

# The **+** WITNESS

JUNE 29, 1961

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## CHRISTIAN YOUTH EXCHANGE

BARBARA DYMOND, right center, is the star in the picture. A communicant of the Epiphany, Glenburn, Pa., she is leaving next month for Germany and Austria in the student exchange program. Others in the picture and their part in the project will be found on page five

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ARTICLE BY MARTIN NIEMOLLER

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## 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.

THE HEAVENLY REST, NEW YORK  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D., Rector  
SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days)

WEEKDAYS: Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays)

HOLY DAYS: Holy Communion 12:00  
noon.

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.  
8 and 9:30 a.m. Holy Communion  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
NEW YORK CITY  
Sundays: Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
Month)

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday), 12 noon;  
Sunday, Holy Communion, 9 and  
12:30, Morning Prayer & Sermon,  
11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

ST. THOMAS  
5th Ave. & 53rd Street  
NEW YORK CITY  
Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
day ex. Sat. 12:10.  
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and windows.

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Near New York Memorial Hospitals  
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Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.  
One of New York's  
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For Christ and His Church

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## SERVICES

### In Leading Churches

ST. STEPHEN'S CHURCH  
Tenth Street, above Chestnut  
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The Rev. Alfred W. Price, D.D., Rector  
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ST. PAUL'S  
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The Rev. James Joseph, Rector  
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Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 a.m.  
Wednesday and Holy Days 7 and  
10 a.m. Holy Eucharist.  
Sacrament of Forgiveness - Saturday  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

CHRIST CHURCH  
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

### CHRIST CHURCH, DETROIT

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

### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Joseph Tatnall  
The Rev. Walter J. Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
Holy Days: Holy Communion, 12:15  
p.m.

### TRINITY CHURCH

MIAMI, FLA.

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

### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Bayne, Bishop  
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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

### National Council Will Develop Local Ecumenical Education

★ The spring meeting of the general board of the National Council of Churches worked through one of the most crowded agendas in the ten-year history of the policy-making body to accomplish a number of major decisions, among them:

- Endorsement of final arrangements to establish ways for the Churches to plan on long range for new goals and the means to attain these goals in line with contemporary problems facing both Churches and their memberships.

- Approved of an intensive program of local church education and development in the area of the churches' ecumenical life.

- Commendation of the "non-violent movement" to achieve equal human rights for racial minorities.

The two-day sessions in Chicago, June 8-9, attended by upwards of 160 voting members of the 270-member boards, further spoke out on ethical questions raised by the nation's current immigration laws. And in a closing action the board recorded the Council as opposed to tax-supported loans to non-public elementary and secondary schools.

Midway during the sessions the National Council of Churches received in a special ceremony the annual award for

outstanding citizenship of the American Heritage Foundation. The award, symbolized by a parchment scroll bearing the text of the Lincoln Gettysburg Address, was presented to Council President J. Irwin Miller by John L. McCaffrey, president of the Foundation and chairman of the Chicago planning commission.

In accepting the citation Miller noted that the Council has been carrying on citizenship education programs since its beginnings in 1950.

"When Christians take seriously their responsibilities as citizens, he said, "and make considerations of truth, justice and righteousness higher than their party loyalties, the foundations of American freedom are strengthened. More than that the prospects for peace and justice throughout the world are enhanced."

#### Angola and Indonesia

The plight of Christians caught in the revolutionary struggles in other lands are the problem of all of us, the representatives of 34 denominations were told.

Current issues facing the Christian Churches in two turbulent areas of the world — Angola and Indonesia — were reported by a three-member panel.

Alford Carleton, chairman of

the policy and strategy committee of the Council's division of foreign missions, said the two countries were chosen "because they are on two continents and because the immediate combination of forces are quite different, and yet both represent the crisis of our times."

American Christians need to know where the Church is in peril, he said. "We need to have a clearer realization of the sense in which the problems of the Churches in such countries as Angola and Indonesia are the problems of all of us."

The Rev. Theodore L. Tucker, director of the Africa committee of the division, reported that the change in U.S. attitude toward Portuguese territories in Africa, announced by Ambassador Adlai Stevenson in the Security Council on March 15, resulted in retaliation against some Churches.

"The speech and vote provoked retaliation against the American consulate in Luanda, against the Methodist Church in the center of town. The social center and kindergarten in the newer section of Luanda were destroyed by white Portuguese," Tucker said.

The report made clear that the present status of Protestant leaders in the Portuguese colony is very uncertain. Many Protestant Africans readily accepted the goal of assimilation held up by the Portuguese, and "precisely because they had advanced on the road to 'civilized'

status they are now suspect."

Wallace C. Merwin, executive secretary of the Council's far east committee, said that while the Protestant Church in Indonesia is one of the largest in Asia, numbering in its constituency 5 million people, no missionaries have been permitted to work in many areas since independence.

### Long Range Planning

In its action on planning, the board set up a five-committee structure to function under the general program, field, and planning committee. These will carry on the functions of the former program and field operations committee, and inaugurate the new planning program.

The board welcomed announcement of a \$75,000 gift from an anonymous donor to help finance the new long range planning program.

### Ecumenical Education

Roy G. Ross, general secretary, submitting his plan for a program of local ecumenical education and development, said: "Declarations by national or world Church bodies regarding their ecumenical commitments create an impression of insincerity when their local congregations seem to proceed as branches of sectarian bodies without any final form of communication and cooperation with one another."

The Council's top administrative officer said it is "to be desired that there shall be continuing evidence in the community of profound understanding and love among Christians and a united attack in depth upon the forces which violate its moral, ethical and spiritual well-being."

His program, to be considered by a committee on the basis of comments from denominational delegations, provides for denominational participation with the utilization of the services of

various program units of the National Council. The findings of the committee are to be submitted to the next General board meeting to be held next February.

### Race Relations

The board approved a resolution affirming "belief in the justice and sincerity of the purpose of the non-violent movement" opposing racial segregation in interstate travel.

The resolution deplored that "lack of enforcement of the law and mob violence in recent days have revealed that the ominous and tragic pall of racial discrimination still overshadow our nation and smother and choke the free expression of human dignity."

Condemning mob violence "in every form" the Church leaders called attention to the fact that "segregation of any group anywhere for any reason perpetuates a system of continuing violence."

"It is itself both a form of violence and an invitation to mob violence. For it compels people of many minority groups to live in slums that all too frequently are dangerously substandard disease-ridden and open invitations to juvenile delinquency."

Defeated by a vote of 55 to 44, with an undetermined number of abstentions, was mention by name of the "freedom ride" movement. An amendment substituting the words "freedom ride movement" with "non-violent" came after a two-hour discussion in which laymen from Alabama, Texas, and other southern states voiced grave concern over the effect of the specific reference on workers for racial equality in their home parishes.

### Address by President

"The most important institution in this day and age is the active Church of Jesus Christ, which is concerned with the

whole of man's life and speaks to contemporary people in the voice of contemporary people," some 500 Chicago businessmen and Church leaders were told by Council President J. Irwin Miller at a luncheon given by the Church Federation of Greater Chicago.

Miller pointed out that "throughout history, a vocal and outspoken Church was always the sign of a free country." He warned against a "state of fear" in which "our truest tradition is lost" and the "presumption of innocence" is lost.

"You and I, our society, cannot do without the voice of the Church, a voice which we must treasure," he said.

The general board will not convene for business again until February 26, 1962, at Kansas City, Missouri, due to the fact that many of its members will attend the World Council of Churches' General Assembly in India next December when the board's winter sessions are normally held. The February sessions will last an unprecedented five days to allow members to conduct an expected heavy backlog of business.

