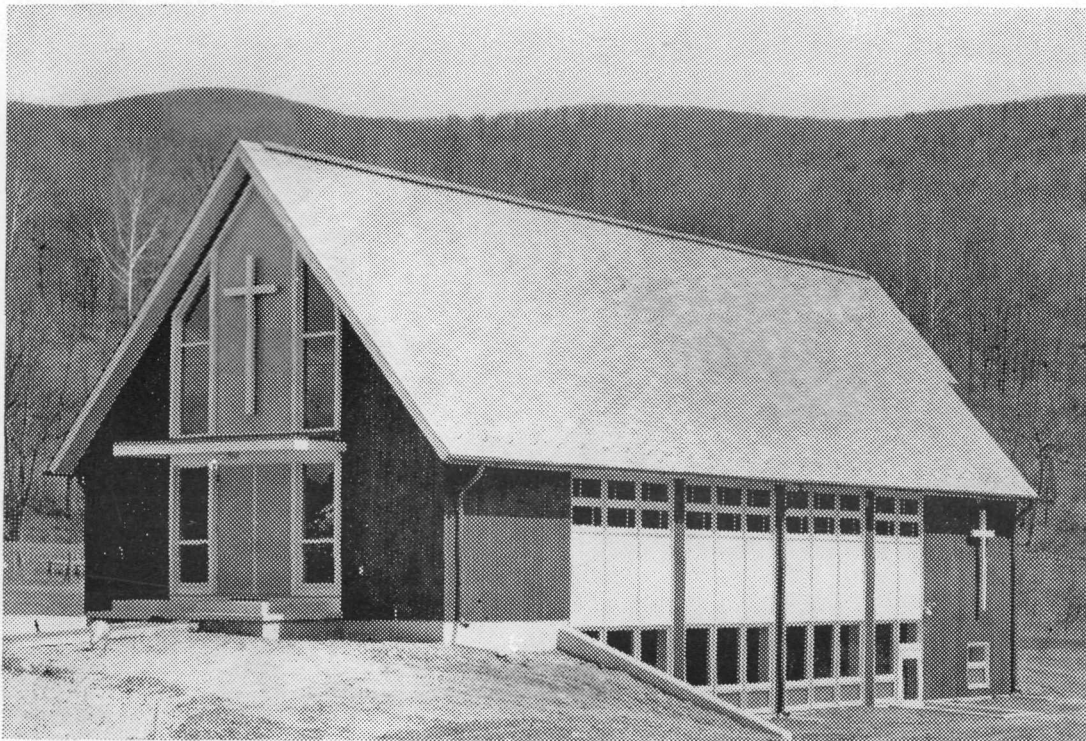


The **+** WITNESS

MAY 31, 1962

10¢



ST. PETER'S, TUNKHANNOCK, PA.

BISHOP WARNECKE dedicated the new church on May 13 in which the parishioners under the leadership of the Rev. Edward Townsend, a bequest, and loans from the National Council and the advance fund of the diocese of Bethlehem played their several parts

CHAPLAIN HAS A GOOD LOOK AT SEX

SERVICES In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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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.

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9:30 and 11 a.m. Church School.
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mon. 4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday
at 12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

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School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month).

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SEMINARY CHAPEL**
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munion, 7; Choral Evensong, 6.

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Chaplain
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Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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New York City
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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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3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

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8:00 and 12:10 p.m.

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7:30 p.m. Evening Prayer.
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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.

Story of the Week

**WCC Secretary Warns Churches
On Common Religious Front**

★ W. A. Visser 't Hooft, the general secretary of the World Council of Churches warned that the Christian Church must take more seriously the challenge of world-wide syncretism.

By syncretism he said he meant the view that there is no unique revelation in history and that it is necessary to harmonize as much as possible all religious ideas and experiences so as to create one universal religion for mankind.

If Christians fail to oppose attempts to mix the different religions and to seek a common religious front, they may find themselves before long "exceedingly rich in religion and exceedingly poor in real Christianity," he said.

Visser 't Hooft said that the Christian Church had failed to demonstrate that it can meet the demands for a total universal religion that will unite humanity.

"Christianity has suffered an eclipse from its universal elements," he observed. "It has been distorted by individualism which has come from the Renaissance . . . Modern man looks to syncretistic movements for a wider dimension which individual piety does not offer him."

He said it was high time that Christians rediscovered that Jesus Christ "has not come to

make a contribution to the religious storehouse, but that in him God has reconciled man to himself."

Christ "has come once for all," he emphasized. "There cannot be other incarnations."

Dr. Visser 't Hooft said the task of the Christian Church is to manifest the universality of Christianity and its oneness and to be a messenger of Christ's reconciliation.

Uniqueness, unity, and universality are all indispensable elements of Christianity, he said. He said the ecumenical movement is an attempt to realize this specific Christian universalism.

"The Christian Church must make it unmistakably clear that it believes in a universalism that has its work in Jesus Christ," he continued. "It cannot participate in the search for a common denominator of all religions."

But "true Christo-centric universalism must be concerned with the whole of humanity," he declared.

The attitude of Christians toward other religions must therefore be a missionary attitude, he explained. "All must hear the gospel."

This does not mean that there is no place for dialogue between Christians and non-Christians, Visser 't Hooft said. "It is pos-

sible for Christians to enter into a true dialogue without giving up their own principles."

He said cooperation between Christians and non-Christians is possible only on two conditions:

● When it is made clear that the cooperation is undertaken to achieve certain specific common purposes and not to render common witness.

● When it does not draw an artificial demarcation line between those who call themselves religious and those who do not. "Not all kinds of religions are a good thing and some kinds of secularism mean a spiritual advance."

Visser 't Hooft said the Christian gospel must be interpreted in terms of cultures in which people live if it is to be understood. This involves certain syncretistic dangers, he said, but it can be done without using thought forms that fundamentally change the basic witness.

He said the New Testament itself contains a considerable number of expressions which belong both to its unique religious language and to that of the Hellenistic world.

Yet, he said, "the substance of the biblical message has remained undistorted" in the New Testament.

Vatican Council

W. A. Visser 't Hooft told some 230 clergymen at a breakfast of the Minneapolis ministerial association that Protestants and Eastern Orthodox should watch the Vatican Coun-

cil "hopefully and prayerfully."

He expressed the hope that the Vatican Council will make it possible for a continuing dialogue to take place in which Catholics and non-Catholics could ask each other "some real questions."

The Vatican Council, he said, could show "it means real business" so far as the cause of unity is concerned by beginning to work on some of the "real obstacles" that hinder better relations between Catholics and non-Catholics in certain areas of the world. As examples, he mentioned religious liberty and mixed marriages.

"We've found open ears among some (in the Vatican), but we haven't any idea of whether the entire Vatican Council will go along on these questions," the WCC executive said.

Visser 't Hooft said it now seems "quite clear" that delegate-observers will be invited to the Vatican Council from "confessional families" — the Lutherans, Orthodox, Anglicans, and others.

He said he did not know who will accept or who will be designated to go to the Vatican Council by the world confessional bodies.

"This is a completely new thing," he observed. "In 1870 (when the first Vatican Council was held) this would have been completely unheard of."

The World Council leader warned that "a lot of naive people" are drawing the wrong conclusions from the friendly contact now taking place between the Catholic Church and the other Christian bodies.

"They think the Roman Catholic Church and all other Churches are ready to embrace each other and to arrive at unity," he said.

