

The **+** WITNESS

JUNE 15, 1961

10¢



ECUMENICAL CENTRE AT WILTON, CONNECTICUT

BISHOP LAWRENCE, retired of Western Massachusetts, conducts the service of dedication. Others in the picture, left to right, are the Rev. Robert L. Green Jr., whose article is on page three, the Rev. Chester Miller, Congregationalist, and the Rev. Duncan MacKenzie, Methodist.

MARRIAGE OF MARY AND BOB

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.

Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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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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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

Wilton, Connecticut, Launches New Ecumenical Venture

By Robert L. Green Jr.

*Rector of St. Matthew's Parish,
Wilton, Conn.*

★ Last fall, the Congregational Church of Wilton, Conn., Zion's Hill Methodist Church and St. Matthew's Episcopal Church launched a new ecumenical venture. It consists of a meeting room in the village shopping center. The purpose of the Ecumenical Centre is two-fold. First, this Centre serves as a symbol of the ecumenical movement in Wilton. The Centre is an outward and visible sign of the Churches' commitment to one another and of their commitment to a common mission. The second purpose of this Centre is to serve as a meeting ground between the Church and the world. Our initial efforts toward implementing this part of our purpose have been directed toward using the Centre as a base for carrying on a ministry to the work life of Wilton.

Before saying anything further about our purpose and about the operation of the Centre during these first few months, some background leading up to this venture should be mentioned.

About three years ago, clergy and lay representatives from the Congregational, Methodist and Episcopal Churches began to meet on a monthly basis (the

Quakers and Presbyterians have since joined this Ecumenical Committee). This group saw its life together along the line of the World Council's divisions of Faith and Order and of Life and Work. We have had study sessions and discussions on the heritage of each denomination. We have concerned ourselves with the planning and executing of various joint projects (such as Ecumenical signs at the entrances to Wilton, sponsoring a Golden Age Club, United Lenten Services). The mutual trust and common concerns that developed from our life together, prepared the way for us to enter into a more serious ecumenicity which the Centre represents.

When the idea of an Ecumenical Centre was brought up last summer, the "Spirit" was present for making it a reality. When Ralph Piersall, the owner of the village shopping center, was willing to give us office space, we were ready to move ahead. Dr. Peter Berger, director of the Institute of Church and Community at the Hartford Seminary Foundation, has been a very helpful resource to both the initiation of the Centre and in its continuing program. Some of the lay people assumed the responsibility of decorating and furnishing the Centre. About \$1,000 was raised for

this purpose among some concerned members of our parishes. On October 30th, Bishop William A. Lawrence, retired Bishop of Western Massachusetts, spoke at the dedication service, and we were in business.

Its Business

The business of this Centre is to stand for the Church's ministry to and in the world. Our main concern is with the alarming separation that exists between the Church and the world. The Church in our time is much too preoccupied with itself — with Sunday religion and with maintaining its organizations and machinery. What is needed are some new ways for the Church to carry on its mission to the world. The Ecumenical Centre provides an opportunity for the churches of Wilton to face toward the world and begin to engage every day realities in a more creative way. This symbol of the Church in the market place is a reminder to the Wilton parishes of the principal business of the Church, as well as an effort to help the community see the Church as its servant.

While we are deeply convinced of the need for finding ways to overcome the existing divorce between the Church and the world, we are not clear as to how this can most effectively be done. We believe it is necessary to experiment and to be willing to make mistakes as we seek to discover ways to bridge the separation between

Christianity and life. Thus we see the long range program of the Centre as developing and changing on the basis of our experiences in reaching out to the economic, political and cultural life of Wilton.

This is what we have done during the first three months of operation. There is the part the lay people are playing and the work the clergy are doing. Two lay members of the ecumenical committee are co-chairmen of the Centre. They are responsible for scheduling lay people to staff the Centre during the day, for house-keeping matters, for arranging for luncheon meetings and for developing a library of books and pamphlets in the Church world area. There are about twenty lay people from the three churches who are taking turns managing the Centre from 10 o'clock to 4 o'clock.

Conversation and Coffee

The idea here is to encourage those who pass by to drop in for conversation and a cup of coffee. During the first month one hundred people stopped in. Many of the conversations revolved around the word "Ecumenical" and why the Churches had initiated this venture. Because we think of the Centre as a kind of listening post for the Church in the world, we encourage the lay people on duty to do a lot of listening. The lay people talk over with those who come in whether they feel the Church is relevant to the daily world. At this point we view the work of these lay people as a public relations ministry in which they seek to interpret the purpose of the Ecumenical Centre and to learn how people feel about the Church's mission to the world. When someone is responsive, the lay people may tell them about the ministry the clergy are carrying on at the Centre.

The Clergy

The ministry of the clergy has consisted of calling on the people who are working in the vicinity of the Shopping Center, and of arranging luncheon-discussion meetings for the various vocation groups. In my calling I have concentrated on lawyers, retailers and real estate brokers. I have found most of the twenty "workers" I have called upon very responsive. They are interested in talking over the human problems of their work. Many of them agree that the Church is largely irrelevant to the work lives of people and they express a willingness to explore with others in the same vocation the meaning of their work and some of its problems.

Here are some examples of the things people spoke of during my calls.

- How to relate the ethical code (the Golden Rule) of the real estate board to particular situations?

- The problem of advertising and truth.

- The conscience of real estate brokers and the excluding of certain minority groups from a community.

- The pastoral side of a lawyer's relationship with a client.

- The question of treating a customer nicely in order to make a sale or simply because he is a person.

I found sufficient response among the three vocation groups I called on to consider following up the call with a luncheon - discussion meeting. We decided to begin with the real estate people who have now had two luncheon gatherings. They are planning to continue to meet on the second Thursday of each month. We hope soon to find the time to hold meetings for some of the other vocation groups which we have been calling on.

There were five real estate brokers at the first meeting and seven at the second. The first meeting was devoted largely to the background and purpose of the Centre. There was some feeling that if the Church really wanted to make contact with the world, it better not use such a technical word as Ecumenical. On the whole, I felt the conversation went rather easily and that we were able to get across the need for dialogue between the Church and the real estate world.

Other Groups

We spoke of our desire to enter into conversation with various vocation groups and of our hope that from such exchanges over a period of time, we may discover ways in which people can respond more fully to God in their lives. We agreed that the first step was to discuss and reflect upon some of the human problems of real estate work. One broker suggested that next time each one come prepared to bring up some problem or situation in real estate work which he felt he could share.

At the second meeting of the real estate group, one of the brokers brought up the matter of zoning and this became the subject of the session. Some of the areas discussed were — the pressures and temptations that zoning boards are subjected to; how can the welfare of the whole community be safeguarded from exploitation by special interest groups; the difficult position a real estate broker is in when he is caught between his responsibility to a client and his responsibility to the community as a whole; what responsibility do churches (church people) have for furthering justice in zoning matters? It was decided to continue this discussion at the following meeting when we would try to clarify some of the issues in

zoning, especially from a real estate broker's point of view.