### WANTS RED CHINA RECOGNIZED

★ Bishop James Housden of Newcastle, Australia, in an address to his synod, said that the Australian government should recognize Red China. He told delegates that his country could "not look at Indonesia through the eyes of Holland or at China through the eyes of America."

The synod took preliminary action to grant clergy three month leaves after fifteen years of service, and six months after twenty years, to permit overseas travel to "benefit the Church by broadening the clergymen's outlook."



## STUDENT EXCHANGE PLAN SPONSORED BY CLERGY

★ Preparation for the two-way student exchange, sponsored by the International Christian Youth Exchange, was made by two committees composed of clergymen and laymen of the Abington, Pa., area. One was the selection committee; the other in charge of finances.

Barbara Dymond will study in Bludenz, Austria, and will live with the parents of Brigitte Netotitzsky. The latter will arrive in Clarks Summit, Pa., in August and will attend the Clarks Summit-Abington High School. She will live with Mr. and Mrs. William H. Crum, and their daughter, Harriet, at the left in the cover picture. Mr. Crum is principal of the school. Mrs. and Mr. Robert Dymond, parents of Barbara, are at the right.

Clergy in the cover photo are, left to right, Wilton J. Dubrick, Methodist; Robert M. Hoag, Presbyterian; H. Arthur Doersam, Episcopalian; George F. Goodwin, Methodist; Robert J. Lukens, Methodist. David C. Burnite, Lutheran, who assisted in the project, was not present when the picture was taken.

This academic year about 150 high school students from

North and South America, Europe, Asia and Africa, will participate in the exchange program. Its purpose is to foster greater understanding and to promote goodwill between persons of different nationalities, cultures and religions.

## CHURCH LIFE REVISED BENEFITS AT 281

★ The Church Life Insurance Corporation, an affiliate of The Church Pension Fund, has just completed revision of the benefits of its 37-year old group life insurance plan, covering the lay employees of the National Council. The revision, planned in cooperation with the Council, increases the benefits of the plan to accord with present-day standards.

This group plan is unusual since it was one of the first plans written on the lay employees of any Episcopal Churches. Under the new plan, Church Life makes available more than \$1 million of life insurance protection to the 262 employees.

## NEW CHURCH GETS RECOGNITION

★ Recognition of the proposed new Church of North India and Pakistan was voted by the

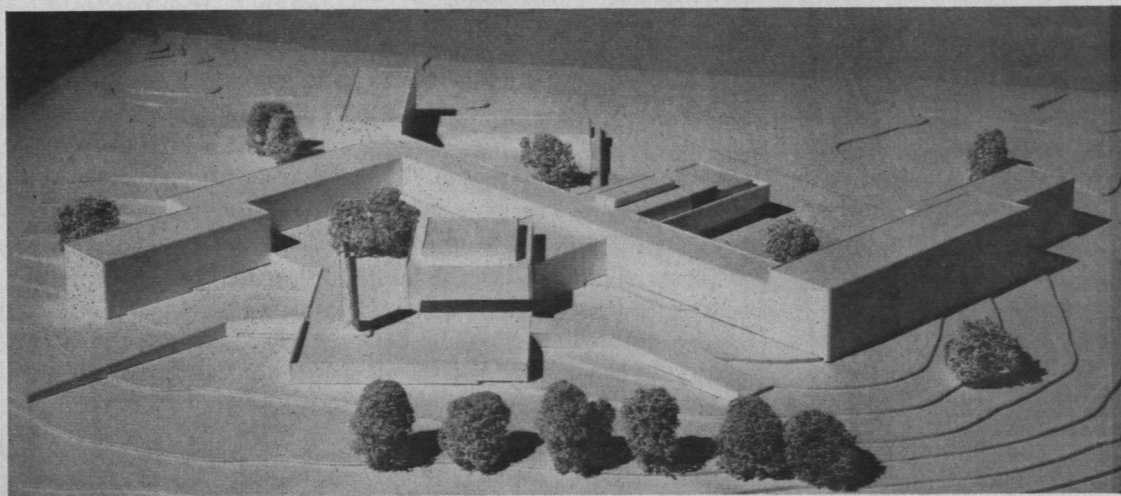
synod of the Anglican Province of New South Wales after a three-hour debate.

The projected new Church represents a merger of the Anglican Churches of India, Pakistan and Ceylon, the Council of Baptist Churches, the Churches of Christ, the Church of the Brethren, the Methodist and Methodist Episcopal Churches, and the United Church of North India.

The discussions several times threatened to end in a stalemate, although the synod earlier decided to recognize a similar Church union in Ceylon. The Ceylon union, however, involved only four Churches with a majority of those in the new Church being Anglicans. Only 20 per cent of the members of the new Church of North India and Pakistan would be Anglicans.

The Synod acted after Bishop John S. Moyes of Armidale, had moved that the Province of New South Wales enter into full communion with the Church of North India and Pakistan at its inauguration.

Bishop Moyes stressed that the Churches "need a united front to survive in India."



WORLD COUNCIL headquarters in Geneva from the architect's model. Bishop Sherrill, former Presiding Bishop, was the speaker at the ground breaking ceremony on June 21st. He chaired the committee that raised \$2,500,000 for the 250-office building.

# Prevailing Religion of World Is Nationalism Says Toynbee

★ Nationalism is the prevailing religion of the world today and one of the historical scandals of civilization, Arnold J. Toynbee, British historian and philosopher, asserted in a baccalaureate address at Albion College. The other scandal, he said, is class division, especially when based on racial differences.

"We may call ourselves Christians, Muslims, Buddhists, Communists and so on, but what we are really worshipping is the collective power of some fraction of the human race," Toynbee declared. Nationalism is the common religion of the people of the world on both sides of the Iron Curtain.

"The religion of nationalism is an offense against both God and men . . . it is the worship of men instead of God. In other words, it is idolatry. But the worship of one's own nation is also an offense against the human race. It draws a line between one fraction of the human race and all the rest. When we worship our own nation we are treating the rest of the human race as if it were not fully human."

Stressing that religion has authority over the whole of human life, Toynbee said that although we may try to "fence off a part" and call it "public life," this will not exempt the so-called "public life" from being subject to religion. And he warned that "if one repudiates the authority of one of the better religions over the province that we call 'public life,' then one of the worse religions will step in and will usurp the better religion's place."

"If we concede that Caesar is not under God's jurisdiction but is an independent authority,

we are conceding that Caesar too is a god," he said. "So indeed he is. Caesar is another name for Rome; Rome is another name for collective human power; and collective human power is the god that receives 90 per cent of the worship of 90 per cent of the human race today."

He cited Nazi Germany as an example of the religion of nationalism being "responsible for some of the worst crimes and greatest sufferings in human history." And he warned that "if the Germans committed genocide, the rest of us Western Christians cannot be sure that we will not commit equally shocking crimes. We share with the Germans the same common Christian — or Un-Christian — civilization."

Fortunately, he said, the better religions "have not ceded the field of public affairs to the religion of nationalism. Some of the better religions, at any rate, have contended and are contending for their right and duty to make themselves felt in public affairs as well as in private life."

Noting a difference of attitude among various branches of the Christian Church, Toynbee said some "have been readier than others to surrender public affairs to Caesar."

"I am thinking here," he said, "of the Episcopalian Church in England and of the Lutheran Church in Germany among the Protestant Churches. The Eastern Orthodox Church has taken the same, rather defeatist, line."

