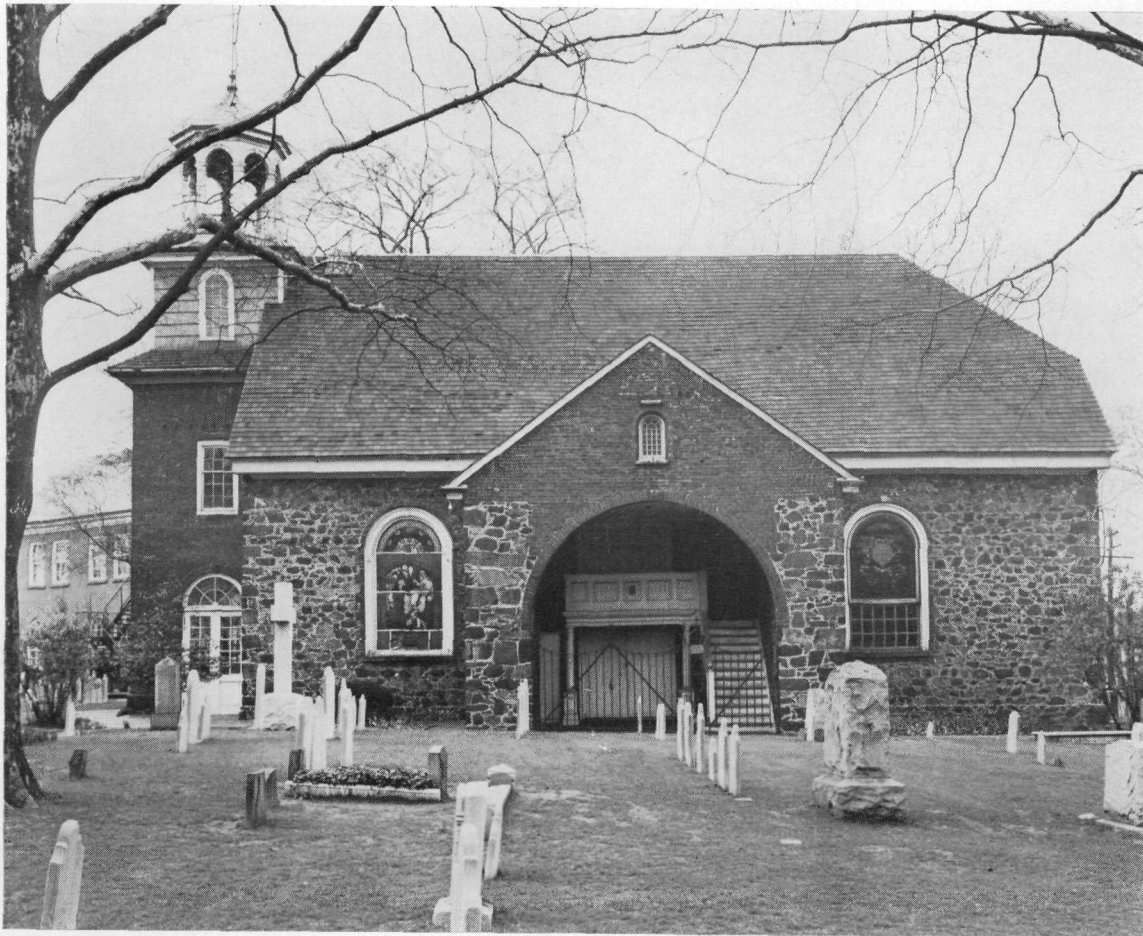


The **+** WITNESS

MAY 3, 1962

10¢



OLD SWEDES, WILMINGTON, DELAWARE

SERVICE UNIQUE in its 250 years was held recently in this church which carries on a vital neighborhood ministry.
See news pages for the story

DISCUSSION ABOUT THE VIRGIN BIRTH

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
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.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Labriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. NORMAN PITTENGER, Chairman
W. B. SPOFFORD SR., Managing Editor
CHARLES J. ADAMEK; O. SYDNEY BARR; LEE
BELFORD; KENNETH R. FORBES; ROSCOE T.
FOUST; GORDON C. GRAHAM; ROBERT HAMP-
SHIRE; DAVID JOHNSON; CHARLES D. KEAN;
GEORGE MACMURRAY; CHARLES MARTIN;
ROBERT F. MCGREGOR; BENJAMIN MINIFIE;
J. EDWARD MOHR; CHARLES F. PENNIMAN;
WILLIAM STRINGFELLOW; JOSEPH F. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDNER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; CORWIN C.
ROACH; MASSEY H. SHEPHERD JR.; WILLIAM
B. SPOFFORD JR.



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
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
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. Walter Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

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
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**New Strategy for Mission Needed
Asian Executive Tells WCC**

★ An Asian Christian told the U.S. conference for the World Council of Churches that Christianity would remain irrelevant as long as it talked about abstractions.

The Rev. D. T. Niles of Jafna, Ceylon, general secretary of the East Asia Christian Conference, said, "We must get down to human beings."

"As evangelists we do not meet Hinduism. We meet Hindus. You meet Hinduism only in a library. You evangelize people," said Niles.

Speaking before 200 U. S. Church leaders from 30 Protestant, Orthodox, and Anglican churches at Buck Hill Falls, Pa., Niles called for radical new methods in Christian mission.

The Asian Churches as they attempt to go beyond their borders in missionary out-reach must develop a new strategy of mission and not just duplicate the formulas of the missionary boards in Europe and America, he said.

Churches in East Asia now have more than 200 missionaries serving in Asian Churches other than their own. The East Asia Christian Conference is initiating strategy conferences in three places so that all the Churches and supporting missions working within an area can make a "radical re-examination" of present practices.

Out of meetings to be held next February and March in Madras, Singapore, and Tokyo, new proposals are expected. These may involve a shift from the old bilateral relationship between the sending and receiving Church of the same denomination to a more ecumenical pattern of relationships.

On the subject of Asian missionaries in Asia and possibly Africa, Niles said that all travel for such missionaries is paid by the East Asia Christian Conference. He suggested that missionaries serve in schools, hospitals, and other institutions according to need, regardless of denomination.

Missionaries should be commissioned by "the total Christian Church in a particular area and received by the total Christian community to which they are assigned," he said.

The "situation" or strategy conferences planned for India, Malaya, and Japan will involve about 75 Church leaders and mission board executives in each place. The conferences are designed to eliminate "hit and miss" methods and develop a total strategy which makes the best use of personnel, money, and resources in each place.

Niles attacked the current practice among Christians of using negative terms in characterizing adherents of other re-

ligions as "unbelievers". What we should stress, he said, is that God made man, God loves man, and Jesus died for man.

"We cannot find the Christian truth imbedded in Hinduism, but we do find Jesus Christ imbedded in people," the evangelist asserted.

"The task of evangelism is to bring out Jesus Christ in every man not to put him in," he said.

Niles stressed "the particularity of the Christian religion" and said that this must be brought out in encounters between Christians and those of other religions.

Defining something in terms of what it is not is hardly useful said Niles in reference to terms like "non-Christian" and "unbeliever".

"To say that the Archbishop of Canterbury is a non-Baptist is not very enlightening," the East Asia Christian Conference executive said.

The meeting of the U. S. Conference for the World Council began April 25 and continues through April 27. Delegates are composed of the representatives of the Council's member Churches in this country to the third assembly held in New Delhi last December.

Presiding Bishop Arthur Lichtenberger officiated at the opening worship service. Chairman of the conference is Mr. Charles C. Parlin, Methodist layman and one of the six presidents of the World Council.

The general secretary of the

organization, W. A. Visser 't Hooft of Geneva, Switzerland, spoke Thursday evening. Martin Niemoeller of Germany, lead the prayers.

The Friday agenda included a panel featuring criticisms of the Council's assembly and a speech

on "New Initiatives for Disarmament" by O. Frederick Nolde, director of the commission of the Churches on international affairs.

Further reports of the three day meeting will be published next week.

