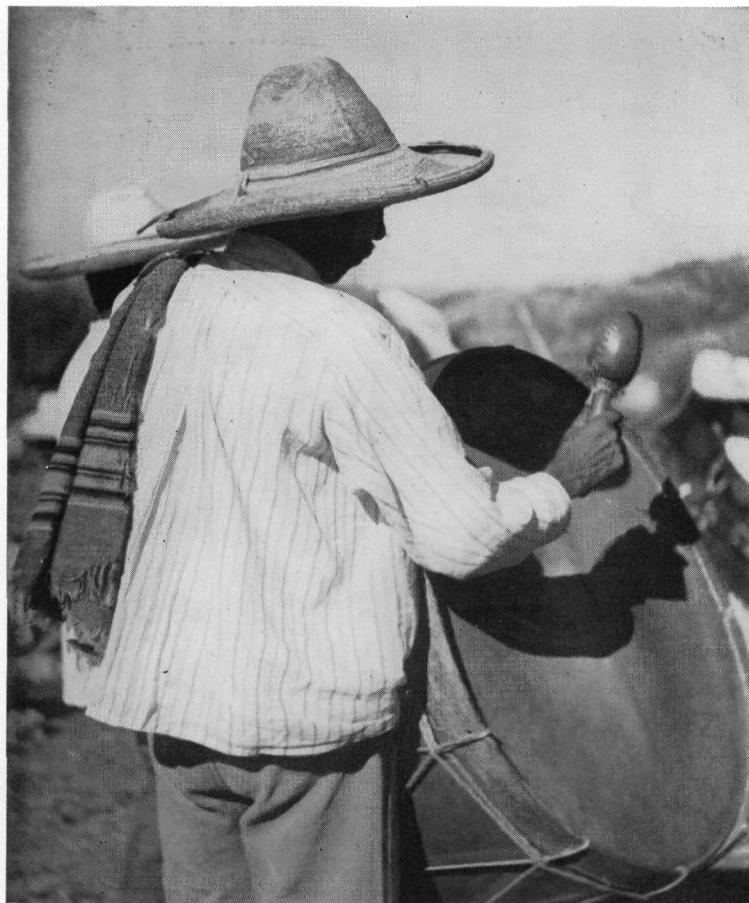


# The + WITNESS

SEPTEMBER 20, 1962

10¢



## BEATING A DRUM FOR CHURCH

AUTOMATION has taken over in the United States and is spreading throughout the world. But they still call people to church in Mexico by beating a drum. Hugh McCandless has something to say about Automation and Religion in this issue

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-- AMERICA AND THE GOLDEN CALF --

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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  
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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  
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11 a.m. Morning Service and Ser-  
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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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Chaplain

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munion, 4:30 p.m.

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Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
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Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

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For Christ and His Church

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## SERVICES

### In Leading Churches

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12:30 and 5:30 p.m.

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The Rev. T. Chester Baxter, Rector  
The Rev. Frederick P. Taft, Assistant  
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Holy Days 11; Thursday, 5:30 p.m.

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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 CAMBRIDGE, MASS.

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11:15 a.m. Wed. and Holy Days:  
8:00 and 12:10 p.m.

### CHRIST CHURCH, DETROIT

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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.

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Near Dupont Circle  
WASHINGTON, D. C.

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The Rev. Walter E. Neas  
The Rev. Walter J. Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer. (except  
July & August)  
(8:00 in Advent and 6:15 in Lent)

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Services: 8:30, 10:30 (S.S.), 10:45  
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The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

**Story of the Week****Modern Tools of Communication  
Are Lacking Seminar is Told**

★ Churches are "further behind than any other sector of American life in using modern tools of communication" an educational communications expert declared in Rochester, N. Y.

"Secular education is far enough behind, but it's still ahead of religious education," James Finn said.

Finn, a professor of education at the University of Southern California, made these comments in a speech to a communications seminar sponsored by the National Council of Churches.

He suggested that churches ought to "declare a moratorium for a couple of years" on building programs and use the money instead to "build up capital investments in material and equipment for communications."

"Some way must be found," he said, "for American schools — both secular and religious — to provide for their teachers tools at least as efficient as those used to set pins in bowling alleys."

Another speaker, Martin E. Marty, associate editor of the *Christian Century* magazine, told some 200 church communications specialists that much of what goes into the mass media in the name of religion "bores the people silly."

"The message presented

through the mass media should stimulate, judge and challenge society," Marty declared.

"The Church does not exist to soothe society, to ease our conscience, and to justify us in our success," he continued. "Our audience is becoming more critical and analytical and cannot accept peace of mind solace in a world filled with problems begging for a solution."

George Gerbner, of the University of Illinois' institute of communications research, reported on a study he conducted which compared the coverage of the 1960 United Nations General Assembly in the *New York Times* and in *Nepszabadsag*, the official newspaper of the Hungarian Communist party.

From this study, Gerbner concluded that U.S. news stories are more "conflict-oriented" than those in the Communist press.

"The standards we hold seem most applicable to reporting the progress of a game — business, political, athletic, personal or atomic — with primary emphasis on the clash, the color and the score," he said.

In the Communist paper, he said strategy and conflict were "treated as subordinate means to universal ends" which were "those generally accepted to be of major daily concern and hope

to most people around the world."

Gerbner said he recently asked the editor of a major Moscow paper why Russians were not permitted free access to U.S. papers. He received this reply:

"Because it would do both of us a disservice. Our readers are not accustomed to such reporting. They might think we fabricated these papers just to discredit you. Or, if they believed them to be genuine, they might become panicky or lose the will to live and work."

In another address to the seminar, James Card, curator of the George Eastman motion picture library, said that the ratio of all the exceptionally good films ever made to the mediocre and bad films was about the same as the quality ratio in painting, music and literature.

"But for some strange reason people expect much more of the motion picture," he said. "We have demanded that the screen be intelligent, inspiring and at the same time lightly amusing and equally acceptable for all age groups."

"Yet in spite of this incredible hazard, we know that now and then a great picture does, almost miraculously get made," he said. "In many cases it is made in the face of almost certain financial disaster by artists whose integrity flames out despite blankets of economic pressure that stifle individuality and honest concern."

# St. Louis Teenager Inspires Integration Prayer Meeting

By Bill Matheus

*Editor, Diocese of Missouri NOW*

★ Miss Linda Hall, 13-year-old daughter of Mr. and Mrs. Julian C. Hall, parishioners of St. Mark's Church, St. Louis Hills, is one young churchman taking seriously the familiar words of the popular youth conference song "This Little Gospel Light."

She had occasion recently to fulfill the promise of the lyric line that goes, "This little Gospel light of mine, I'm gonna let it shine — let it shine — all the time — let it shine."

Linda had read in the newspapers and viewed on television newscasts of public demonstrations outside of the state of Missouri in support of the Negroes struggle for integration in Albany, Georgia. She was moved by the public requests of the Rev. Dr. Martin Luther King to give visible and spiritual examples of support to the Albany movement.

