

# The **+** WITNESS

JULY 12, 1962

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## STUDY PROGRAM FOR CLERGY

THE CLERGYMEN who participated in the Study Program for Clergy, held at the General Theological Seminary again this year, are pictured with members of the Seminary's faculty who were responsible for the week's activities. Fifty-four men representing twenty-eight dioceses of the Church attended

Story on page six

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## SUPREME COURT JUSTICES ON PRAYER

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

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

#### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

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 Ser-  
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.

#### 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 Zabriskie, clergy

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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.

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

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Weekdays: Mon., Tues., Wed., Thurs.,  
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Services of Spiritual Healing, Thurs.,  
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SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector  
The Rev. George N. Taylor, Associate  
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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

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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  
The Rev. Walter E. Neds  
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

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Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
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The Rev. Donald W. Mayberry, Rector  
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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****Supreme Court Renders Decision  
On Prayers in Public Schools**

★ Daily recitation of a prayer in public school classrooms, however brief or nonsectarian it may be, violates the first amendment to the constitution, the U.S. Supreme Court decided on June 25th.

The court ruled 6 to 1 that recitation of such a prayer in New York State schools is a violation of the Constitution.

Justice Potter Stewart vigorously dissented. Justice Hugo L. Black delivered the Court's majority opinion. Joining with him were Chief Justice Earl Warren and Justices Tom C. Clark, John Marshall Harlan, and William J. Brennan, Jr.

Justice William O. Douglas delivered a separate concurring opinion in which he suggested that by the same reasoning, it is probably unconstitutional to have chaplains on the payroll of the United States Congress or to open sessions of the Supreme Court itself with the traditional religious supplication, "God save the United States and this honorable Court."

Nonetheless, Justice Douglas said he felt he must join the majority of the Court in their opinion.

Justice Felix Frankfurter, who is ill, took no part in the final decision, nor did newly-appointed Justice Byron White. Frankfurter did however ask at-

torneys questions when the case was first argued, as we reported in the Witness for June 28th.

The Court took no action on appeals which are pending concerning the practice of daily Bible reading and recitation of the Lord's Prayer in schools of Pennsylvania and Maryland. (Witness, 6/28).

These petitions for review will be considered when the Court reconvenes in October. However, Justice Black's opinion was couched in language so sweeping that Court observers believe there is little doubt that the Court will sustain a Federal District Court in Philadelphia which twice has declared that daily reading of ten Bible verses, without comment, in Pennsylvania schools is unconstitutional.

The Court did not rule on these cases because they were filed so late in the spring term that respondents did not have a chance to file their replies.

When the Court rules on these cases, the extent to which it will apply its doctrine in the New York case to bar all religious practices from public schools, including observance of religious holidays, may become known.

At issue in the New York case was only a prayer approved in 1950 by the New York Board of Regents to be recited at

opening exercises of public schools.

It is as follows:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country."

Recitation of this prayer in the schools of New Hyde Park, N. Y., was challenged by a group of five parents, two of whom are Jewish, one a Unitarian, one a member of the Society for Ethical Culture, and one an agnostic, who sued for an injunction to prevent its recitation in the Herrick Union Free School District No. 9. The injunction was denied by Justice Bernard S. Meyer of the court of special term for Nassau County, and his ruling was upheld by a 5 to 2 decision of the New York State court of appeals.

**Majority Opinion**

The U.S. Supreme Court overruled the New York court and remanded the case for the injunction to be granted.

Speaking for the Court's majority, Justice Black said:

"We think that by using its public school system to encourage recitation of the Regents' Prayer, the State of New York has adopted a practice wholly inconsistent with the establishment clause (of the first amendment.)"

He said there can be "no doubt" that the daily recitation of the prayer is a "religious activity."

"It is a solemn avowal of



divine faith and supplication for the blessings of the Almighty," said Justice Black.

In a sweeping dictum, Justice Black said:

"We think that the constitutional prohibition against laws respecting an establishment of religion must at least mean in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government.

"It has been argued that to apply the constitution in such a way as to prohibit . . . an establishment of religious services in public schools is to indicate a hostility toward religion or toward prayer. Nothing, of course, could be more wrong.

"The history of man is inseparable from the history of religion. And perhaps it is not too much to say that since the beginning of that history, many people have doubtlessly believed that 'more things are wrought by prayer than the world dreams of.'

"It is doubtless largely due to men who believed this that there grew up a sentiment that caused men to leave the cross-currents of officially established state religions and religious persecution in Europe and come to this country filled with hope that they could find a place in which they could pray when they pleased to the God of their faith in the language they chose."

Mr. Black, a Baptist, illustrated this point with an extensive quotation from Roger Williams' "The Bloody Tenant of Persecution."

Pointing to the history of the first amendment, Justice Black said that it was men with faith in the power of prayer who "led the fight for adoption of our bill of rights with the very guarantees of religious

freedom that forbid the sort of governmental activity which New York has attempted."

"These men knew that the first amendment which tried to put an end to governmental control of religion and of prayer was not written to destroy either," he asserted.

"They knew rather that it was written to quiet well-justified fears which nearly all of them felt arising out of an awareness that governments in the past had shackled men's tongues to make them speak only the religious thoughts that governments wanted them to speak and to pray only to the god that the government wanted them to pray to.

"It is neither sacrilegious nor anti-religious to say that each separate government of this country should stay out of the business of writing and sanctioning official prayers and leave this purely religious function to the people themselves and to those the people choose to look to for religious guidance."

Justice Black conceded that the Regents' Prayer does not amount to "a total establishment of one religious sect to the exclusion of all others" and that the governmental endorsement of that prayer "seems relatively insignificant when compared to the governmental encroachments upon religion which were commonplace 200 years ago."

#### Quotes Madison

In response to those who argue that the 22-word Regents' Prayer is so brief and general that there is no danger "in its governmental establishment," Justice Black quoted James Madison, author of the first amendment, who once said:

"It is proper to take alarm at the first experiment in our liberties . . . Who does not see that the same authority which

can establish Christianity in exclusion of all other religions may establish with the same ease any particular sect of Christians to the exclusion of all other sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment may force him to conform to any other establishment in all cases whatsoever?"

#### Douglas Opinion

Justice Douglas in his separate concurring opinion said that to him "the point for decision is whether the government can constitutionally finance a religious exercise."

He said that the whole federal and state system of government, in his opinion, is "honeycombed with such financing."

Among these he listed, in a footnote to his opinion, the entire gamut of government aid to religious-related institutions, including reduced postage rates for religious publications, compulsory chapel attendance at the armed service academies, income tax deductions for charitable contributions, the use of "In God We Trust" on the coinage, and the addition of the words "Under God" in the pledge of allegiance.