New Ways

The Ecumenical Centre of Wilton is an effort to discover some new and more relevant ways to minister to the twentieth century world. We are seeking to further the mission of the Church in the world as we try to understand better and engage some of the every day realities of the world.

At this stage, it is only possible to indicate our point of view and how we have begun the work. We expect the program at the Centre to develop and change as we learn more about the world and how the Church can best serve it. We look at this as a long-range venture in which there will probably not be any measurable results for years. We have been encouraged by the initial response of the community and by the concern and support of a small group of lay people from the three co-operating churches.

SEWANEE ASKED TO CLARIFY POLICY

★ Episcopal rectors of the Atlanta diocese have asked the University of The South at Sewanee, Tenn., to clarify its position on admission of Negroes.

Although the university has admitted Negroes to its theological seminary and graduate school for several years, there have been no known Negro applications for admission to the College of Arts and Sciences. The university is owned by 21 southern Episcopal dioceses.

Earlier the rectors issued a statement expressing "earnest disapproval" of Sewanee's plan to award an honorary degree to Thomas R. Waring, editor of the Charleston (S.C.) News and Courier and, according to the pastors, a leading segregationist.

The resolution calls on Se-

SUMMER — 1961

★ THIS ISSUE is dated June 15th although subscribers will receive it well in advance of that date. The next number will be June 29th and every other week thereafter until the middle of September when we return to our weekly schedule in ample time for a full coverage of General Convention.

wanee "to make clear its loyalty to the Church's position by inviting the applications of qualified Negro students to the College of Arts and Sciences in a public statement."

At a closed session, they reportedly tabled a proposal that local parishes and missions make some statement to the effect that persons of all races were welcome in Episcopal churches. Opposition was said to have been expressed by several clergymen on the grounds that there was no segregation policy in the Atlanta diocese and that if the resolution were passed it would give the impression that Negroes had not been welcome in the past.

Also discussed was the fact a Negro boy has been accepted for a junior boys' camp this summer at Camp Mikell. Integrated adult and college conferences have been held there but several rectors noted that no Negro children previously had applied to attend any of the summer camps. It was reported that parents of other campers have been informed of the Negro boy's acceptance.

SEWANEE ADMITS A NEGRO

★ James Cohen, a Negro teacher from Decherd, Tenn., has been admitted to the summer institute of science and mathematics at the University of the South. He is the first

Negro to be enrolled, other than in the School of Theology where there have been five Negroes since 1953.

Arthur B. Chitty, public relations officer, commenting on the honorary degree given to Thomas R. Waring of Charleston, S. C. said that university officials presented degrees to persons representing widely divergent views on integration and that the awards take no notice of the race issue.

MINNESOTA BISHOPS URGE SACRIFICE

★ President Kennedy's call for a peace corps to aid underdeveloped nations abroad "places the Church under judgment" because "this has been our responsibility," Bishop F. McNairy, suffragan of Minnesota, told the diocesan convention.

"Now it would seem that due to the fact we have been unwilling to accept our marching orders from our Lord," he stated, "the government must assume one more of our defaulted responsibilities, and tax us to do at the secular level what we did not do in the name of the Prince of Peace."

Bishop McNairy also urged the clergy and laity to seek publicity for the Church as an adjunct to "preaching the Gospel." The common complaint that Americans are secular and materialistic is largely due to "the silence of the Church as to its real message," he asserted.

The bishop asked convention delegates to "use the materials we have," citing radio, newspapers, county fair displays and church road signs.

Bishop Kellogg, warning against the continued threat of Communism, said the Reds are getting a "militant and vibrant loyalty" which is lacking in the Christian's dedication to his faith.

He called for a "sacrificial" Church in which members are willing to make an effort far superior to that of the Communists.

"There are only two kinds of people who really know what they are after," he said. "One, as the present Archbishop of Canterbury once remarked, quite frankly, is the Communist. The other, quite frankly, is the convinced Christian."

Bishop Kellogg criticized Roman Catholic efforts to secure federal aid for private and parochial schools and reaffirmed the Episcopal Church's position against such assistance to sectarian schools.

DAYS ARE HONORED AT DINNER

★ Parishioners and friends of the Rev. and Mrs. Gardiner M. Day gave a celebration dinner on Thursday evening, May 18, to honor them for their twenty years of service at Christ Church, Cambridge, Mass.

Rector of Christ Church, since 1941. This Parish has a dual ministry to both residents of Cambridge and the students at Harvard, Radcliffe, M.I.T. and many other educational institutions. During his ministry in Cambridge, a beautiful parish house has been built with features which are being copied in many other places.

Day is a member of the standing committee of the diocese of Massachusetts, of the National Council, and the joint commission on ecumenical relations.

MAINE URGES UNION WITH ORTHODOX

★ The convention of the diocese of Maine voted to ask General Convention to take necessary steps to begin conversations at once with the proper representatives of the Orthodox Churches, "to the

end that the cause of true Church unity be advanced."

The diocese is also to ask General Convention to refer all resolutions on the unity proposal of the United Presbyterian Church to the commission on approaches to unity for further study.

DON LARGE LEADS HEALING MISSION

★ The Rev. John Ellis Large (Don to Witness readers), rector of the Heavenly Rest, New York, conducted a conference on



DON LARGE: — leads conference for clergy of South Florida on spiritual healing

spiritual healing for the clergy of South Florida, May 23-24.

He is the author of "The Ministry of Healing", an authoritative book on the subject.

AFRICAN SEES NO NEED FOR DIVISIONS

★ Christians in Africa will not for long continue the ecclesiastical divisions inherited from America, declared John Kareffa-Smart, foreign minister of Sierra Leone, the newest independent nation of Africa.

"The historical reasons for your denominations appear irrelevant to those of us engaged in the liberation of Africa," he told the General Assembly of

the United Presbyterian Church.

"In sharing the Christian gospel with us," he said, "your missionaries have tried their best to make us Anglicans, Methodists, Baptists, Evangelical United Brethren, Presbyterians and what have you. We are happy to report that in this aim you have not succeeded too well."

Kareffa-Smart called upon Americans to "make effective in your own national policies the same revolutionary ideas which your missionaries so freely shared with us.

"We want to be able to proclaim with your full support the proposition that all men should be free to choose their own forms of political, economic and social life — whether they live in the Congo or in Vietnam, in Hungary or in Cuba, in Canada or in China.

"Now that we have received our political freedom, we are not willing to become economic vassals, called upon to dance to the tune of him who pays the piper.

"We respectfully urge that your assistance make more meaningful to us our new self-realization by permitting our brothers among you to exercise their full rights of citizenship, whether they reside in Connecticut or Louisiana, whether they ride the subways of New York or the buses of Alabama."