Deciding that some public witness should be made in her own community, she first thought of her own personal public witness. After a family pow-wow, Linda's mother, father and brother Mark — aged 11 — were all for staging a family public demonstration.

Linda's father, stirred by his daughter's concern and determination, discussed the idea with another Episcopalian, J. Philip Waring of All Saints' Church in west-end St. Louis and executive director of the Mayor's human relations council. And the south St. Louis girl's idea snowballed!

Her Little Gospel Light was no longer "covered with a bush-el-no!" as the song goes. The St. Louis ad hoc citizens planning

committee, comprised of religious and community organization leaders, was formed for the purpose of sponsoring a "week-end program of prayer."

The Episcopal Church girl's "Sabbath Week-end of Prayer" was held in St. Louis in August. Special prayers were said in Jewish synagogues on Saturday and in Christian churches on Sunday.

Members of the two faiths were asked to send letters and telegrams in support of the Rev. Dr. King and the Albany movement to President Kennedy, Gov. Ernest Vandiver of Georgia, and Mayor Asa Kelley of Albany, Ga.

The words of the other line of the Gospel Light song became reality too — "Take my little light 'round the block — I'm gonna let it shine!" — when the week-end observance was climaxed with a "Public Spiritual Demonstration" on the east steps of the Old Court House in downtown St. Louis. The Old Court House, now a National Park Museum, was the scene of the famous Dred Scott trial in 1857. Slave auctions were once conducted from the steps of the Court House.

Two hundred Jews and Christians bowed their heads in prayer under the watchful eye of a dozen policemen and park service guards.

A Rabbi, a Roman Catholic priest and a Methodist minister offered lengthy prayers for the speedy settlement of the Albany, Georgia, situation and the easing of racial tension in all parts of the nation.

The spiritual demonstrators sang three songs during the short dignified ceremony — Lord, I want to be a Christian;

We are climbing Jacob's ladder and The Battle Hymn of the Republic.

Among the Episcopalians taking part in the demonstration was Linda's pastor the Rev. Murray Kenny, who wrote in the parish bulletin that he was "stirred by the news that this St. Louis demonstration was sparked by one of our junior teenagers."

Concern for the dignity of all God's people and especially the Negro is something Linda has acquired from her parents. In July 1961, her father was dismissed as executive director of a council of community organizations in Huntsville, Alabama. A "significant factor" in his dismissal reportedly was his membership in a local interracial group aiming to work towards improvement of race relations.

Linda's Gospel Light flickered before the television set, brightened in the presence of her family and blazed in glory on the steps of a downtown court house as an inspiration for an entire city.

## A VICTORY FOR NON-VIOLENCE

★ The Rev. Glenn E. Smiley, speaking at the annual meeting of the Episcopal Pacifist Fellowship at Seabury House, Greenwich, Connecticut, told his audience of a United Nations report about an unarmed Nigerian police force which marched upon and recaptured a Congo community for the UN forces. The Nigerian police who had been loaned to the U.N. forces were preceded by a brass band and were welcomed to the Congolese in their non-violent re-entry into the city.

Smiley also gave examples of the power of non-violence in our southern states. His audience was deeply stirred by Martin Luther King's instruction to his people that if they came into

conflict with opponents they were to "make sure that every act of violence was by our opponents", and every drop of blood shed was ours".

The Hon. Byron Johnson, a consultant on Latin America for the AID program of the state department and former Congressman from Colorado, spoke about the possibility of the eventual easing of the tension between the United States and Russia. He also hoped for an early end to the draft but doubted this would come very soon.

## Two Denominations Plan Joint Social Action Ventures

★ Public housing projects, urban and suburban communities and college campuses were mentioned as areas where the United Church of Christ and the National Baptist Convention might coordinate their efforts.

These suggestions were made by leaders of both denominations in a panel discussion held before an audience of some 3,000 persons at the annual meeting of the 5,000,000-member National Baptist Convention, the largest Negro denomination in the U.S.

Among the specific suggestions made for cooperative ventures involving the two Churches were the following:

- Holding national, regional and youth conventions concurrently in the same cities
- Establishing a joint fund to provide mortgage money for Negro families trying to purchase homes in the suburbs
- Combining forces in ministering to public housing projects
- Opening all - Negro churches to white members in the inner city and all-white

Another speaker, Norman J. Whitney of the American Friends' Service Committee, said "there will be no political advance without a moral about face". He was impressed by the thousands of people now joining peace groups. He said they were contributing vigorously and imaginatively as concerned workers for peace.

The three day conference was chaired by the Rev. John Nevin Sayre of Nyack. The Rev. Wolcott Cutler, of Boston, conducted the services of worship for the well attended conference.

churches to Negro members in the suburbs

● A joint effort to care for groups such as Puerto Ricans and southern whites who are coming into the cities and for groups moving from the cities into the suburbs

● More combined ministries on college campuses

● Joint leadership schools for both ministers and laymen.

Although these were only tentative suggestions, leaders of both Churches expressed the hope that more concrete plans can be worked out in further conversations and through the denominational boards and agencies.

Robert F. R. Peters of New York, assistant to the president of the United Church of Christ, emphasized that the discussion was "in no sense a negotiation for formal union" but was simply a "conversation exploring possibilities of closer relations and common action."

"We found a mutual concern and interest based on the recognition that we were called by one Lord and involved in one mission and that we must be

faithful and obedient without regard to denominational structures and racial heritage that sometimes divides us" Peters said.

### NEW DEAF WORKER COMMISSIONED

★ Persons interested in the deaf had a rare opportunity to participate with them in a church service on September 5 when Cadet Kenneth M. Slater of the Church Army was commissioned a captain at a special service at Trinity Church, Syracuse. Cadet Slater came to Syracuse a year ago to assist the Rev. William M. Lange Jr. who heads up the Church mission to the deaf in the dioceses of Central New York, Albany, Rochester and Western New York. The Church Army is an organization of the Episcopal Church.

For the sake of the deaf people who were in the congregation, the spoken service was simultaneously translated to them in a combination method of signing and finger spelling. The translator was the Rev. James R. Fortune of West Durham, North Carolina, who is president of the Conference of Church Workers among the Deaf.

Lange presented Slater to Bishop Walter M. Higley of Central New York who conducted the service of commissioning.

### ECUMENICAL TEA PARTY IN INDIA

★ Bishop William Gomes, Roman Catholic auxiliary bishop of Bombay, India, was host at an informal gathering attending by leaders of the Anglican, Methodist, Baptist, Presbyterian and Mar Thomite Churches.

Work of the various Churches was discussed as well as the forthcoming Vatican Council.

Anglican Bishop C. J. G. Robinson, who called the meeting "an ecumenical tea party" will entertain at the next one.

# Fixed See for Primate Defeated By Anglicans of Canada

★ The synod of the Anglican Church of Canada rejected a proposal that a fixed see for the primate be established in Ottawa, the nation's capital, on the occasion of Canada's centennial, July 1, 1967.