Old Swedes, Wilmington, Delaware Sponsors Community Service

By Florence V. Miller

★ During Lent a service unique in its over 250 years' history was held in Colonial Holy Trinity (Old Swedes) Church in Wilmington, Delaware.

Situated in a congested area of the city's east side, the old church has seen great changes in its neighborhood over the years. Fifteen years ago the neighborhood population was roughly 50% white, mostly Polish Roman Catholics, and 50% Negro. To-day, almost all of the Polish people have moved away and the population is now 98% Negro, practically all of whom are low income families.

Old Swedes has been for many years the only "white" church on the east side, among a number of Negro churches of various kinds, ranging from those belonging to the well known denominations to the "store front" Pentecostal groups. Nearby is an Episcopal mission church, St. Matthew's, whose congregation is almost wholly Negro.

Recently an informal Association of Churches has been started by the east side clergy, and at the invitation of the Rev. James B. Prichard, who came to Old Swedes as its new vicar a year ago, this union community service of worship was held in the old church, the first of its kind ever to be held there. Mr. Prichard, incidentally, was ordained a priest of the Episcopal

Church in February, having previously been a Presbyterian minister. A graduate of Yale University and of Union Seminary, he worked for a year during his seminary studies in the East Harlem Protestant Parish, and so is no stranger to the situation in which he is beginning his ministry as a priest of our Church.

The vicar of Old Swedes and the Rev. Percy F. Rex, rector of Trinity Parish (of which Old Swedes is the "Mother Church"), had no idea of how many people might appear at this service, or more likely, how few, but they were hopeful. And it had been well publicized by flyers throughout the neighborhood.

On the evening of the service eleven clergymen (8 Negro, 3 white) followed the choir from the Bethel A.M.E. Church into the chancel. Three of these eight, plus the vicar, took part in the service of Evening Prayer which had been printed on a special leaflet. The organist from Bethel played the service and two anthems were sung by the choir. On the cover of the service leaflet was printed an excerpt from the 133rd psalm "Behold, how good and joyful a thing it is for brethren to dwell together in unity." The preacher was Bishop J. Brooke Mosley of Delaware, who, in beginning his sermon, restated these words, saying that it was indeed a very good thing that all were gathered in

this very old church for worship together.

And there was a goodly gathering! For to the great satisfaction and pleasure of all concerned the neighborhood did come. One hundred and thirty people of assorted ages were present, at least 75% of whom were from the Negro congregations. Present also were members of Old Swedes and of Trinity, including the senior and junior wardens of the parish and their wives.

It was indeed a very heartening service and one which it is hoped will pave the way for others of a similar kind. Following the service there was a coffee hour in the Christina Community Center of Old Swedes.

Bishop Mosley has been most hopeful that this old historic church should increasingly minister to the surrounding neighborhood in its religious life as the Christian Center has done very effectively for the past eighteen years in its program of activities for families, children and young people along social, recreational and educational lines.

Among these activities are three groups meeting weekly at Tallman House, an annex to the Center in which the family-unit program for neighborhood parents and younger children operates. All of these groups have a program described in a general way under the title "The Worlds We Live In", but the content of each program is based upon the Bible, which is related to everyday living. One group, for children from 7 to 10 years is led by the wife of the rector, herself a professional in religious education; a second group for ages 10 to 13 is conducted by the vicar and the third, for mothers, by the director of education at Trinity, Mrs. Ethel G. Libby.

Repentance Needed on Both Sides Of Cold War Says Karl Barth

★ Theologian Karl Barth said that both America and Russia are caught in the grip of pride and fear which can be abolished only by repentance in both countries.

The world-famous theologian said a mutual fear between the two countries is "one of the deepest reasons for the conflict."

"Repentance is required if a man is to become fearless," he said. "Fear is nothing else but a companion of pride and its complement. There is such a thing as a Russian pride, and perhaps also an American pride."

Dr. Barth, who is on his first visit to America, made these comments during an interview at the University of Chicago, where he lectured at the Divinity School. The 75-year-old Swiss theologian is now professor emeritus of dogmatics at the University of Basel.

Dr. Barth, who gained wide recognition for his opposition to the Nazi regime in Germany, said the west's reaction to communism has taken the form of "a kind of crusade."

"But we are not better," he said. "We have other ideas, other ways of life. And I prefer ours. But we shouldn't be so proud of it."

Dr. Barth added that "if we are so afraid of them that's a sign that we are not sure of ourselves. It's a sign of a bad conscience. Men of a good conscience wouldn't be afraid."

Commenting on his "letter to a pastor in the German Democratic Republic" which stirred up a controversy several years ago, Dr. Barth said it was a "pity" if people were offended by his criticisms of the west. In the letter, he suggested that the materialism of the west might

be an even greater danger to Christians than the open opposition of communism.

In his interview Barth stressed that he is a "western man . . . and if I have to criticize I begin with myself."

"It's so easy to criticize the Russians," he said. "So perhaps the emphasis in my letter was stronger against the western side than the other."

"But I have been misunderstood when people believed that I had more sympathy for the east. In no way do I have more sympathy for the east," Barth declared.

"I think the best use we can make of the freedom — or liberty — which we have in the west — is to see our own faults," he said.

Discussing the possibility of eventual Protestant and Catholic unity, Barth said that "unity is far away."

But he added that "one can speak about a nearer and better approach — a better understanding." The better understanding "has occurred and will happen with or without the Council" (Second Vatican Council).

Barth said there are numerous speculations about the Vatican Council but that no one really knows "what is in the mind of the Pope."

Among his Roman Catholic friends, he said there are some theologians "who are very hopeful in regard to the Council; but I'm not sure if they are right."

Outlining theological trends in Europe, the Swiss theologian said that one group wants to return to "19th century liberalism" while another group is moving toward the Catholic Church because of "a desire for

authority, leadership, even dogma."

A third movement, in which Barth is one of the leaders, he described as a "renewal by repentance."

"Protestantism had inherited from the 19th century a humanistic or man-centered theology; the Roman Church and liberal Protestantism had fostered that theology," he said.

"And now we have to understand that the theme of the Church cannot be man's religion, man's morals, man's feelings, but man's encounter with God or, rather, God's encounter with man," he continued.

"That's the theme—the Biblical theme and the Reformation theme. God, but God for man or God with man. Always God first, and then man, not the contrary."

One of the panelists at Barth's lectures is William Stringfellow, New York attorney and a Witness Editor. He is to write an article in a forthcoming issue based upon an evening spent with Dr. Barth.

PROTESTS IN LONDON AGAINST A-BOMB

★ Canon John Lewis of St. Paul's Cathedral led an Anglican group when 25,000 persons demonstrated in London against nuclear weapons. He gave an address and also sent a message to President Kennedy which was not released but is thought to have been a plea not to resume tests.

ARIZONA TO ELECT A BISHOP

★ Arizona is to elect its first bishop at a special convention in Phoenix, May 9. He will succeed Bishop Arthur B. Kinsolving 2nd who is retiring at the age of sixty eight. Arizona gained diocesan status in 1959. Prior to that bishops were elected by the House of Bishops.

Clerical Directory Improved By Church Pension Fund

★ The 1962 edition of the Clerical Directory has been mailed to advance subscribers. It has the biographies of the 10,000 clergy, and the deaconesses; photographs of the clergy groups in the dioceses, districts, seminaries and on the National Council staff; a digest of 1961 General Convention actions; and an essay on current Church architecture with photographs.

The Church Pension Fund, the publisher, also announces that it will continue between-edition supplements, and plans early in 1963 and 1964 to send free to purchasers of the Directory a pamphlet of clergy ordained in 1962 and 1963 respectively.

The Fund's announcement includes this statement: "The Directory should be in every rector's office. It is informative, interesting and historical. When the triennial issues are kept permanently the parishes have a record of all the clergy who have served them and what they look like, a complete digest of General Conventions, and a contemporary and historical look at Church architecture.

"It is not a profitable venture in dollars and cents — quite the opposite unfortunately. But it is an important tool of the Church and justified by wide use. Including the photographs and other features in the last four issues along with the biographies has led to much heavier sales, and brings the venture closer to balancing out."