"I do not know of one single Church in the World Council of

Churches which is ready to enter into union with the Roman Catholic Church on the kind of terms involved in Roman Catholic ecclesiology and we do not see how they (Roman Catholics) can change that ecclesiology. It is not a discussable proposition. Nor is it discussable that the Roman Catholic Church would join the World Council of Churches."

What remains, Visser 't Hooft said, is courtesy and changing the ecclesiastical climate.

"The real word we ought to use is dialogue," he said.

Visser 't Hooft said it was a "useful experience" to have the five Roman Catholic observers at the Third Assembly of the

World Council in New Delhi last Fall.

He said there was a "tremendous interest" among Roman Catholics in the ecumenical movement and reported that more literature about the movement is now produced by Roman Catholics than by the member Churches of the WCC.

Visser 't Hooft also cited the meetings of Roman Catholic, Protestant and Eastern Orthodox theologians now taking place all over the world. He expressed appreciation for the presence of nearly a dozen Roman Catholic priests at an address he gave in Dubuque, Iowa, before coming to Minneapolis.

President Kennedy Free of Bias In Appointments Study Shows

★ President John F. Kennedy has shown no sectarian bias in the appointments he has made to federal office during the first year of his administration, a survey disclosed.

The study was released by C. Stanley Lowell, editor of *Church and State Review*, a monthly publication of Protestants and Other Americans United for Separation of Church and State.

The survey which covered 1,000 appointments to top federal offices and judicial nominations indicated that 80 per cent of the President's nominees are of Protestant faith, 15 per cent Roman Catholic, and five per cent Jewish.

While it has been well known that the President's Cabinet included only one Catholic member (his brother, Attorney General Robert F. Kennedy), rumors have from time to time circulated that "sectarianism" had been shown in appointments to

other less prominent federal posts, Lowell said.

Such rumors are absolutely without foundation, he declared.

At the same time, the study put to rest other rumors that the President had shown undue favoritism to Protestants or Jews, Dr. Lowell claimed.

Mr. Kennedy has made 120 nominations to the federal bench, including 73 new judgeships created by Congress, the study showed. Of these, 80 per cent have been Protestants, 17 per cent Roman Catholics and three per cent Jewish. His only appointment to the U.S. Supreme Court, newly-confirmed Justice Byron White, is an Episcopalian.

The publication said, however, that it did find "certain areas of apprehension" in connection with alleged sectarian favoritism in federal appointments, particularly in the state department and the new "alliance for progress" program.

While it has received many

reports of "alleged saturation tactics" with regard to such favoritism, most of the situations examined were found "not to be factually based," Lowell said.

"We did discover, however, certain divisions," he reported, "where as a result of seeming collusion between directors of personnel and division or section heads, various forms of religious, racial, and geographical bias have been exhibited."

"It appears to us that a more detailed study in depth of this problem would prove helpful," he said.

"It is unfortunate," he added, "that the Federal Bureau of Investigation and the Central Intelligence Agency cannot be reached in studies of this kind, as many complaints regarding sectarian favoritism emanate from among those groups."

Neither the FBI nor the CIA make available names of their personnel other than in the major administrative posts in Washington.

FBI Director J. Edgar Hoover, a long-time member of National Presbyterian Church in Washington, has from time to time vigorously denied that any sectarianism has been allowed to develop in appointments to his agency.

The report said: "It is in the area of foreign policy that the greatest danger of sectarian bias is encountered. Complaints of sectarian orientation are frequent in regard to members of the state department. There are accusations that devout adherents of the Roman Catholic faith are too quick to shape the foreign policy of the United States to Vatican causes in the interest of a united front against communism."

The report singled out for criticism "certain features of the alliance for progress" in

Latin America which it claimed serve as an "example of sectarian oriented thinking."

"We question whether its programs are being set up and administered by men imbued with American democracy and its great importance to mankind," Lowell said. "It appears that aid in various categories is being used to buttress clerical influence in the Latin American countries. This does raise some question of religious bias in regard to the administrators."

The report concluded with the declaration that an additional "study in depth" should be made in about 18 months when the Kennedy administration has attained "maturity" and "its trends will be more clearly discernible."

DEDICATE REACTOR IN TOKYO

★ Dedication of the \$360,000 nuclear reactor given to St. Paul's University, Tokyo, took place Sunday, May 13 at the formal opening of the university's atomic energy institute.

More than 1,500 representatives of Church, education, government, industry and the press attended, with several government officials participating.

A prayer of dedication, sent by Presiding Bishop Arthur Lichtenberger, was used. In the prayer, he asked: "Almighty God who hast revealed thyself in the glory of the heavens and in the burning bush, in the still small voice, and in atomic power; enable us to use the knowledge thou hast given us not to destroy but to build up, not to hurt but to heal. Lift us above the suspicions and fears of our day; uproot our enmities, heal our divisions; and renew our faith in thine unchanging purpose of good will and peace on earth; through him who is the Saviour of all, Jesus Christ our Lord, Amen. I dedicate this

reactor to the glory of God and the welfare of the people of this land; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

First suggested by Canon Charles Martin, headmaster of St. Albans School, Washington and advocated by the diocese of Washington at the General Convention of 1955, the gift of the reactor was studied by a committee headed by the Rt. Rev. Oliver James Hart, Bishop of Pennsylvania, and was authorized by the General Convention of 1958. Funds were raised throughout the Episcopal Church by a committee of which Bishop Malcolm Peabody, retired of Central New York, was chairman.

TUNKHANNOCK HAS NEW CHURCH

★ Bishop Warnecke dedicated a new \$85,000 St. Peter's in Tunkhannock, Pa. on May 13. Under the leadership of the Rev. Edward Townsend the number of communicants has grown in a couple of years from 45 to 98, and there are now 150 baptized members.

It was a case of renovation or a new building, with the congregation at the annual meeting a year ago deciding to build. The church, pictured on the cover, is a blend of the traditional and modern, with a standing altar. The basement is a large parish hall which can be made into several rooms with folding doors.

It was financed by raising \$33,000, using \$18,000 from a recent bequest, borrowing \$20,000 from a loan fund operated by the home department of the National Council, and borrowing another \$15,000 from a loan fund of the diocese of Bethlehem.

"It is not simply a Tunkhannock church," says Vicar Townsend, "but a regional church serving a ten mile radius."

Effort Being Made to Increase Salaries as Result of Study

★ For the first time a concerted, interdenominational effort is being made to raise ministers salaries. Salaries which have not doubled since 1940 have in fact been reduced by inflation, according to a booklet issued by the National Council of Churches.

It was prepared on behalf of denominations cooperating in a drive to educate local congregations to their ministers financial needs, and to secure a "more equitable and just determination" of their salaries. It cites statistics from a two years study made by the National Council and financed by the Rockefeller brothers fund, it was announced by R. H. Edwin Espy, associate general secretary of the Council.

The study, requested by the eleven denominations now taking action, shows that ministers' salaries are well below the national average. These denominations hope to lighten inflationary pressures and compensate each of their ministers for church expenses paid out of his own pocket.

According to Paul Calvin Payne, Philadelphia, Pa., who served as consultant on the Council's clergy compensation project, the average American family income is "easily a thousand dollars above the median income of pastors in the fifteen major denominations which maintain pension boards."

Asking "What is adequate support for ministers?" the booklet suggests an adjustment of salaries to the standard of living clergymen must maintain in order to do the best possible work for their churches.

Individual congregations within each participating denomination are forming laymen's com-

mittees to discuss and implement the booklet's recommendations.