"By contrast, the Roman Catholic Church and the Society of Friends (Quakers), among the Western branches of the Christian Church, have al-

ways maintained Christianity's right and duty to live up to its principles in public affairs as well as in private life. The Society of Friends, in the name of Christian principles, has refused to accept the institution of war — an institution that is bound up with the religion of nationalism."

Racial bias, Toynbee asserted, "has been successfully overcome by two of the world's better religions — Islam and Roman Catholic Christianity in Spanish-speaking and Portuguese-speaking American countries. In both these cases the feeling of brotherhood, created by having a common religion, has been strong enough to overcome racial prejudice."

On the other hand, he said, the "high-caste Hindus and the Teutonic-speaking peoples have the unenviable distinction of giving race prejudice priority over religious unity," but he noted that in India today "there is a genuine effort to break down caste barriers and in South Africa at a recent ecumenical conference two of the South African Dutch Reformed Churches declared against apartheid."

"We do not know whether the better religions are going to prevail over the worse religions," Toynbee said. "But we do know that in the atomic age 'the wages of sin is death.'"

## CHURCH UNITY AT GRASS ROOTS

★ Methodists of Newark took a grass roots approach toward unity by voting to invite fraternal delegates from three other Churches to their 1962 annual conference. Invitations are to go to the two Episcopal dioceses in New Jersey and to the Presbyterian synod and United Church of Christ jurisdiction in the state.



# A PEACEFUL EPOCH OF HUMANITY

By Martin Niemoller

THE PRESIDENT OF THE EVANGELICAL CHURCH OF HESSEN-NASSAU, WEST GERMANY, ADDRESSES THE CHRISTIAN PEACE CONFERENCE HELD IN PRAGUE IN JUNE, 1960. THE FIRST CHRISTIAN WORLD PEACE CONFERENCE, ATTENDED BY 700 DELEGATES REPRESENTING CHURCHES THROUGHOUT THE WORLD IS CURRENTLY IN SESSION AND WILL BE REPORTED IN OUR NEXT ISSUE



Martin Niemoller

I SHOULD LIKE TO BEGIN with a few remarks on the general theme of our Conference, "On the Way to a Peaceful Epoch of Humanity". This theme sounds surprisingly optimistic, at least in German. It seems to say that we really are "on the way to a peaceful epoch of mankind". This kind of statement has been traditionally regarded by western Christendom as a sheer utopia. It was almost a fixed dogma (though not officially proclaimed), "semper, ubique et ab omnibus creditum" that in this world wars will occur until the end of days. A discussion, stimulated by an article by Bishop Dibelius, upholding publicly the thesis that this universally accepted opinion could not be derived from the Scriptures had taken place three years ago. But this discussion was much less heated and much shorter than the one on the "higher powers" (Rom. 13) which is far from being ended yet. There is a very simple reason why no real debate was started on the problem whether wars would go on until the last judgement day, nobody was really seriously interested in this question, and so there was no need to quarrel about it. If mankind faces any epoch at all, any new period of its history, it will necessarily be a peaceful epoch. Should it not be peaceful, the history of mankind would be at an end. In other words, either the epoch of wars is drawing to its close or mankind

itself faces inevitable destruction and not a future of any kind.

## Will Mankind Survive?

WE KNOW VERY WELL that this is no empty declaration. The means of waging war have reached such perfection as can be hardly surpassed. For a number of years, the nations most advanced in military techniques have been capable of destroying human life to an extent unimaginable up till now. They are even capable of exterminating human life altogether. This means that the use of violence in war by nations that have these means at their disposal should they fight to the bitter end, must necessarily lead to the destruction of the whole of mankind. So far only two powers are capable of this, but technical development cannot be halted and shortly these means will be at the disposal of all.

Attempts to keep war but to rule out its direct consequences by returning to conventional weapons or by agreeing on international guarantees against the use of means of mass destruction may be regarded as having broken down. They can provide no guarantee for the survival of mankind. And even the banning and destruction of all such means of mass extermination, even complete and universal disarmament provides no guarantee. The knowledge of how to make hu-

man life on earth impossible, once achieved, cannot be wiped out. In case of any war in the future the belligerents, if faced by defeat, will make use of that knowledge to annihilate the adversary and all mankind. Under these circumstances there exists no guarantee for the survival of mankind, and it can no longer be created by any means whatever.

It is, however, the general, urgent and vital interest of mankind that no war should take place because it would necessarily end in total devastation. Thus the peaceful epoch of mankind becomes an imperative necessity for all of us, and the effort to preserve and establish peace is from now on until the end of days the basis and primary task of politics. With the peaceful epoch, the establishment of which must not be delayed any longer, the epoch of mankind itself would necessarily come to an end. This means that the traditional ideas and concepts about the relation of men and groups of men, of states and nations, concepts and ideas that were current throughout countless centuries have now to be revised, nay revolutionized. They are simply not realistic any longer: if power cannot assert itself by compulsory force, because it would thereby destroy itself, it ceases to be real power.

What we see around us today is the peripeteia of power. The moment that it has become capable of destroying everything, and thus acquired omnipotence of a sort, power has been turned into utter impotence. It cannot destroy anything, unless it wants to destroy itself. No "power" exists any longer. No nation, no state, no race can live at the expense of others. Thus the traditional struggle for existence, through the use of means of power and threats and the use of force and violence on the part of the stronger against those who are weaker, or are supposed to be weaker, has come to an end. If the weaker one possesses fifteen cobalt bombs, he is not really any weaker than the stronger one possessing sixty such bombs. Each is powerless in relation to the other because each can destroy everything and will do so if a trial of power takes place.

### Neighborly Existence

EVERYTHING MUST BE DONE to avoid any trial of this kind, any serious use of military force. If mankind is to survive, it is necessary to achieve and preserve neighborly existence of men and nations, in which the existing and arising differences would be settled by other means

without the use of coercion by force. This necessity seems to be acknowledged by all authoritative statesmen.

However, this does not by any means signify that they are at one about the ways and means of establishing, preserving and consolidating this kind of peace. How difficult it is to achieve unity has been shown by the negotiations to achieve the cessation of atomic bomb tests, by the futile efforts at disarmament and by the failure of the summit conference. We may well ask whether even the first steps towards the peaceful epoch of mankind have been undertaken. Are we not even now being pulled to the brink of the abyss, to a new war which would be the last one? And we are ever more anxious that the time at our disposal is running short and that time is working against us, because obstacles to peace grow at an ever greater speed. I want to point out only two of these difficulties.

### Poisoned Atmosphere

THE TENSION between East and West, the relaxation of which had been the hope of the world, has again become acute. Cold war is in full swing and it is difficult to avoid the idea that the atmosphere, intentionally and artificially heated to the simmering point, must one of these days produce the spark which would set off the explosion.

It is true that people on both sides know quite well this must never be allowed to happen, but they dare not give up the struggle for that would create an impression of weakness both with the participants and the onlookers. I need not enter into details. All of us know very well how difficult it is not to allow oneself to be dominated by this propaganda uncritically. Daily we breathe an atmosphere that is dangerously poisoned. Can and will this go on much longer? And in what way can the spirit of distrust, hostility and hatred thus created be transformed into the will to understand each other, to cooperate and to live in peace?

While the cold war keeps us staring only at the East and West antagonism, developments and changes go on in other parts of the world which even today may have a greater importance for future peace than anything that fills the columns of our newspapers. The events in Congo were a useful reminder that there are other people beside us, the whites, who will not and cannot postpone their demands any longer. Their interest in



a new ordering of human relations in the world is quite as much or more urgent than our own.