This is the 21st issue of the Directory over a 64-year period beginning in 1898. It was Lloyd's Clerical Directory from 1898 to 1913, and Stowe's Clerical Directory from 1917 to 1953, though published by the Church Pension Fund from 1941. The Fund will be pleased to receive

back issues in good condition of any of the years 1898 - 1938, for use in completing sets, and reports that it is currently assembling as complete a set as possible for Lambeth Palace library.

Biographies of clergy ordained through 1961 are included. Other biographical data are up to date through June 1961, the closing date for new information. A list of those who have died since the 1959 issue is included, and a list of those deposed.

Biographical paragraphs are storehouses of information, containing address, date and place of birth, names of parents, education data, dates of ordination, current and past cures and other organizations served, offices and writings.

Facts come from the clergyman and from the Fund's records. Some of the clergy failed to respond to the Fund's questionnaire, in which cases the biography as last submitted had to be inserted without change but is marked with a star signifying that the information is not current. Those clergymen so marked are urged to get in touch with the Fund now, in the interest of greater completeness of the 1965 edition.

Copies of The Clerical Directory 1962 may be obtained by writing direct to the office of the Church Pension Fund at 20 Exchange Place, New York City. The price including the later pamphlet supplements is \$10 per copy, postage free.

SHERMAN ADAMS AIDS DRIVE FOR FUNDS

★ Sherman Adams, former governor of New Hampshire and later assistant to President Eisenhower, aided in raising



Sherman Adams

\$47,000 for the Church of the Transfiguration in Derry, N. H. It is expected that another \$22,500 will be realized from sale of the present property.

Mr. Adams, who resides in Lincoln, N. H., has long been active in the Church of the Messiah, in nearby North Woodstock. The church was painted in 1917 by the managing editor of this magazine and his wife—mostly his wife. We haven't checked to find out whether it has been painted since. If not, we'll come back and do the job.

WASHINGTON WANTS TO IMPROVE

★ A commission of eight persons has been set up to study ways to improve the program and administration of the Council of Churches in Washington.

Chairman is Monroe Bush, an Episcopalian, and another member, Admiral N. Philips, is president of the Washington Cathedral foundation.

Rector Charles D. Kean of the Epiphany, president of the council, said it was a "blue ribbon group" and their study should result in "a wise and far-reaching reorganization of inter-church activities."

EDITORIALS

Protestantism Challenged

"WE'VE BEEN to Los Angeles and San Francisco and San Diego and Columbus. We thought it was time to move out of the suburbs and into the capital." With this becoming compliment to New York City (and himself), Dr. Fred Schwarz announced an April 13 meeting in that city to launch his Christian Anti-Communism School set for August. The language, the trappings, and the psychology are vaguely reminiscent of another evangelist who stormed the city a couple of years ago to save it from sin. Both Billy Graham and Schwarz are superb disciples of P.T. Barnum. Both evoke the true believer's response from their adherents. But there the parallel stops. Graham's religion is the Christian faith, no matter how much one may quibble about his methods. One has to stand in awe at his humility and capacity to grow, as evidenced in his appearance at New Delhi. Schwarz comes preaching as the high priest of a new religion: Christian anti-communism.

It is frequently being said these days that the Extreme Right in America has reached an apogee, and is receding. Indeed, General Walker's departure from Washington in a blaze of incoherence, the repudiation of Mr. Welch (if not The Society) by less rampageous rightists, Billy Hargis's failure to mount his whitehorse (look at the symbol on his literature!) as head of a successful coalition of the right, the mounting critiques in the mass media (there are six paperbacks on the Right in production), the successful counter-attacks launched against Schwarz in the Bay area and in Seattle: all these are definite signs that good sense returns periodically to America as does the spring. But are these really signs of an end to right wing fundamentalism?

Look magazine in its issue of April 24 published an excellent analysis of "The Right Wing Crisis in our Churches" by Louis Cassels, UPI religion reporter in Washington. It deserves to be read by all thoughtful Americans. It also serves to introduce the fact that the crisis of the Right in America is as much a religious as political phenomenon.

That the noisiest and most disruptive attacks from the Right have come within the Protestant Churches should come as no surprise. Protestantism in America is facing the challenge of out-

living its past as the established religion of small town America and accepting a new status in a pluralistic urban culture. Opposition to a socially-concerned Protestantism is of course not a new thing. But that opposition takes on a new dimension now that Protestantism has ceased to be the religion of a ruling elite. The linking of anti-communism, the fervor of the crusades, and a pietistic Christianity provides an occasion for the most concerted attack on Christian prophetic witness in several decades. That attack would reverse history. It would shape Protestantism into a racist, exclusivist, rigidly middle class, fundamentalist movement.

● The right wing is racist: witness the meticulous avoidance of the subject altogether in such documents as the Shreveport report, and the total absence of Negroes (save one yawning old man on the platform) at the recent Goldwater rally in New York.

● The right wing is exclusivist: Dr. Schwarz declares "My organization is not anti-Semitic" but it is open only to Christians. It is peopled not by little old ladies with tennis shoes, as the Attorney General of California had it, but by attractive, well-educated young college graduates and their eager wives.

● The right wing is fundamentalistic, whether crudely so as in a Carl McIntire or Billy Hargis, or sophisticated as in a Brent Bozell, Roman Catholic lawman and brother in law of William Buckley. It applies religious as well as political heresy tests, as in the "Episcopalians for Christ", a Los Angeles outgrowth.

The challenge to Protestantism is not unlike the question being debated within the Republican Party. On the one hand, to abandon the cities and their minority groups, to appeal to the exclusivism of a privileged (white) elite, and to contrive to maintain a balance of power by the control of rural and suburban areas. On the other hand, it is to remain within the American consensus and appeal as a responsible party (church) equipped to meet the political (religious) needs of the American people.

For Protestantism, the tension is that of maintaining a religious expression deeply rooted in Biblical truth and yet relevant to the lives of men in a perplexing urban society. That is the question put, if somewhat noisily, by our rightists. We must rise to the question, though we reject the answer they hold out.

Issues in Dispute

IS BELIEF IN THE VIRGIN BIRTH NECESSARY?

Evidence is Literary

By James L. Jones

Prof. of New Testament at Philadelphia Divinity School

ONCE SUCH A QUESTION is asked a great many other questions leap to mind. Belief in the Virgin Birth of Jesus has been one of the especially troublesome phrases in the creeds as we try to decide whether to say or sing, to treat as poetry or prose, fact or myth. It is well then to deal with some of the secondary questions before we attempt to answer the original one.

First, "May such a question be asked?" This is a question, usually rhetorical, with the ready answers: "The Church teaches" or "It has been the undoubted teaching of scripture and tradition for eighteen centuries." In some circumstances the tone of voice closely approximates that in which might be said: "Mother knows best, just swallow." In haste lest I be misunderstood, let me assure the troubled reader that I am not advocating the rejection of scripture, tradition, or the teaching of the Church. These must be studied carefully and devoutly, but at the same time with some of the rational caution with which we must study all of the developing corpus of the Church's teachings. Such discussion and investigation cannot be suppressed, and it is fortunate that at the present time there seems to be little of the unwillingness to look at the evidence which has at times characterized the Church leaders. One thinks with pitying amusement at the troubled judge of Galileo who refused to look through the defendant's telescope for fear of what he might see!

In the evaluation of the evidence, however, there are two problems to be considered. The first is the evidence itself. A second, the more important especially since its existence is often ignored, is the problem of our presuppositions with which we approach the evidence. What evidence are we prepared to accept? And why?