Ministers must be free to devote themselves entirely to the increasing demands of their ministries, the booklet asserts. The assumption that salary deficiencies are compensated by clerical discounts is detrimental to the dignity of the Church. Fees for weddings, baptisms, and funerals average less than \$200 annually. The church should offer these services free to its parish.

While a congregation is entitled to its pastor's selfless dedication, it is also responsible for making that dedication materially possible. An inadequately compensated minister may be forced to accept "promotion" to a church that pays a higher salary, even though he wants to stay where he is. He must meet his family's needs as well as his parishioners, the booklet states, but he is reluctant to bring his financial problems to his officers attention. The present program is designed to spare him such embarrassment.

The new booklet asks the local congregation to consider its minister's age and dependents in determining his salary. It points out that younger ministers may have educational debts and the expense of setting up house-keeping, while older ones must educate their children and provide for retirement.

Money spent on such essentials as baby-sitting, clothing, hospitality on behalf of the church, and membership in service clubs reduces a minister's actual income far below his cash salary, unless it is provided as a part of the salary.

A twofold budgeting of the cost of pastoral leadership is

recommended. In addition to salary, housing, health insurance, and pension, the booklet urges an expense account to cover the use of the minister's car for pastoral work, his travel as a representative of his congregation, and his regular attendance at training conferences. These expenses are "in fact operating costs of the congregation, and should be set up as a separate account in the church budget."

The booklet contains a chart of automobile operating costs showing a minimum rate of seven cents per mile, to help local laymen's committees in budgeting.

Eleven denominations are participating in drives to better the lot of their clergy. Among the larger Churches are the Presbyterians, United Church of Christ and the United Lutherans. Methodist and the Episcopal Churches did not participate.

STATEN ISLAND RECTOR PRESIDES AT WORKSHOP

★ The Rev. Robert W. Renouf, rector of St. Alban's, Staten Island, New York, presided at a workshop on housing held May 19 at Wagner College. Speakers included a banker, a real estate broker and a representative of the commission against discrimination of New York state.

DETROIT CATHEDRAL HAS YOUTH CENTER

★ Kids, nine to twelve, have a place for fun, games, crafts at the cathedral in Detroit. It is one of eight centers in downtown churches directed by the YMCA.

The cathedral center is sponsored by one of the guilds with help from women's groups at parishes in Bloomfield Hills, Dearborn, Grosse Pointe, Birmingham and Royal Oak.

EDITORIALS

Bring Christ Into Sex

VASSAR'S PRESIDENT Sarah Gibson Blanding touched off something with her off-the-cuff "behave or get out" speech to the girls. Enterprising reporters, knowing that sex is news, followed it up in a hurry by getting in touch with college boys for opinions. They came up with a few good cracks, like the Cornell lad who said, "It might be a good idea if Vassar and Yale combined. An isolated women's college is not healthy."

The comment we liked best though was made by a student at Princeton who — instead of trying to be funny — said that what college students need "is guidance and attention — not someone to crack the whip over them." He added that college morality "is a serious problem" but that Miss Blanding "has begun in the wrong direction."

So we get into the discussion by presenting a talk on sex delivered some weeks ago in Grace Church, Amherst, Mass., by the Rev. Jere S. Berger, associate rector and chaplain to Episcopal students at the University of Massachusetts.

We also offer a few opinions of our own.

Sex is a resultant and not a causative factor. This is one of the things that the social scientists teach us. If this is so, and we believe it is, why are we so concerned with the question of sex and its manifestations?

Is it like what the convention in Miami said about alcohol, "the gift of God"? If it is the gift of God, and we are too young to doubt this, sex ought to be placed in some theological context. In the terms of "pure theology" one can go his way and enjoy himself. In the terms of the situation that we find ourselves we can not do this for long with any peace.

Any college chaplain will tell you that a good share of the problems that confront his students are in the area of sex, and any parish priest will tell you that a goodly percentage of the "family situations" that he is called upon to deal with involve an unsatisfactory sexual relationship — to say the least.

The problem often hinges around the fact that the husband or the wife feels used in the rela-

tionship, or lack thereof. In the case of teenagers the girl is often worried that she will not be, or become the popular "number", the image her peer group has dictated, if she does not play the role expected of her. The boy, on the other hand is often worried about establishing his manhood. In the case of young married couples the wife is expected to play close to the image of the "sexpot" of the age.

In all of this there is something radically wrong. Sex is portrayed in our culture, or the pursuit of it, as an end in itself, a thing to be enjoyed and to be entered into for personal satisfaction. We have passed the era when sex was considered a dirty word or a dirty deed, and we think this is healthy. Yet we are a bit worried about this day and age. We think that values are greatly mixed up, and that the pursuit of sexual satisfaction is glorified as an end in itself. This generation has been taught that to satisfy oneself is perfectly kosher, whether it be in the area of finance, gastronomy, or sex.

The old idea that Adam Smith, among others, espoused is catching up with us in a lot of bazaar ways. No matter how much one tries to glorify and make respectable the law of the jungle, namely, that each man seeking after his own good or his own end will eventually make everything come out all right is not only false in economic terms, but it is false in terms of human relationships. A society or culture that foisters this type of thinking is by definition going to be lacking in the social glue needed to hold itself together.

"Our God is too small" in that we have made the individual self and his whims sacrosanct. In this type of thinking there is no room or concern for anyone other than self. Hence we have several generations of grossly selfish people, and this is a tragedy. Therefore, in this atmosphere, self giving or unselfish relationships are hard to come by and enter into. A satisfactory sexual relationship is possible only when a relationship is unselfish or self-effacing in other areas.

As we said, sex is a resultant and not a causative factor. If values or goals that a culture teaches are almost totally selfish, then we can not expect married or unmarried couples not to have problems in the area of sexual relationship.

What does this say to us? Are we to go back to the Victorian era, or are we to remain in the permissiveness of the psychological era? Can we go back to a previous age, as Mr. Goldwater would have us do, and turn our backs on the twentieth century? We can not. This is unrealistic.

If the gospel says anything to us in this day and age, it says something to us in terms of human relationships. If we know what our Lord meant about dying for our sins, one of the things he meant was that we might be enabled to live without a constant motive of self satisfaction. He who came not to be ministered unto, but to minister, broke the bonds of this ancient trap in which we are all caught. Thus if our faith means anything to us we ought to spend a bit of our

time attempting to "go and do likewise". Yet the theologians tell us that we can never escape from our sinfulness, our self-seeking, and we believe this to be true.

What are we to do? Does St. Paul have some answer to this in his "Christ mysticism", namely, "Not I but Christ who lives within me"?

Our nation and our society and our culture is caught in the trap of its sin and it has passed this on to all of us because it has worried about itself and satisfying itself to the exclusion of seeking to have "Christ within it".

When we seriously begin to seek Christ within our economics, our values, our lives, then our human relationships will straighten themselves out.

Issues in Dispute

IS THE PARISH SET-UP ADEQUATE?

Best Present Instrument

By Hugh McCandless

Rector of the Epiphany, New York

THE EDITORIAL BOARD of the Witness have kindly asked me to present my views on how a parish can be effective. I regret to start off by mentioning two reasons why I hesitate to do this. One is of course that I may seem to be accepting without undue struggle the implication that my own parish is effective. I can mention twenty ways in which it is not effective; and probably my Bishop could mention a few more, except that he is the soul of patience and discretion. We are a fairly noisy parish, because we have to be to get anywhere at all: we are not, like most of you, situated on a principal thoroughfare. But we do try to avoid the "We of the Epiphany!" syndrome; and we know that many quieter parishes are more effective.