At present the see moves from one part of the country to another with the election of each new primate. Archbishop Howard H. Clark, the present primate, was bishop of Edmonton when elected three years ago. Later he became Archbishop of Rupert's Land and Metropolitan of that ecclesiastical province with his see in Winnipeg. General synod headquarters are in Toronto.

The synod voted to permit Church of South India bishops and clergy to celebrate in Anglican churches while visiting Canada.

In another action the 295 delegates approved a 1963 budget of \$1,650,000. Bishop Harold Waterman of Nova Scotia criticized members of the Church for contributing an average of only two cents per member last year for work outside the local parishes.

A disturbingly large portion of the world wears "a blank, uncomprehending look" when the Church speaks, Archbishop Howard H. Clark told the delegates.

"Businessmen take care to know what their customers are thinking," Archbishop Clark said. "I wonder why those who are churchmen do not insist that we also should use these means to discover what people outside the Church feel and say?"

Urging the Church to relate its Christian message to the times, feelings and needs of the people, the primate said that when

there was a "real story from the ecclesiastical front," newspapers, radio and television would grab at it and tell it.

Canadian Anglicans must "spill out into the street with the message of Christ," the archbishop said. He deplored the fact that the Anglican Church had not "come to terms" with modern media of information and communication.

"The Roman Catholic Church has used modern sciences and skills to further its work," he said. "We have been slow to use them and I wish that we showed more awareness of their need."

He said that abroad in the world today there was a spiritual blindness and deafness of which the Bible speaks. It became evident, he said, in the impatience against restraints by the church, clever sneers against religion, and in the outcries whenever a man of the church spoke up for the old virtues.

## PROTESTANT UNITY URGED BY SOCIETY

★ Anglicans should concentrate on consolidating and strengthening Protestant unity first instead of trying to talk union with the Roman Catholic Church, the Church Society of the Church of England declared.

In a pamphlet entitled "At the Crossroads," the society said: "Union with Rome is at present out of the question, except for those who wish to jettison the truths so hardly won at the Reformation."

"The Vatican is certainly interested in unity," it continued, "but the Pope has clearly shown that union with Rome will mean unconditional surrender. It will mean, in fact, repenting of the Reformation and

our Biblical heritage."

The society was disturbed last year when the then Archbishop Geoffrey Francis Fisher of Canterbury visited Pope John at the Vatican.

Commenting on this visit, the society said: "From Rome's side, it was no discussion between equals, for they see him (Dr. Fisher) as a layman and a heretic."

The Church Society is a merger of two evangelical Church of England groups—the Church Association and the National Church League. It is pledged to work for the "true revival of spiritual religion" in the Anglican communion.

## SERVICE FOR UNION IN OREGON

★ A votive mass for the "re-union of Christendom" was sung in St. Mark's Church, Portland, Oregon, with Episcopal and Orthodox leaders cooperating in the service.

The Rev. Charles Osborn, curate of St. Mark's, who conducted the service, said later it was the first time Orthodox clergymen had occupied the pulpit of an Episcopal church in Oregon.

Archbishop John of San Francisco, head of the Western area of the Russian Orthodox Greek Catholic Church of America, preached a sermon on the ecumenical theme of the mass.

The Epistle was read in Syrian by the Very Rev. George Harb of Portland, a priest of the Syrian Antiochian Orthodox Church, followed by the English version read by the Rev. L. Franklin Evenson, rector of St. John's, Milwaukie, Oregon.

Other participants included the Very Rev. Nicholas Sherotsky, pastor of Portland's Russian Orthodox church, who read the Gospel in Russian; and the Rev. Robert H. Greenfield, vicar of St. Michael's, Newberg, Oregon, then read it in English.

# EDITORIALS

## Where is God?

A FRIEND of ours who is an American parson writes from England of sitting in on a discussion which he is sure will have many reverberations in the Church. The Bishop of Woolwich has completed the manuscript for a new book so he invited a group of theologians — including our friend — to dinner to discuss it.

The theme of the book is “Where is God?”

In the days of the New Testament God was thought of as “up there” in a sort of three-story universe — heaven, earth and hell.

When this way of thinking became no longer tenable it was God “out there.”

Today in the space age this is no longer tenable, so where is God?

The Bishop feels that today God must be thought of as existing in the here and now of human relationships and events. Prayer and devotion are not so much things which we do when we withdraw from the hurly-burly of life, but are meant to be part of the hurly-burly itself.

## When Silence Would Give Assent

MOST OF US have had pangs of remorse because we were in situations where opinions were expressed with which we did not concur and yet we remained silent. Suppose you were at a social gathering — you hardly knew most of the people — and everyone was talking away when someone made disparaging remarks about Jews. And then, a few moments later, another person made a slur about Negroes. Suppose that you, who do not believe in bigotry, said nothing. Were you assenting to the remarks by your silence?

But then, what could you have said? It was hardly the place for a soap-box oration. The

gathering was social — no place for speeches. Reinhold Niebuhr suggested that the conscientious person might strike a sensible balance by simply stating, “I do not agree with your opinion.” That will work sometimes.

But there is another device which a clergyman has found effective all the time. It is really so simple. He says, with a straight face, “I wish you would not talk about Jews like that. You see, my mother is a Jew.” Or if it is appropriate, he says, “I wish you would not make remarks like that about Negroes. My sister is married to a Negro man.”

His auditors are never sure whether he is serious or not. They cease making bigoted remarks in his presence. And as for himself, the parson has not given assent to remarks he finds abhorrent. He has declared that it really would not make any difference were his mother Jewish or his brother-in-law a Negro.

## People's Capitalism

AN AMERICAN CORPORATION of tremendous size boasts in advertisements of its millions of stockholders, heading their two-page spread; “People's Capitalism.”

How it works, more often than not, was illustrated at the annual meeting the other day of another large corporation.

Said the president in opening the meeting: “I want to tell you how appreciative I am that all of you have taken the time to come to our annual meeting today.”

The opposite page had a picture of the chairman of the board and the president with the caption: “Listening attentively to stockholders' questions.”

At the bottom of this page it states that the company has 3,296,396 shares of common stock and that the “total number of shares voted by proxy were 2,897,396 and shares voted by stockholders in person totaled 10.”

People's Capitalism at work.

# RELIGION AND AUTOMATION

By Hugh McCandless

*Rector of the Epiphany, New York*

**CHRISTIANITY DEMANDS ALL WE CAN DO;  
MORE THAN THAT, ALL WE HAVE; MORE  
THAN THAT; ALL WE ARE. BEWARE OF  
ANY TEMPTATION TO TRY SHORT-CUTS**

AUTOMATION is a very contemporary word, but it is a mistake to think that automation itself is a purely contemporary phenomenon. Ever since man made things easier by using tools, automation has been growing and gaining. I visited the Atwater Kent Museum in Philadelphia, to look at the model of David Owen's plaster mill. This was an elaboration of his earlier flour mill, built just after the war of Independence, in which grain was ground into flour without once being touched by a human hand. Owen's neighbors and former employees protested that they would be thrown out of work by this monster, and Thomas Jefferson came up to the Brandywine to investigate.