The changes taking place in Asia and Oceania, in Africa and South America cry for measures which would make a peaceful future possible. The problems of political liberation, economic development, explosive population increase and of the menacing food situation in many of these regions ask us, whether we are allowed simply to wait for the outcome or else whether utmost speed is not imperative in order to realize our responsibility and to fulfill our obligation to help before it is too late. It is only necessary to mention the words "hunger" or "overpopulation" in order to be reminded that peace is not only a question between East and West.

### Full Solidarity

HAVING IN MIND all these needs and anxieties for the peace without which mankind cannot survive, I have always spoken about "us". I have not made any difference between the others and us Christians on purpose, for it is impossible to draw here a dividing line. We belong to them in full solidarity; peace is quite as necessary for us and for our children as for them. We are quite as passionately interested that mankind should find its way into the epoch of peace which is its only chance, if it is not to bring about its own annihilation through its own failure and guilt. But it is my opinion that in this situation we Christians have a special kind and a special share of responsibility. I should like to say a few words about this.

There is no doubt whatever that men all the world over desire peace. This has been expressed on many occasions in spontaneous and moving ways, and not in Eastern countries only. But this desire for peace often goes hand in hand with the crippling feeling that an individual is without any importance whatever, that he has to share helplessly the destiny of the great masses. This necessarily creates a nihilistic and fatalistic mood and attitude: I am of no value whatever; I am only one of the three thousand millions; I need not decide anything, I only share the destiny of the countless multitudes.

We Christians know about something different and we are under the obligation to offer this knowledge to all whom we can reach — the knowledge that every individual is so worthy in the eyes of God that he gave for him his beloved Son. Everyone finds his worth, his human dignity in the fact that he has been addressed and

claimed by God because of his Son, that on this basis he has to accept his own responsibility and his freedom.

We Christians can and must address man on the basis of this reality, we have to remind them that the other man has this worth also, that he has a claim on us and that we take upon ourselves also his need. We are obliged to keep and uphold peace with one another, peace without which man cannot live. There is a special Christian obligation to make the effort for peace on this earth for the sake of our fellowmen. This is the meaning of the blessing of the peacemakers; it is a part of the faith in Christ verified in life, the faith which works through love.

### Obligation of Christians

BECAUSE OF THAT, we as Christians, as the Christian Church, have a right and a duty to remind statesmen and governments that they have to keep in mind what serves peace for the sake of men entrusted to them (and we know that they have been entrusted to them by God). It is high time for us to remind them that in this cause of peace they are obliged to act responsibly on behalf of all men, not only on behalf of the citizens of their own state but of all mankind.

They must realize this, and when they do, they will eventually recognize that in spite of all the contradictions and conflicts between them, they have above all a common responsibility and a common task. And I cannot rid myself of the feeling that we Christians and the Churches have to advise them first of all to take up these tasks in a common effort, to consult with one another how they could prevent a hundred thousand people dying from hunger each day in the underdeveloped countries. And would it be quite unreasonable that on this basis they might arrive more easily at an agreement on the limitation of the armament expenditures, and in this way at the beginning of a real disarmament? This would be a real step forward to the peaceful epoch of mankind!

Christendom was not, up till now, a convincing advocate of the need of mankind for peace. And it could not be on account of its being largely dependent on or at least influenced by the group thinking of the power blocs. We had to struggle in our own midst against a good deal of politically conditioned distrust. Is it a delusion if it seems to me that we have got nearer to each other in this respect that things have improved and are improving?

If we should manage to show convincingly that we have not come together to seek compromise between divergent views but to ask in common what is the will of our common Lord and to stand up courageously for this will, to stand for it in the face of our congregations, of our govern-

ments, of all the world, then this peace conference of ours — time presses and the need of our fellowmen is crying! — could be a real step forward — “on the way to the peaceful epoch of mankind.”

## CONFUSION WORSE CONFOUNDED

SAMUEL ENTWHISTLE HAS A TRYING  
DAY WITH A YOUNG MAN WITH HIS  
NAME ON HIS SHIRT WHICH IS FUR-  
THER COMPLICATED BY SEVERAL  
PARISHIONERS AND THE POLICE

By Thomas V. Barrett

*Rector of St. John's, Tallahassee, Florida*

“Good heavens, Samuel”, exclaimed Isabel Entwhistle, as her husband flopped down bonelessly into Grandfather Entwhistle’s rocker, “Whatever happened today? You got that ‘As pants the hart for cooling springs’ look around your eyes.”

“Everything”, answered Samuel morosely. He picked up a copy of the New Yorker and aired its pages with unseeing eyes.

“It’s always therapeutic to tell your problems to somebody else”, Mrs. Entwhistle reminded him. “You told me so yourself. I never saw you look more like a Bassett hound than you do right now.”

“It wouldn’t be possible to tell you”, Samuel said. “You wouldn’t believe it; nobody would.” He gazed glumly toward the window. “Perhaps it didn’t really happen.”

“It’s not the new assistant, is it?” asked Isabel, rising in alarm. “I mean, have we got another DeLancey Doolus on our hands?”

Mr. Entwhistle managed a slight smile and a vague wave of the hand. “No, no; no indeed. George is a gem. I don’t know what I’ll do when he leaves.”

“Then what on earth happened?” persisted Isabel. “You look almost the way you do when you get a twelve on the thirteenth hole.”

“I haven’t had a twelve on any hole for three weeks”, protested Mr. Entwhistle, momentarily distracted. “Last Thursday I had a five on the thirteenth hole.”

“Well, you’d better get it out of your system.

The Isincollops are coming in after dinner, and if you act like one of Thurber’s dogs all evening, they may start a rumor that you’ve got ulcers.”

“I’m sure I must have”, Mr. Entwhistle moaned. He gazed moodily at the carpet for ten seconds. “It started when I got to the office this morning” he said tentatively. “I mean it started before I got to the office. There was a young man there with his name on his shirt.”

“Maybe it’s getting to be the fashion”, suggested Isabel. “The Chicago White Sox have their names on their shirts.”

“It wasn’t a uniform”, objected her husband, “It was a plain white shirt, and there was a printed card on the pocket that said ‘George’; like a waiter has his name on his shirt; only it wasn’t a uniform.”

“It really isn’t such a bad idea”, mused Isabel. “Just think how much easier it would be for you if all the parishioners wore their names on their clothing.”

“But this guy was nuts”, explained Samuel. “That’s what made it different from a member of Votary. George had been talking to him . . . I mean George Wister, the assistant . . . not this other George, and when I got there they both looked sort of balmy.”

“Do you mean George Wister had his name on his shirt too?” asked Isabel incredulously.

“No, no, of course not”, said Mr. Entwhistle rather impatiently. “But when you talk to somebody who’s really out in left field, you begin to think you must be in center field yourself.”



"Kind of like when in Rome do as the Romans do", Isabel added knowingly.

"I suppose", Samuel agreed, looking into space. "Anyway, this George Grath told us his parents were dead, his father used to be head of a steel company and left a million dollars in a bank in Baltimore, but he couldn't get any of it till he was thirty, George I mean, and he was looking for a job, only he had on a white coat and tuxedo trousers and he had been in Miami for two weeks AWOL from the army, and didn't have any money."

"Where'd he get the Tuxedo trousers?" Mrs. Entwistle asked with a Perry Mason glint in her eye.

"He'd worked as somebody's valet."

"While he was AWOL?"

"I don't know", Samuel frowned. "It must have been afterwards. Anyway there he was with his name on his pocket, and Tuxedo trousers and a brief case, with papers in it."