Our presuppositions will be exposed as we attempt to answer some more questions. The first

is: Is the Virgin conception and birth of Jesus possible? The question is asked seriously and its answer is one of basic theology. What is the relationship between God and the world? Some individuals approach this problem with the syllogistic conclusion: The alleged Virgin Birth is a miracle; miracles do not happen; therefore, the Virgin Birth is impossible. If such an answer is offered there is little room for further discussion. With such arbitrary rejection of the doctrine of the Virgin Birth most of the essential elements of biblical religion and the witness to the God who is the creator, sustainer and lord of creation are likewise subject to rejection. The resultant theology cannot rise above a deism with the ultimate effective reality an impersonal force, be it called natural law, karma, or fate. Most of us, upon serious consideration, will allow that at least in theory the Virgin Birth is possible, i.e. within the sphere of God's ability.

Is It Necessary?

NOW TO ANOTHER QUESTION: Is the Virgin Birth of Jesus necessary? More specifically does God have to effect the Incarnation through the mechanism of the Virgin Birth. The answer to this question seems equally clear. There is no ultimate necessity requiring God to effect his purpose in the Incarnation in this or any other manner.

The Virgin Birth has been held by many to be an essential aspect of the Incarnation. It is true that, at least until very recent times, there has been no tendency to accept the belief in the Incarnation without at the same time assuming the reality of the Virgin Birth. Until the universally accepted belief in "spontaneous generation" gave way before the assaults of experimental science there would be little difficulty in accepting the principle of the Virgin Birth. On the other hand there have been, and are, people who accept the tradition of the Virgin Birth of Jesus the son of Mary, who reject with militant fervor the blasphemous doctrine of the Incarnation — the generally held position of Islam.

It is often argued that the Virgin Birth is an

essential condition for the sinless nature of Jesus. That the most intimate associates of Jesus could proclaim that he was without sin is perhaps one of the most surprising parts of the Church's witness to him. That it is, or was, necessary to equate his sinlessness with the Virgin Birth seems to be doubtful. Such equation does not seem to have been of great importance until the monastic ideal had come to dominate the Church.

The whole argument has a number of difficulties. For one, it assumes that sex, even within the marriage bond, is sinful. The major difficulty seems to be in limiting the transmission of original sin to the male member of the union in much the same way that sex-linked characteristics are transmitted in animals. The argument for the Virgin Birth from the necessity of sinlessness usually seems to require a further step of postulating the sinlessness of Mary, the doctrine of the Immaculate Conception, a totally different problem even though the two terms are frequently confused and equated. Such argument for the necessity of the Virgin Birth imposes limits on God which seem difficult to justify. A sinless birth is a miraculous act of God and as much within his power in the conception of Jesus as of Mary, Anne, Tamar, or wherever in the chain the process is temporarily halted.

It seems, at this point in the discussion, we should pause and summarize our position. The fact of the Virgin Birth of Jesus cannot, on a priori grounds, be rejected as impossible, nor can it actually be held to be essential to God's purpose in the Incarnation in the sense that it must be in this and no other way. It is in the light of these two conclusions that we shall now turn to an examination of the evidence.

The Evidence

THERE IS NOTHING NEW to add to the evidence, and in reviewing the material one is retracing a well-traveled road. However, some points need to be stressed.

● The doctrine of the Virgin Birth is supported by the explicit accounts in the Gospels of Matthew and Luke. In these stories the details differ but the essential aspects of the stories are in remarkable agreement. From this evidence we may conclude that in rather widely different parts of the Empire at about the same time, approximately A.D. 85, the tradition was sufficiently established to be put into writing. Further-

more, the differences in the accounts show that they had been transmitted in differing channels for a considerable period of time. No judge would suspect these witnesses of collusion in their testimony.

● These accounts are never contradicted by any other record of the birth of Jesus. The only alternative must be based on silence and an assumption as to the way natural law must function in this as in every other birth.

● There are possible allusions to the tradition of the Virgin Birth in Mark, John and Paul. The evidence is in part dependent upon textual criticism and in part upon the fact that in each of these bodies of literature the birth of Jesus is referred to in awkward terms which may imply knowledge of the tradition.

● The tradition cannot be explained away as a conscious creation of the Church to fulfill prophetic expectation. There is no Jewish expectation that the messiah was to be born of a virgin. The often discussed word "virgin" in Isaiah 7:14 is found only in the Greek translation. It does not appear in any of the Hellenistic-Jewish literature as a messianic prediction. It was so quoted by Matthew but this is not adequate grounds to attribute the creation of the story to a desire to have prophecies fulfilled. Indeed, the whole story of the Virgin Birth of Jesus is without parallel either in Jewish or Gentile thought. The alleged similarities between this and the births of Alexander, Augustus, Buddha, etc. are all of a totally different nature.

● The doctrine is not a major factor in the teaching and preaching of the early Church. It is missing from all of the reconstructions of the primitive "kerygma." There is no allusion to it in the book of Acts, written by one of the authors who certainly knew the tradition when he wrote his first volume.

There is no hint of the doctrine in the General Epistles or the Apocalypse. There is almost no reference to it in the Apostolic Fathers. (Only Ignatius refers to it, in passing, on four occasions.) And despite some appeals to traditional accounts it is not a part of the earliest creeds of the Church. This is not to imply that the doctrine was unknown or rejected, but that it was not a part of the essential dogma of the Church. In any attempt to make this teaching a touchstone

of orthodoxy one should pause to consider the array of men, Mark, John, Paul among others, who have presented the Christ with no recourse to this tradition, or with such a veiled allusion that it has been so often overlooked or denied (e.g. John 1:13).

When in the later Church literature we find the doctrine it takes one of two courses, either in the exaltation of virginity or, as in the creeds, where the stress is on the word "born" in the conflict of the Church with Docetism and related heresies.

Material Is Good

THE EVIDENCE for the Virgin Birth is literary. We cannot hope to offer a clinical record, nor such physical evidence as seems to have been offered to Thomas for the resurrection. As literary evidence, however, the material is good. The independence of the traditions, the unexpectedness of the event, the basic and often noted "Jewishness" of the stories in both accounts, all are strong points in establishing the story. It is difficult to offer any other explanation for its origin other than that it was a very early private tradition within the Church which was made public tradition by the two evangelists who felt called upon to describe the birth of their Lord.

The early Church did not proclaim the fact of the Virgin Birth in its evangelistic witness because it would not have been a convincing argument in its world. It was not, to use a modern concept, the real skandalon. In the first as in the twentieth century few people are brought to the acceptance of Jesus Christ as Lord and Saviour with the proclamation "because he was born of a virgin." On the other hand, it seems that many of the most skeptical, once they accept Jesus as their Lord, see the account of the marvelous act of God as possible and appropriate and as a unique event thoroughly congruous with the Incarnation.

"What think ye of Christ?" "Whose son is he?" Perhaps now, as in Palestine in the first century, we may too easily find ourselves in bitter conflict over the answer to such questions. Perhaps the debate has its origin in an effort, conscious or unconscious, to shield ourselves from the real challenge of decision. Is belief in the Virgin Birth necessary? As a prerequisite to the confession "Jesus is Lord"? perhaps not. But what is determinative: upon what basis is the evidence for the Virgin Birth to be accepted or rejected?

Biblical Evidence Slim

By Charles W. F. Smith

Prof. of New Testament at Episcopal Theological School

THE QUESTIONS before the Church today, questions which will determine whether it will be heard by the people of our time in their situation, all revolve around the possibility of making the faith as clear to twentieth century America as it was (presumably) to the Mediterranean world of the first four centuries. Interest in the Virgin Birth is part of that larger problem. It is true that a leader in the "new quest for the historical Jesus" has said that anyone who would engage in this project of defending orthodoxy by restating it would be quixotic. Some of us, however, are willing to accept Dr. J. M. Robinson's label because we believe what the faith affirms, we believe it to be saving gospel, and we do not feel it is inconsistent to investigate the mode in which it is presented in the hope of penetrating behind its often mythological form.

The mythological statement of religious truth is essential since almost every tenet of the Christian faith, as distinct from its history (which includes the fact of Jesus' life and death) is not subject to observation or to scientific verification. The form in which the truths are stated demonstrably vary with time, indeed they must if the truth is still to be received in all its essential meaning as revelation. Since the Reformation at all events our Church has been guided by scripture in assessing what it is essential to hold as "necessary to salvation". This, for instance, makes it possible to distinguish between the doctrines of the Virgin Birth (or the conception by the Holy Ghost of the Virgin Mary) on the one hand, and the Immaculate Conception or the Assumption of Mary on the other; the first is found in scripture, the others are not.