Jefferson was gadget-minded himself, having invented the dumbwaiter among other labor-saving devices, and when he saw Owen's mill it must have been a case of love at first sight. It was a pretty machine, all polished wood and oiled leather, and driven by good clean water power. Mr. Jefferson said, in defense of the mill, that there was nothing new about it; the elevator was simply the Egyptian wheel, which had been used centuries before Christ to save the labor of carrying water up hill in pails; and its conveyor was merely the screw of Archimedes, changed from a curiosity into a tool. In short, there is nothing new about automation, nor about the fears and disputes it causes.

## Rapid Changes

IN RECENT YEARS, however, it has picked up tremendous speed. First, machines can be more complicated today, due to the discovery of the feed-back principle by a British workman. This man tended a primitive steam-engine, in which steam would go into a tube through one valve and push a piston down to the other end. Then the workman would switch the steam into the other end, and the piston would be driven back

again. This man saw that the piston and the switch were making the same motion at the same time, so he attached them, and machinery moved a thousand years forward.

Second, an imaginative and playful mathematician invented the computer. The computer cannot think in tens, as Blaise Pascal's mechanical adding machine could, through its gears. It can only add or subtract one at a time. But through those marvelous electronic valves we call vacuum tubes or transistors, it can do its sums ninety million times a minute. Or perhaps a second; it doesn't matter. So though it cannot multiply or divide, which are short-cuts in addition and subtraction, it has rendered calculus and other more complicated short-cuts into graceful but obsolete exercises of the mind, just as fencing is a graceful but obsolete exercise of the body. The mathematics of games-strategy, based on scientific probabilities, is becoming more important. Finally, atomic power will probably accelerate automation even more, when we stop using it to frighten each other.

## What The Church Teaches

ALL THIS MEANS that there are tremendous dislocations for the laboring man. We mine as much coal as we ever did, but the number of miners has been cut to a fraction of what it was. The accuracy of our draughtsmen and the patient, lapidary skill of our toolmakers was once the heart of American design; but fewer and fewer of these men are now needed. Not only does the laboring man fear the elimination of jobs, but the labor barons fear the loss of votes, as their constituents move from one union to another as their role in production changes. This is what lies back of demands for a twenty hour week.

What does Christianity have to say about all

this? Our collect, epistle, and gospel for the fifth Sunday after the Epiphany tell us something. The collect tells us to hope only in God's grace, not in our vaunted accomplishments. The epistle bids us to compassion, forbearance, and charity; all the things that make for industrial peace. The gospel teaches us to wait and see whether good or evil necessarily comes out of new growths.

Christianity as a whole teaches us the dignity of man, the dignity of the other man. Bishop Potter once said that men should not suffer from the caprice of employers. We now must add that they must not suffer from massive changes in labor requirements, not from the politics of labor leaders. History shows that automation does cause unemployment; it also shows us that this unemployment is temporary; but while it lasts, it hurts. As long as automation increases, and it looks as if it has a long way to go, we shall be in a prolonged sequel to the industrial revolution. Irresponsible people will grasp for advantages over other people, and will make situation after situation worse than it should have been.

Responsible people will work to share the benefits of automation, and they will work to help its victims adjust to new conditions, and thus they will mend many a situation sooner than it might have been mended. New occasions teach new duties, but they still require the old virtues.

Now I wish to speak of the effect of automation on religion. I hope it doesn't have any. The Buddhist monks in Tibet have used automation for centuries. They paint their prayer "Om mani padmi hom" on little wind-blown wheels, or little water wheels. Every time the wheel spins, the prayer is said. Pretty handy. The fact that "Om mani padmi hom" doesn't make sense — it means something like "Oh, the gem in the lotus. Amen" — doesn't matter; it is the quantity that counts.

Most of us are offended by this, for we have been told that God wants us to talk personally and listen personally; he is not impressed by long prayers or many prayers; he wants real prayers. Some people may light candles in church, or say a thousand rosaries, but such acts must be prayers themselves, not substitutes for prayer. And in Christianity we demand the same respect for our neighbor in religious matters. I presume that I could have recorded this sermon on tape and gone off to the country for the weekend. The playing of the tape-recorded sermon could have been followed by the playing of a victrola record

of a good anthem by the choir of some cathedral. Still, I am afraid that by next Sunday I would find that I was yet another unemployed victim of automation.

### No Short Cuts

LABOR-SAVING DEVICES are good when they save unnecessary labor. When they are used to avoid necessary labor, the product is a mere imitation. There is no such thing as "instant baptism" (just add water and mix)—we must carry the cross on our foreheads every day of our lives. No amount of beautifully printed welcome slips, sparkling with the artificial warmth of many, many exclamation points, can ever take the place of someone's turning to another in church and merely saying "Good morning".

The most beautiful sounds that ever are made on our new organ will never mean as much to God as one human voice, be it cracked or flat, singing thoughtfully, singing from the heart. There can never be a good push-button prayer.

Christianity can never be a forty hour a week job, or a twenty hour a week job. Certainly it cannot be a one hour a week chore. It is a life, it is living the fullest possible life all our waking hours. It demands all we can do; more than that, all we have; more than that, all we are. Beware of any temptation to try short-cuts.

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

THERE ARE MORE OLD PEOPLE than there used to be and their families are less willing and less able to look after them at home. They haven't the room, the time, the skill or the desire so it's "Really, I hated to put mother in a nursing home, but what could I do?" So nursing homes multiply, and they meet a real need. None the less, it is a lonely life one leads in a nursing home.

Now, if ever, they need friends and frequent visits, and what a happy gift to an inmate of a 'home' a telephone can be. "A talk on the 'phone is almost as good as a visit," said one old lady. A basket at Thanksgiving is very nice, but a 'phone by the bed is nicer.

Most nursing homes are run for profit. An old house is bought or rented, beds crammed in

and patients sought. There is seldom enough help, whether trained or untrained, for help is expensive. Food is not often all it should be for money can be saved on food. And always there are the words, whether spoken or merely thought, "I've got other patients." Perhaps the time will come when buildings for the old, the handicapped and the chronically ill will be designed and built especially for them, and run with no thought of profit. Space, wide corridors, elevators, sun porch, common room, wheel chairs and stretcher cots! In two words, modern equipment.

Into the nursing home comes the parson, and how does he come? As the "angel of the church" or as the busy rector who must run in and see old Mrs. So-and-so? It makes a difference. It isn't much good his calling unless it is because he loves the Lord with the "inasmuch" feeling strong in him. He should pray intensely before he goes calling. As visitors the Mary clergy are much to be preferred to the Martha clergy but the parish usually calls a Martha. Of course the Holy Spirit speaks through Marthas, but it is harder to hear him. The minister who comes from the Presence brings something of the Presence with him.