"What kind of papers?" Mrs. Entwistle asked edging forward in the excitement of cross-examination.

"Court martial papers", Samuel went on with a voice of complete wonder, "and other means of identification. His parents had been killed in an accident." Samuel paused and lighted a cigarette with trembling fingers. "Only they weren't", he added lamely.

"Perhaps", suggested Isabel sympathetically, "you ought to have a small drink before supper. You don't seem to be quite yourself."

"You wanted to hear what happened", Mr. Entwistle said, with a tiny edge of sharpness, "now listen."

"But you don't seem to be making sense", Isabel answered gently.

"Neither did George", said Samuel. "That's the point. We talked for an hour and nothing made much sense. Then George Wister telephoned the State Police, while I had George Grath in my office, and found out there hadn't been any accident to people named Grath all year, I mean in the city where George said the accident was."

"So his parents weren't dead", Isabel suggested.

"Right", agreed Samuel.

"Isn't that good?", Mrs. Entwistle asked, beginning to feel slightly shaken.

"Oh yes", Samuel nodded, somewhat doubtfully. "We told the boy what we had discovered and he agreed they weren't dead, but he didn't

know where they were, and his mother was alcoholic, and he wanted a job doing anything, and he had his name printed on a card on his shirt."

"You told me that", Isabel said with some tartness. "What else happened?"

"About that time", said Mr. Entwistle knotting his fingers together, "I had to work on the Sunday bulletin, George took George to the Mental Health Clinic, where they said he was definitely disturbed, because he had his name written on the front of his shirt, and then George Wister came back to the office, while George Grath went to see about a job somewhere. Then we had lunch."

"All of you, or just part of you?"

"George Wister and I."

"Was the afternoon as bad as the morning?" coaxed Isabel.

"After lunch, things really began to pop", Samuel went on. "George Grath turned up again with an application for a job selling dictionaries, that paid a hundred dollars a week; we found out that his favorite aunt lived in Kew Gardens, Long Island, then the Junior Confirmation Class turned up to see George the clergyman, so George the layman with the name on his pocket came into my office and I tried to talk him out of trying to sell even a pencil, because who would buy a pencil from a young man in Tuxedo trousers, and a white dinner jacket with his . . . ."

"I know", Isabel interrupted with maternal gentleness, "his name on his pocket."

"So then George W. got rid of his confirmation class and took George into his office while I put in a long distance call to the aunt in Kew Gardens to find out if she really was his aunt. She wasn't, but she was the wrong aunt anyway."

"Samuel, I think you ought to rest for a while", said Mrs. Entwistle.

"I have to unburden myself", Samuel replied stoically. "What I mean is that the operator got me an aunt in Kew Gardens, New Jersey, who turned out to be nobody's aunt, and had never heard of George; she took five minutes to tell me how sorry she was for the young man, and after that we put in another call and Mrs. Stallenheim came in to tell me about her husband."

"Who is Mrs. Stallenheim?"

"A woman who drifted into the outer court-yards of the Parish about a month ago", Samuel explained. "She is the woman whose husband will not talk to her, when she comes home from work, but goes directly to his room and plays the

television, and she can't stand it much longer. Frankly, she's rather witchy looking and talks through her nose without breathing, and I was just thinking that her husband might be a pretty sensible old bird when the long distance call came through from the right aunt."

"George's aunt?" asked Isabel, looking very harried.

"George's aunt" said Samuel. "She felt sorry for George but couldn't do anything about it. So George brought George into my office and I had Mrs. Stallenheim wait in the lounge where she could look at television, and George called George's parents who lived in Baltimore according to the right aunt, and then the Little Theater came in."

Mrs. Entwhistle shuddered visibly, and walked over to Samuel. "You don't have a fever do you, dear?" she asked with concern.

"Of course not," Samuel said irritably. "I'm just trying to explain what happened today. After all, you insisted I tell you."

"But I don't see how it could have happened the way you tell it," Isabel said, trying to sound calm and reasonable. "Where did the Little Theater come in? To your office, or the lounge, or George's office, or over television?"

"Into my office, of course", Mr. Entwhistle said, as if it were a daily occurrence. "Not all the Little Theater, but the director and the assistant director and the assistant to the assistant electrician. They wanted me to take part in the next production."

Mr. Entwhistle was temporarily drawn away from the frenzy of the day and allowed a dreamy look to come into his eyes as he thought of himself starring in stark and unforgettable drama.

"You on the stage?" Mrs. Entwhistle exclaimed, looking more worried than ever.

"What's wrong with that?" asked her husband. "There must be times when it is more satisfying than the life of the ministry."

"You . . . accepted?" asked Isabel hesitantly and fearing the worst.

"No," Mr. Entwhistle confessed. "But I might have if I hadn't had George on my hands."

"Which George?" pleaded Isabel in confusion.

"George with his name on his pocket."

"And then?" asked Isabel as sweetly as she dared.

"George Wister came in", continued Samuel, "and we put George Grath in the kitchen to have a cup of coffee to steady his nerves, then George and I had coffee to steady our nerves, and he

told me the parents who were in Baltimore said George had been way out beyond left field since he was ten years old and needed care but they couldn't provide it and his father had been president of a steel company, but lost his money and the father in Baltimore was only a step-father and they had five other children three of whom were at home and two were in school for delinquent children; or maybe two were at home and three in a school for . . ."

"It's terribly tragic," Mrs. Entwhistle put in, beginning to get a vague picture. "You shouldn't joke about it, Samuel."

"Who's joking?" hollered Mr. Entwhistle. "Of course it's tragic. The whole day was tragic. That's what I'm trying to tell you. That's when George called the police."

Mrs. Entwhistle sought desperately to phrase the next question delicately. "You mean George with the Tuxedo pants called the police, or . . ."

"Of course not", Samuel said, softening his chest tones. "George Wister called the police, because George's parents said he could become violent. And after that, or maybe it was before, George came back from the kitchen and Mrs. Stallenheim came in from the lounge . . . . I'm sorry to say I'd forgotten she was there . . . and we introduced them, and so George began telling Mrs. Stallenheim his problems, and how his parents had been killed in an accident, and about that time, or perhaps before that time, the telephone operator called back to find out to whom I had been talking in Kew Gardens, New Jersey. I explained patiently that I had been given the wrong number, and she asked why I had talked five minutes, and I said because I couldn't find out I had the wrong number until I had talked for five minutes and why did they give me not only the wrong number but the wrong state, and she said 'beg pardon sir', so they aren't going to charge us for the Kew Gardens New Jersey call. And then!"

"Wait a minute, Samuel", Isabel whispered weakly. "Let me just sort of get one thing at a time. While you were talking to the operator, and George with the briefcase was talking to Mrs. Stallenheim, where was George Wister?"

Mr. Entwhistle inspected his fingernails with somber looks. Then a small shaft of light crossed his forehead.

"Oh yes, now I remember," he said. "George Wister was talking to the police on the other phone. You see they'd picked up a transient that



had on a white coat, but no name on his shirt. Mistaken identity."

"But didn't they know George was in your office?"

"Apparently not. We told them that the first time, but you know the police. It got very confusing because the desk sergeant's name was Groth, and for a few minutes he seemed to think we thought he was out in left field." Samuel smiled almost brightly.

"It sounds like a horribly long day", Isabel sighed wearily.