What confronts the student of the New Testament, however, is the relative place the Virgin Birth occupies in it. The all-pervasive topic, found everywhere one turns, is the death and resurrection of Christ. It is the pivot around which the whole (so-called) Kerygma turns, that early preaching of the gospel outlined in Acts and verifiable in every writer. Out of this arises what has come to be known as the Incarnation of the Son of God. The councils of the Church went to considerable lengths to affirm that in Christ God and man had met and salvation had become a fact. This we believe and, accepting the

historic creeds, we accept with them the statement that Jesus came into the world by the action of the Holy Spirit, that his birth was a manifestation of God's initiative and unconditioned grace, the beginning of a new era in the life of the human race.

We find this gospel, however, asserted by the New Testament writers with very little reference to the Virgin Birth. The Gospel of John and the Epistles of Paul were able to expound the faith without mentioning it. The Gospel of Mark likewise. The same is true of all the other New Testament writers except the Gospels of Matthew and Luke, and it is true of them except for the first two chapters of each. This is not an assertion that these writers did or did not know of it for what they write does not answer that question; only that they did not find it necessary to refer to it in setting forth the gospel of the saving acts of God. Indeed, the Synoptic Gospels are able to proclaim the gospel without asserting the pre-existence of Christ. These facts, combined with the comparative universal references to the death and resurrection of Christ, throw the burden of interest on St. Matthew, chapters one and two, and on St. Luke, chapters one and two.

Problem of Analysis

IN BOTH GOSPELS we find a new start with chapter three. Along with Mark and John they begin the account of Jesus' work with references to the activity of John the Baptist. In Luke 3:1-2 the evangelist writes like an Hellenistic historian, as he had in his preface, 1:1-4. Thereafter, like Matthew after his first two chapters, Luke says nothing which makes a knowledge of the birth narratives necessary to understand what is written. This impression is re-inforced by the genealogies which describe Joseph's descent and the story of Jesus' designation as "Son" at his baptism (particularly when the ancient variant of Luke 3:22, which quotes Psalm 2:7 verbatim, is taken into account along with Romans 1:3-4).

Interest thus concentrated on the first two chapters of Matthew and Luke suggests a careful study of them impossible in detail here but available in any critical commentary on the Greek texts. Such study makes several things apparent. St. Matthew is concerned to expound the meaning of Jesus for first-century faith by placing him in the scriptural line of Israel's development so that he shall be designated Im-

manuel and, like Israel, be called out of Egypt. Matthew's reference to the Virgin Birth occurs in the form of an answer to what appear to be calumnies and doubts in which he explains that Joseph was aware of the peculiarities surrounding the birth and was persuaded by an angel to accept the situation and to welcome it as Mary does when the angel appears to her in St. Luke's Gospel. An historian would classify this as apologia, while the Christian reader of the Gospels would accept it as one way of setting forth the Gospel of God's intervention in human affairs. Matthew's hand is detected when we recall that as early as Justin Martyr it was pointed out by Trypho the Jew that Isaiah 7:14-16 referred to events in the time of the prophet. Matthew in 1:23 had to resort to the Septuagint translation of Isaiah 7:14 in order to supply the word "virgin" where the Hebrew merely indicates a nubile young woman and a normal birth.

The first two chapters of St. Luke present a difficult problem of analysis. The preface is written in the characteristic style of an Hellenistic annalist, but that style is abandoned in favor of the style of the Septuagint in verse 5 (a style with which St. Luke proves himself adept in both the Gospel and the Acts of the Apostles). This fact in itself precludes proof that he has access here to a Hebrew source. The chapters then reveal themselves from there on to be composite, modeled upon Old Testament precedents, and the story of Jesus upon that of John the Baptist to the point where there is indication that "the Magnificent" has been transferred from Elizabeth to Mary. It might be that the concern to show that Jesus is descended from David (in Joseph's line) and from the family of Aaron (in the case of Elizabeth and her cousin) bears some relation to the hope, not confined to the Dead Sea scrolls, of two Messiahs, one of Israel and one of Aaron. Here, as elsewhere in the New Testament, Jesus fulfills both requirements; he is qualified from birth to be both king and priest.

Purpose of Evangelists

APART FROM chapter one, verses 34 and 35, there is nothing in the story which is told which would not be satisfied by the overshadowing of a normal birth by the heavenly Shekinah and the hope of a King-Deliverer. So that the assertion of the birth of Jesus without human agency is found only in Luke 1:34-35 and Matthew 1:18-25. The two evangelists do not, however, agree on dates. These factors have to be weighed by the modern student of the Gospels along with St.

Luke's hellenistic tendency to think of Spirit in terms of a "celestial-substance" as he clearly does in the Acts of the Apostles. It was this Lukan approach which made it possible for the Greek world to express theological concepts in similar terms and to secure a hearing in the world into which the gospel moved from its Hebrew origins. An insistence on this approach to the revelation opens the way for a metaphysical statement of the faith which, without constant reference to the scriptures, can present involvements which, however effective in stating the faith in ancient times, are less effective when the metaphysical basis has been subjected to attrition from other sources.

The biblical evidence is slim and in any case does not answer, one way or the other, the modern question about historical or biological fact. The passages must be judged in the light of their setting and literary analysis and the purpose of the evangelists. For the writers and the readers for whom they wrote the stories were presumably an effective means of declaring the gospel. It is difficult for us to read them with first century eyes. There must be the possibility within the Church of assessing the New Testament information for what it is and at the same time to hold the faith in the Incarnation which the Church has so constantly affirmed.

"The Church's tradition of faith in the Virgin Birth must not be taken in isolation from the totality of Christian beliefs about the person and work of Christ. Indeed it is only in connection with their whole faith about Christ that the Virgin Birth possesses its traditional importance for Christians. At the same time belief in it as an historical fact cannot be independent of the historical evidence, although in this case the subject is one on which the historical evidence by itself cannot be other than inconclusive." The words quoted are from "Doctrine in the Church of England," the published report of a commission on Christian doctrine appointed by the English Archbishops in 1922, and the case could hardly be more clearly stated.

Qualifications

IT IS AS WELL to distinguish between the historical fact of the Virgin Birth and the historical fact of the Church's use of that tradition as a means of expressing the doctrine of the Incarnation. Adherence to the historic creeds carries with it that traditional formulation and is to be accepted as such.

● If the question, "Is belief in the Virgin Birth necessary?" means "Is it a necessary part of the traditional and creedal formulation?" the answer is clearly yes. If it means, "Is it necessary to believe that it happened?" the question is susceptible of several qualifications.

● If the question refers to faith in God's ability to carry out his purposes by any means pleasing to himself, the answer would be that such a faith is clearly necessary. There is no evidence to show that God is inhibited from performing miracles. Further discussion on that ground would range far afield into evidence of God's ways of acting, natural and revealed.

● If the question is about whether the fact can be demonstrated to have happened, the evidence is uncertain as described above. There is no evidence that it did not or could not happen.

What Is Affirmed

THE STRIKING THING is that for so many of the New Testament writers it was possible to declare, expound, and apply the faith without reference to it. Factors outside the experience of the early Church made formulations necessary in which the tradition of the Virgin Birth became an integral part. The question then becomes whether those formulations are the only possible means of stating the faith and whether all aspects of them are equally important. It is the difficulty modern man has with thinking in that vein that re-opens the question. There is also raised the question whether a quasi-gnostic or dualistic attitude toward the normal process of human generation and sex as in itself sinful is not involved. We are certainly free to believe that God could accomplish his purposes by over-ruling the natural process as well as by setting it aside. The evidence is no stronger in either case.