"Then," he said, "we will be able to silence those who whisper to us that you make a mockery of freedom and justice only to serve your own selfish national purposes."

GIFT TO SCHOOL BY GALLI-CURCI

★ The Bishop's School, La Jolla, Calif., has received a gift of \$250,000 from Mme. Amelita Galli-Curci, opera and concert star. The gift is for a concert hall and art center.

MARRIAGE AND DIVORCE

PROPER TREATMENT IS TO TRY TO
DIAGNOSE THE PROBLEM, FIND OUT
ITS SOURCE AND THEN GO ABOUT
CURING THE EMOTIONAL PROBLEM
IN EACH SO THAT THEY CAN LIVE
TOGETHER IN GREATER HARMONY

By Allan N. Zacher

Canon of Christ Church Cathedral, St. Louis

JESUS BEGAN his ministry at a wedding feast; he first revealed himself as the Christ by changing water to wine so that a marriage might have a joyful and happy beginning. This reminds me that God intends for us to have happy and fulfilling marriages. I believe that the greatest rewards and satisfactions in life come to most people in the course of their marriage. I enjoy telling this story of the wedding feast at Canaan and expressing my belief in marriage when I meet with young people as they prepare for their own marriage.

In order that we might focus our minds on the problems, the frustrations, and the joy in modern marriage, I would like to tell a story of real people I have known. Naturally, I cannot violate anyone's confidence in this way, so I will tell a story this morning which is entirely fictional, but a story which is similar to the stories of a great many young people in our time.

A young man and a young woman came to see me in order that I might help them prepare for marriage. Mary, the young woman, was twenty; Bob, the young man, was twenty-five. They were Christians; they belonged to a church. They came to see me in order that they might arrange for a date when the church would be open, and discuss with me the details of the wedding service—flowers, organist, where people would stand, etc. They were very surprised when I said that it was my custom to meet with the bride and the groom together at least four times, and to see them at least once alone; that these interviews, six in number, would last at least an hour and sometimes more; that I refused to marry anyone if we could not have this much time together and put our hearts and minds into a serious discussion on the nature of marriage.

Of course, the young people were very suspicious;

they felt they were the ones who were getting married. I sometimes think that young people think I will try to talk them out of marriage. I tried to explain that marriage is simply an exchanging of vows between a husband and a wife; anytime a man and a woman stand up in any kind of a group and say, "We intend to be married," this is, in fact, a marriage, but if they come into a church and ask a minister to pray to God for them, then they are saying in effect, "We want to have a Christian marriage." Then the ceremony becomes a sacrament, the same as a sacrament of baptism or Holy Communion. The young people getting married in a Christian marriage commit themselves to a life-long union of complete faithfulness and state their intent to create a Christian home where children are raised in a Christian environment. Quite obviously, these are very hard promises to keep, and it is important that we have God's blessing on the marriage.

New Testament Teaching

WHERE DO THESE Christian principles originate? In the New Testament a lawyer came to Jesus and asked him if it was all right for people to divorce. Christ knew that they were preparing a trap for him, for the law of Moses, which the Jews lived by, said that it was perfectly all right to divorce if you gave your wife a paper saying she could remarry—a bill of divorcement. Jesus pointed out that since men did divorce their wives, it was much better that they gave their wives a bill of divorcement so that a wife could remarry, for if she could not remarry, she was indeed in a very difficult economic position since there were no jobs for women in that day.

Jesus said, "Moses gave you a law for the hard-

ness of your hearts; because you will not obey the highest law, don't equate the rule given for the hardness of men's hearts with the ideal of God." Then Jesus pointed to the older statement of the law in Genesis, saying that in the very order of things, in creation, God created man and woman so they could be joined together as one in marriage and no man should divide what God has put together.

We know that the Ten Commandments prohibit adultery, and we also know that children should honor their parents, and I suppose that parents should be worthy of that honor. These are the guide lines laid down for Christians in their marriage. The way is clear, and the young people — Bob and Mary — intended to live according to this standard. Quite obviously, this is not an easy thing to accomplish. Often there are many physical circumstances which make it extremely difficult. It is important that the young people have some idea of the income that the family will have: What will Bob's work be? Is he going to school? Will Mary work? What will their combined income be? How do they intend to spend it? When do they plan on having children? How many? Where will they go to church? What do they intend to do about their in-laws?

Love does not make these problems vanish; they are hard problems, and if people cannot reach decisions before they are married, there is very little likelihood that they will be solved afterward. I see my job in premarital instruction as primarily to ask these questions so that the people can think about these things, discussing them between themselves. My only requirement is that they reach an agreement before they come to the altar.

Causes of Divorce

BUT I DO NOT FEEL that failure to solve these practical problems is what causes most divorces in our time. During the very severe depression, before world war two, the divorce rate actually dropped. It is not adverse conditions that cause people to separate; rather it is emotional problems. A husband has certain emotional, neurotic problems which make him hard to live with; a wife has certain emotional, neurotic problems which make her hard to live with. Emotional difficulties in the closeness of marriage have a tendency to rub against one another, creating a great deal of friction.

In this case, the husband, Bob, soon after marriage began to complain that his wife was not a very efficient homemaker: she failed to cook his meals the way he wanted them cooked; she often failed to have his shirts ironed and put away. It seemed that she was completely bogged down in the care of the children; she seemed to be harassed by the demands the small children made upon her, and seemed to have very little time left over for Bob. He often felt that his wife rejected him. He had certain needs for affection and love and sexual contact, and his wife often seemed cold and indifferent. It seemed impossible for this couple to recapture the love and closeness and joy which they first experienced in the early months of their marriage.

Bob often lost his temper or he sulked. He thought that he was less efficient in his business because of the excessive demands and frustrations in his marriage. He realized that he was an indifferent father, but he did not get much satisfaction out of playing with the children, and it seemed to him that his wife was always making demands on him to be a better father and pointing out his inadequacies.

Mary's Side

MARY FELT that her husband failed to give her the closeness and sense of worth and affection which she had looked forward to in marriage. Mary felt that Bob was domineering, often complaining about the way she handled money. She knew that the children needed new suits; they had outgrown theirs and besides they were threadbare. She thought that it wasn't proper any more to take them to church in the clothes which they had, but Bob failed to see the importance of new clothes for the children.

Instead of standing up to him and trying to work out a solution, she gave in quickly and then became depressed, feeling trapped in the marriage, trapped with a husband who could not understand her. She felt defeated and trapped. She got even by denying Bob the affection he needed, not realizing that she was hurting herself because she was also denying herself the closeness and affection which could be found in marriage.