"It isn't over", Samuel warned, waving a finger at her. "After George got the police straightened out, I got a call from a school in Ohio where the other George with a you know what on his shirt had been a pupil only they couldn't do a thing with him, and while I was talking to the school, George Wister got George into his office, because Mrs. Throckburton came in to plan for the next meeting of the Auxiliary. I introduced her to Mrs. Stallenheim which was a mistake because Throckburton began telling Stallenheim how attentive her husband was, and how he almost always got the breakfast for her, so that Stallenheim was on the verge of tears, only then George Tuxedo pants went out to get another cup of coffee, and a policeman came in, and then the sexton brought the house down at the very peak of the drama by entering to ask where was the fertilizer I had ordered to put on the azaleas."

"Where was it?" shrilled Isabel, in a little girl's voice as if waiting to hear the secret of the buried treasure.

"I'd forgotten to order it", said Samuel anti-climactically.

"Oh dear," pouted Mrs. Entwhistle with disappointment. Then she brightened. "What did the policeman want?"

"George." Mr. Entwhistle said flatly. "He thought they could hold him as a vagrant until we could get his parents to come and get him."

"Oh I'm so glad", said Isabel. "The poor boy, with no place to go, and no money."

"Don't be glad yet," Samuel told her gloomily. "He got away."

"How?"

"We don't know. Somehow in the confusion, after he went to get more coffee, he disappeared. The police are looking for him."

"But you said the police were right there."

"I know," said Mr. Entwhistle, "but we got into quite a confusion about names and things. You see the policeman took ten minutes explain-

ing that his name was Groth and not Graff, and then he phoned the place where George said they sold dictionaries and wanted salesmen, to see if George had gone back there, and when they answered, the cop said he was looking for George Wister and George said I'm George Wister the cop said 'Oh, you're George Wister', and the guy on the phone said 'No I'm Martin Sheffinton', and we got into one of those hassles; so George is somewhere on the loose with his briefcase and his name on his shirt pocket, and . . . ."

"It's rather a frustrating story", Isabel said ruefully.

"'Rather' is a mild word, my dear," sighed Samuel. "At five thirty the cop had left, Mrs. Throckburton was still talking to Mrs. Stallenheim, George Wister was about to resign, and Andrew had gone to get the fertilizer himself. I fear the only thing to profit for the day will be the azaleas."

The phone rang with shrill insistence. Samuel made his way to it reluctantly.

"Hello", he said without enthusiasm. "George? Which George? . . . Oh, George Wister . . . . What? . . . Good heavens . . . . for heaven's sake . . . Not tomorrow? . . . . Heavens!" He sat weakly in the chair by the telephone table.

"You sound as though you were praying for rain", Mrs. Entwhistle suggested in a stage whisper. Mr. Entwhistle looked blankly at a small spot on the carpet. "Good Heavens", he prayed, and hung up.

"More bad news?" Isabel asked cautiously.

"It's George's father; I mean his step-father. The step-father of George with his name on his pocket. He had a change of heart; he's left on the night train to come and pick up George; George isn't here. Mrs. Stallenheim has gone to the hospital with a breakdown. George Wister is about to re-resign and the police called to know if we had caught up with a young man with the name Samuel on his pocket. That's me."

Mr. Entwhistle stumbled up and made for the doorway. "Off to the hospital, my dear. George doesn't feel up to visiting Mrs. Stallenheim." Mrs. Entwhistle wisely refrained from asking which George.

"Don't be too long, Samuel", she advised, with a worried crease between her eyes. "You ought to get some rest." She followed him to the front door. "Anyway," she added, trying to be cheerful, "Tomorrow's bound to be better."

Mr. Entwhistle drew himself up to the height of what he judged a Shakespearian actor ought

to be. "Tomorrow, and tomorrow, and tomorrow" he declaimed, "creeps in this petty pace from day to day. See you later."

Mrs. Entwhistle, beginning to feel rather out of balance, went to the kitchen for a cup of tea.

## - POINTERS For PARSONS -

By Robert Miller

AT THE DEANERY MEETING Gilbert Simeon said that the Assembly of the Presbyterian Church in the U.S.A. had been magnificently generous in inviting us to join with it in asking the Methodist and United Churches to explore the possibilities of establishing a united Church on a basis that was very close indeed to the Lambeth Quadrilateral. He hoped that if we accepted the invitation we would not drawback as negotiations proceeded.

"Like a young lady who gets engaged but cannot bring herself to go to the altar?" asked Tompkins.

"Well . . . yes. But the simile's not very reverent. If these Churches accept the episcopate in any form they will have come a long way to meet us."

"I do not see," burst out Buffers, "how they could have a valid ministry without the episcopate. And I hope they would gain not only the sacrament of confirmation but a Catholic outlook also."

"Hold on, Buffers," I expostulated. "We haven't got that ourselves; at least, not in the eyes of Rome."

"Rome does not do us justice," Buffers said, and added that it could not really be blamed for some of our members certainly lacked it.

"Rome doesn't recognize the validity of our orders," Thompson reminded him. "Do you think it would recognize as valid any that we conferred?"

"At present I fear it would not. But I believe the last word has not been spoken."

"I see no likelihood of Rome's recognizing Anglican orders," insisted Thompson. "But, supposing it did, do you think it could possibly sanction Anglican practice?"

"I should hope," answered Buffers, "that Anglican practice would conform more closely to Roman."

Tompkins' hair almost stood on end.

"Do you mean," he demanded, "that you would

like to see confession to a priest a requisite for receiving Holy Communion."

"I feel the sacrament of penance is most valuable."

"And what about the Mass? Would you restore the Mass? And have things like Benediction and Novenas and invocation of saints and veneration (worship, I'd call it) of the Virgin Mary?"

"Already," said Buffers. "We give more attention to the Holy Communion, and if we believe in the Communion of Saints I think we might well ask the prayers of those who are in the Church Triumphant. And I feel we should pay more honor than we do to the Mother of our Lord."

"If you are going to ask Presbyterians and Methodists to agree with you, I can tell you right now that they won't."

Buffers was in no way dismayed. He said that he felt we were far closer to Rome and Greek Orthodox than to the divided followers of Luther and Calvin.

"If you represent the Episcopal Church, Buffers," I said, "we had better decline this Presbyterian invitation."

"I think we should," said Buffers. There was a strong murmur of dissent.

"For half a century," said Gilbert Simeon, "we have been moving closer together. Even the Church of Rome shows a kindlier and more cordial spirit. I think it still regards us as heretics and it will not compromise on what it considers to be matters of faith. We happen to have kept more of the Catholic heritage than some of the other Communion, chiefly, I think, because Elizabeth I of England wanted no more change than had to be. Brownists, Congregationalists, Baptists, Presbyterians wanted more. I think if we care for union we should begin at home, and in practice we are much more at home with the Communion I have mentioned than we are with Rome. We would not accept Roman practice and Rome would not tolerate ours. I hope we can grow into a larger truth for only by so doing can we effect a true union."

Fr. Timmons agreed with Gilbert. He thought that if we were to achieve any true union it would be by deep and earnest prayer and by the spirit of charity.

Buffers was much more willing to agree that this was needed than he was ready to be charitable, but perhaps that was true of most of us.



# Puerto Rico Political Situation Gives Church Opportunity

★ The Church in Puerto Rico is planning an island-wide expansion over the next three years. The expansion program follows in the wake of the controversy involving the Roman Catholic hierarchy in the 1960 commonwealth elections.

Bishop A. Ervine Ewift has asked \$1,000,000 from Church authorities in New York to construct a \$250,000 student center at the University of Puerto Rico and 10 new parishes within the next three years.