What the Virgin Birth affirms is more important than what it denies. In terms of first-century biblical thought it effectively affirmed that when a new step was to be undertaken by God for man's salvation that step was not taken by man but on God's initiative alone. The gospel of Jesus Christ was not initiated "of the will of the flesh, nor of the will of man, but of God." Human response to the sovereign will of God is beautifully portrayed by Mary's words, "Be it unto me according to thy word." When Christ came into the world his birth was significant as a new era in the history of the race, for "The first man Adam was made a living soul; the last

Adam was made a quickening spirit . . . The first man is of earth, earthy; the second man is the Lord from heaven."

Here, in some manner not open to our investigation but asserted by the tradition of the Virgin Birth, is accomplished what man could never accomplish, the union in one person of God and Man, the bridging of the gulf between Divinity and Humanity, the New Creation.

This, as Christians, we hold and to hold this

faith is more important than any formulation of it, be it a first-century or a twentieth-century formulation.

There may be no better way to affirm it than by faith in the Virgin Birth but for some so to affirm it may be to obscure the importance of that faith in a new act of God to which it points. Faith that that act took place and, when sealed by cross and resurrection, in its efficacy for salvation, is essential for the Christian.

LIVING A CHRISTIAN LIFE

By Horace W. B. Donegan

Bishop of New York



IN OUR DAY it is a popular intellectual sport to deny any value to the life you and I have been given to live. We hear from the "angry young men" that life at its best can produce in any honest person nothing other than a conviction that one should look back on it in anger. The "angry young men" come from every class of society, but they have one basic thing in common. One will hate our economic system but will never venture to forego the profits derived from his latest attack on the system. Another may have had the advantages of position and education, but, in the course of attacking his own class, will never find it necessary to forego its privileges. These "angry young men" echo the cynic's verdict: "Youth is an illusion and old age a regret."

In our country and abroad there are a number of highly intellectual men devoted to the existentialist theory that life at its very best is a permanent sitting under the sword of either Damocles or God, without any too apparent distinction between them. From even the most Christian of these men, one would gather that there are only two books in the New Testament worth reading: St. Mark's Gospel, with its moving account of the passion of our Lord; and the Book of the Revelation — a sweeping account of the power of God's righteousness and judgment overwhelming the dreadful forces of the world in which we live. Such a point of view touches one's sensibilities. It faces reality in all of its stark horror and comes out with a deeply pious solution.

All of this is impressive, and we must never be insensitive about the human suffering which has made such a point of view popular. But to me this sounds very different from the words of our Lord, God Incarnate, who felt that we were to have life and to have it more abundantly. The Old Testament thought life itself worth having; just to be alive was a good thing. In the homeliest words we hear of the fair earth, the good land, the spacious firmament, the beauty of nature and the joy of men and women growing older and happier by virtue of their alliance with the Creator, who, having viewed his creation, pronounced it good. Man could maltreat God's creation but even in his worst moments he never presumed to deny that the creation itself was good. Man could, and man did, make choices contrary to the Father's will but soon he recognized that wrong choices led to death and that right choices led to life. Life in the Old Testament terms was moral and physical security here and now. Life for a Christian is something more than gallant, grim spartanism. Life is a wonderful thing not only in its own right but also because of its eternal consequences. God has given to us eternal life, and this life is in his Son.

What is This Life in Christ?

THERE CAME INTO OUR WORLD one who bore the human name of Jesus. The life he lived and brought into our world was constantly lived with an eternal reference. He saw everything in the perspective of eternity. In him the light of the eternal shone into our world of time. In the brief period of his active ministry, he spoke words that do not pass away. He had one concern and that was to bring men and women into a new order of life that he called the Kingdom of God. And at the end of his earthly days he performed a simple act: He broke bread and shared a cup, and said, "This do in remembrance of me," and in a thousand places on a thousand days men have broken bread and shared his cup.

Jesus lived always in the presence and in the companionship of God, not bound to any one place or time. It was the same presence, he said, who had been with Abraham and Isaac and Jacob and with the prophets across the years. He looked on men and women and saw infinite value there — the value conferred on them by the love of the eternal Father. He saw the things men value and strive for and cling to; and he saw how fragile and insecure most of them are. He knew the transitoriness of life but he also knew the abiding

companionship of him whose name is holy. He spoke of treasures in heaven.

Everywhere Jesus looked he saw people leading lives that were gripped by fears and paralyzed by hatred and envy. They could not get on with each other, and he had the insight to know that men cannot get on with each other unless they are getting on with God. He filled life with meaning and promise, glory and blessedness; and the lives of those who received him were strengthened and cleansed and deepened. He taught those who identified themselves with him — as he teaches us—that the real criterion of life is love. He said that the way to life is the way of love; that the great commandments of life are the commandments of love.

"Love" is a dangerous word to us because in modern parlance it is being used to describe any pleasing kind of sentiment, varying from the contemplation of good food to the loyalty for which a man will die. But a Christian can use no other word, for love is in its real sense the very nature of the Lord who is life. God's love is a special love, which shows its nature by a deep concern for the welfare of others, without any desire whatever to coerce them, nor because it is such a pleasant feeling or to be thanked for it.

It is a love which made the early Church reconcile itself to the killer of one of its kindest saints and produce St. Paul.

It is a love which took a spoiled Italian youth and made him into the "Little Brother of the Poor," St. Francis of Assisi.

It is a love which took a happy, fun-loving, social young woman and turned her into the liberator of the physically and mentally chained, Elizabeth Fry.

It is a love which made a great statesman risk his reputation for the ending of the slave trade, William Wilberforce.

It is a love which can give you and me the only real life we shall know. Everything which can give or receive love has permanent value, both here and in eternity.

You and I know that what men call life can be very difficult for us; but what apart from war and starvation makes it difficult? The very thing which you and I would not think of doing without — love. If I love my brother — and I do — he may disappoint me or cause me anguish; but do I want to give up my brother in order to avoid the disappointment and distress? A husband and wife may have children and the children

may break their hearts; but is real life built on the basis of foregoing children and the love of them in order to spare one's self the danger of disappointment and anguish? The answer is so obvious that one needs pursue it no further.

To know God and his Son, whom he has sent, is

to know life, and this is what love is. It is a Creator so loving the world which he made that he sacrificed his only begotten Son in order that the world might have everlasting life. May we be faithful followers of the Life-Giver, that we may enter into God's everlasting Kingdom.

THE NEW BOOKS

Mindful of the Love by Stephen F. Bayne Jr. Oxford. \$2.75

Here is an interesting and valuable book about the eucharist and its relation to our daily lives. It was first used in the form of lectures in the diocese of Michigan.

In the five chapters the author comments on and interprets the different aspects of the eucharist in relation to our daily lives and thoughts — remembrance, sacrifice, food, are some of the key words. And he warns with great concern three common temptations which are liable to assail the Christian worshiper — the antiquarian mind which longs after what it assumes is the pure gospel of the early days, simple and unchangeable instead of alive and moving to deal with the present by the Holy Ghost; the temptation to think one is called to worship the eucharist as the Church's great sacrament, instead of the personal triune God who loves his children, and the temptation to idolatry—a worship of things rather than persons. (To this reviewer it seems as if the first two temptations adequately covers and definitely includes the third.)

Bishop Bayne has given us a simple, but thought-provoking study of the eucharist, unhampered by technical theology — and incidentally shown why he was made executive officer of the Anglican Communion, with his success in that great and demanding job.

Lent With Mother Julian edited by Leo Sherley-Price. Morehouse-Barlow. \$1.00

This season there appears in the output of religious books a special fondness for the English mystic. Julian of Norwich — a happy choice — as Evelyn Underhill declared years ago. She said "Julian's unique personality closes and crowns the history of English medieval mysticism. *The Revelations Of Divine Love* is the most beautiful of all English mystical works".

This little booklet has readings for each day in Lent which are well

By **Kenneth R. Forbes**
Book Editor

chosen, suggestive and inspiring. So put it on your list for next year.

Appearing at the same time is a new translation of the whole book of Julian's by James Walsh, published by Harpers for \$4.50, a combination worth adding to one's religious library.