They developed a tendency to argue, bicker; Bob often lost his temper — on several occasions he hit Mary. They had a tendency to retreat from one another; Bob would often sleep on the couch and Mary went home to live. At this point

they are very close to divorce. When they stood before the altar they promised they would do everything in their power to live together for the rest of their lives; now they are on the brink of separation, and I would say, very close to unfaithfulness. When there is this kind of tension in marriage, Bob or Mary would be very attracted to another person who seems to offer the closeness and love they are missing. Adultery is a very real possibility. Quite obviously they have not established a Christian home. They are very concerned about the fact that arguing is having an adverse effect on the children, and this is one of the things that is leading them into the divorce court.

Lawyer Steps In

THE COUPLE was referred to me by Mary's lawyer. Often attorneys who are speaking to wives seeking divorce, ask, "Have you seen your minister and tried to work out your differences?" Almost every couple seeking a divorce believes they have tried everything in their power to make their marriage work. They have often made promises, only to find promises broken; they have consulted family and friends; there is a good chance they have already been to their minister who may have told them they should pray more; they have tried to solve this problem themselves and have found themselves defeated.

It looks to them as though they are mismatched and there is no solution except a divorce. When they came to the cathedral counseling center they were surprised that I did not try to talk them into staying married and I did not offer any simple advice. Quite obviously these problems are complex. Each partner has neurotic or emotional difficulties in their individual lives which are rubbing against the other, causing friction. The proper treatment is to try to diagnose the problem, find out its source, and then go about curing the emotional problem in each so that they can live together in greater harmony. Now this is not an easy process and it takes a number of hours, but it is something which quite obviously can be done.

Background

WHAT ARE SOME of the difficulties we might see in the lives of these people? Bob's mother was not a very affectionate woman; she was un-

able to give her son very much love or devotion. There were several other children in the family and since there was not enough love to go around, the children became very competitive for the affection of their mother. Bob competed for his mother's affection — he felt unsuccessfully — both with his younger brothers and with his father. Often he felt that he was left out. Bob's father was very busy in his own small business trying to make ends meet; his father was concerned about trying to get ahead in the world, or at least trying to keep a roof over the family's head — he was anxious and some of this anxiety rubbed off on Bob.

As a consequence, Bob grew up feeling it was very difficult for a man to make his way in the world, and since there was not a close relationship between Bob and his father, he felt he would have difficulty both in attracting a desirable wife and succeeding in the world. Quite obviously when he married Mary he hoped to find a good mother, or at least a wife who was able to mother him, to take care of him, to put his shirts in the drawer, to take care of his children and to make life comfortable.

He expected to find some of the satisfactions in marriage which he missed as a child. He was jealous of his own children, feeling that they often took the largest part of his wife's attention and that she had very little energy or love or anything else left for him when he came home at the end of a busy day.

Mary, on the other hand, had felt dominated and controlled by her own father. She wanted a closer relationship with her father, but although she tried very hard, she often found that she could not really get close to him. Mary believes she is not enough of a person to stand up to a man and get the things she wants from him. When Bob shouts at her, she completely collapses; she feels trapped and depressed. Sometime she tries to please, but since he is not able to reward her with the closeness that she feels she deserves, very often she tries to punish him by withholding from him the affection that she would naturally give, not realizing that she is short-changing herself as well as him in the process.

IN A SERIES of individual interviews with different marital counselors, Bob and Mary both gradually begin to develop the courage and objectivity to face themselves as they really are. Bob sees that he no longer needs a mother; he is a man and it is possible for him to stand up and

enjoy the rewards and satisfactions of being a man. He gains an increasing sense of accomplishment from his work and he finds that he has a greater and greater capacity to give both to his job and his wife and children.

Mary on the other hand in the series of counselling interviews, discovers that her husband is not a domineering father, but only a human being. She has her vote in the family too, and if she stands up to her husband, together they can arrive at mutual decisions. He may shout louder, but she can modify the family situation. She feels more and more a partner in the marriage, consequently not trapped. She also discovers the satisfactions which come from being a woman and responding sexually to her husband.

Both Bob and Mary went into counselling to try to work out their own individual problems for their own sake. Quite obviously, if they are entering into counseling so that the counselor can do something for the other person, they will not make very great headway. Each one has to see that they themselves have a problem and want to work on it. For this reason, it is often successful if only one partner in a marriage attempts marriage counseling. If that one person is receiving a great deal of help in becoming a happier and better adjusted person, often the other person will sense there is something they are missing and will then go into counseling also.

I believe that the process of counseling or pastoral therapy is basically a Christian process. In the close attachment which exists between the pastor and the person being counselled, the individual is realistically able to face up to their sin and shortcoming. They see that these shortcomings, this sin, has very real consequences — they are destroying themselves, their wives and their children. Nevertheless, they find that they are still accepted and loved, both by the pastor and more perfectly by God who loves us all no matter how great our sin.

As we realize that we are still loved, we are gradually able to love ourselves; as we love ourselves, we are gradually able to love those around us. As Bob began to see himself as a worthy person, who could stand on his own two feet, work out his own salvation in life, he was able to give to others. As Mary began to understand herself as a loved and worthwhile person, she was able to demand the respect that she deserved.

Universal Need

IF YOU FIND THE STORY of Bob and Mary somewhat ordinary, it is because this story, or

one very much like it, exists in every marriage. Do you know that close to one-half of the marriages in the city of St. Louis at the present time, end in divorce? Now, if this high a percentage of our marriages are ending in divorce, we can well guess that all marriages, or practically all marriages, are in serious difficulty at one time or another. The need for this kind of counseling or pastoral therapy I would say is as universal as the need for dentists or surgeons. We, as Christian people, need to do a great deal more than we are doing at the present time to help people live successfully in marriage. Quite obviously, we need to train our children to expect to find great satisfactions in marriage, but also to help them to see that marriage is a life-long and faithful union.

Certainly there will be problems — there are severe and great problems in every marriage. But problems can be worked out — no marriage is perfect, but on the other hand, hardly any marriage is impossible. People can be helped to work their problems out. Premarital instruction is a very vital part of preparing people for marriage. Young people planning to get married should give the minister plenty of time to work with them to help them work out the adjustments they will have to make in marriage.

Quite obviously, it is impossible for people beginning marriage to anticipate the problems they will have. For this reason I think it is important for there to be another conference, possibly six months after marriage, so that the problems which have arisen be ironed out before they become more complicated. You may know that the Roman Catholic Church has a series of conferences for couples planning to be married, called the Canaan conferences. This is an opportunity for people planning to be married to learn more about marriage, and it is also a chance for couples to talk to other couples.

In most cases there needs to be another period of counseling at the time the first child is born. I believe that the adjustments to the first child are often as difficult as the adjustments to marriage. It seems important that people in marriage be trained to recognize their problems early, so they can go for help before all the bitterness of divorce proceedings is begun. Quite obviously, it is very difficult to work with people after they file pleadings in the divorce court, after the accusations and counter-accusations have been made, and people have been separated from each other for some period of time.