If only he knows how to listen! So few do. They simply do not hear what the patient says, and soon the patient listens and the rector talks. The patient cannot say what he longs to say. It is seldom easy to say it for it is hard to put into words what lies upon the heart. The old and the sick are so sensitive to attitudes. They sense impatience. They know how quickly anything that sounds like a complaint is rebuked. How many a pastoral call was bound to fail!

The worst of it is that ministers can seldom be told. They are as sensitive as prima donnas and in some ways as hardened as sinners. They don't know how to listen. They probably don't even listen to God.

When they do, streams of living water flow from them. They speak words "with heavenly comfort fraught." This is what is really wanted but lay people should speak them too. The rector cannot do it all, and shouldn't be expected to.

"Well, really! Does he expect me to be a saint?" Of course he does for that is your calling.

"But where would we get the time?" Oh, borrow from eternity. You'll have eternity to pay it back. The real question for the Christian is "Do I love enough to care?"

## AMERICA AND THE GOLDEN CALF

By John M. Krumm

*Chaplain at Columbia University*

MUCH CURRENT RELIGION IN AMERICA  
IS CHEAP AND SILLY AND TASTELESS  
AND DANGEROUSLY UNTRUE AND  
THERE IS NO REASON NOT TO SAY SO  
AND SAY SO LOUDLY AND PUBLICLY

THE STORY OF MOSES and the golden calf, inevitably raises the question, what does such a story have to say to modern men and women? One might quite understandably be tempted to answer: Not much. The worship of carved idols is no longer popular, and we are likely to respond to this story in the same way as the man who after hearing the Ten Commandment rehearsed, sighed reflectively and said, "Well, at least, I've

never made any graven images." Does God intend us to turn away from this story of Israel and the golden calf in that kind of a relaxed conviction that there is not much here for a modern person to bother about? Is it not possible that there are many parallels between the idolatry of Israel and the religion of many modern American men and women? May not God be saying to us as he said to Israel of old through the lips of

Moses his servant: "Oh this people have sinned a great sin, and have made them gods of gold?"

One of the things surely that identifies our contemporary mood about religion with the worship of the golden calf by Israel of old is the assumption that men are free to choose a religion that corresponds to their hopes and fears and desires. Bishop Fulton J. Sheen once spoke of the American tendency to conceive of God as "the cosmic plumber" — some one whom we summon on emergency occasions to fix things up so that they may run as we want them to run.

That is one of the dangers of an American tradition which for other reasons we value highly — and that is the tradition of religious liberty. The principle of religious liberty does minister to this illusion: that men and women may choose which God they want to serve whereas the Bible proclaims the sovereign right of the one, true, living God, himself to choose and to use us in his service and for his kingdom. Religious tolerance — whatever it may legitimately mean — cannot mean that all religions are equally valid and equally true. Much current religion in America is cheap and silly and tasteless and dangerously untrue — and there is no reason not to say so and to say so loudly and publicly.

Moses may have been mistaken in the kind of measures he took to shock the people into a knowledge of their sin—but he was right on one matter. When a people worship a golden calf it is not just their private business; it weakens and undermines a whole nation's faith and resolution and energy in ways which we shall look at in a moment. Too many American religious leaders are like Aaron — willing to give people what they want. Historic Judaism and historic Christianity have another conception of religious leadership — it's responsibility is to proclaim the word and the law of God, no matter whether it is popular or not.

### Popular Religions

CONSIDER THE POPULAR versions of religion in America today and see whether in many instances they do not resemble more closely the worship of the golden calf than they resemble the worship of the God of Moses and the God and Father of our Lord Jesus Christ. In the first place, it is oftentimes a religion whose concern is no wider than the personal security, comfort and happiness of its adherents.

One of the best-selling books about religion in

contemporary America has not one word in it about the great social issues of our time — not a word about racial integration, world-wide totalitarian tyranny, underprivileged nations, refugees, none of that. Here is what the preface promises to the reader: "Your relations with other people will improve. You will become a more popular, esteemed and well-liked individual . . . You will enjoy a delightful new sense of well-being. You may attain a degree of health not hitherto known to you and experience a new and keen pleasure in living."

"The people sat down to eat and drink and rose up to play" says the Exodus story, but apparently that would not bother modern American religion provided they did it with "a new and keen pleasure in living" and experienced "a delightful new sense of well-being."

In contrast to our contemporary worship of the golden calf, Biblical religion cares very little — if at all — about the personal happiness and comfort of the people to whom it speaks. It summons them instead to consider the great cosmic purpose of God for freedom and responsibility for justice and order, for mutuality and love, and it asks them what sacrificial part they will play in this great undertaking. Golden calves since they are gods tailor-made to the people's own preferences never challenge their limitation of vision and their parochialism of interest. Golden calves, for example, never call for foreign missions or social action or any other activity that asks a man to look beyond his own little circle of interest and consider what God is doing in the world at large and how he may offer himself for that undertaking. American religion has become far too much a religion which pampers and lulls and reassures; the religion of Moses and of our Lord is a religion which challenges and summons and terrifies.

### Moral Demands

THE DEMANDS that the God of Moses makes — and which the golden calf never mentions — are moral demands. Moses came down from Mt. Sinai with the Ten Commandments in his hands, and nothing in the story underlines more dramatically the issue between God and the idol than this: the true God requires a radical transformation of human life in terms of character and commitment.

Much of the talk today about the importance of the Church and religion in America comes from quarters where no moral demand ever challenges

or disturbs our American way of life at all. A visitor to one of our churches saw this notice on the front page of the Church bulletin: "Ours is a friendly church — Visitors are always welcome." But the sermon preached that morning by the minister of that church included this rather chilling warning: "It is the opinion of the official board . . . that in this time of tension any member of our church desiring to bring . . . Negroes must previously have cleared the matter with the pastor-in-charge, securing a written note from him to the effect that it is permissible."

How shall we judge the moral quality of the Christian Church if it comes to be true that people of all races can meet on buses and at lunch-counters and can live in the same apartment houses before they can meet together at the altar rail?

Now no one I ever knew tries to argue that we must practice racial segregation because God commands it. People who want racial segregation in the Church simply leave God out of the question. They talk instead about how they want to worship, what kind of people they want to sit beside in church, and so on and so on. As one hears church people discussing this towering moral problem — one of the clearest and most inescapable in the modern world — one wonders if the God whom we worship has any resemblance at all to the God of the Bible, the God who hates oppression and injustice, the God who seeks out the despised and the rejected, the God who wills that barriers be broken down so that all men may come into the fellowship of Christ.

A persistent lie is circulating about the churches of America — and in a way it is a tribute to their loyalty to the God of the Ten Commandments and to the God of love — and that is that they are Communists. The founder of the John Birch Society has recently resurrected that lie by claiming that 7000 Protestant clergymen are Communist-inspired. Such slander reveals the age-old desire to silence the prophetic voice of those who proclaim the word of God, to substitute for the God of the Bible a golden calf who is indifferent to injustice and unbrotherliness, whose worshippers need feel no pangs of conscience at the human misery and exploitation all around them, whose religion is a bland reassurance that morality is not urgent or important. "This people have sinned a great sin and made them gods of gold."