Bishop Swift reported high priority would be given to the university center because, he said, many students and faculty members were critical of the three Catholic bishops' statements condemning the Popular Democratic Party platform.

"The Roman Church itself," the bishop declared, "gave us the opportunity to serve the Puerto Rican people. Last fall, in the middle of all the trouble over whether it was a sin for Catholics to vote for Governor Luis Munoz Marin, the mayor of one town came to me and asked us to please build a parish there."

"We can't keep on saying 'no.' We are not fighting the Roman Catholics or trying to steal their congregations. The great opportunity we have is to serve the vast majority of unaffiliated Puerto Ricans, who are nominally Catholics but have no active allegiance to any spiritual body."

Recently, in an interview in New York, Bishop Bentley, director of overseas missions, indicated his approval of the Puerto Rico plan. He thought the requested funds could be obtained.

"We believe," Bishop Bentley said, "that our Church, with its

ritual evidences of Catholicism and its democratic rule, will appeal to a great many Puerto Ricans."

The \$1,000,000 appropriation must be authorized by the General Convention, which meets in Detroit Sept. 17-29.

## PRESIDING BISHOP VISITS HAITI

★ Presiding Bishop Arthur Lichtenberger opened a week of celebration which marked the centenary of the establishment of the Church in Haiti. He is the first Presiding Bishop to visit the district. He preached at three services at Holy Trinity, Port-au-Prince, where his remarks were translated into French for the overflow congregations. Services were also held at St. Peter's, Mirebalais, and Holy Cross, Leogane.

Present at all the services were Bishop Voegeli of Haiti, Bishop Kellogg of Dominican Republic and Bishop Swift of Puerto Rico. Bishop Bentley, head of the overseas department, was present at the services at Port-au-Prince.

The Church in Haiti has 23 priests—20 of them Haitian—136 lay readers, 34,000 members, 76 missions, 94 stations, 64 elementary schools, three clinics, and the College St. Pierre and St. Vincent's School.

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## PUBLICITY HURT PEACE CORPS

★ A veteran missionary told Minnesota churchmen that he fears the usefulness of the Peace Corps has been impaired by all the fanfare it has received.

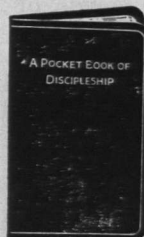
The Rev. L. K. Anderson of Chicago said the corps has been set up as "a propaganda blast against communism" and as "an arm of the cold war."

"We've destroyed so much good it could have done — if only we had done it quietly and unobtrusively," he observed.

He said the British have had a peace corps for five years, which has helped people all over the world, but has received practically no attention.

Anderson, who has served more than 20 years in Africa, is now North Central area representative of the commission on ecumenical mission and relations of the United Presbyterian Church.

Speaking at a seminar at the Minnesota synod's annual meeting, Anderson saw little possi-



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bility that the communists would capture Africa.

He said communism has three hurdles there: the Africans already believe that "everything belongs to everyone else"; colonial government, the whipping boy of the communists, is already mostly gone; the Russians are white just like the French, British and other former colonials.

Anderson said national boundaries within Africa, set by the treaty of Berlin in the late 1890's, mean nothing to the Africans and they will be removed with new emphasis on tribes as soon as European controls are ended.

John Coventry Smith of New York, general secretary of the commission on ecumenical mission and relations, called on Churches to pay more attention to the big cities of Asia. He said they will determine the future of the continent. Three of the world's five largest cities are now in Asia, he said, and it is predicted that ultimately all five will be in that continent.

## RECTOR AND ORGANIST WRITE HYMN

★ The Rev. Cuthbert Pratt, rector of Holy Trinity, New York, has written the words of

a hymn, with the organist of the parish, Bronson Ragan, writing the music. It concludes with a pledge to offer divine praise "in lives, more than language," in spirit-guided lives that truly honor God.

The parish was formerly a mission of St. James and became independent in 1951. The new hymn was sung at a service celebrating the tenth anniversary of parish status.

Holy Trinity originated in 1865 in mid-Manhattan but merged with St. James in 1897 and moved to its present church, built by a gift of Serena Rhinelander and located on 88th Street which was then a part of the Rhinelander farm property.

## SEWANEE TRUSTEES LIFT RACE BAN

★ Trustees of the University of the South have instructed officials to consider all applications for admission "without regard for race." They elected Bishop Carpenter of Alabama as chancellor as successor to the late Bishop Carruthers of South Carolina.

## MALCOLM BOYD GIVES LECTURES

★ The Rev. Malcolm Boyd will deliver a series of lectures on the subject communicating

the gospel at Emory University in Atlanta, Ga., from July 1-13. His resignation as Episcopal chaplain at Colorado State University becomes effective July 31.

He will be a principal speaker at the seventh quadrennial Methodist student movement conference at the University of Illinois, August 26-31.

## HAWAII A MIRACLE IN HUMAN RELATIONS

★ Canon Wai On Shim of Honolulu, addressing the alumni of Seabury-Western Seminary, said that "the political, economic and social harmony in Hawaii is a miracle in human relations."

He said that statehood had given the Church an awareness of independence, and it is hoped that in 1962, the 100th anniversary of Episcopal Church work in Hawaii, application will be made for diocesan status.

## CONNECTICUT HONORS YOUTH WORKERS

★ The diocese of Connecticut honored the hundreds of lay volunteer youth workers of the diocese at a dinner held on June 5th. Featured speaker was Canon Frederick Arterton, warden of the College of Preachers in Washington, D.C.

Both Bishop Gray and Bishop Esquirol, suffragan, were on hand to welcome all participants and to extend thanks to them from the diocese as a whole.

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## --- People ---

### CLERGY CHANGES:

**HAROLD O. MARTIN**, formerly rector of St. James, Greenville, Miss., is now rector of St. James, Milwaukee.

**HARRIS MOONEY**, formerly rector of St. Johns, Kewanee, Ill., is now rector of St. Albans, Sussex, Wis., and in charge of St. Peters, North Lake.

**JOHN S. YARYAN**, formerly vicar of St. Matthews, Auburn, Wash., is now canon at Grace Cathedral, San Francisco.

**RICHARD H. MCGINNIS**, formerly associate rector of Trinity, Seattle, is now vicar of Christ Church, Anvik, Alaska.

**HERBERT C. LAZENBY**, formerly on the staff of the social relations dept. of the National Council, is now associate at Trinity, Seattle.

**LESTER KINGSOLVING**, formerly rector of Our Saviour, Pasco, Wash., is now vicar of St. Andrews, New London, N. H. and chaplain to Episcopalians at Colby Junior College.

**PAUL GOODLAND**, formerly rector of Grace Church, Estherville, Iowa, is now rector of St. Johns, Ames, Iowa. He succeeds the Rev. LeRoy Burroughs who has served the Ames parish and college community for 43 years.

**BRUCE B. NOYES** has resigned as rector of the Epiphany, Dorchester, Mass., to become chaplain to Episcopal patients at the N. E. Baptist, N. E. Deaconess and Childrens Medical Center hospitals, Boston, in addition to his present chaplaincy at Lemuel Shattuck hospital, Jamaica Plain.

### HONORS:

**WILLIAM GRIME**, rector emeritus of St. Pauls, Great Neck, L. I. received an honorary doctorate at the commencement of Berkeley Divinity School.

**MORRIS F. ARNOLD**, rector of Christ Church, Cincinnati, received an honorary doctorate from Kenyon at its commencement.