"Nevertheless, I think it is unconstitutional in whatever form it takes," Justice Douglas declared.

In chiding his fellow justices for not taking a broader look at the fundamental issue raised by the New York prayer, Justice Douglas went so far as to indicate that he thought the Court itself indulges in an unconstitutional practice when it opens its daily session with a prayer.

"What New York does on the opening of its public school is what we do when we open court," Justice Douglas asserted.



"Our marshal has from the beginning announced the opening of the Court and then added, 'God save the United States and this honorable Court.' That utterance is a supplication, a prayer in which we the judges are free to join but which we need not recite any more than the students need recite the New York prayer."

"What New York does on the opening of its public schools is what each House of Congress does on the opening of each day's business," Justice Douglas continued. "In New York the teacher who leads the prayer is on the public payroll, and the time she takes seems minuscule as compared with the salaries appropriated by state legislatures and Congress for chaplains to conduct prayers in the legislative halls."

Although "only a bare fraction" of the teacher's time is taken in leading the prayer, Justice Douglas said the principle is important.

"For me the principle is the same, no matter how briefly the prayer is said, for in each of the instances given the person praying is a public official on the public payroll performing a religious exercise in a governmental institution," he declared.

"It is said that the element of coercion is inherent in the giving of this prayer," he continued. "If that is true here (in New York schools), it is true of the prayer with which this Court is convened and with those that open Congress."

"Few adults," he asserted, "let alone children, would leave our courtroom or the Senate or the House while those prayers are being given. Every such audience is in a sense a 'captive audience'."

Justice Douglas strongly suggested that the Court ought to overrule its 1947 decision in

Everson Vs. (N.J.) Board of Education in which by a 5 to 4 decision it found that school bus transportation could be offered parochial school students.

"The Everson case seems in retrospect to be out of line with the first amendment," he declared.

"Its result is appealing," he observed, "in that it allows aid to be given to needy children. Yet by the same token public funds could be used to supply other needs of children in parochial schools — lunches, books, and tuition being obvious examples."

He quoted at length from the dissenting opinion of the late Justice Wiley Rutledge in the Everson case and said that in light of his present agreement with it, he voted to join the Court in overruling the New York courts in permitting such a prayer. (Justice Douglas voted with the majority in the Everson case.)

#### Stewart Dissent

In disagreement with the opinions expressed by the rest of the members of the Court, Justice Potter Stewart, an Episcopalian, wrote a short but incisive dissent.

"With all respect, I think the Court has misapplied a great constitutional principle," Justice Stewart said.

"I cannot see how 'official religion' is established by letting those who want to say a prayer say it," he said. "On the contrary, I think that to deny the wish of these school children to join in reciting this prayer is to deny them the opportunity of sharing in the spiritual heritage of our nation."

"Moreover," he declared, "I think that the Court's task in this, as in all areas of constitutional adjudication, is not responsibly aided by the uncritical invocation of metaphors like the 'wall of separation', a

phrase nowhere to be found in the constitution.

"What is relevant here is not the history of an established Church in 16th century England or in 18th century America, but the history of the religious traditions of our people, reflected in countless practices of the institutions and officials of our government."

To illustrate his point, Justice Stewart quoted religious utterances from more than a dozen Presidents of the United States, from George Washington to John F. Kennedy.

Citing the same religious practices of which Justice Douglas complained — and also adding the military chaplains in the armed forces and chaplains in federal and state prisons — Justice Stewart said, "I do not believe that this Court, or the Congress, or the President has by the action and practices I have mentioned established an 'official religion' in violation of the constitution. And I do not believe the State of New York has done so in this case."

"What each of them has done," Justice Stewart argued, "is to recognize and to follow the deeply entrenched and highly cherished spiritual traditions of our nation — traditions which have come down to us from those who almost 200 years ago avowed their 'firm reliance on the protection of Divine Providence' when they proclaimed the freedom and independence of this brave new world."

"I dissent," he concluded.

#### CLERGY ARE DIVIDED ON DECISION

★ Religious New Service, at press time, had given the opinions of twenty-eight Protestant clergyman on the Supreme Court decision. They were evenly divided — fourteen approving and an equal number disapproving.

The leaders of the Roman

Catholic Church appear to be unanimously opposed to the decision. On the other hand every Jewish leader quoted by RNS approved.

## SCHOOL FOR CLERGY AT GENERAL

★ The General Theological Seminary for the second year conducted a study program for the clergy of the Church held at the Seminary from May 27 to June 1. This program sponsored by the trustees and faculty of the Seminary in cooperation with the associate alumni was inaugurated in 1961 with 48 men representing 25 dioceses and Canada participating.

The Ecumenical Movement: Its Achievements and Problems was taught by the Rev. Powell M. Dawley, sub-dean and professor of ecclesiastical history.

New Trends in Old Testament Study was given by the Rev. Robert C. Dentan, professor of Old Testament.

The Parish Priest as Moral Counsellor was the subject of lectures by the Rev. Thomas J. Bigham, professor of moral theology.

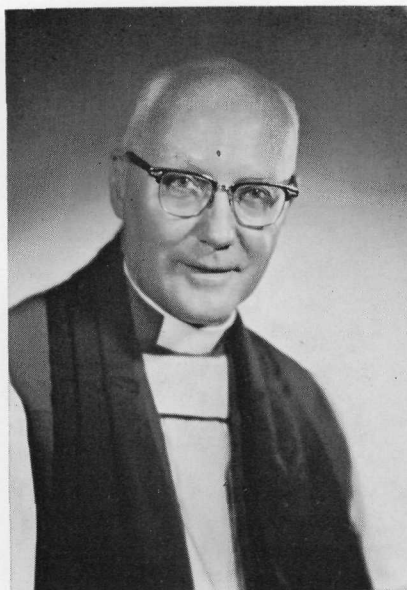
The seminary actually accepted 60 men but through drop-outs the final number attending was only 54.

The Rev. W. Norman Pitenger, professor of Christian apologetics and chairman of the Witness editorial board, was the director of the program.

## YEARS OF CRISES SAYS BISHOP HIGLEY

★ "The individual does count, and his life affects greatly the future course of all about him," Bishop Walter M. Higley of Central New York told the graduating classes of Hobart and William Smith Colleges.

Reciting a story told by Vice President Marshall, who served under President Woodrow Wilson, he told of the father who



Bishop Higley:—Sees Crises Ahead

had two sons. One ran away to sea, and, the story concluded, "The other become vice president of the United States and nothing was ever heard from either of them again."

Bishop Higley commented that "this was true of vice presidents in the earlier days of our nation's history, but not today for both former Vice President Nixon and Vice President Lyndon B. Johnson have been given greater tasks to perform."