St. Jerome; Desert Translator, by Regine & Madeleine Pernoud. Macmillan. \$2.50

This little volume is one of a series of six which the publisher has dubbed "Your Name — Your Saint Series". They are all miniature biographies in a 100 page book, written originally in French and translated admirably by Rosemary Sheed for this new edition. It is astonishing how complete a picture of each of these six heroes can be produced for a small book.

From this St. Jerome book one learns of his remarkable conversion, of two years in a vast desert with a small group of ascetics. He was only 28 years old and much of his desert life was taken up with learning the Hebrew tongue and perfecting his knowledge of Greek. On returning to civilization he was well equipped for his life work — translating the entire Bible into Latin — the famous "Vulgate".

The other five saints commemorated in this series are St. Agnes; Child Martyr, St. Nicholas; Miracle Worker of Myra, St. Martin; Bishop Tours, St. Vincent de Paul; Symbol of Charity, and St. Benedict; "Pray and Work" — the creative father of western monasticism.


The Kennedy Government by Stan Opotawsky. E. P. Dutton. \$3.95

This is a timely book by a man who knows intimately the complicated subject of which he writes. He is a veteran reporter and for this book he had had long interviews with all the top members of the Kennedy government and the support and co-operation of the president's personal staff.

In short chapters each member of the cabinet is studied with remarkable skill and the resulting picture is impressive and convincing. Readers of this book will be in doubt, even when the last word has been read, whether the author is an enthusiast for the Kennedy government, a neutral or an anti-Kennedy man, so thoroughly objective has been his attitude in every chapter. But the readers will find that the facts are all there from which he can himself decide what is the duty of politically-minded citizens toward our new government. So far there has been no other book of equal value for the giving of frank, convincing pictures of all the human beings who constitute the Kennedy government.

The author summarizes his findings as — "It is a young administration made up of men no longer concerned about the pay-check; an intellectual administration capable of carrying on the search for new ideas; a moderate one, aiming to achieve liberal ends by conservative means; an eager-beaver administration, composed of men who consider the working day 10, 12 or 14 hours long".

IDEAL
Graduation
GIFT



THE
STUDENT
AT
PRAYER

by **H. D. Bollinger**

College students and graduates will find this simple book of prayers a real aid in discovering the greatness of God. 96 pages. Hard back. 75¢ each, \$7.50 per dozen, postpaid. Order from

The Upper Room

World's most widely used daily devotional guide
1908 Grand Ave., Nashville 5, Tenn.

ARCHBISHOP NICODIM TALKS TO ZORIN

★ Archbishop Nicodim, head of foreign affairs of the Russian Orthodox Church, had a talk on problems of peace with V. A. Zorin, Soviet delegate to the 17-nation disarmament conference meeting in Geneva. He told reporters the meeting was "quite satisfactory."

On returning to Moscow he said he was deeply touched by the warm reception given him and his party when they visited headquarters of the World Council of Churches.

He said he was particularly stirred by the fact that W. A. Visser 't Hooft, general secretary, and Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U. S. and a member of the Council's executive committee, had appeared at the airport to welcome him.

Archbishop Nicodim said he attended a meeting of the committee and was impressed to find "how fruitful is the united work being done by all Christians on behalf of that unity which is also sought by the Russian Orthodox Church."

JAIL TO CHURCH TO JAIL

★ The Rev. Ashton Jones was arrested on Good Friday for refusing to leave a restaurant at White Plains, Maryland, when he and a Negro companion were refused service. Both refused to put up a \$100 bond and

elected to stay in jail pending their trial.

County officials however released him temporarily on Easter when they learned that he had agreed to conduct the service at the Methodist church at Pomonkey.

After shaking hands with the worshippers following the service the minister returned to his cell in the county jail.

GLENBURN PARISH CELEBRATES

★ Bishop Frank Sterrett, retired bishop of Bethlehem, is the speaker at a dinner April 30 at the Epiphany, Glenburn, Pa., which is celebrating its 50th anniversary this year with a number of special events.

Fifty years ago a small group of people met in the old Glenburn school house, which has been remodeled several times,

and is the present Church of the Epiphany. At this meeting, the group decided to buy the school house and to establish it as a place of worship. The first services were held when the building was opened as a chapel on April 28, with approximately 80 people in attendance. On the occasion of the 45th anniversary, the church was modernized and the parish house enlarged and thus from a humble chapel, started in a simple school house, the Church of the Epiphany has emerged into a beautiful structure.

The present rector is the Rev. H. Arthur Doersam.

ARCHBISHOP ORGANIZED MEETING ON POVERTY

★ Charges that the government's apartheid policy is aggravating the "desperate poverty" of the majority of

ST. JAMES LESSONS



Our aim is to present material that will supply knowledge and history of the Church and a love of the Sacraments as practiced in the Episcopal faith.

The books are printed attractively, illustrated, and include

well-executed hand work. Pages and type are large, clean and uncrowded; they cover 33 lessons plus suggested reviews. Based on the Episcopal Book of Common Prayer. The cost, by reason of generous subsidy and production in large quantity, has been kept within reach of all Churches and Missions. Following is the list of Courses:

- | | |
|------------------------------------|---------------------------------|
| I The Lord Jesus and Children | VI The Lord and His Servant |
| II Jesus, Lord of Heaven and Earth | VII The Lord and His Church |
| III Friends of The Lord Jesus | VIII The Lord Jesus Reveals God |
| IV The House of The Lord Jesus | IX How God Prepared for the |
| V Christian Virtues | Coming of Jesus |

CURRENT PRICES

Pupils Work Books \$1.25 each. Teachers Manuals, 75 cents.

*Checks Must Accompany Orders. No Books Sent on Approval.
All orders will receive prompt attention. Write for information*

ST. JAMES LESSONS

Box 241, Port Chester, N. Y.

VESTMENTS

1837 Church Vestment Makers
Over One Hundred Years

Cassocks — Surplices
Stoles — Scarves
Silks — Altar Cloths
Embroideries
Custom Tailoring
for Clergymen

Cox Sons & Vining, Inc.



131 East 23rd Street, New York 10, N.Y.

South Africa's non-white population were made at a seminar organized by Archbishop Joost de Blank of Capetown.

Devoted to the theme, "The Case against Poverty," the seminar was attended by numerous civic leaders, representatives of professions and social welfare experts.

Summing up the findings of the conference, D. B. Molteno, member of the Progressive Party, said the evidence of widespread poverty was "devastating," and the evil was on the increase, even though "poverty is totally unnecessary in South Africa and could be abolished if the will was there."

Molteno said the law does not permit an African worker in Capetown to leave his employer, and if he does he may be compelled to return to the native reserves.

"This is the closest approximation to slavery I have ever known," the speaker declared, adding that "it is unlikely that an administrative body composed entirely of the privileged classes will make the necessary radical reforms."

Discussing the medical side of South African poverty, Prof. J. F. Brock, head of the University of Capetown's medical faculty, said the mortality rate among Colored children two years of age was ten to 15 times that of European children. He said there was more scurvy in Capetown at present than ever before.

Tom Ngwena, an African spokesman at the conference, said 3,000,000 non-white unskilled workers have no means of putting forward grievances. "It is an offense," he stated, "for Africans to strike for bet-

ter wages or better working conditions, and there is a penalty of one year in jail or a \$150 fine, or both, if they do."

JAZZ LITURGY AT FESTIVAL

★ When the first international jazz festival is held in Washington, May 30-June 3, a jazz liturgy will be on the program. The service will be held at the Epiphany and planned by the Rev. Alva Cox who is the top man on broadcasting for the National Council of Churches. He said the program will focus attention on the increasing use of jazz in church music.

A number of people are working with Cox in planning the service, including the Rev. Sidney Lanier who is on the staff of St. Thomas Church, New York.

Commencement Time at the Seminaries

In the coming weeks the seminaries listed below will graduate upwards of 300 young men who will subsequently be ordained and take their places as ministers of the Word of God.