**HENRY K. SHERRILL**, formerly Presiding Bishop, received an honorary doctorate from Episcopal Theological School at its commencement. It is the first time since 1935 that the school has conferred

honorary degrees. Others to receive them: **NORMAN NASH**, retired bishop of Mass.; **ANGUS DUN**, bishop of Washington; **POWEL M. DAWLEY**, professor at General; **RANDOLPH C. MILLER**, professor at Yale Divinity; **WILLIAM H. P. HATCH**, professor emeritus of E.T.S.; **GABRIEL FARRELL**, administrative ass't to the dean of E.T.S.

### ORDINATIONS:

**HENDRIK B. KONING** was ordained priest by Bishop Armstrong on June 3 at the Redeemer, Springfield, Pa. He will continue as an engineer for a power company while serving as an associate at St. Johns, Bala-Cynwyd. **RICHARD W. HESS**, former Methodist minister, was ordained priest at the same service and is in charge of St. Christophers, Oxford, Pa.

**JOSEPH E. TRIMBLE Jr.**, ass't at St. Pauls, Chestnut Hill, Pa., was ordained deacon by Bishop Hart on June 17 at St. Peters Philadelphia. **CARL N. KUNZ Jr.**, ass't at St. Davids, Radnor, Pa., was

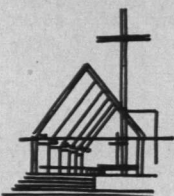
ordained deacon at the same service.

**CHARLES M. TAIT** and **PHILIP TURNER**, to teach at the Anglican Seminary, Uganda, East Africa, were ordained deacons by Bishop Dun at Washington Cathedral, June 17. **DALE T. CROPPER Jr.**, ass't at Christ Church Kensington, Md. was ordained deacon at the same service.

**EUGENE S. PATTON**, vicar of St. Johns, Ashland, Pa., was ordained deacon by Bishop Warnecke on June 21 at St. Lukes, Scranton.

**FREDERICK E. JESSETT** was ordained deacon by Bishop Gesner of South Dakota at St. Dunstons, Seattle, June 7, and will work in the Indian field of S. D.

**RICHARD T. TOBEY**, ass't at the Ascension, Rockville Centre, N. Y. was ordained priest by Bishop DeWolfe on June 24 at the cathedral, Garden City. Ordained priests at the same service: **ERNEST F. KAMP**, in charge of St. Andrews, S. Ozone Park, and **WINSTON F. JENSEN**, ass't at St. Georges, Astoria.



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## - NEW BOOKS -

Kenneth R. Forbes

Book Editor

*Sing for Joy* by Norman & Margaret Mealy. Seabury Press. \$4.00

Here at last are hymns and tunes for the Church's children which are chosen — or composed by the editors themselves by people who know three things well — young children, the Church's faith and life and really good music which almost sings itself. Some of these tunes have been taken from the 1940 Hymnal and given words especially suitable for young children's understanding. The greater seasons and days of the Christian year are observed with some of the most melodious and haunting tunes and with understandable words making up the hymns.

The volume which contains these worth while things is a master-piece of fine book making. The drawings in color will be fascinating — not for youngsters alone, but for any adult with imagination and a sense of humor. If the hymns and tunes were no good at all the book would be well worth its price for the illustrations.

*The Death of Tragedy* by George Steiner. Knopf. \$5.00

In 1872 that genius, Friedrich Nietzsche published his first book, *The Birth of Tragedy from the Spirit of Music*. Despite its author's handicap and eventual fate, the book has been very influential upon later European thought. Even in America we hear echoes: some there are who distinguish a "dionysian" element in religion, and even use the term in classifying religious experience. Now comes a perfectly sane and equally learned book, *The Death of Tragedy*, which surveys all modern European literature and asks the question: Why has tragedy died?

The author begins by surveying the phenomenon in the classical world and concludes that true tragedy implies the impossibility of applying reason to human experience: the gods are not good enough to guarantee happy endings (except in plays which have been mechanically

treated!) and the raw human fact is that most — at least many — lives end in meaningless waste and defeat.

He contrasts the biblical view, which demands that reason and righteousness be dominant, and so Job gets rewarded and reimbursed in the end. But the original poem was not like that! The great poem is a stark tragedy relieved, not by a shipment of 14,000 sheep, but by Job's final acknowledgement that he doesn't know how to solve the mystery of life, and yet must admit the inscrutable wisdom of the Almighty. Even beyond his understanding, God's power and goodness and care for his creatures is evident. There lies the contrast with Greek tragedy, if any, not the flocks of sheep. It is a profound principle running through all Hebrew and Jewish literature: God can save "by many or by few" — or not at all, if that is what is best for the total purpose he has in mind.

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C Sat. 5-6, 8-9, & by appt.

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
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the probability of a classical revival was nil. Prose had come into vogue; and prose wearing the tragic mask and boots did not carry it off too well. ("Born of music," said Nietzsche — that is, of poetry.)

The seventeenth century was the dawn of modern science; and of modern rationality, modern mathematics, modern political theory — a barren world for tragedy in the ancient sense; for we are profound optimists, and socially, politically, and personally we believe in success stories. The time is not yet ripe for tragedy — though our author is hopeful! More tragic experience than has yet overwhelmed us, at least in half the world, may drive us to tragedy.

He ends with a brief account of the most ghastly incident in world war three, and asks, by implication, what can be made of it other than pure tragedy, waste, the frustration of God himself. As in the Polish Rabbi's dream (p. 352f.), God is "tired, tired unto death."

Only tragedy can tell the story of our world, and it has no "happy ending" — not yet.

— Frederick C. Grant

*The English Mystical Tradition* by David Knowles. Harpers. \$3.75

A student in search of accurate and detailed information about the religious orders of the Church in Europe or Great Britain need go no further than the many books of Dom David Knowles. And the same author now turns his attention to the flowering of Christian mysticism in England during the 14th century in the lives and thought of six outstanding mystics of that period, — Richard Rolle, the anonymous author of *The Cloud of Unknowing*, Walter Hilton, Julian of Norwich, Margery Kempe and Father Augustine Baker.

Professor Knowles gives the background of this study in three illuminating chapters which defines vividly the nature and meaning of Christian mysticism, the evolution of Catholic mystical theology and a sketch of the sort of England it was in which these six characters lived and wrote. The interpretation of the beliefs and experiences of his chosen six is made comprehensible by extensive quotations from original sources in such a way as to give the basic flavor and direction of each mystic's work.

A book which not only today's mystic souls, but any sincere practicing Christian can understand and profit from.

*Francis Thompson; A Critical Biography* by Paul van K. Thomson. Thomas Nelson & Sons. \$5.00

Most literate religious people have at least heard of *The Hound of Heaven* and a multitude of novel readers and movie goers are familiar with the striking phrase "many-splendored thing" as the title of the book and the motif of the movie. But Francis Thompson as man and poet is unknown to all but a few. This story of his life is fascinating study of one of the outstanding poets of his time; and remarkable in being the first full-dress biography of the poet who died more than 50 years ago.

Thompson, like so many gifted souls, was unconventional and unpredictable, a fact which figures largely in the biography. In his early years of struggle for recognition and after failing in examinations for the priesthood and declared physically unfit for the army, he resorted to laudanum, as De Quincey before him, and was dragged down to the state of an addict on the streets of London, a nightmare life from which he was finally rescued by a publisher who had accepted a poem. Everard Meynell took Thomp-

son home and he became a member of the family for most of his remaining life.

This book is well written by one who has long been a devout Thompsonian scholar and who was for nine years a priest in the Episcopal Church and a navy chaplain in world war two. The curious reader could wish that he had included more whole poems of Thompson in his scholarly biography.

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