The Bishop added: "However, Mr. Marshall's remark, said in jest, is never really true for we are all heard from in that place or position to which we go. Each one of us has a role to fulfill wherever we are and the people who are near will either be helped or hindered by us."

The speaker urged that "the organization through which we work will be improved or burdened by us, and the nation will either be strengthened or weakened by our developing character."

He said that the fact that the individual does count, "must be said over and over again — and even more so in this age of automation."

Warning that "it is apparent to most of us that we are living in the most catastrophic and revolutionary age of all time," the Bishop cautioned that "there will be many years of continuing severe national crises."

"The nation, the Church, and thus the world of today," he said, "need men of character who have the stability and the courage to train intelligence and imagination to face up to the problems of this time."

## CLERGY AND PARENTS RESPONSIBILITY

★ Theodore Powell, consultant for the department of education of Connecticut, has stated that the prayer decision has been misunderstood, particularly by the clergy who have been too severe in their criticism.

"This decision is a restatement of the hard lesson that western man has never fully learned — that man's soul must be kept free from government dictation," he said.

He also said that the decision places the responsibility for spiritual training squarely on parents and clergymen.

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## PLEASE NOTE

THE WITNESS editorial board has twenty-one members and meets monthly in New York except in July and August. The group was scattered when the Supreme Court rendered the decision on prayer. The editorial on page seven was approved by those who could be reached. However with the Protestant clergy so evenly divided on this matter it is probable that the editorial would have been worded differently had it been possible to discuss it at a meeting.

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# EDITORIALS

## Supreme Court & Prayer

JUSTICE POTTER STEWART, Episcopalian, got his picture in the papers for being the lone dissenter in the historic decision of the Supreme Court which ruled that the recital of prayers in public schools is unconstitutional.

The Witness in the last issue had a story based on the hearing held earlier in the year. We are giving even more space in this number to the decision itself, believing as we do that it will have far-reaching effects in decisions the Court will be required to make in days ahead — particularly decisions relating to federal aid to parochial schools.

Justice Stewart's statement that "I cannot see how an 'official religion' is established by letting those who want to say a prayer say it" sounds reasonable enough. But it is our considered opinion that our fellow Episcopalian is wrong, since even the simple prayer authorized over ten years ago by the board of regents of New York State, is the old camel getting his snout under the tent.

The majority opinion held in effect that it didn't matter how innocuous the prayer was or whether pupil observance of it was voluntary or not — it just was no business of government to get this far into religion. With that we agree.

About half of the public school systems in the U.S. open the day with religious ceremonies. In the southern states the percentage is three-fourths, with chapel exercises as well as Bible-readings, with hot scraps on occasions over what version of the Bible to use. That's the way a lot of people still are in the Bible belt — and elsewhere for that matter—not too intelligent about religion.

Interestingly enough, some of the most unfavorable comments on the decision came from the South, with one Alabama Congressman declaring: "They put the Negroes in the schools and now they have driven God out." He'll probably make that his campaign slogan come Fall.

It is also significant that opposition to the

decision by the Roman Catholic Church was swift and militant. Cardinal Spellman, a leading advocate of federal aid to parochial schools, said; "I am shocked and frightened that the Supreme Court has declared unconstitutional a simple and voluntary declaration of belief in God by public school children. The decision strikes at the very heart of the Godly tradition in which America's children have so long been raised."

Of the several dozen statements by religious leaders that we have read, we like best the one issued by Dean M. Kelly, director of the department of religious liberty of the National Council of Churches: "Many Christians will welcome this decision. It protects the religious rights of minorities and guards against the development of 'public school religion' which is neither Christianity nor Judaism but something less than either."

What this 'public school religion' often amounts to we got from a school boy when we asked him how the day started in his school. "We say the Lord's Prayer and salute the flag," he told us. "Then a teacher asks those who are staying for lunch to raise their hand and then who wants hot dogs and who wants fish cakes. I wouldn't say the business means much to the kids but it does help the cook know what and how much to get up for lunch."

Hardly good enough to be called religion, we'd say, and we are glad the Supreme Court has started the ball rolling to get rid of it.

"The best guarantee of religious freedom is to keep the state out of religious affairs. Neither the public school nor any other agency of government should be used to promulgate any religious faith. The practice of religion properly belongs in the church, the synagogue and the home."

That is the position taken by the American Civil Liberties Union over the years. With that we also agree, with confidence that the impact of this decision will make more parents realize that they have an obligation to bring religion into the home and churches to strengthen their educational programs.



# WHICH WAY WELFARE?

By Hugh R. Jones

*Chancellor of Diocese of Central New York*

FIRST, LET ME RETELL a Korean legend. A Korean warrior, killed in battle, went up to heaven and presented himself at the Korean equivalent of the pearly gates. His records checked, he was told that he would be admitted to spend eternity in heaven.

Before entering the warrior made one request—that he might be permitted to visit hell so he could appreciate how fortunate he was that he was to be in heaven. His unusual request was granted, and a guide was assigned to take him down to hell. As he entered hell he saw a beautifully appointed room, with a large table in its center covered with pure white linen on which were spread all the goodies of life. The warrior noticed immediately that they were untouched. He raised his eyes and saw, milling about the table in evident anguish, all the inmates of hell. He saw they all held chopsticks four feet long, and his guide quickly explained that under the rules in hell, the chopsticks must be held at the very end. So when a morsel of food was picked up to be eaten, it would be swung out back of the head, well out of reach of the mouth. And this was the torment to which those in hell were eternally damned. The warrior was glad indeed that he was not to spend his eternity in hell.

As he came then to heaven and was admitted through the pearly gates he was caught up short as he saw that heaven appeared identical to hell—a beautifully appointed room, with a large table in its center covered with pure white linen on which were spread all the goodies of life. But now they were partially consumed and the people mingled together in happiness and contentment. The warrior quickly looked at the chopsticks which the people held, and finding they, too, were four feet long, turned knowingly to his guide and said, "I take it that chopsticks may be held in the middle up here." "Oh, no," said the guide, "The rules are the same up here. The chopsticks must be held at their very tips—but you see up here everyone feeds his neighbor".

I retell this legend to suggest that today, important as the rules of the welfare game are, we too, can become so preoccupied with rules, methods and procedures as to lose sight of the real heart of social welfare—what it truly is all about.

Whatever else may be said—and there is very much, of course—about the present widespread questioning of public assistance and care—as shown, for instance, in the Newburgh episode—it serves the enormously useful purpose of reminding us all that the ultimate strength and vitality of our public programs must always depend on public understanding and acceptance. And this, in my view, is exactly as it should be. The public properly demands an accounting of the activities of its public servants and of the dollars of its taxpayers.