My second hesitation is that two people presenting opposing views without previous knowledge of what the other is saying are like those poor boxers I used to see fighting blindfolded for the amusement of cultured and sporting white ladies and gentlemen years ago. It is true that

little damage was done, except when they swung wildly and fell on their faces, which was the only point of the whole thing. But they never really confronted each other sufficiently for the spectator to tell who had the better punch.

Moving from hesitations to qualifications, I might add that there are two valid pictures of what a parish is. One is the traditional, established Church view that a parish is an area. This leads an English clergyman to say that he has twenty thousand souls in his parish, which American visitors to his services may consider a wild exaggeration.

The other view is that of the American, called out, more tightly defined church; a group of like-minded people with a common loyalty and often a common background. When an American clergyman announces that he has no public school children in his parish, an English clergyman is shocked beyond expression.

Whichever you hold on this subject, it is my profound and deepening prejudice that the parish setup has not failed so much as that the parish has been shortchanged too often. Too many of the "workers" in the Vineyard want to be foreman and are not willing to be fieldhands. They want to play around with the Seed but never,

never, never touch the Soil. And they encourage the rest of us to imitate them. I am a parish pastor, and my wife thinks I work a seventy-two hour week. I try to. But when I count out coffee breaks (staff relations); three hour lunches (planning and strategy); conferences (like the plumber going back to headquarters to get more tools; anything to put off actually doing a job); board meetings at which I am a mere spectator (this is a status-symbol of us senior clergy and the like-to-be-seenier young clergy); telephone conversations (in which I spar at length with friends to see which can make the other think he is the busier man), and so forth and so on — I wonder if I spend many weeks with a full twenty hours of productive work. (At least the electrical workers are expected to produce, and at least they can claim that automation makes work opportunities scarcer, which I cannot claim.)

The parish ought to be effective, because it is where, in our culture, people meet God and God meets his people. The institutions of which my own diocese is particularly proud, and should be, Columbia University, St. Luke's Hospital, Trinity School, the Seaman's Institute, our City Mission Society, to mention a few, were started by parochial or inter-parochial groups. This appears effective to me, and yet today the word "parochial" seems to be applied to clergy who are narrow and self-centered.

Making The Church Strong

I KNOW CLERGY who are rude about questionnaires; who avoid conferences where experts who have never run a Sunday School tell them how; who wonder why their efforts have to be "correlated" by executives who don't execute anything; who buy their educational materials from commercial houses, and who know their people (not by clairvoyance or books on psychology, but by calling) better than they know most of their fellow clergy. Perhaps they are unprogressive, doing things the way their spiritual grandfathers did; probably some of them are real crackpots. But certainly I would call several of them whom I know, most effective parish clergy, and their people seem to agree. I wonder if it is not parishes like theirs, rather than the ecclesiastical agencies they ignore, that make our Church strong.

The Pentecostal storefront churches represent the fastest-growing religious group in my city. You may well question their theology and gag at their ecclesiastical taste, but a few years

ago, when there were about 140 of them here, over forty had their own summer camps. These were probably far from fancy, but I doubt if any denomination could meet that percentage. They appear to do this in a parochial way, and with a minimum of investment in bricks and mortar and headquarter staffs.

If the modern parish dates from the Dark Ages, then it is not necessarily a permanent feature of the life of the Church. I shall read the other view on this subject with respectful interest, unless it promises ease in Zion, or suggests ways of "automating" person-to-person evangelism. The parish, with its parish altar, is the best present instrument of God's work I know. I should be glad to learn of a better. But the important thing is not the instrument but the work. None of Christ's parables tells us that we shall be able to coast into the kingdom in a reclining position, even if we discover a new methodology.

New View of Parish

By John Peacock

Editor of Church—Farm—Town, Canada

IT IS A SOCIOLOGICAL FACT that people in positions of authority and prominence are not too anxious to relinquish their positions, unless it be in the interests of promotion. This truth has been demonstrated many times over in history and is the implicit cause of the downfall of nations or civilizations, for the people so wanting to hold on do so even in the face of obvious destruction unless certain changes are made. Thus the French Revolution, the Roman "bread & circuses," Sodom & Gomorrah, George III and the North American Colonies in revolt, etc., and almost certainly is the contemporary situation in places like South Africa, Argentina, Portugal Malta and others.

Not only of leaders and prestige-lovers in nations, but also in firms, clubs, communities and in families, where sometimes a father imposes himself to the point of bringing about a breaking of family ties! For instance, how would I act if I were made a bishop? 'Tis a frightening thought, for it would be so easy to fall for the trappings and the pomp and the other circumstance — to the neglect of the real job of being the Vicar of Christ! Would I not give in to the pressure which urges bishops to adhere to a middle-of-the-road

policy, to compromise and to "maintain the dignity of the Church?"

One does not have to go to any extreme to find instances of either a person or a community clinging desperately — sometimes — to prestige, for this is what most of the clergy do in respect to their work.

Take, again for instance, the rural parish priest — or the suburban one or the urban one or the one in a resort area, for that matter — and see how he clings to what has always been held dear!

His parish is his work in which he is not only the very hard working servant of his people and his God, doing far too many jobs and being too many people as it were, but he is also the devoted upholder of the status quo! Of course, he may speak out against testing nuclear weapons, or speak out of turn in matters political, or financial, and be thought of as being progressive, in that way, yet still cling tenaciously to his prerogatives and privileges and in the long run be a genuine "status-quotian"!

The parson who fulfills the picture painted by Chaucer in *Canterbury Tales* of the "pauvre parson" is not necessarily being a true vicar of Christ, by actually being a glorified welfare worker, a service-taker, and not much more. We are all so guilty of working too hard, with heads bent low over our task so that we cannot view the larger world in which we live and in which are so many, many millions of God's children desperately wanting the more abundant living our Lord brought to this earth's peoples.

Now, the parish as presently constituted is the most powerful weapon we have on behalf of these desperate peoples, but we do not use it as such, merely doing our job as we see it close at hand, and doing it very well, ministering to our parishioners and being a wonderful person to those in our care.

The Full Gospel

THE DESPERATE PEOPLE want assurance that they are God's children, they want recognition, they want to be wanted! The matter of surplus foods and their transportation is a moral matter and will some day be attended to properly — such as the Food for Peace folk are doing so awfully well — for all governments know that this moral problem is theirs and must be attended to. But in my parish all I can do of this good work is through CARE or the Primate's World Relief Fund, along with any local aid to the ones not already cared for.

However, in my parish I can do much more

than welfare work for these people of the world by doing the simplest and most direct thing, that is, by proclaiming the Good News in its entirety! This sounds so trite at first but give heed — what is there in your parish which denies the Christian gospel? That is what the worlds' peoples see first! Whereas in our present parishes we have the Christian altar whence we have a compulsion to go to the daily round to practice Jesus' religion and thus proclaim assurance of the Fatherhood of God, yet somehow in between the altar and this proclamation our practicing degenerates to simple humanitarianism. People "work" for the Church, by packing bales for missionaries, which is, indeed, a good; by raising money for the parish; by singing in the choir and by the many other things people do and lump together under the term "Church Work". This seems so necessary and it is certainly true that we must have money and we must have "involvement".