## Back to God

ANOTHER DISTURBING THING about much contemporary talk about religion in America is that it represents a fear of the future. One of the bon-mots of the late Dean Fosbroke of General Theological Seminary was that he was not surprised to hear that the American Legion was sponsoring a Back-to-God movement, for it was his opinion that the Legion had been turning its back to God for years.

Why "back" to God? Why not forward with God? The Israelites who created a golden calf wanted protection and security but not adventure and danger.

St. Stephen many years later summing up the story of Israel said of the worship of the golden calf "Our fathers would not obey (Moses) but thrust him from them and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us."

The worship of the golden calf was a perfect example of a Back-to-God movement. It reassured people who dreaded a sacrificial and dangerous future. It promised that they could, if they closed their eyes and wished hard, turn the clock back to another age and another situation. Like the Israelites who "in their hearts turned back again into Egypt", there are Americans who shrink from an uncertain and hazardous future and who would like to pretend that we are back in the days when America could do as she pleased in the world — or perhaps even isolate herself from the outside world altogether and create a pleasant Shangri-La of irresponsibility.

There was no way back to Egypt, of course, for those ancient Israelites; and there is no way back for America to days when choices were simple black and white and our power and prestige were unlimited, and unquestioned. Paul Abrecht in an issue of *Christianity and Crisis* summarizing a report made to the Assembly of the World Council of Churches in New Delhi makes this sobering prediction: "Attempts to hold on to Western political power are self-defeating . . . The Western world is inevitably in political decline, with the rise to power of the new nations representing as they do the great mass of the world's people."

If this and similar predictions are true even in part then it is clear that what is needed in American religion is a confidence in the uncertainties of the future rather than an hysterical yearning after days of power and influence that have gone forever. What is required of the

churches in the West is — as Mr. Abrecht says — “a new humility and an intense new development of the West’s capacity to share the fruits of the good life with those who struggle for opportunity and self-realization.”

### No Road Map

THE GOD OF THE BIBLE calls men to risk all that they hold dear, to venture forth sacrificially where no one has yet charted a path, to believe that in whatever happens God has ways to use us for his glory. The churches of America have a responsibility to prepare our people for a new kind of role in the world, not that the churches have the political wisdom to say what that role is to be but that they may create a faith in the God of history sufficient to enable us to accept new situations and not lose heart when things do not go quite as we planned and hoped.

Like Israel in the wilderness, America has no road-map for the future; we can only trust (as Moses taught them to trust) that God is standing within the shadow of the future, keeping watch over events, letting new occasions teach new duties, asking always that we trust him and obey him and offer the best that we are to the clearest guidance of his will that we can perceive.

The worship of the golden calf is noisily promoted among us but it has no power for the future. It is a worship compounded of self-indulgence, irresponsibility, and fear. Above its clamour we hear the voice of Moses as he challenged in the wilderness the apostasy of his people: “Consecrate yourselves today to the Lord, even every man upon his son and upon his brother . . . (and the Lord’s answer to Moses reassured him for the uncertainties ahead). Therefore now go, lead the people unto the place of which I have spoken unto thee, behold, mine angel shall go before thee.”

## Chaplain of the Status Quo

By Eldred Johnston

*Rector of St. Mark’s, Columbus, Ohio*

The phone rings. “I’d like to speak to Rev. J.”

Rev. J. lays down Kierkegaard’s “Fear and Trembling” and picks up the phone.

“Rev. J., are you available next Tuesday? We are:

opening the new Main St. bridge; or  
honoring our retiring mayor; or,  
dedicating the new high school building; or,  
having our opening session of P.T.A.; or,  
holding our annual flag day banquet; or,  
awarding eagle badges to two Boy Scouts; or,  
having our monthly city council meeting;

and, we would like you to give the invocation. Of course, you are welcome to stay for the entire program but if you have to leave after your part we will understand. We know what a busy schedule you have.”

Thus, it seems that the minister’s role as conceived by the world is that of blessing — sanctifier — benedictor. In the minds of most people the image of the minister seems to be that of the chaplain of the status quo.

This seems a little ridiculous when one contrasts that image with the minister’s role as depicted in the Bible.

Does Stephen look like a chaplain before the Jerusalem Council?

Does John the Baptist in the desert look like a chaplain?

Does Peter at Pentecost look like a chaplain?

Does Paul on Mars Hill look like a chaplain?

The burning issues of the various segments of our society are decided by a group of men which seldom include the clergyman. But, of course! It doesn’t do to mix business and religion — or politics and religion — or public education and religion.

Once the decision is made, however, what can it hurt to place on it the good seal of holy approbation? In fact, it gives you a warm feeling, doesn’t it, to know that God still has a place in our society?

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### I AM AN EPISCOPALIAN

By John W. Day

*Dean Emeritus of Grace Cathedral, Topeka*

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# THE NEW BOOKS

*Stories from Modern Russia.* Edited by C. P. Snow & P. H. Johnson. St. Martin's Press. \$4.95

Here are six well-known (by most literate Russians) short stories selected by Sir Charles Snow and his wife, Pamela Hansford Johnson, as important for English and Americans to know in excellent translations. In the exceedingly interesting editorial introduction they say of the short story; "Short stories occupy a more conspicuous place in contemporary Soviet literature than they do in ours. They are both written more and read more. Four or five of the six stories in this volume would be familiar to nearly any Russian of literary tastes".

And the introduction as a whole is as absorbing and enlightening as the best of the chosen stories. For most Americans there is but one author whose name has been long familiar—Mikhail Sholokhov with his *Quiet Flows The Don* and its later sequels. His short tale in this collection—though the longest of the lot—55 pages—is entitled *One Man's Life*.

It is most imperative for prospective readers of this book—or any contemporary Russian literature—to heed this caveat of Sir Charles and his wife: "It is important for English readers not to read Soviet stories as though they were documents in the cold war. For forty-four years, the major part of most of our lives, the West has been doing precisely that, reading Soviet literature in quite a different spirit from that in which it reads any other literature, scrutinizing it, in suspicion and wishful thinking, for any sign of the collapse of the regime. The process has led us to ludicrous misjudgements of Russian art and Russian living. It is necessary to labor this point, and the same point in reverse, if there is to be any understanding between us at all, or any hope for our common humanity."

This is really a notable book and, in many parts of it, a thrilling one. It deserves a very wide reading in this country as well as in England, to teach us humility and something of literary appreciation.

*Letters from a Traveller* by Pierre Teilhard de Chardin. Harper & Row. \$4.00

Here is a really remarkable and delightful book by a man well known as a famous Palaeontologist by a host of scientists and as a theologian

By Kenneth R. Forbes  
Book Editor

and philosopher by those Christians who can follow his close arguments and their mystic significance. His best known works in theology are *The Phenomenon Of Man* and *Le Milieu Divin*.