My own concern now is very much for the public programs, but with all of you I share a deep conviction as to the place of private, voluntary social work activities in our society of today and of tomorrow. If we in the public field are now being flooded with criticism and hostility, may I suggest that the next waves may well break over the heads of those in the private agencies. Let me suggest briefly the disturbing symptoms I see in our private fund-raising, for instance.

The distance between the donor and the recipient grows ever greater. The techniques of federated fund-raising, of community chests and united funds, while necessary and decidedly useful, have inevitably contributed to this result. We have come, with cold calculation, to exploit the pressures of business associates and social acquaintances to meet our quotas. We extol the inducements of tax saving. I do not condemn these developments as necessarily evil. In proper perspective they are all relevant and appropriate. But when we rely on them as substitutes for basic charitable motivation and human concern, I say that we are headed for trouble. When the role of the donor is emptied of awareness of why he should contribute, sometimes even sacrificially, the continuing flow of his financial generosity is in jeopardy.

## New Methods and Procedures

IN BOTH PUBLIC and private fields we must approach our problems and their solutions at two levels. The first and more basic level is that of

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*Address given at annual meeting of Westchester  
Council of Social Agencies, June 6, 1962*

reawakening and restoring the basic motivations and sense of purpose behind all social welfare, both public and private. The other level deals with questions of which procedures and methods may best be devised to make certain that welfare is properly, efficiently and fairly administered, that abuses are eliminated, etc.

In the public field we are presently reviewing the adequacy of statutory provisions to detect and eliminate fraud, to protect the tax dollars. We share convictions as to the objectives of the federal department of health, education and welfare contained in HR 10606 now before the U.S. Senate, but we are convinced that a new view must be taken of the posture in federal-state relations which was designed some thirty years ago. We stress rehabilitation and seek means to break the repetitive cycle of dependency. By appointment of Governor Rockefeller a distinguished Moreland Act Commission is now making a broad study of all aspects of public assistance and care.

In the private sector no less energy and imagination are being devoted to the development of improved and new methods and procedures.

That this should continue in both fields, and that the public — taxpayers and contributors alike — should demand satisfactory solutions is sound and healthy. Because I shall say nothing more today of this second level of concern is not to minimize its importance. Rather, that I proceed now to address myself to the first level reflects my own conviction that this first level is even more important. Differ as we honestly may and doubtless always will as to details of methods and procedures, we cannot indulge ourselves in the confusion of differing opinions as to whether social welfare in itself is sound, good and fitting. We must now reaffirm the philosophical and religious convictions which always have and still properly do motivate our public welfare programs. And we must speak with one voice, in clarion tones. And today this we are not doing.

The basic undergirding of our public welfare programs is under attack today. I encounter more and more persons to whom assurances about the soundness and toughness of the administration of public welfare programs seem to provide only inadequate or irrelevant answers. My friends come back at me; "Even if all this is so, we should not and cannot continue to spend so much money on welfare."

### Clash of Philosophies

AS I SEE IT, we are witnessing the clash of two deeply held philosophical points of view, both of our American tradition. Deep in the texture of our Judeo-Christian heritage and teaching is our acceptance of a duty as our brother's keeper to help those in need, to help the underdog, to help the fellow who is down. On the other hand as a sort of corollary to the rugged individualism of our frontier days and springing from a Puritanical background, we have held to the conviction that somehow if a person gets into trouble, it's his own fault; if only he had been a little more prudent, or diligent, or industrious he would not be where he is. Thus, he is not wholly entitled to our sympathy or help.

I am distressed at the increasingly frequent reference to a willingness to help the "deserving" needy — as a sort of concession. In my view this concept has no place whatsoever in the determination of who shall be helped. It is language of result only — in which its users seek comfortable shelter. Actually, and doubtless unintentionally, there is here an assertion of colossal arrogance and presumption. For who of us shall say which man is deserving and which woman is not deserving. This judgment is reserved to Providence; and who would concede it to any agency of government!

For the Christian it is relevant to recall that neither Christ nor any subsequent biblical scholar, so far as I can discover, shows any concern in the parable of the Good Samaritan as to whether the wounded man fell among thieves through some fault of his own. It has always been and always will be only "a certain man". There is no place for any speculation as to whether, had he arisen a little earlier, he could have joined a caravan on the road down from Jerusalem to Jericho; or as to whether he might not have ridden his donkey a little harder and avoided any encounter with the thieves; or as to whether, had he been a little shrewder or physically more vigorous he could not have defended himself successfully! Such lines of inquiry are entirely irrelevant in the face of the compelling fact that here was a man in need.

So it is, too, with Christ's miracles. There was no preliminary investigation to make certain that the man sick of the palsy was not in that condition through some fault of his own; no questions was raised as to whether, had the quality of his inter-personal relations been a little more positive, the man at the pool of

Bethesda should not have been able to persuade his friends to put him in when the waters were troubled. And it would strike us as unthinkable to suggest that before feeding them our Lord should have interrogated the five thousand as to why they had not packed picnic lunches!

For the Jew, reference need only be made to the concept of "Zedakah" — righteousness or justice — or to the exposition of the Eight Degrees of the Charities by Moses Maimonides. In these and throughout the tradition of Judaism there is no room for petty bickering as to whether those in trouble could have saved themselves from their predicaments. Over the centuries the "Kehillah" (Jewish Council) did not seek or assume to measure fault; its concern was only with community responsibility to see to it that the fatherless and widows were not afflicted.

How a man fell into his predicament and the extent of his capabilities to help himself out of it must be taken into account in determining, from his standpoint and that of the community, how best to help him; but these same matters are of no account in determining whether he shall be helped.

### Which Way Welfare

TO EACH OF US it will come to express his concern and conviction in his own way. To me the analysis and approach I have suggested is relevant and compelling. Others may find it more persuasive and valid to say that attempts to repeal the 20th century will be futile; that public welfare is the "inevitable concomitant of modern industrial organization"; or that present questioning is really a frontal attack on the social security act and indeed the entire concept of social insurance. All this, and more, is, of course, true.

The point I make is that our problem lies not alone in demonstrating that public welfare is administered efficiently and economically and is free from abuses. We have to go back further, again to arouse the sense of concern and compassion for our fellow man, the true sense of our neighbor's welfare; to refresh and renew ourselves out of the depth of our religious heritages and faiths.

Then, having restated the fundamental basis for the support of public welfare, we must proceed to assure sound, fair and proper administration that is neither wasteful nor self-defeating. If the public conscience can be aroused and

understanding can spread, the proof of administrative efficiency and of the elimination of welfare abuses will fall on receptive ears. Until then I fear our most rigorous proofs will go largely unheard and unheeded.

This, then, is my response to the query "Which Way Welfare"; and to this challenge I call you all.