But the world ignores the Church in nearly every aspect of decision and policy-making of both major and minor considerations. Recently a prelate of the Church of Rome said that Christendom must be united (in some way) and think what a tremendous impact would be made if all Christians spoke out against nuclear weapons. Presently, however, in the matter of world peace Lord Bertrand Russell, a professed agnostic, has much more attention given to him than has the Pope of Rome; even in Quebec people pay no attention at all to the local priest — as they used to — in matters of politics or economics, confining him more and more to matters which in their minds are "strictly religious".

This, to the sociologist, is another new living pattern.

If the Churches are not to be counted in policy-making decisions by governments, industry and in the field of education, and if this is to be carried down to the local community, as it naturally would be, so that in my parish I become a welfare worker, a psychiatrist and a "mass priest", and only a conscience in such matters as the lengths of girls' shorts and about Sunday movies, with little or nothing to say in vital matters such as employment, wages, war, race relations, and so on, that is, nothing to say that people will pay attention to — then where does the full gospel of Christ really matter?

On the contrary if my parish tries, and tries again, to put a stop to "church work" in the connotation it now holds in people's minds,

and courageously attempts to go to the people where they are and to change anything if such a change will further the gospel, then it will have become a powerful weapon from God on behalf of his people.

The "new" idea of parish drops the old position of ministering to a certain number of people within one's cure and takes up the position of how to get across to people the full gospel of Jesus Christ to the point where they try to live it! The legal boundaries are still there and the number of families, children, communicants and of individuals not included in families, are still there, but the urgent necessity of communicating to the common, i.e., the majority, of people forces one to reconsider the whole plan of gospelling with a view to doing a better job even if it means adopting all kinds of new procedure, even new prayers!

Use New Ideas

THE FIRST STEP in dealing with changing patterns of living and the parish is to get rid of that old and entrenched idea that our chief function is to "minister" to those people under our care. This is a basic idea, shocking to some though it might be. Jesus hardly even went out of his way to administer welfare, but did his healing, etc., only as the one's with such needs crossed his path. His main preoccupation was to proclaim his gospel and to train his Apostles to the point where they could become his ecclesia, his body.

In turn the primitive Church's main preoccupation was to proclaim the gospel in all its wonderful and tremendous meaning for people who were ever looking for freedom from fear in abundant living. Each parish priest is in fact the vicar of Christ in his parish and whereas he must do a great deal of welfare work, of pastoral counseling, or of organizational work, nevertheless his main job is still that of reconciliation in the proclamation of the gospel of Jesus Christ. A vivid example of what one's chief job entails is the fact that the Church can no longer afford a strategy of division, for the outside world sees this and this greatly overshadows any gracious words of truth we may utter!!

The Entire Community

WHEN A PRIEST finds himself really concerned with the entire community as such and not just the concerned chaplain for the denominational few in "his parish" he will have discarded one of the shackles of another age, parochialism, and

will have more to say to the Asians, even while he works at home in his own community (i.e. parish), than any denominational missionary in Asia!

In the "new" concept of parish the parish priest will have to drop still another favorite, firmly enthroned and thus "status-quotian" worn-out strategy — if he is to be a true vicar in our new age — and that is the favorite instruction of nearly all lecturers in Pastoralia that, "A Minister must visit his people regularly and constantly, that if he does so he will have a good parish . . ." This is only valid on three counts: to visit newcomers, the sick or afflicted and in order to teach the gospel.

Whereas in older times it was an excellent method of "gospelling", to visit people, simply because an entire family, or neighborhood group, could be reached and taught, by a pastoral visit, nowadays one seldom finds an entire family at home. Furthermore, other types of gospelling are also at work, vieing for time — television, community organizations, clubs and many other agencies — so that the parish priest is actually not able to do a proper job in his visitations any more, and also, he has so many other jobs to do — vestries, guilds, meetings, etc., — that he hasn't the time!

However, many clergy are haunted by a feeling of guilt if they do not visit and visit regularly, and in many places the parishioners judge the parish priest solely by his quantitative visits!

Throw away such guilt feelings and consider Jesus and his demands upon you, whether you are cleric or lay minister, for his people, the common people, the people of the whole world. Make your parish a living example of Jesus—conscious and following people —; get a "new" idea of parish, keeping those aspects of your old ideas if they are valid, throwing them away if not and generally as much as in you lieth, preach the gospel of God in season and out — but, for the sake of Christ our Lord, do not stifle him before the whole world by simply being a good pastor.

Be a Vicar of Christ!

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

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The Witness

Tunkhannock, Pa.

TAKING A GOOD LOOK AT SEX

By Jere S. Berger

Episcopal Chaplain at University of Massachusetts

THE CHRISTIAN SAYS THAT SEX MUST
BE AN EXPRESSION OF THE KIND
OF LOVE THAT COMES FROM UNDER-
STANDING AND TRUST AND SELF-
GIVING — THE VERY LOVE OF GOD

“WHEN COLLEGE GIRLS by the dozen come to their childhood pediatricians desperate and in tears because they are pregnant, it is time to question what is being done in the college to protect them. The girls who get pregnant usually tell the doctor that they thought they knew how to prevent conception. Some had gone through early sex education courses in which they had learned about the birds and bees and the romance of sperm and egg. They had studied ‘marriage and the family’ in sociology courses, ‘body mechanics’ in physical education courses, ‘the human body’ in biology, and in some cases had even taken special series of lectures given by local physicians under the heading of freshman orientation. All these courses had remained on such a high plane, however, that the students ideas about how conception actually takes place were incredibly vague—a composite of old wives’ tales plus, perhaps, the reading of Peyton Place.”

So writes a physician, Dr. Milton Levine, in a recent article in Harper’s Magazine. He bemoans the confusion on the part of college students about sex. His complaint reminds me of the complaint of a college girl who was confused when her boy friend, whom she cared for very dearly, wanted to get closer than she was sure about.

Sex is something about which probably every college student is perplexed. Confusion about it is expressed in questions like: “How far should I go?” “What would happen if I went all the way?” “If I have these sexual powers, why shouldn’t I use them?” And their confusion not only stems from their discovery of vital sexual ability and new possibilities of using it, but also

from the confusion about it on the part of society around them.

● There is confusion on the part of censors as to what is the proper use of sex in art and literature.

● There is confusion on the part of lawmakers as to whether houses of prostitution should be allowed to function as long as the girls are regularly inspected for disease, or whether they should be outlawed, thereby forcing them underground.

● There is confusion on the part of parents as to what they should tell their children about sex and dating.

● There is confusion in churches as to whether or not sexual relationships should be carried on only for the purpose of having children.

I wonder if there is anyone who is not confused about sex in some way. This is one of life’s most basic and perplexing experiences. I often wish there were a simple answer to it, one that you could be sure of, a rule of thumb that could be applied when out on a date, or when confronted by a desire which may seem to overwhelm you. Of course, there are many answers to the problem. But I don’t think all of them are really satisfying.

The Scientific Answer

ONE IS THE ANSWER of Dr. Levine in Harper’s Magazine. It is the scientific answer. It says that all we need to do to solve the problem is to examine the data of human behavior — as in the

Kinsey Report — to find out what people do and help them do it more easily. In other words, we must help them to adjust to what society actually does. And since statistics show that a large number of people, perhaps the majority, have sexual relations before and outside of marriage, we should help them to do this without fear, to do what comes naturally without the difficult consequences of having an unwanted child.

Thus, Dr. Levine's answer is to give students down-to-earth courses on birth control and the dangers of sexual relations. This is a very logical and simple answer: if you're worried about going too far on a date, reach into your purse and take out a contraceptive device or simpler still, take a pill. Science has a pill for every problem. There's even a great big pill that will solve all problems — the bomb.