The present volume, however, is something else again. It consists of letters written to his friends from the ends of the earth, China, Japan, South Africa, India France, Italy, England and the United States and is a travelogue in the best sense. One may pick up this volume and open it at random, with the certainty that it will inform, entertain and stimulate. The letters have been edited with care and happy discrimination by the author's cousin. They were, of course, originally in French and the translators have done—it seems to this reviewer—a perfect job. Sir Julian Huxley has written about him as "The Thinker". Pierre Leroy, S. J. speaks of him as "The Man" and his cousin, the editor, has contributed much that is valuable about the author's life.

The book should have a circulation many times that of his older, valuable but difficult works, and through these letters we find a vivid picture of the man himself.

*A Kind of Homecoming* by E. R. Braithwaite. Prentice-Hall. \$3.95

The author of this rare sort of book was born in British Guiana, served in the British air force during world war two, returned to England and was shocked to find such racial intolerance there that it proved almost impossible to get a decent job of any sort, although for a well educated young man with the scientist's outlook. Finally he settled for a schoolteacher's job in one of London's slums; and here he found himself and his proper metier; fighting prejudice and ignorance, he won the loyalty and affection of his pupils. This experience he described in his first book, *To Sir, with Love*, (which The Witness reviewed in its issue of April, 21, '60). He won the Anisfield-Wolf Award for '61 and feeling established in the literary world at least, he made a trip to Africa, with carefully arranged plans to study the nations just now achieving independence.

Guinea was the first stop and there independence was already an established fact, but terribly hampered because the French government left few or no trained officials to co-operate in launching the ship.

Sierra Leone was the next country visited. It was on the verge of celebrating independence day and, much to the author's surprise, there was wide-spread indifference to the whole subject of independence. The explanation for this gradually emerged and the story of this country's peculiarities and the other three independent nations' problems is convincingly told, as our author took the most detailed notes wherever he went.

The reader of this book—whoever he may be—will know clearly the state of things in each of these four states, something he had never so much as guessed at before. And it will probably surprise him to realize that the oldest independent country in Africa—Liberia—will steer into rough waters in the not distant future while one of the youngest—Ghana—is likely, under its present leadership, to be making substantial progress in living standards and a literate public.

Mr. Braithwaite, our author, deserves a vote of thanks for his eloquent and detailed narrative describing the people, their leaders and the nature of their physical surroundings. He has now written two books and we expect a third volume would be welcome to a large public.

*A Chosen Vessel* by C. F. D. Moule. Association Press. \$1.00

This is one of the latest titles of the series of World Christian Books now numbering forty. Each of them is dominated by the central purpose of dealing with a major subject of religion in such simple and vivid language that less than 100 pages suffice to make the job clear and convincing.

In this book the story of St. Paul's life and work is painted with dramatic narrative. A companion to this volume is *New Life in Christ* by Paul D. Clasper, a veteran missionary in Burma, which gives the reader a study of Paul's theology for today. Taken together with Professor Moule's study of the life and work of St. Paul the interested reader will find himself both thrilled and enlightened by this greatest of all the early Christian missionaries.

# Episcopal Pacifist Fellowship Aids Overseas Activities

★ The Rev. Arthur Blaxall, Anglican priest and formerly secretary of the Christian Council of South Africa is now employed full time by the IFOR as secretary for Africa South of the Sahara.

Bishop Robert Mize of Dararaland, S. W. Africa, is an American, a member of the EPF and one of the three pacifist bishops in the Anglican province of South Africa. He was enthroned in December 1960.

Jean and Hildegard Goss are members of the Roman Catholic Church and are presenting Christ's pacifism as its basis. They have prepared a careful theological study which they presented last April to a commission of the Vatican Council. In the last year their tours have penetrated France, Italy, Spain,

Portugal and Russia. They are now making a four months visit to South America.

Le Pasteur Jean Lasserre is now full time Secretary for IFOR for French and Latin speaking countries, and editor of its magazine Cahiers. The mantle of Andre Trocme has fallen upon Jean Lasserre at the request of the French and the Swiss FOR.

Pastor Wilhelm Mensching has retired as director of Freundschaftsheim, and unexpected death has overtaken the man who had been selected to succeed him. Leslie and Wanda Hayman are carrying on as interim directors of this much needed Christian pacifist training center in contemporary Germany.

The Rev. K. K. Chandy divides the EPF appropriation between his Boys' Town and the Gurukul, a Christian pacifist training center for spiritual leaders. Many EPF members will remember K. K. who was the leader at Seabury Conference some years ago.

The Rev. Richard Fenn who went to India last year to assist Bishop John Sadiq of the diocese of Nagpur, is a member of the EPF and sent a fine letter to the Seabury House Conference telling of his hopes and the

staggering problems of the Christian Mission in India today. The EPF contribution serves to maintain his payments to the Church Pension Fund in the US, which the diocese of Nagpur does not pay.

Dr. Daniel Lura-Vilanueva, of Buenos Aires, is chairman of the South American FOR, and director of its work in Argentina. He is editor of the magazine Recondiliacion and has done much to resuscitate the FOR following the dictatorship of Peron.

Brazil . . . In the last year and a half the IFOR has opened up work in Brazil in a very promising way. Plans have been made for a visit this spring by Jean and Hildegard Goss, hoping that Roman Catholics and Protestants will share equally in the FOR organization as they do in Italy. Brazil is the only Portuguese speaking nation in Latin America and there is almost no modern pacifist literature there. The FOR is attempting a beginning.

Japan . . . The EPF contribution is sent to the Japanese FOR for production of Christian pacifist literature in Japanese.

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Joseph Wittkofski

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### SOME RULES FOR SPOILING KIDS

★ Archdeacon Talbot Dilworth-Harrison of Chesterfield, England, has provided these twelve rules on "how to raise a crook" in his parish magazine:

● Begin from infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

● When he picks up bad words, laugh at him. It will encourage him to pick up "cuter phrases" that will blow the top of your head off later.

● Never give him any spiritual training. Wait until he is

21, and then let him decide for himself.

● Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.

● Pick up everything he leaves lying around — books, shoes and clothes. Do everything for him so he will be experienced in throwing the responsibility on to others.

● Let him read any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized, but let his mind feed on garbage.

● Quarrel frequently in the presence of the children. Then they won't be too shocked when the home is broken up.

● Give the child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

● Satisfy his every craving for good drink and comfort. See that every desire is gratified. Denial may lead to harmful frustrations.

● Take his part against the neighbors, teachers and policemen. They are all prejudiced against the child.

● When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

● Prepare him for a life of grief — "You will have it."

### CANON COLLINS OUTLINES PEACE PLAN

Canon Lewis John Collins of London proposed at the World Peace and Disarmament Congress in Moscow that the major powers substitute a "balance of

trust" in place of a "balance of terror" to save the world from nuclear destruction.