These men recommended by the seminaries for ordination have received three years of specialized education to equip them for the situations they will encounter as parish priests. The seminaries rely on the generosity and concern of Church people to enable them to maintain the high quality of education that has come to be expected of our clergy.

DIRECTORY

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; *BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, California; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA*, Philadelphia, Pennsylvania; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Massachusetts; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wisconsin; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tennessee; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Illinois; *VIRGINIA THEOLOGICAL SEMINARY*, Alexandria, Virginia.

--- People ---

CLERGY CHANGES:

RICHARD M. TRELEASE Jr., formerly rector of St. Andrew's, Wilmington, Del., is now rector of St. Paul's, Akron, Ohio.

DuROSS SALISBURY Jr., formerly on the staff of the diocese of Ohio, is now rector of St. Stephen's, East Liverpool, Ohio.

JOHN PORTER, formerly chaplain to Episcopal students at Michigan State, is now rector of Harcourt Parish, Gambier, Ohio.

HOWARD G. CLARK, dean of St. Stephen's Cathedral, Harrisburg, Pa., becomes director of development at Philadelphia Divinity School, Sept. 1.

WILLIAM G. RALSTON Jr., fellow at St. Augustine's College, Canterbury, England, is to join the faculty of the School of Theology, Sewanee, Tenn. He was formerly a tutor at General Seminary.

LEMLEY M. PHILLIPS, formerly in charge of Trinity, Bellaire, Ohio, is now rector of St. John's, Columbus, Ohio.

JOHN BAIZ, rector of Christ Church, Warren, Ohio, becomes rector of Calvary, Pittsburgh, Pa. in June.

JOHN ALLEN, formerly curate at St. Paul's, San Antonio, Texas, is now rector of St. Luke's, Platts-mouth, Nebr.

PETER CARROLL, formerly rector of Christ Church, Adrian, Mich., joins the staff of St. Paul's Cathedral, Detroit, Sept. 1.

DONALD BODLEY of the dept. of education of the diocese of Michigan, becomes rector of Christ Church, Adrian, Mich., Sept. 1.

ORDINATIONS:—

HUGH BANNINGA was ordained priest by Bishop Burroughs on Feb. 4 at St. James, Boardman, Ohio. He is assistant at St. Christopher's, Detroit.

DONN WOLF was ordained priest by Bishop Crowley on Feb. 23 at Grace Church, Port Huron, where he is assistant.

FRANK HAYES was ordained priest

by Bishop DeWitt on March 24 at St. Joseph's, Detroit, where he is assistant. He is also in charge of Our Saviour, Detroit.

CHARLES LYNCH was ordained priest by Bishop DeWitt on April 7 at St. Philip's & St. Stephen's, Detroit, where he is assistant.

JAMES W. HAUAN was ordained priest by Bishop Kellogg on April 11 at the Holy Communion, St. Peter, Minn. where he is in charge. He is also vicar of St. Jude's, Henderson.

HONORS:—

CHARLES W. SHREINER, founder and head of the Church Farm School, Glen Loche, Pa., was honored at a community-wide celebration and testimonial dinner on April 6, as an expression of his service to youth and to the community.

MAXFIELD DOWELL was honored when over 1,000 parishioners and friends attended a service of thanksgiving for his twenty years as rector of Christ Church, Shaker Heights, Ohio.

JOHN M. KRUMM, chaplain at Columbia University, has been elected a trustee of Mount Holyoke College.

CASSOCKS

EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

SURPLICES — CHOIR VESTMENTS

14 W. 40th St., New York 18, N.Y.

TEL. CII 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy. \$2.00 a year. Sample on request. Founded by Rev. John Gartner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

Write us for

Organ Information

AUSTIN ORGANS. Inc.

Hartford, Conn.

DEAN WASHBURN DIES AT 92

★ Henry B. Washburn, former dean of Episcopal Theological School, died April 25 at the age of 92. He was professor of Church history at the seminary from 1908 and dean from 1920 until his retirement in 1940.

The newest building at the seminary is Washburn Hall in honor of the former dean.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues., Wed & Thurs., EP 5:15 ex Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Priest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish, 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar
Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 75¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

- BACKFIRE -

Alfred Goss

Layman of San Mateo, Calif.

The April 5th issue contained two articles discussing the question, "What should a minister be called?" This does not seem to me to be the real issue in dispute. The real issue is whether the minister should be called by the exalted title of Father. This is made an issue by the many clergymen who still have a belief in mechanical apostolic succession despite the over-whelming evidence to the contrary. They seek this patriarchal title as a matter of right and are opposed by a large body of opinion which thinks the title is too big for them. That is where the issue is joined.

It seems to me that Father is much too mighty a title for those who seek it most of them are young and none impress me as prophets. I can understand a bishop being called Father in God on certain special occasions where his office is that of a patriarch, and I have known clergymen of ripe experience for whom the title would not be inappropriate yet, these never ask to be called Father.

Early Christians commonly addressed each other as Brother and Sister. Paul was simply Brother Paul. I suggest that when in doubt about what to

call the minister, just call him Brother.

Ralph A. Bell

Layman of Hartford, Conn.

The biblical injunction, "Love thy neighbor as thyself", seems to receive little consideration in these days of the cold war. Nations seem to be hostile to each other with no really good cause. There is no reason why they should hate each other merely on account of differing economic systems.

Efforts have been made in this country by peaceminded persons to secure the end of nuclear testing and the beginning of disarmament, but without avail. The tests have polluted the air and affected our climate. It is to be hoped that our leaders will heed the biblical injunction before irreparable damage is done to the human race. It is not yet too late to turn to the Christian way.

Henry T. Greer

Layman of New York

The issue which was devoted to the Episcopal Pacifist Fellowship has just arrived and whoever is responsible for it is to be congratulated. Especially good was the article by Prof. John Goodenough which people had

NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin

Rev. James Howard Jacobson

Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

better read several times and then do some hard thinking.

I was interested too in the letter in Backfire by David M. Figart. Besides the article by P.M.S. Blackett that Mr. Figart mentions, Witness readers should have their attention called to the April number of Monthly Review which features article on the "Menace of Preventive War" in which Dr. Blackett's findings are used extensively.

The Witness is to be congratulated on this excellent issue devoted to the most pressing problem before the world today.

The address of Monthly Review is 333 Sixth Ave., New York 14, and the special April number is 50¢.

SCHOOLS OF THE CHURCH

DeVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus. Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,

Box W, Tappahannock, Virginia

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENEX, MASSACHUSETTS

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

----- Schools of the Church -----

THE NATIONAL CATHEDRAL SCHOOL (For Girls)

ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.
Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for Boys Dependent on One Parent
Grades — 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country
Learn to study, work, play on 1600 acre
farm in historic Chester Valley.
Boys Choir — Religious Training
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box S. Paoli, Pa.

St. Stephen's Episcopal School

FOR BOYS AND GIRLS
AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

Virginia Episcopal School

LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
AUSTIN P. MONTGOMERY, JR., M.A.

HOLDERNESSE

The White Mountain School for boys 13-19 Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing, Debating, Glee Club, Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

A Country Boarding School for Boys,
Grades Four through Eight

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes — Individual Attention — Home Atmosphere — Thorough preparation for leading secondary schools — Athletics including Riflery and Riding — Competitive sports in football, basketball and hockey.

Summer School Camp Combination. Grades Two through Eight. June twenty-four to August third.

MARVIN W. HORSTMAN, Headmaster

The Bishop's School

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress
LAJOLLA CALIFORNIA

ST. AGNES SCHOOL

An Episcopal Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance. MRS. JOHN N. VANDEMOER, Principal
ALBANY New York

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910. MARGARET DOUGLAS JEFFERSON, Headmistress
ST. ANNE'S SCHOOL
Charlottesville 2, Va.



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write
CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
662 Shumway Hall

SHATTUCK SCHOOL FAIRBAULT, MINN.
MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

St. John's Military Academy

A preparatory school with a "Way of Life" — to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Headmaster

Please address

THE SISTER SUPERIOR, C.S.M.