We need to be more open in our discussion of marriage problems, particularly in the Christian fellowship. Here we are close to one another; it seems to me that we could talk honestly about the problems we face. If young couples would talk to couples who have been married for some time, they would receive a great deal of strength and encouragement. If there were more discussion over the back fence and between friends, there would be less need for psychiatrists and pastoral therapists.

Finally, I believe it would be very helpful if all Christian people would work and vote for the passage of better divorce laws and the establishment of state mental health clinics so that couples with marriage problems would have an oppor-

tunity to seek the professional help that they need to work out their emotional problems.

Divorce doesn't solve individual, emotional problems; rather divorce quite often makes individual problems much more difficult. Beside the original problem, divorced people have all the complicating problems of children without two parents, complicated financial arrangements, and all of the other difficulties which divorce precipitates. This is one of the most pressing problems that we face in our time. It is a problem which will touch the life of each one of us and the lives of our children. I hope that we can work and pray together as Christians in Christ's Church to bring about life-long, faithful, loving Christian homes.

BIRTH AND NURTURE OF A MISSION

IT TAKES TIME AND TACT TO GET
PEOPLE READY FOR THE SACRIFICES
INVOLVED IN MISSION BUILDING.
HERE ARE SOME OF THE PITFALLS
AND REWARDS BY ONE WHO KNOWS

By W. H. Tyte

Vicar of St. Francis Church, St. Louis

PARENTHOOD is a real responsibility. No church should undertake the role of parent to a mission until it has generated the enthusiasm that will bring its vision to reality. The child that is wanted has a head start. When the idea of a mission is first considered, you will notice that those who subscribe to it are not likely to become stronger visionaries or to win more adherents as time brings hard, practical, problems into focus. On the contrary, it is the pessimists who at first frown on the idea who will be more likely to bring cohorts into their ranks when troubles arise.

For those reasons I feel that great stress should be placed on a campaign to bring parishioners to the support of the idea of a new mission. All the time spent in explaining the need for the mission and the obligations of the parent church and its responsibilities will be worth the effort in the long run. This first stage might be called prenatal planning.

A second consideration in such planning is equally as important as interest and enthusiasm.

Is the sponsoring church sufficiently mature and independent to promote the development of an independent child? Can those who have never experienced security and stable continuance of their own affairs be willing to give graciously enough to those who are trying to attain these things? Is the parish that considers building a mission possessed of divisive and conflicting ideas on its own immediate vocation in a community? Especially are these questions pertinent and important if the sponsoring church happens to be a mission, as is occasionally the situation, and if there is little chance of its ever achieving parish status itself.

It goes without saying that the desire to establish a mission is not enough. Just as it is a very expensive proposition to have children, so it is a very expensive undertaking to establish a mission. A church should be made completely aware that sponsoring a mission cannot be accomplished simply by an altruistic urge. When a parent figures up the cost for any project that is ahead, after including every imaginable expense, he often has to double the amount to be on the safe

side. Something like this should be done when figuring the cost of a mission.

In most instances of building there should have been longer periods of financial planning and preparation, especially in congregations where incomes are in the moderate range. It is very easy for a congregation to be caught short and have no resources to fall back on. So don't begin an attack on the problem of finances with only a mild urge to start a mission and lots of words on the subject. Instead, begin with pen and paper and two kinds of ink, black and red.

I am not going into any discussion of architectural planning, except to say that I feel, having gone through a small building program, that no architectural plans should be accepted until every detail of the blueprints has been translated into models and drawings that can be understood by any layman. An electric wall plug may be shown on a blueprint, but one will never know from this that it is planned not for placement near the basement floor, but midway between the floor and the ceiling. Don't stop on examining details of plans for the interior of the building, but also cover the exterior with your best scrutiny. Where do the utilities come into the building? If you have employed a utilitarian, functional architect, he may well bring them in on the front of the building, and an electric line pole is a poor substitute for a bell tower or a cross.

The Great Day — Birth Pangs

THERE COMES THE GREAT DAY when the mission holds its first service. Of course, there are always birth pangs. Some of the problems that arise when a mission opens are purely psychological. The sponsoring church sees the new mission begin with mingled feelings, pride and sorrow. The newness and the strange faces of interested visitors all generate an enthusiasm on the part of the members of the parent church. But many will be saddened to realize that the mission from that time on is to lead a separate existence.

A new mission should be thoughtful enough to realize that the great day of birth is not as great a day for itself as it is for the parent church. A mission, like a baby, is probably confused and slightly breathless about the whole matter of beginning. But the parent church, with more detachment, sees its offspring in a different light—as an achievement. And the role of the parent church should

be stressed. Here gratitude and appreciation should not be restrained. It is well that somewhere in the new mission a permanent record be set up to memorialize all that the parent church has done.

I remember someone saying that although, of course, parents contribute to making their children great in the sight of the world, it is also true that children make their parents outstanding by their own achievements. A mission should always be generous and grateful enough to give credit where credit is due.

The Perils of Growing Up

SO A MISSION IS BORN. Some psychologist, during the last war, commented on the fact that fathers who were stationed away from their infant children, not being able to help closely in their care and nurture, would never develop the close attachment for the child that the father who was present during the baby's growth in the first months would possess. How true that is I don't know, but I am sure that a parent church can't leave a new mission at its genesis, without funds and facing the task of becoming an independent church, and expect the mission to remember with gratitude only the efforts made to get its doors open. Nor will the mother church look with strong affection on an infant mission in whose growth it had little part. So, there must be detailed and wise planning on the part of the vestry of the older church and the executive committee of the new one. Responsible churches just don't open missions and walk off.

Missions develop a lot faster these days than they used to. A mission strategically located to take care of the overflow of one or more large parishes may never have a really bad moment. Parish status may come quickly and soundly. But most missions will have some hard times. Expected additions may not materialize. Episcopalians are notoriously conservative to change, and a family living next door to a new mission may continue to attend a church that is miles away. Episcopalians just don't grow on trees, as members of some other denominations seem to.

A sponsoring church has to help a mission find its way to freedom, but at the same time it can push the freedom too fast. I really feel that a sponsoring church might do well in the average situation to write into its budget a certain amount to go monthly to the mission, in addition

to any diocesan aid involved, perhaps an amount that will decrease with each payment.

Adolescence or Independence

SOON FOLLOWS the stage of adolescence when the mission begins actively to seek independence. We all know that normal adolescents want independence from parents. They want to prove that they can be successful and adequate. Yet feelings of inadequacy, of lack of confidence and of experience, which are also normal, cause them to turn to parents to seek advice. Or, sometimes parents are compelled to step in and give advice and direction unasked. A mission that has growing pains will begin to think about parish status. It represents a goal that, when attained, indicates that the church has arrived and deserves more attention. This is an admirable thing to strive for, of course. We all like status. And something is wrong with a mission that refuses to exert itself enough to become a parish. An adolescent who never wants freedom from parental control is probably headed for trouble. But the mission that goes for broke to become a parish may do exactly that.