## Don't Tease the Crocodile

By Corwin C. Roach

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

THE CROCODILE differs from the dinosaur at whom we looked in the last issue. Dinosaurs died out a million years ago. Crocodiles are very much alive. They were present in biblical times. They are still with us today. Jehovah was being very down-to-earth when he warned Job not to pet a crocodile. As Moffatt puts it "Just lay a hand on him! — just once! — you will not forget the fray" (Job 41:8). The author of the Jehovah speeches has a healthy respect for the fiercesome power of the crocodile, and quite rightly. Teasing a live crocodile is quite different from poking around the bones of a dinosaur, dead a million years.

Yet the basic point which he is making is more important than even this sensible advice. The writer looks from the crocodile to his Creator, to God. If we are afraid to meddle with the beast God has created, why are we not even more fearful in the presence of Almighty God? Our poet is arguing from the power revealed in the physical universe to the ultimate source of all power, God himself. Our knowledge of the world of nature should be the avenue by which we come into the presence of God.

In one sense our author's argument is out of date. Crocodiles are no problem for modern big-game hunters. But substitute the hydrogen bomb for the crocodile and the question becomes one of life and death. We are concerned with a crucial issue. It is quite different from the dinosaur diddling which affects so much of our thinking today, which we discussed last time. Like Job we are distressed and made fearful by the very real evil and injustice in the world today.

In answer, God tells us to look at the crocodile and its modern counterparts. He counsels us not to play with these forces of nature lest in the



process they destroy us. Yet at the same time he tells us that the bomb like the crocodile is a witness to the mystery and grandeur of a supreme power which is in control of all life. This expanding physical universe points to a greatness beyond itself. Here lies the answer to our problem.

Our author is right on both counts. We play

with crocodiles, we exploit these newly discovered secrets of the universe, at our peril. But more than this, we were meant to look beyond them to their Creator. Don't tease the crocodile, but also don't trifle with God. Rather see in all these natural forces a revelation of him. God is greater than we are. He is greater than these powers which make us afraid.

# BOOK OF DESPAIR AND HOPE

By John M. Krumm

*Chaplain at Columbia University*

IT WAS SAID of the Evangelical party in the Church of England in the late eighteenth century that they read their Bibles desperately. It is not surprising that they did so, for it was a time of apprehension and alarm in the face of an uncertain and menacing future. The stirrings of the common man and his demands for dignity and justice and status in society, which came to a climax in the dreadful events of the terror of the French Revolution sent a shudder through the whole structure of European society. It was a time when men's hearts were failing them for fear and for looking after those things that were coming on the earth. No wonder that they discovered the Bible speaking to them—as St. Paul had said so many years before to the Roman Christians that it would speak to them — “See how all the words written long ago were written for our instruction; we were to derive hope from that message of endurance and courage which the scriptures bring us.”

Perhaps the chief thing to notice about the Bible in our time is that once again men are reading it desperately. It can be read in many ways.

In the English department, it may be read as a sample of one of the most superb achievements of translation in the whole history of English letters.

In the anthropology department, it may be read as an interesting insight into primitive rites and cultic ceremonies and forms of social life.

In the philosophy department it may be read as an example of the striving of man to comprehend and understand the world in which he lives.

Even in the department of religion it is read as a study in the religious ideas of men, and it may have to be picked apart and one strain of

human thought or one literary formulation isolated and identified from another.

All this is important and appropriate and legitimate, but the testimony of the Christian Church of the ages is that this is not all that the Bible was meant to be. Indeed it is not the primarily important way it ought to be read. It is best read by men who are at the end of their rope. It is understood most deeply by men who are ready to hear speaking from its ancient stories and poems and law codes a message from the heart of reality which bids us look up and lift our heads and see what God is doing in his world. The Bible is a word from God about man's life. Let us open the Bible with this intention in mind and with this urgency in our hearts: What can the Bible tell us about the future of man and the world?

## Where Hope Is Found

WE HAVE TO SAY at the outset that the answer is not overwhelmingly impressive on the surface, for the Bible is a strange story full of human folly and ineptitude. A review of the play “Gideon” says of the chief character something that might be said of most of the characters of the Bible: “Gideon . . . would be voted by any tribe the man least likely to be chosen of God. Yet chosen he is, resist he does, obey he does, and massacred are the Midianites.”

One might say of Israel, one might say of the early Christians — that they too would be voted least likely to be chosen of God. How frankly and disarmingly the Old Testament tells us of the blindness and folly and weaknesses of its main characters. How unflattering a picture St. Paul gives us of the early Christian Church — not many wise, not many mighty, not many that

count for anything in the world—the only thing that can be said of them is that God seems deliberately to have chosen the weak and the foolish to confound the strong.

The Bible never suggests that we put our hope in the Church. The Church has stumbled and fallen too many times in history. The Old Testament comes to its climax in the story of Israel's punishment by God for her failures and her faithlessness. A chosen people with every advantage of divine guidance and revelation is found to be disobedient and her national life crumbles and is destroyed. The New Testament is overshadowed by the cross — a reminder of how little room there is in human life for the fulness of God's love and the claim he makes for total faith and obedience. No, it is not at all clear as we read our Bibles desperately just where hope is to be found.

Hope is centered always in the power and resourcefulness of a God who moves surprisingly and unexpectedly in history, making effective use of man's weakness, bringing something wise and true out of man's folly and blindness, "working," as St. Paul says, "all things together for good." God is at work in the present world — if only we have the eyes to see it. We wring our hands over the mess things have gotten into—but God is at work in all this setting forward his strange and mysterious purposes.

Soon after the end of world war two I heard Martin Niemoller preach a remarkable sermon on the text from the Second Psalm: "He who sits in the heavens laughs; the Lord has them in derision." He was talking about the Church under Hitler's persecution. The German Church was certainly nothing in which anyone placed very much hope. It was stiff and formal, a conventional part of German life that seemed quite dead and lifeless. So the Nazi leaders — quite logically — thought it would be no problem to take the Church over and use it as a part of their propaganda apparatus. But to their astonishment when they reached out to seize the Church there was unexpected resistance. A small group of preachers and theological teachers called the Church to a recovery of its gospel. Vigorous opposition to the nazification of the Church appeared and brought about an enormous revival of seriousness and of respect for the Church. Today . . . raised from the dead, it is one of the most hopeful aspects of German life. "Then," said Pastor Niemoller, "I thought I heard the laughter of God."

