected."

NEW BOARD AIMS TO IMPROVED CLERGY

★ A project to improve the quality of the clergy was launched with appointment of the first director of a new ministry studies board.

An independent organization, the board will cooperate with denominational agencies concerned with theological training, with offices at the

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United Theological Seminary at Dayton, Ohio.

Harry DeWire, professor of Christian education and psychology at the Dayton seminary, was appointed as its first director at a board meeting.

The National Council of Churches' ministry department and the American Association of Theological Schools cooperated in setting up the board and naming members. Its three-year program will be financed by a \$120,000 grant from Lilly Endowment.

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- BACKFIRE -

Clifford P. Morehouse

Editor, Episcopal Church Annual

Before Churchmen from Connecticut to California rise up to fault the 1961 Episcopal Church Annual for claiming (page 420) that the Scottish succession of bishops is not perpetuated in the American Church, let me make public confession and recantation of the error. Like the late Mayor La Guardia, the Annual does not often make a mistake in important matters, but when it does, it's a beaut!

The Scottish succession nearly died out, because Bishop Seabury (No. 1 in the list of bishops) participated in only one consecration, that of Claggett (5) of Maryland. Claggett participated in the consecration of Smith (6) of South Carolina, Bass (7) of Massachusetts, Moore (9) of New York, and Parker (10) of Massachusetts.

Three of these bishops failed to participate in any episcopal consecration, except that Moore was one of the consecrators of Parker, after which that line of succession died out.

But Bass (7) was a consecrator of Jarvis (8) of Connecticut, and Jarvis participated in the consecrations of Hobart (11) of New York, Griswold (12) of the Eastern Diocese, and Dehon (13) of South Carolina. Hobart and Griswold participated in many consecrations thereafter, and Dehon in one or two; so from the date of Hobart's consecration in 1811 all bishops of the American Church could trace their succession to the Scottish as well as the English episcopate through one of these three bishops.

Since the Annual cannot

correct this error until the 1962 edition, I hope purchasers of the 1961 Annual who are interested will clip this letter and insert it in their copies, or otherwise make an appropriate notation on page 420 of the Annual.

Mary E. Forbes

Churchwoman of Boston

I enclose my cheque for \$1.10, for 10 copies of The Witness, of February 2, 1961., Vol. 46, No. 4, I shall appreciate it if you can have them sent as early as possible. The ten cents is to cover postal charges.

I want copies of February 2 to send to some of our hard-boiled Congressmen and Senators, and particularly to Senator Styles Bridges, with the plea, that they read the article, About Maintaining World Peace by the Canon of St. Paul's Cathedral, London. It may give them another point of view.

Every time the Witness arrives I thank God that there is such a magazine that witnesses so fearlessly and with such good style, and scholarship, and vision, as this little magazine. The bread it offers is always fresh; never the crusts, grown so stale now, from store-houses

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built when doctrine, not the practice of what was preached, was considered the prime importance, and the best food for the soul.

With best wishes to all the Editors of The Witness for their valiant stand against all bigotry, and their faithful interpretation of God's word.

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