I have seen and heard of cases where missions have cut too large corners in their finances in order to become parishes. Unluckily, it has followed that substantial families have had to move, and then the troubles began. In some instances, diocesan aid had to be sought again.

During this period of a mission's adolescence, I feel that the sponsoring church should, like a parent, be near and available for advice. It may not always be eagerly sought nor graciously received, but it should be available. In developing a mission, I know that there were many times when I wished we could have been closer to some established church that we could feel had time to counsel us.

During the early period of growth it is the little acts of generosity and thoughtfulness that will long be remembered by the mission. I think one of the nicest things that I have heard of along this line was the designation of the Easter offering at one large parent church for its mission, after it had gotten the mission underway, and it had begun receiving diocesan aid.

Of course, just as a parent can spoil his child, so can a mother church spoil its mission. I have heard of one or two instances where a mission had never lost its infantile concept of the world's centering on itself. And one mission I know of

is going directly from the state of infancy to parish status, which in this case can doubtfully be construed as true adulthood.

And finally Adulthood

IF ALL THINGS GO WELL, then adulthood is the final reward of all the adolescent efforts. It seems to me that in my counseling with younger adults I hear more about demanding parents than any other problem. "Look what I've done for you" or "I have given you everything, and all I ask is a little love and attention." These are examples of the remarks grown children hear. Of course, the whole world condemns an ungrateful child, but sometimes demanding parents get away with murder.

A mission that becomes a parish might do well to have a Founders Day yearly to recognize its mother church and remind people of the sacrifices that were made for its beginning. But the mother church should not demand that every day be Mother's Day. When a parent raises a child he should do so for the privilege of the task, and because he has the opportunity to exercise love and sacrifice. He should not raise a child so that he can demand of it sacrifice and attention.

So a sponsoring church should be anxious to have its mission come to maturity, but it has no right to demand that the mission continually participate in its parent's activities. I have had older adults tell me with great feeling how much their parents mean to them, although inactive and very old, for they knew their parents were behind them, with confidence in their children's ability and judgment. And it meant much to know that. That is the kind of role that parent churches should play. Kinship that cares is a great blessing.

Of course, the whole story of the development of a mission is the story of personalities. And it is with personalities that a rector or a vicar and all planning committees must patiently, persistently deal. It is with the wisdom of a Solomon, nay — of a bishop, that they may be called upon to urge, placate, mollify, praise, accelerate and even deflate the personalities involved. In getting personalities to perform the tasks assigned them, one must remember that there is always an added factor of motivation that seldom comes from pure altruism. Perhaps that is the under-statement of the year when one considers all the egoistic motives that some-

times become involved in the building of churches.

In summary, it takes time and tact to get people ready for the sacrifices involved in mission building. Pity the church or even the mission that goes into the job cold. The longer the period of making a segment of Christ's community mission-conscious, the more successful the effort will be. It resolves itself into a nicety of balancing many factors so that a mission may come to fruition with as many of the persons involved happy at the outcome.

A couple that undertakes the job of parenthood willingly and joyously, sacrificing for their children if need be, usually are rewarded by children who are appreciative and thoughtful. Such parenthood is a tremendous job. Perhaps that is why more churches do not sponsor missions. Perhaps it's just as well that they refrain from doing so — at least until they catch the vision of what a privilege the job, like true parenthood, may be.

- POINTERS For PARSONS -

By Robert Miller

BUFFERS came into the Deanery meeting waving the Witness of April 27th and asking if we had seen the article "Roman Layman Looks at Reunion." "See what an intelligent Roman layman says," he cried. "Don't tell me we need think reunion is out of the question."

Nobody had told him that, although I am sure that Tompkins thought it, but, as usual, Buffers had started a lively argument. The barriers were pointed out once more and the familiar hopes were repeated. Tompkins talked of justification by faith and Buffers insisted that faith without works was dead. It seemed almost a question of semantics. Tompkins said that Scripture alone must be the rule and Buffers insisted on scripture and tradition.

"Following the Council of Trent?" asked Thompson.

Buffers bristled.

"And why not? What is wrong with the Council of Trent?"

"Lots," said Tompkins. "The Protestants were not there. Italian bishops, creatures of the Popes, were in a majority. There were really three councils."

So there was quite a discussion about Trent.

Gilbert Simeon said it was not hard for an

Episcopalian to say "Scripture and tradition," but it was for a Baptist or a Congregationalist. Only he thought Rome and Canterbury might not agree on what was "of the tradition" or who was to say what was of tradition and what was not.

"You see," he added, "we might say that it rested with an ecumenical council and the Romanist might say it rested with the Pope. It is a difference of long standing."

Tompkins was very scornful of the later Councils and said we didn't accept them.

Gilbert suggested that so long as the Roman Church claimed to be the One, True Church, founded by Jesus Christ and all others, except perhaps the Greek Orthodox, were man-made there was not much hope of reconciliation. Besides, practice and ethos were so different. Rome did not willingly live side by side with those whom it considered to be heretics.

Thompson agreed. He thought there was much more comity among the great Protestant Churches. Rome did not think of reconciliation but rather of submission. Buffers exclaimed, "Oh, but there is a new spirit." Tompkins snorted. "The more it changes the more it is the same thing."

Then the talk turned toward the reiterated Roman Catholic assertion that the Church of England was founded by Henry VIII because he wanted to marry Anne Boleyn, but the dean said this was nonsense and remarked that but for the Emperor Charles V, Pope Clement VII would have granted Henry an annulment. Besides, under Mary the Church of England was in communion with Rome and Cardinal Pole was the papal legate. If Elizabeth had not been excommunicated the differences might well have been reconciled although poor, earnest Mary had made them very wide by the fires of Smithfield. The excommunication made them wider. Such recent dogmas as the Infallibility of the Pope and the Immaculate Conception and Assumption of the Virgin Mary did nothing to narrow the gap.

Buffers maintained that this was all ancient history but Tompkins differed and said these things were real barriers to any reconciliation. And even if we could accept them there were still the barriers that flowed from them. He for one "repudiated the claims of Rome, the practices of Rome, the pretensions of Rome. Anglo-Catholics were bad enough, but Roman Catholics . . ."

"Really," broke in the dean, quite sharply. "We must not indulge in sweeping condemna-

tions. Nothing is to be gained by it, and much is to be lost."

Thompson looked black while Buffers brightened up, but Fr. Timmons steered us away from the rocks. He reminded us that it was easy to speak scornfully of what we disliked and hard to be just to it. Jesus had told Peter to forgive unto seventy times seven, and the same rule might well hold good when we thought of the offenses of the past. Perhaps we had come to a point where we could differ in religious matters

without wishing to burn each other or fight each other. He hoped we had; nay, he hoped we could not only tolerate but even love those who differed from us in religious practice and belief. It was useless to talk of unity among Christians unless Christians loved one another.