### Meaning of Salvation

PROFESSOR PAUL TILLICH has pointed out the strange saying of old Simeon who saw the infant Jesus brought into the temple for the rites of purification and who burst out in inspired song — the song which we use as the Nunc Dimittis in Evening Prayer "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Now all that Simeon really saw was a helpless baby in his mother's arms, but this is the meaning always of faith — to see God in the most unlikely places and in the strangest disguise. So Professor Tillich goes on to say: "He who wants a salvation that is only visible cannot see the divine child in the manger as he cannot see the divinity of the Man on the Cross . . . Salvation is a child, and when it grows up it is crucified. Only he who can see power under weakness, the whole under the fragment, victory under defeat, glory under suffering, innocence under guilt, sanctity under sin, life under death, can say: Mine eyes have seen thy salvation."

The opening chapters of St. Luke's Gospel preserve for us the stories of a group of simple people in the hill country of Judea who were watching and waiting for God to appear and for God to act and for God to achieve his purposes among men. They were simple people — but they were expectant and eager and alert and ready to respond where more sophisticated and analytical people were not. They saw God's power in a child — and so they were ready later on to believe that the weakness of the crucified Christ was the surest sign of the power and victory of the divine love.

The Bible is a book of hope in the midst of despair, that when all seems lost God is on the verge of winning, but that the workings of God are not what they appear to be on the surface and that it takes the eye of faith to recognize him and rejoice in him when others are in despair at the prospect of the future.

So to Zacharias and Elizabeth, to Mary and Joseph, to old Anna and aged Simeon, God's hopeful work appears, when others saw nothing but the dreary and depressing routine of military and political agitation. It was indeed as the prayer of our Lord's said: "Thou hast hidden these things from the wise and prudent and hast revealed them unto babes."

### Changed People

THERE IS however another side to the Bible's message of hope — for the Bible does not con-

tent itself with saying that God can over-turn man's plans and expectations and bring some wonderful result to pass. It says also that God does something hopeful in man in the process. The reason why the first Christians were so unconquerably hopeful in their preaching and teaching after the resurrection was not because anything very encouraging had happened in the political and military and social situation. The resurrection had not brought about the conversion of the Sanhedrin or the penitent confession of Pilate. It made no visible impact upon the great structure of Roman law or Jewish religion or Greek culture and philosophy.

On the first Easter Monday the world looked about the same as it had looked before. What gave the apostles such an air of authority was their knowledge of what had happened in their hearts and lives. The world was not any different, but they were profoundly different. The problems of life hadn't diminished, but their own courage and assurance about life, their trust in God's mercy and power, had suddenly taken possession of them in an unmistakable way.

They reasoned something like this: If God's love is as great as Christmas and Good Friday say it is, and if his power is as great as Easter says it is, then what is there to be afraid of? Or as St. Paul put it later: "If God be for us, then who can be against us?"

The good news of Christianity is that the same God who worked so powerfully in Christ and who poured out that same spirit upon the disciples and followers of Christ will work his work in anyone else who believes in him.

Notice, however, how patiently and how quietly God does his work. It has about it none of the marks of human promotion and busyness. He comes — as we have already seen — in the guise of a child. He creates no organization; issues no publicity releases; launches no campaign; makes no boasting claims. He lets men do what they want with him. He never raises a hand to prevent his enemies from plotting against him or his friends from betraying and deserting him.

The story of the earthly life of Jesus Christ leads first of all to despair. How weak God seems against the sin and stupidity and blindness of men. How hard and impenetrable seems the perversity of man against the loving offer of God. But you see it was only to men who had learned their own weakness that God could offer strength. It was only to men who in their des-

pair recognized how much they needed God that he could bring salvation. For God will only have us freely as sons, as friends. He will not coerce us as slaves.

### Why God Waits

THE SECOND EPISTLE OF PETER is an answer to a question about hope that bothers a great many people. Why does God wait so long? Why does he put such a strain on our hope? Why can't he wipe out the Communists at one fell stroke? The Christians to whom the Second Epistle of Peter is written were impatient about the return of Christ in judgment. "What has become of the promise that he would appear?" is the way the author of the epistle imagines the question as being asked.

His answer that although much of God's purpose and timing is a mystery to us, and we can never be absolutely sure of an answer, there is one obvious reason why God takes so much time, and that is that he is dealing with us as sons and friends and so he waits for us to turn to him of our own free will. "The Lord is not being dilatory over his promise, as some think; he is only giving you more time, because his will is that all of you should attain repentance."

It takes time for us to see — for example — how illusory were our ambitions to make the world over into a paradise by our own wit and strength.

It takes time for us to learn that when we have all the material comforts of life there is still a terrible emptiness at the heart of existence.

It takes time to see the consequences of man's declaration of independence from God. So God is "giving man more time because his will is that all men should attain repentance."

### The God of Hope

THE BIBLE says not only that God will have his way and that his purpose must prevail. It says more than that — it says that his purpose includes you and me — foolish and blind and obstinate as we so often are. It says that the very slowness of his coming, the very hiddenness of his power, the seeming weakness of his strength — that all of this is proof of his patience with us, his respect for our freedom, his determination that we shall become his sons — not puppets overwhelmed with his power.

So much of the evidence of human history is against that hope, but we have a remarkable story to set against all that evidence. It is the



story of a God who has done wonderful things. It is the story of a God who won a great victory in Christ over all the powers of sin and death. It is the story of a God who can create courage and faith in hearts that will hear of his victory and believe in it and live by its power.

To men who are reading that story today in desperate urgency, he will show its truth and confirm its power.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

AT A MEETING of our ministerial association we listened to a paper on the Church and Communism, and in the discussion that followed it was made clear that the Church was committed to no system of government. Christians were in the world but not of the world. Then someone raised the question of whether it was better if the government persecuted him or tolerated and used him. The feeling seemed to be that it was pleasanter to be used but safer to be persecuted.

Of course armaments raised their ugly head, and Hiram Sesston said that it wasn't much good talking about them. He quoted Owen Glendower's saying that he could call spirits from the vasty deep, and Hotspur answering that he could too, but "will they come when you do call for them." We looked at him inquiringly, and he said, "No doubt we could call on angels, but would they come. We feel it is better to trust in missiles with nuclear warheads."

To everybody's surprise nobody contradicted him.

"Nuclear weapons," he went on, "are the world's weapons, and it is seldom good for Christians to trust in the weapons of the world. The sword of the spirit for Christians! Sometimes I see the whole history of the Church as the attempt of a few fervent and Christian men to seek only the fruit of the spirit in times dominated by the quest for material things."

The brethren might have been uneasily con-

scious that there was more to this charge than was comfortable. They all knew what a lot of time was wasted in trivial and needless matters, but they felt they were victims of a culture that was as alien to Christ as any. They were used rather than persecuted. They were comfortable rather than miserable. Then were they to be miserable before they could be comforted? What did Jesus mean when he said, blessed are they that mourn?