Of course, there's a lot to be said for an intelligent awareness of the mechanics of sexual relationships and of birth control in a world where the rising birth rate is so alarming. We must thank science for this. But is that all there is to it? I think it is pathetic for a parent to explain coldly and dispassionately the mechanics of sexual relations. You want to cry out to them, "There's something more to it than that. There's something real, vital and alive about it. It's not a hollow act performed mechanically by hollow men."

The scientific approach has been concerned with the mechanical aspects, not only of sexual relationships, but of all of life, and it has largely ignored the personal, mysterious part, which is most important. Are men to be treated like pegs, to be whittled down so that they will fit into a hole in society? Or are they to be treated as creative persons who may find meaning in their sexual relationships and who may discover how and when their relationships are appropriate to this meaning? The important question is not one of mechanics, but of meaning, not of techniques, but of the heart, not of adjustment, but of creativity.

The Romantic Approach

A SECOND ANSWER to this perplexing question of sex is more appealing than the first. It says that sex is like a great wave which overwhelms you and sweeps you along in its path. You can't resist it, so give in to it and enjoy it like you would a delicious dinner or a magnificent symphony orchestra. This is the romantic approach. It is more appealing than the scientific, because

it is concerned with the wonderful and mysterious feelings of sex and not just with the coldly mechanical aspects. It says, "Let yourself go; indulge your feelings without reservation." This is the attitude of Goeth's Faust with the lovely Margarite. It is also the point of view of a great many people today. Dr. Levine in Harper's points out that, "the attitude of the younger generation is pretty much free-for-all sex." I think this is true of the middle-aged generation, too, if not of everyone born in the 20th century.

You can see several reasons why. One is the commercialism of our day which uses sex to make money in literature or the movies or advertising. You are rewarded for reading an ad by the enjoyment of a sexy dish. This carries over into dating, too, where sexual relations are sometimes the expected payment for an exciting evening — sort of sexual green stamps. It is often a kind of give and take commercial transaction, with the emphasis on getting as much as you can for as little as possible.

Then another important reason for this romantic, free-for-all, attitude towards sex is that we of the 20th century for the most part have been revolting against the puritanical Victorianism of the late 19th century. Of course, there are still vestiges of it today. It says that sex is a blemish which must be covered up. It is unmentionable. We must hold the lid down on it or it will jump out and ruin us. When a pretty girl goes by, look the other way. Cover up all the attractive parts of the body so that no one will be aroused.

Freud led the revolt against this attitude by pointing out the damage people suffer when their sexuality is so denied and suppressed. And he castigated Christianity for being one of the leading exponents of it. And I think Freud is right. Many people have been and some still are deeply hurt because their parents or others treat their natural sexuality as something bad or dirty which must be suppressed. And unfortunately there are certain puritanical elements within Christianity that have accepted this attitude. Some people have interpreted the Garden of Eden story to mean that sex is the root of all evil. And there are people who when someone mentions sin think immediately of adultery.

But this couldn't be farther from the truth. If you read the Bible carefully you discover that sin is always due to hardness of heart. It is not a result of a person's sexuality. In fact the Church endorses and blesses the union of man

and woman, and this includes their sexual union — “that they may be one flesh” — in the marriage ceremony.

Self-Giving Love

AND SO THIS REBELLION against puritanical victorianism is a good thing. Sexuality is a wonderful gift of our Creator. It is something to rejoice in, not to be ashamed of. But in our efforts to restore our sexuality to its rightful place something to a large extent has been lost. That is its meaning. You lose the vital meaning of sex when you look at it from a technical, scientific point of view. And I think you also lose its meaning when you look at it from the romantic, free-for-all point of view. You begin to see sex as a one-way affair. You begin to think of it only in terms of your own satisfaction. And you lose a sense of the relationship which it expresses.

In Tennessee Williams' play, *Cat on a Hot Tin Roof*, Brick can't even think of having sexual relationships with his wife, Maggie. Though she is the sexiest girl around, and every man who sees her is aroused, Brick has no desire to go to bed with her. Because it would be meaningless. There's no relationship of love between them. There's no understanding, no caring, no tenderness, no trust.

Married men and women sometimes complain that their sexual relationships have become meaningless. When this happens the thing to do is not to take a course in sex techniques or to look elsewhere for the thrills you're missing, but to go to the heart of the matter, to find out why there is no love, or trust, or understanding, or tenderness between you. Sex is meaningful only when it grows out of and expresses this kind of relationship. And I think this kind of relationship comes to a man and woman only when they offer their whole lives to each other. Then sex is fulfilling and uplifting.

- When it is looked at scientifically as a technique it is sterile and senseless.

- When it is looked at romantically as a delicious meal it leaves a bad taste in your mouth and your hunger is never satisfied.

- But when it is seen in this third way as an expression of the kind of love that comes from understanding and trust and self-giving, the very love of God, then you may discover a peace and joy in it that passes human understanding.

Antidote to Defeatism

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

ONE OF THE RUSSIAN astronauts is reported to have said that while he was orbiting about the earth he looked for God in the heavens and could not see him. We are tempted to ask what kind of God was he expecting to find — or not find, and where did he expect to see him. But we might turn that question upon ourselves, particularly in the light of the Ascension teaching. What do we mean when we say in the Ascension Collect, “we do believe — our Lord Jesus Christ to have ascended into the heavens”?

Years before men began talking in terms of outer space, W. R. Inge, the famous “gloomy dean” of St. Paul's Cathedral, London, answered our question for us. “Heaven is not a place towards which one could fly in an aeroplane. It will never appear in any map of the stars. No telescope will ever discover it. What then is it? — It is the abode of God whose center is everywhere and his circumference nowhere. It has nothing to do with geography or astronomy. It is a spiritual not a physical reality.”

We should be grateful for the modern scientific discoveries which have forced us to rethink our ideas of the spiritual world. It is so easy to interpret it in material terms and miss the real meaning and significance that the wealth of imagery about the heaven of heavens, the right hand of God, the lamb upon the throne etc. was meant to convey. The Russian astronaut has done us a real, if involuntary, service as he has brushed away so dramatically the metaphorical cobwebs from this important Christian doctrine. Certainly God is not to be discovered in outer space in any such crude and localized manner. To do so is to belittle God.

What then do we mean by the Ascension faith? St. Paul in Ephesians puts it in a sentence, “When he ascended on high he led a host of captives and he gave gifts to man”.

First, then, Christ did not ascend to the Father alone. He took with him that mankind which formerly had been living apart from God. This host of captives is the prize of victory he gained upon the cross. The barrier which man had raised between himself and God, Christ swept away. This return of man to God we speak of as the reconciliation or atonement, the “at-one-

ment" of man with God. This is the central truth of our Christian faith and the Ascension is its capstone and climax. By the presence of the ascended Christ with God we are united to the Father in a new and special way. The Ascension Collect puts it "so we may also in heart and mind thither ascend, and with him continually dwell".

Not only has Christ taken us to the Father but he has in the second place showered upon us the power and strength to persevere and to win out. All God's resources are on our side as we work to do his will. There is a spirit of confidence and joy, the assurance of victory in the Ascension faith. We live in a world where there is much to make us discouraged and downhearted. The Ascension faith is the antidote to all this defeatism

and pessimism.

It is in the light of this double truth, our return to God and his gifts to us, that we are to interpret the Ascension. God has redeemed and strengthened us. By the might of his spirit, he has lifted us to his presence where we may be still and know that he is God.