Gilbert ended the discussion by saying that love demanded much more than a verbal or even an intellectual acceptance of one another's beliefs. It asked us to die to self and to live to Christ. We had a long way to go yet.

THE NEW BOOKS

Focus on Infinity: A Life of Phillips Brooks. by Raymond W. Albright. Macmillan. \$4.95

This is an eloquent story of one of America's greatest and most popular preachers who was a courageous prophet in the era of the Civil War and its shameful aftermath of reconstruction days. It appears now, sixty years after the publication of the definitive biography of Professor A. V. G. Allen's "Life and Letters of Phillips Brooks". It is an interesting coincidence that Albright, like Allen before him, is professor of Church history in the Episcopal Theological School in Cambridge, Mass.

This present biography is based on hitherto unpublished note books, manuscript sermons and thousands of personal letters, and appears on the 125th anniversary of Brooks' birth. Not many now survive who can remember clearly and appreciatively the great preacher who became the Bishop of Massachusetts on October, 1891 and died on January, 1893. Those who do may read this *Life of Phillips Brooks* with happy recollections and the great majority will be able to read thankfully a vivid story of a heroic citizen whose contemporaries loved him and looked to him for leadership in Christian faith and works.

Beyond The Reach of Sense by Rosalind Heywood. E. P. Dutton. \$3.95

The author of this book has long been associated with the British Society for Psychical Research as one of its council members. Her subtitle — *An Inquiry into Extra-Sensory Perception* — indicates the far-reaching purpose of her examination, from the evidences for telepathy in the experiments of J. B. Rhine in his parapsychology laboratory in Duke University, to the years of scientific investigation of the claims that there

Kenneth R. Forbes

Book Editor

is proof that man can and does survive death.

After five very short chapters of background, the author proceeds to examine the long series of phenomena which the British and American S.P.R., over long years, have put to the gruelling tests of psychological knowledge and scientifically controlled conditions. The chief leaders in this work were the highly respected scientists in England, F. W. H. Myers, Henry Sidgwick and Edmund Gurney, all of whom are now dead. Mrs. Heywood's faithful reporting of all this is a fascinating story, like a psychological detective thriller. And when it is finished, the author refrains from revealing whether or not she herself is convinced of man's survival of death. There is an appendix of four chapters giving the opinions of physical scientists, a biologist, psychologists and philosophers.

When one has finished reading this book he can be assured of one thing at least, that it is the most thoroughly objective account yet published about the vexed questions of telepathy, clairvoyance and man's survival of bodily death.

It deserves careful attention by religionists and scientists.

The Reform of Liturgical Worship by Massey H. Shepherd Jr. Oxford. \$3.00

Massey Shepherd is our outstanding scholar in the field of Christian liturgies. He knows and teaches their history, their ideals and their present status. This book is the most comprehensive one he has yet published, and by all odds the most valuable for students of ecumenical activities. For busy parish priests and ministers dealing, week by week,

with the problems of public worship, it is indispensable.

The substance of this book was originally the series of Bohlen Lectures delivered in the Church of the Holy Trinity, Philadelphia. The author makes clear in his first chapter that his first and most obvious concern is to deal with the liturgical life of the Episcopal Church, but, in doing so, to emphasize the fact that it is part of a much wider movement in all Christian bodies.

The author's sketch of the history of the *Ritualist Movement* of the past hundred years is of great interest and his older readers will find that it stirs fascinating recollections of their own. His chapter on the *Two Prophets of Renewal* recalls the labors of William Augustus Muhlenberg and William Reed Huntington in the work of liturgical progress in the Episcopal Church and the beginning of cooperation with Protestant leaders like Henry Van Dyke in awakening their interest in liturgical worship.

The rest of this fascinating book is a detailed study of the 1928 revision of the Prayer Book, the prospect for further study and revision, and a final chapter, *An Ecumenical Proposal*, which studies the forms of public worship in the Lutheran, Presbyterian and Methodist Churches, the Eastern Orthodox Communion and several new Churches of the East, like South India. The author's definite proposal is that the Episcopal Church extend an invitation to the Lutheran, Presbyterian and Methodist Churches to study with us the various forms of public worship with the purpose of finding the way to a common American liturgy sometime in the next generation or two.

The chief merit of this book is its challenging power to make its readers think profitably about the subject of our public worship.

NEW PRESIDENT FOR SEABURY PRESS

★ John C. Goodbody, an administrative officer of Colonial Williamsburg, Va., leaves that position on September 1 to become president of Seabury Press, publishing house of the Church.

Mr. Goodbody has served as a vestryman of Bruton Parish, Williamsburg, is a licensed lay reader and is on the executive council and policy commission of the diocese of Southern Virginia.

WASHBURN HALL DEDICATED

★ Dedication of Washburn Hall was the high light of commencement at Episcopal Theological School, Cambridge, June 7-8. The building will serve as a refectory, auditorium and social center.

There were 44 students in the graduating class, largest in history. Preacher at the service was the Rev. Gerald B. O'Grady, rector at Bloomfield Hills, Michigan.

Bishop Angus Dun of Washington, former dean, was the preacher at the alumni service.

COMMENCEMENT AT GENERAL

★ Fifty-two seniors and five former students received the bachelor degree at the commencement at General Seminary.

Honorary doctorates were conferred on Bishop John Vockler of Australia; Bishop Robert Mize of Damaraland, South Africa; Bishop Harvey Butterfield of Vermont; Chaplain Eversley Ferris of Bellevue Hospital, New York; the Rev. Albert Chambers, rector of the Resurrection, New York; Canon George DeMille of All Saints Cathedral, Albany, N.Y.; the Rev. Lincoln A. Taylor, superior of the Order of the Holy Cross.

A record number of graduates offered themselves for mis-

sionary service in the Church overseas, while four members of the seminary's tutorial staff have been appointed by the National Council to the faculty of the new seminary of the Caribbean in Puerto Rico. Seven members of the senior class left after graduation, together with wives and children, for lands as widely distant as the West Indies, Alaska, the Philippines, and South Africa (see People).

MASSEY SHEPHERD HEADS SOCIETY

★ The Rev. Massey H. Shepherd Jr., professor at the Church Divinity School of the Pacific and a contributing editor of *The Witness*, was elected president of the Church Historical Society, at its annual meeting held in Austin, Texas, May 24.

Appreciation for the 25 years of service as president of the

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By JAMES D. SMART. Here is a unified approach to the Bible, which takes into account both the human and the divine elements in its origin. It will be a boon to the many Christians, ministers included, who are vague about how to treat Scripture both as a historical document and as a revelation of divine truth.

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Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., was expressed in a resolution calling attention to his invaluable leadership in the several areas of work carried on by the society.