"I dislike the world intensely," continued Harold. "I not only renounce it. I detest it. All the talk of a social gospel that there used to be? I suppose a lot of worthy men thought they could make the world a paradise."

"Oh, hold on, Harold," interrupted the Methodist minister. "You surely don't mean that we should abandon all social work?"

"No. I don't mind that. It may make things a little more tolerable for some, but let us not forget that the world is a vicious and dangerous place. You say, 'Oh yes. In Red China it is, but in the United States it is different.' Nations have a good many illusions, and one is that they are peace-loving. They are not."

"Surely we are?" asked the Universalist.

Harold simply recited the wars we had fought.

He got support from one of the brethren whose views on freedom and civil rights had brought down on him the anger of the extreme right wingers.

"Telephone calls, anonymous. Letters, anonymous. Libels. I think Harold is right. We are so multiplying deadly weapons that we are in danger of destroying most of mankind. And what does the Church do. It says, 'Oh, we don't like this, but we must go along with the state. We can no more approve what it is doing than we can condemn it. Oh what a dilemma we are in!'"

The lunch hour came, and we happily dismissed from our minds all such uncomfortable talk.

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### I AM AN EPISCOPALIAN

By John W. Day

*Dean Emeritus of Grace Cathedral, Topeka*

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# Congress of Racial Equality Holds Hearing on Brutality

★ Twenty witnesses told Mrs. Eleanor Roosevelt and other members of the committee of inquiry into the administration of justice and the freedom struggle of legal roadblocks, police harassment and torture of civil rights demonstrators.

The purpose of the hearing as explained by Carl Rachlin counsel for the Congress of Racial Equality, was to "present a petition for redress of grievances where individual rights have been seriously abused. The Congressmen of these individuals are not concerned with the problems we are presenting here." However, one Congressman, William Fitts Ryan of New York, appeared and suggested ways in which the attorney general could act to end such abuses.

Testimony was offered by the witnesses to show that mass arrests have followed disciplined civil rights protests; that those arrested have faced spurious charges and prohibitive bonds and that there has been brutality in jails.

Typical of those who appeared was Robert Moses, 27, a former New York City school teacher with a master's degree from Harvard. He said that he had been attacked by a relative of the sheriff while working to get Negroes registered as voters in south Mississippi. "Many people feel that you can't begin to register Negro voters in the Deep South as long as they use the criminal statutes against you," said Mr. Moses.

Weldon Rougeau, 19-year-old former student at Southern University at Baton Rouge, Louisiana, told how he was suspended from that Negro college and spent 78 days in jail

on two separate occasions because of his activities in student demonstrations against segregation.

## Tells of Beating

Jerome Smith, 22, former chairman of New Orleans CORE, told how he and four companions were beaten by a gang of youths as they were chased out of the McComb (Mississippi) bus station after they attempted to use the waiting room.

The Rev. B. Elton Cox, Congregational minister from High Point, North Carolina, told how college students were attacked by police dogs, and dispersed with tear gas during a peaceful demonstration protesting racial injustices last December opposite the courthouse in Baton Rouge, Louisiana. Because he was a leader of the demonstration, he served 20 days in solitary confinement and 33 days in jail. Out on \$7,125 bond, he faces 21 months in jail and a \$5,700 fine if his appeal to the Louisiana state supreme court fails.

Albert Bigelow, white Quaker from Cos Cob, Connecticut, and an artist, testified about the burning of a freedom ride bus near Anniston, Alabama, on May 13, 1961. He was a CORE freedom rider on the trip. He told how a state highway policeman in plainclothes prevented members of the mob from breaking into the bus and how he protected the freedom riders after the fire forced them from the vehicle.

"After about 21 minutes at the roadside, there was a very loud crash and shouts of 'siege heil'," Bigelow said. "The bus, on fire now, filled with acrid, dense black smoke. All of us

got out, some jumping from windows. Across the highway, in a state patrol car, three or four police sat joking and laughing. We were saved by Negroes of Birmingham, who drove out the 60 miles to Anniston and drove us without incident to Birmingham," Bigelow said.

James Peck, 47-year-old white author of "Freedom Ride," told how he and Walter Bergman, also white, were beaten by an Anniston mob on May 13, 1961 as they left that city for Birmingham aboard a freedom ride bus.

"Walter Bergman's injuries have since resulted in a stroke and he still is the most serious freedom ride casualty," Peck said. "At the Birmingham station a mob awaited us, their pipes wrapped in paper. No police were in sight. In an alley away from spectators, I was beaten unconscious. Police Chief Bull Connor of Birmingham explained later that we had no protection because his men were off for mother's day."

## Awake The Country

"We have to awake this country," Mrs. Roosevelt said. She said she thought the South would "respond to real feeling among the people of other parts of the country."

One witness, Eric Weinberger, of Norwich, Connecticut, claimed police in Brownsville, Tennessee, tortured him with an electric shock probe and wrist clamps because he helped evicted Negro sharecroppers earn a living. The 30-year-old teacher said he was tortured twice this spring and once Sheriff Tip Hunter operated the wrist clamps.

In Tennessee, Sheriff Hunter immediately denied that Mr. Weinberger was tortured. He said wrist clamps had to be used

to try to get Weinberger's fingerprints.

### 5,000 Arrested

More than 5,000 persons have been arrested in sit-ins, kneel-ins, stand-ins, freedom rides, marches and other civil rights demonstrations throughout the South since February, 1960, James Farmer, national director of the Congress of Racial Equality said. Only 375 of these were freedom riders, according to the statistics compiled by the Southern Regional Council, he added.

Between \$2 million and \$3 million in bond money has been put up by organizations involved in the protest action, Farmer said. He said he had no indication of how many of the 5,000 were still jailed.

Louis Lusky, a Louisville attorney said, "it has proved completely impossible to obtain these bonds" from individual bondsmen or surety companies in Mississippi for about 250 demonstrators convicted after mass arrests in Jackson last summer. About \$372,000 in cash therefore had to be raised for their appeals, he said.

Unless \$1500 is put up for a second appeal in Mississippi, Lusky said, a person sentenced to a \$200 fine and four months in jail might have to stay jailed up to seven years until his case is completed. This would be "plain denial of justice, abuse of the legal process and unlawful imprisonment," he said.

Carl Rachlin, CORE general

counsel, said many companies had been approached for bonds for the Jackson demonstrators and all had refused to write them. Rachlin also said a judge trying many of the demonstrators was a member of the Greater Jackson White Citizens Council.

Other witnesses testifying in the John Philip Sousa Room of the Washington Post told of assault by segregationists while

police stood by, segregation violently enforced in a courtroom and a peaceful demonstration broken up with police dogs.