The Ascension faith transcends the limits both of time and space. We do not think of heaven as a place beyond the clouds. Similarly our relationship with God begins here and now. We do not need to wait for the moment of death to be united with him.

The Ascension is a present reality. We may here and now be lifted up to God's presence and dwell with him.

THE NEW BOOKS

Law and Grace by George A. F. Knight. Westminster Press \$2.50

This keen-minded Scotsman has had varied important interests which no average, ambitious cleric would be willing to tackle — 5 years as director of the Scottish Mission to the Jews in Hungary and a year as deputy of the Jewish Mission committee of the Church of Scotland. During world war two he ran a Glasgow parish and broadcast regularly over B B C propaganda beamed on Europe. When the war was over he went down under to New Zealand where he put in 12 years as professor of Old Testament studies and is now professor of Old Testament at McCormick Theological Seminary in Chicago.

In the 125 pages of this little volume, readers are encouraged to ask the question: "Must a Christian keep the law of Moses?" and the book gradually furnishes the satisfactory and logical answer to it which is that the Old Testament law was "the schoolmaster to bring us to Christ". This basic principle the author has illustrated abundantly from Old Testament history and covenant.

Readers with considerable knowledge of Biblical theology will understand and appreciate the interpretations and the arguments much more fully than those seeking light, but lacking sufficient Bible knowledge to speak and think the language which the author uses with great effect. However, any well disposed Christian is sure to be better for reading this book with care.

By Kenneth R. Forbes

Book Editor

Capital Punishment—A World View by James Avery Joyce. Nelson. \$5.00

The only time a state is justified in taking a human life is when such action will protect other lives against the clear and present danger that they will be destroyed. When does such an occasion arise? Joyce discusses the Chessman case in detail as a means of getting into the problem, showing the background of the killer, the blood-lust evoked by newspapers with the cry for revenge, the questionable legality of his conviction, and finally the complex political situation in California. How much was accomplished?

Chessman was probably on the way to rehabilitation and perhaps could have returned to society as a constructive citizen; at worst, he could have lived in prison. The latter would not have been too much of an indulgence. After all, as Chessman said, monsters on Death Row do not spring full blown from Hell. Society helps the criminal along the way. Is it too much to try to help him or at least give him room and board or must society demand the life it cannot give?

Joyce discusses famous trials of history when witches and others demon-possessed were brought to death, the issues now being discussed in Europe with a separate chapter on the British situation, attitudes in the United States where capital punishment exists in some states and not in others, the problems in the United

Nations where the more powerful nations oppose a declaration against the death penalty, and finally the problem in relation to nuclear war.

He demonstrates conclusively that judicial killing is not a deterrent to crime and that differentiations between civilian offenses and offenses against the state are meaningless. Instead of attempting to classify the crime in terms of punishment, we should classify criminals in terms of cure. Violence can only be conquered by understanding, hatred by love.

Joyce is persuasive in showing the futility of capital punishment, a relic of barbarism, and in asking for the courage and vision of concerned individuals to eliminate it.

— Lee A. Belford

The Epistle to the Philippians by Karl Barth. John Knox Press. \$2.50

Karl Barth has been called the best known and least read of modern theologians and this little book might be the best of introductions to his thought and insight. It is a most valuable commentary, and while it cannot be called easy reading it is certainly not hard reading. And it is illuminating.

The translator has done his work well and the English is smooth and easy, unmarred by stylistic difficulties. There is a good rendering of the Greek into English, and each short section is followed by comment. Barth studies every word and phrase and carries the student deep into the thought of St. Paul.

Very often the Greek is quoted, and as it is written in the Latin script and followed by a translation in parentheses it is not hard to be-

come familiar with it. The ordinary reader may be quite content to read the epistle, perhaps in a modern translation, but he who would enter deeply into the Christian experience will welcome this book and study it. He will find some sentences clear and immediately illuminating and some sections ultimately illuminating, after prolonged study and meditation. The inspired scripture merits this, and it yields its inspiration to the man who searches it with heart and mind, and not less if he is aided by those who have, like Barth, spent their lives in its study.

— Robert Miller

The Challenge of the Sects by Horton Davies. Westminster Press. \$1.45

Here is an odd and mildly interesting little book by an English priest, now the professor of the history of Christianity at Princeton University. He is concerned with ten modern heretical sects which he feels are a serious menace to the historic Christian faith and the organizations which support and live by that faith given them by Jesus Christ as the eternal Son of God. As there are today some 300-odd sects in the U.S.A. it is probable that the author chose the ten which were most active and widely known.

Theosophy, he puts first as a Christian sect. Through the years I've known considerable about "theosophy" and should find it hard to see anything distinctly Christian — heretical or otherwise — about this outfit. Annie Besant, who eventually became Theosophy's chief leader, renounced Christianity after several years as the wife of an Anglican priest. Then for many years she gave militant and eloquent support to good social and economic causes and spent the rest of her life working for the independence of India and studying the spiritual conceptions of the Far East.

Christian Science was — and is — a bona fide Christian sect and the author outlines its history and purposes admirably. He neglects to point out, however, the challenge it has been to the historic Church to practice its mission—given by Jesus Christ — of bodily healing and that only within recent years has that challenge been accepted and spiritual healing is now widespread and fruitful in the Church.

Seventh-Day Adventism, another fast-growing sect with an amazing missionary spirit. Over the past few years their young missionaries have prepared themselves to be adept and successful teachers of native tribes having no written language. They

have created a language and following that feat have proceeded to translate the Christian Bible. It is difficult to see these heroic souls as a menace to the historic Church.

Jehovah's Witnesses, the *Mormons* and various sects lumped together as *Pentecostalism* are here described and analyzed as to their theologies. They are all alike, eager and successful missionaries.

Moral Re-armament is treated in detail and the analysis the author gives to it is much more convincing than his treatment of any of the other sects and organizations.

The Making of the Bible by William Barkley. Abingdon. \$1.00

This little paperback volume of less than a hundred pages bears the stamp of a remarkable Scotsman, a master of Biblical language and literature and gifted with the rare ability to write simply and with precision about any subject related to the Bible. This present book is the first in the series of 22 "Bible Guides" by well known scholars. It analyzes the process of the formation of the canon of Scripture — first the long and complicated one of the Old Testament, followed by the much simpler and shorter journey of the books of the New Testament to the eventual canon of both Old and New Testaments.

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PRESIDING BISHOP THE HEADLINER

★ Presiding Bishop Arthur Lichtenberger was the preacher at a service which opened the convention of Western North Carolina. It was held in an Asheville high school auditorium, converted into a church by the altar guilds of local parishes. There were 45 diocesan clergy in the procession, led by an integrated group of acolytes, a 100-member choir and 1500 worshippers.

Bishop Lichtenberger emphasized the need for witnessing and for church people to be the body of Christ in the world today.

Following the convention, Bishop and Mrs. Henry entertained the clergy and their wives at the diocesan center outside Asheville. The speaker was Edward Harding, Washington, N. C., an uncle of the bishop, whose subject was "Watch your wings lest they become pin feathers."

Writes the Rev. John W. Day, dean emeritus of Topeka, Kansas, now living in Asheville, "It was refreshing to see and hear clergy and their wives

roar with laughter. The speakers subject might well have been, 'Don't take yourselves too damned seriously.'"