NO CONFERENCES AT CENTER

★ A motion to have two youth conferences at the diocesan center was lost at the convention of Southwestern Virginia, meeting at Emmanuel, Bristol. The proposal was to have one conference for white youth and the other integrated. The vote was by orders and was defeated by the clergy.

COMMENCEMENT AT BERKELEY

★ Commencement was held at the Berkeley Divinity School on June 2nd with Bishop Stokes of Mass. giving the commencement address.

PACIFIC SEMINARY COMMENCEMENT

★ Forty-four candidates received bachelor degrees at the commencement of the Church Divinity School of the Pacific, June 1. Awards and recognition was also given to special students who have completed from one to three years of study. The address was given by Bishop Lewis of Olympia.

--- People ---

CLERGY CHANGES:

LOUIS WELL and THOMAS ANTHONY, graduates of General, have been appointed to posts in Puerto Rico.

DALE G. SARLES, graduate of General, is now vicar of St. Barnabas, Minto, Alaska.

DAVID KELLER, Jr., graduate of General, is now vicar of St. Luke's, Shageluk, Alaska.

CHARLES MALLORY, graduate of General, is now missionary in

mining towns near Tsumeb, diocese of Damaraland, South Africa.

RICHARD A. KRAFT, graduate of General, is now a curate in the diocese of Natal, South Africa.

RICHARD HALL, graduate of General, is now chaplain at Easter School, Baguio, Philippines.

BILLY RODGERS, JAMES GRIFFISS Jr. and WILLIAM HAUGARD, formerly tutors at General, are now on the faculty of the Seminary of the Caribbean, San Juan, Puerto Rico.

WILLIAM J. H. PETTER has resigned as rector of St. John's, Camden, Ark. having reached the canonical age for retirement.

COMPTON ALLYN, formerly rector of Christ Church, Springfield, Ohio, is now executive of the industrial mission of the diocese of Southern Ohio.

ALLAN O'NEIL, rector of St. James, Piqua, Ohio, is now rector of St. Andrew's, Meriden, Conn.

LAY OFFICERS: —

STANLEY RAYFIELD, newspaper executive of Forest Hills, N.Y., has been appointed by Bishop Higley as

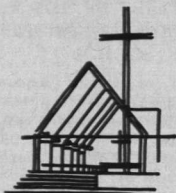
executive of the department of promotion of the diocese of Central New York.

MARK L. GERSTLE 3rd, confidential secretary to the mayor of San Francisco, has been appointed executive assistant to Bishop Pike of Calif.

ORDINATIONS:

DOUGLASS C. COLBERT, vicar at Eveleth and Tower, Minn., was ordained priest by Bishop McNairy on May 22 at the Messiah, St. Paul, Minn. Also ordained priests at the same service were WILLIAM M. JOHNSTON, curate at St. Paul's, Duluth and in charge of missions at Silver Bay and Two Harbors, and JAMES A. PECK, curate at St. Stephen's, Edina.

RODNEY W. JARCHOW, curate at St. John's, Mankato, Minn., in charge of missions at St. James and Lake Crystal, was ordained priest by Bishop Kellogg on May 22 at St. John's, Mankato. Ordained priest at the same service was BENJAMIN I. SCOTT, vicar of Holy Trinity, Luverne.



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- BACKFIRE -

Dean and Faculty

School of Theology, University of the South, Sewanee, Tennessee

The notice in the May 25 issue of *The Witness* alleging that the resignation of Wilford O. Cross from this faculty was over a difference of opinion concerning racial policy at this institution has forced us to make a statement we had fervently hoped would not be necessary.

Professor Cross's resignation had nothing to do with any such issue. We are at one in approving the policy of the School of Theology of admitting qualified applicants without regard to race. The tragic fact of the matter is that over the past several years we, the Dean and Faculty, have reluctantly come to the conclusion that we could not conduct in his presence the necessarily confidential matters which our pastoral and canonically specified duties demand of us, and have recently served notice to this effect to the University administration and Regents. In the face of the possibility of being discharged, Professor Cross, in spite of his privileges as one having academic tenure, proffered his resignation.

We have until now refused to make any public statement of the facts. In spite of the resulting misunderstanding, fed in part by his misleading statement published by *The Living Church*, April 16, 1961, alleging unspecified policy disagreements, we felt that answering these misunderstandings public-

ly would endow them with more importance than they warranted, and would not be in keeping with our Christian profession.

However, in spite of the reluctance which we, priests of the Church, feel about divulging such matters concerning a former colleague, this new and completely false charge cannot remain unanswered, since it impugns not only our individual integrity, but also that of the School and, indirectly, its students.

Wilford O. Cross

Professor at the University of the South

This statement of the faculty expresses reluctance to make

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Sat. 4-5, 6:30-7:30 & by appt.

any public statement of the facts or to divulge matters concerning me. It is difficult to discover any of these divulged facts and matters in the statement. The only fact referred to is a judgment on the part of members of the faculty that confidential matters in regard to students could not be discussed in my presence.

This has for background a

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situation in which countless students who were in trouble came to me as a pastor and that I did what I could to advise and to suggest remedial action. In every case these students had already been informed by the dean of the decision of the faculty regarding them.

In the case of one of the seniors discharged at mid-year the facts as presented at faculty meeting were so divergent from the true facts of the case as they later appeared that I was deeply disturbed and did not disguise my perturbation. That this student had been unjustifiably "expelled" is evidenced by the fact that another seminary accepted him in the middle of his senior year and that this involved considerable expense on the part of his bishop, who gave him his backing and approval.

Students have been judged on the basis of the same type of unwarranted innuendo and undisciplined assumptions that characterize this statement. One such assumption is, I resigned from fear of being discharged. This assumes a psychological motive with no scrap of warrant and is a very old device of "consciousness of guilt".

As a matter of demonstrable fact I was attempting to withdraw from the seminary two months before my resignation. Half of my teaching is in the college and I had discussed the possibility with the head of the philosophy department, the deans of administration and the college, full time teaching on the college side and withdrawal from the seminary.

This desire was motivated by a deep discontent with the pastoral and academic relations in the theological school. My resignation was not motivated by fear but by a deep and disturbing moral discontent. Also I was most unwilling to stay on

in a place where whatever teaching and scholarly ability I have was obviously not valued. I had been very unhappy about things for two years, and the action of the faculty in expressing lack of confidence in my ability to talk to students without divulging faculty confidences absolved me from any vocational duty to remain at the seminary.

I have never implied to anyone that my resignation had the slightest connection with the race issue. This was a journalistic assumption for which I am not responsible.

Managing Editor's Note; —

The fall guy in this business, which to date has brought six communications, a long distance phone call and a telegram, is me. Most of the news we get about Sewanee these days has something to do with segrega-

tion, so I just assumed too much in thinking it was involved in this case. So, herewith, I crawl into the dog house — as I have told administrators at Sewanee I would — by saying that the item in May 25 was bad reporting since I did not check on the reason for the resignation of Dr. Cross.

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