C. B. King, an Albany, Georgia, attorney, said a bailiff in the Dougherty county superior court, pushed and dragged across the floor of the courtroom three of his clients appearing to answer charges of conspiracy to commit breach of peace. The clients had refused

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to sit in the sections assigned to them according to their race.

In addition to Mrs. Roosevelt, panel members included Roger Baldwin, Dr. Kenneth Clark, John Bolt Culbertson, Joseph Rauh, Boris Shishkin, Rev. Gardner Taylor, Telford Taylor and Norman Thomas. Rowland Watts of the American Civil Liberties Union, served with Carl Rachlin as counsel for the committee.

## COMPROMISE LIKELY OVER YOUTH CENTER

★ Hemlock Haven, youth center of the diocese of Southwestern Virginia, will be opened in 1963 for conferences if resolutions passed unanimously by the executive board of the diocese are approved at a special council in September. The resolutions call for separate conferences for junior, intermediate and senior children on an integrated basis racially, but segregated by sex.

A group of laymen, led by Francis T. West of Martinsville, have felt so strongly against integration that for five years no conferences have been held. Also at the council of the diocese in May this issue prevented the 1963 diocesan budget from being passed.

West has now stated that, while his views on integration have not changed, "I for one

won't have it on my conscience to endeavor to thwart the financial means of the Church. The Church is bigger than I am in this thing."

Bishop William H. Marmion in a statement to the Witness says: "The approval of these resolutions at the special council would open Hemlock Haven to all our people, assure the support of the Church's program and bring healing for our diocese. I hope they will pass and I trust that the unanimous action of the executive board will go a long way toward bringing this about."

## ALABAMA YOUNGSTERS GO TO COVENTRY

★ On July 5, thirteen Alabama Episcopal Young Churchmen, with two adult advisers, boarded a jet plane for Coventry, England.

Their purpose is to live in Coventry with Anglican families for part of the month; to study with British youth the meaning of the ministry of reconciliation; to worship and work at the Cathedral of St. Michael; and to participate in the British ecumenical youth assembly at Leicester. They will have some time for seeing London, Canterbury, Oxford, Cambridge and Stratford-on-Avon, but their primary purpose is to participate in the life of the newly completed Cathedral.

Work there will include helping maintain an important exhibition which is being run alongside the Cathedral by the Coventry Council of Churches. This exhibition is to show the needs of the hungry world and the responsibility of the churches in meeting those



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needs. The group will also serve as guides.

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When the flames had died and the embers cooled, the canon of the cathedral, walking among the ruins, salvaged two burnt timbers and fashioned a crude cross which he placed on some of the stones from the altar ruins. He found three great spikes from the rafter beams which he made into a cross of nails. He then wrote two words to set with the cross of nails before the charred wooden cross, and they are there today, carved into the stone behind the same cross. The words? "Father, Forgive."

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## GIRLS' FRIENDLY SOCIETY HAS WORLD COUNCIL

★ "This is what we think," 14 American teen-age girls told others from around the world in a choral speaking presentation

at St. Patrick's Cathedral, Dublin, Ireland, June 27.

With their adult leaders in a party of 34, they attended the June 25-30 world council meeting of Girls' Friendly Society groups from 31 countries. In the American group are delegates from Episcopal-affiliated GFS organizations in Alaska, Japan, Liberia, Australia, the West Indies and the United States.

Official delegates are Mrs. Stephen G. Nichols of Winchester, Mass., national president, and Miss Carol P. Smith, teen-ager from Philadelphia.

Mrs. Nichols presented an engraved vase to Mrs. George O. Simms, wife of the Archbishop of Dublin and chairman of the GFS world council. Mrs. Harold E. Woodward of New York, who was first world chairman of the council, spoke on "Hands stretching in friendship around the world." Mrs. Stephen K.

Mahon, director of Project 2000 for GFS, U.S.A., attended as an observer.

Many of the group went to London after the meeting in Ireland, to attend a GFS festival service on July 7 in Westminster Abbey and a garden party afterward at Lambeth Palace.

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# BOOKS...

By Kenneth R. Forbes  
Book Editor

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*German Catholics and Hitler's Wars*  
by Gordon Zahn. Sheed & Ward.  
\$4.75

Since the close of world war two, there has been, I think, no book nor any widely circulated statement with *mea culpa* as its text — having reference to the parts played by religious leaders of Germany in connection with Hitler's wars and all that grew out of them. Such a book we have here, and its author is an American Catholic sociologist who has just completed an objective research job in Germany and Austria which answers the question — "Why did German Catholics give almost unanimous support to Hitler's wars of foul aggression and the wholesale murder which grew out of them?" The answer — which is the end result of the author's exhaustive and impersonal study — is that "his religious leaders formally called upon him to do so; not only because the actions and opinions of his fellow citizens made him feel obligated to share the nation's burdens and sorrows but also because, by example and open encouragement, the Catholic press and organizations gave their total commitment to the nation's cause".

In the last half of his book he gives us a careful and vivid picture of some of Germany's war-time bishops. Two of them are of particular interest — Bishop von Galen and Cardinal Faulhaber — because of their courageous attitude and outspoken condemnation of much of "National Socialism" and its doings, but failed — along with the rest of the hierarchy — to see, still less to open, the eyes of the rank-and-file to see — the demonic nature of the Hitler wars.

It is well for us Anglicans and Protestants to admire the courageous thoroughness of this Catholic sociologist, but we should examine our consciences to see whether they may agree with Professor Zahn who intimates that a similar study of German Protestants would probably yield the same conclusions.

A vitally important book which should be read and pondered by the official leaders of every Church, who might then say in all humility to themselves — "There, save for the grace of God, am I." And all of us

would do well to congratulate the author and the publishers of the book for their rare courage and clear thinking.

*A New Look in Preaching* by James A. Pike. Scribner. \$2.50

The title is apt. Bishop Pike does take a new look at preaching and what he says deserves to be weighed and thought about, particularly by those who are called upon to preach. The style is easy and informal, but the matter is cogent. The bishop's chief concern is that the preacher should get his message across and he is quite content that it be phrased with persuasive words of men's wisdom so long as it is of Christ and him crucified. He knows that in many ways the children of this world are wiser in their generation than the children of light and he does not disdain the lessons the preacher may learn from the art of merchandising and so gives some of his chapters such titles as Market Survey, the Product, the Salesman, the Store. St. Paul, too, did not disdain the world of his time.

It might be called a hurried book, the fruit of an active, well-informed mind and a busy life. It is very much a book for the man who is beginning to preach and for the man who is wearying of the routine of his preaching and longing for the earlier freshness. A parish might well cast its bread upon the waters and buy a copy for its rector, remembering that few rectors can spend many dollars on books.

— Robert Miller

*Deliverance to the Captives* by Karl Barth. Harpers. \$3.00

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