SEMINARY CONFERS HONORARY DEGREES

★ General Seminary conferred honorary doctorates at its commencement on May 23rd. Recipients were Bishop Dillard Brown, coadjutor of Liberia; Bishop Warren Hutchens, suffragan of Connecticut; the Rev. Herbert S. Brown, rector of Grace Church, Newark, N. J.; the Rev. Lawrence B. Larsen, rector of Christ Church, Pelham Manor, N.Y.; the Rev. Benjamin Minifie, rector of Grace Church, New York City; Prof. Albert T. Mollegen of Virginia Seminary, and Archdeacon Dean T. Stevenson of the diocese of Bethlehem.

A doctorate in course went to the Rev. William P. Haugaard who has been a tutor at the seminary and is now joining the faculty of the Seminary of the Caribbean in Puerto Rico.

The commencement address was given by President Robert E. L. Strider of Colby College, with the significant title "The World that is Too Much for Us."

URGE BETTER SCHOOLS IN LIBERIA

★ Both Bishop Harris and Bishop Brown, speaking at the convocation of Liberia meeting at Kakata, May 2-6, stressed the need for improving both the physical facilities and the standards of the 42 elementary schools in the district. The majority of them, which serve also as churches, are of mud construction and hopelessly inadequate. About 4,000 children are enrolled. The bishops said that capital funds must be raised, especially within the district.

Bishop Harris told the delegates that the \$500,000 district office building in Monrovia will get under way in June and that 40% of the space will be occupied by a New York bank.

ANGLICAN SOCIETY HAS NEW HEAD

★ Bishop Honaman, suffragan of Harrisburg, was elected president of the Anglican Society at its annual meeting held at the Epiphany, New York. Bishop Sherman, suffragan of Long Island and president for eight years, stated that he was un-

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able to stand for re-election. There was a motion expressing regret at his decision and gifts made in appreciation of his services to the society.

Bishop Armstrong, coadjutor of Pennsylvania, preached and Prof. H. Boone Porter of the General Seminary was essayist.

CHARGES DISMISSED AGAINST PILGRIMS

★ Judge Ray Moore of Hinds County court in Jackson, Mississippi, dismissed the case on Sept. 21 against the Rev. James G. Jones of Chicago, the first to be tried of fifteen Episcopal clergymen arrested September 13 on breach of peace charges. Declaring that there was insufficient evidence, the judge also granted the motion of the prosecuting attorney to dismiss the cases against the remaining clergymen.

They had been arrested when the integrated group of Prayer Pilgrims sought luncheon service at a bus terminal while on their way to the Detroit General Convention.

URBAN WORK MEETING AT NASHOTAH

★ A conference for clergy new to urban work will be held at Nashotah House, June 4-8. The Rev. C. Kilmer Myers of Trinity Parish, New York, is to speak on theology and liturgy in the inner city; Layman Perry Norton will address the group on the social dynamics of the metropolis and Canon Frank Carthy of Indianapolis will deal with the workings of an inner city parish.

WHEN JUSTICE HUGHES JOINED THE CHURCH

★ The story of an incident that occurred when the late Charles Evans Hughes, then Chief Justice of the United States, presented himself for membership at Calvary Baptist church was recalled as the nation's capital paused on April 11 to observe the centennial of his birth.

It was recalled that on a Sunday morning shortly after he was named Chief Justice in 1921, the late William S. Abernethy, pastor of Calvary, asked newcomers to the city to come forward at the end of the service to be greeted by the members.

Among those new to the city was a Chinese laundryman who had been converted by a Baptist missionary. As he started to come down the aisle, he realized that just behind him was the distinguished Chief Justice of the United States. He bowed

deferentially to Mr. Hughes and motioned for him to precede him.

Instead, Mr. Hughes put his hand on the shoulder of the Chinese worshipper and, as they walked down the aisle together, side by side, he said: "At the foot of the Cross, we are all equal."

LONG ISLAND ADOPTS RECORD BUDGET

★ A record budget for diocesan and missionary work of \$894,285 was approved at the convention of Long Island.

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12:30 Tues., Wed & Thurs., EP 5:15 ex
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10, Sat. 8, MP 15 minutes before HC,
Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

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Solemn High Mass, 10:30 a.m. Low Mass
in Spanish, 5 p.m. Evening Prayer; Week-
days: 7:15 a.m. Morning Prayer, 7:30 a.m.
Low Mass, 5 p.m. Evening Prayer.

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EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
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Sat. 4-5, 6:30-7:30 & by appt.

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--- People ---

HONORS: —

FREDERICK C. GRANT, retired professor of Union Seminary and formerly editor of The Witness, is to receive an honorary doctorate from Hebrew Union College, Cincinnati, June 2. Earl Warren, Chief Justice of the Supreme Court, will be similarly honored.

LEONARD ELLINWOOD, on the staff of Washington Cathedral, has been elected a fellow of the Hymn Society of America. He is one of five from the U.S. and England so honored. The society has 1,800 members but only 12 are fellows.

CLERGY CHANGES: —

RONALD E. STENNING, vicar of the Resurrection, Norwood, R. I., becomes director of social relations for the diocese of R. I. at the end of the summer.

ANTHONY P. TREASURE, formerly vicar of St. Mark's, Islip, Long Island, is now rector of St. Andrew's, Buffalo, N. Y.

WILLIAM J. MOLL Jr., formerly rector of Christ Church, Cleveland, N. C., is now rector of St. Paul's, Overland, Missouri.

FRANCIS G. WASHBURN, formerly rector of St. Paul's, Overland, Mo., is now rector of the Ascension, St. Louis.

CHARLES H. BRIEANT, curate at St. Mary's, State Island, N. Y., becomes vicar of St. Paul's, DeKalp, Ill. and chaplain at Northern Illinois University on August 1.

THOMAS J. TALLEY, graduate student at General Seminary, becomes assistant professor of liturgics at Nashotah House, January, 1963.

JOHN P. TALMAGE, vicar of Holy

Innocents, Nashotah Village, Wis., becomes instructor in music at Nashotah House, Sept. 1.

JAMES E. WOLF, formerly curate at Christ Church, Andover, Mass., is now rector of St. Luke's, Malden, Mass.

RUSSELL L. DERAGON, formerly rector of St. James, North Providence, R. I., is now rector of Trinity, Bristol, Conn.

EDGAR LOCKWOOD, formerly curate of Trinity, Hartford, Conn., is now rector of the Messiah, Falmouth, Mass.

ARTHUR J. MONK, formerly rector of Trinity, Bristol, Conn., is now rector of Christ Church, Stratford, Conn.

JAMES DAVIS, formerly rector of St. Mary's, Emmett, Idaho, is now vicar of a new mission, as yet unnamed, in Boise, Idaho.

THEODORE O. WEDEL, formerly warden of the College of Preachers, is a visiting professor at Union Seminary, New York, during the 1962-63 academic year.

EMMERT M. MOYER, formerly rector of St. Luke's, Mount Joy, Pa., is now assistant rector of St. George's, Ardmore, Pa.

CLARENCE W. FRANZ, having renounced the ministry, has been deposed by Bishop Walters of San Joaquin, "for causes which do not affect his moral character."

ORDINATIONS: —

LEE O. D. MITCHELL was ordained deacon by Bishop Brown on May 6 at St. Augustine's, Kakata, Liberia, at the closing service of the convocation of the district. BURGESS CARR was ordained priest at the same service.

LAY PEOPLE: —

CYNTHIA WEDEL (Mrs. T. O.) is now assistant general secretary for program of the National Council of Churches.

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