Outlining his plan at the congress, he said that there "can be no satisfactory growth of trust and therefore no lasting peace in the world as long as the peoples yearning for peace are exploited by either side in any conflict to further its own political or ideological ends."

"Peace is an end in itself," he said, "and must not be made only a means of upholding national prestige and national self-interests.

"Negotiations for disarmament and peace become clouded so soon if it is supposed that peace is possible only when the whole world embraces a way of life advocated by one or the other party to a dispute."

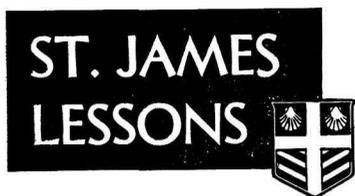
Canon Collins asserted that

the world "must make an effort to find peaceful settlements of outstanding problems within the context of co-existence. It is essential for neutrals and non-aligned and semi-aligned nations in the East and West conflict to play their full part in helping to bring the two sides together.

"Non-aligned nations must make it clear they will not be sacrificed in the interests of the cold war."

The minister said it is not enough for the smaller nations to insist on disarmament by the U.S. and Russia. "They must also set an example by showing their readiness to disarm and resolve their own problems peacefully," he said.

Canon Collins maintained that the "only effective way towards peace is for nations to take the



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initiative towards their own disarmament. If Britain renounced all dependence upon nuclear power for military purposes she would make her contribution towards world peace.

"This is probably a too great a step for the U.S. and the U.S.S.R. to take in the present circumstances, but each could at least renounce the further testing of nuclear weapons."

Canon Lewis also criticized both the U.S. and Russia for their resumption of nuclear weapons testing.

Concerning the Soviets, he said: "I feel bound to place on record here my belief that the U.S.S.R. made a grave error, whatever reasons may have been advanced by her military advisers, in resuming her testing of nuclear weapons last autumn."

#### ECUMENICAL ENCOUNTER AT N. Y. CATHEDRAL

★ A panel made up of Orthodox, Catholic, Protestant and Anglican representatives discussed the question of authority within the Church during an "ecumenical encounter" held at the Cathedral of St. John the Divine.

Participants were Veselin Kesich, a professor at St. Vladimir's Orthodox Theological Seminary; Msgr. James E. Rea, counselor to Roman Catholic students at Columbia University; the Rev. Edward N. West, canon of the cathedral; and Daniel Day Williams, a professor at Union Theological Seminary.

Dr. Kesich explained that the Orthodox Church "believes and claims that the Church is infallible." Although the Ecumenical Councils are considered the highest authority in the Church, they are "not infallible in themselves," he added.

Commenting on the nature of authority in the Roman Catholic Church, Msgr. Rea said that Catholics believe that "Christ

instituted the hierarchy, that is the Episcopacy together with the Papacy, as the established means in the Church for the official proclamation of divine truth."

"The entire Church as a whole is infallible in what it believes regarding matters of faith and morals, provided the belief is unanimous and has been continued over a protracted period of time," he said.

Canon West said that Anglicans see authority as "the delegation of power from the source of all power — God himself — to and through a responsible community."

He said that the criteria by which the use of this authority may be judged are "Holy Scripture, antiquity, general consent, and that continuous knowl-

edge of a living Lord's will which we come to know through the whole liturgical life of the faithful."

Dr. Williams said that for Protestants "the Scripture is our primary and decisive witness to Jesus Christ . . ."

"The final authority lies in Jesus Christ himself," he added.

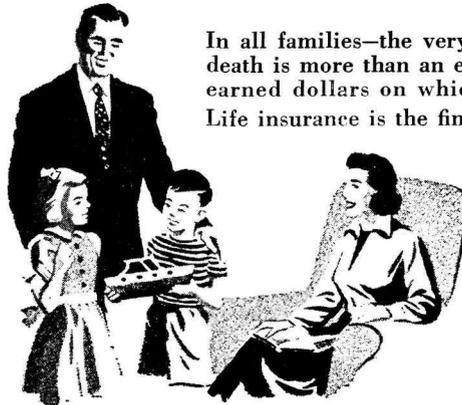
Protestants believe in the "absoluteness of God's truth as implying the relative and qualified truth of doctrines, forms and symbols," he said.

#### LATIN AMERICANS ARE MISSIONARIES

★ Ten seminarians from the Episcopal Theological Seminary of the Caribbean have accepted summer field-work assignments in the continental United States. All residents of Latin America, they bring to the do-

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mestic mission of the Church unique backgrounds and language abilities. Nine of these missionaries speak at least two languages; three of them are proficient in four. The situations to which they have been called vary, but often make full use of their special qualifications.

From Haiti, Wilner Millien works in Lancaster, Pa., Wilfred Dalzon in New York, and Jean Elie Millien in South Florida. James Ottley, from Panama, is chaplain to Spanish and to English speaking migrant workers in New York. From Panama also, Dalton Downs is enrolled in the clinical training program at St. Luke's Hospital, New York, and Fred Raybourne ministers to Cuban people in Miami, Florida. Raul Blasco, from Central America, is assisting with Spanish work in Boston. Ricardo Potter, from the Dominican Republic, has also been assigned to South Florida. From Puerto Rico, Felix Medina assists in York, Pa., and Manolin Palacin in New York. Other seminarians have accepted assignment in Latin America.

### SEMINARY OF SOUTHWEST OFFERS NEW COURSES

★ In recent years there has been an increasing demand for courses of study in theology which will prepare men and women to become directors of education and teachers in our preparatory and high schools. To meet this demand, the trustees of the Episcopal Theological Seminary of the Southwest voted at its last meeting to offer a two-year course for lay persons. The individual who

completes this course successfully will receive the degree of bachelor of theology.

Prerequisites for those who wish to enroll will be very similar to those who wish to enter seminary for other programs of study. The new course will require the lay persons to have a previous degree from a recognized college and they will also be required to take the usual pre-enrollment tests.

"Those who would like to know more about this new curriculum" states Dean Gray M. Blandy, "should write immediately to the seminary. We also are receiving inquiries from several lay persons who have a particular interest in the discipline of the study of theology for its own sake".

### NEW SECRETARY VISITS EAU CLAIRE

★ The Rev. Robert C. Martin, newly appointed secretary of evangelism of the National

Council, is to lead a conference for the women of the diocese of Eau Claire, September 25-27.

Christian ethics in a collective society will be the subject discussed at a conference of college students, also sponsored by the diocese, September 28-30. The leader is the Rev. Douglas Beauchamp, rector at Hudson, Wisconsin. Also speaking is William D. Dawson of the state's bureau of probation and parole.

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## - BACKFIRE -

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**Samuel R. Boman**

*Rector at North Platte, Nebraska*

I am sorry Bishop Barton's article "Cuckoos and People" was not the article used along with Father Wittkofski's article on the use of "Father". As a priest who prefers "Father", I liked the Bishop's thoughts very much.

Bishop Barton has isolated the problem we all face in maintaining a healthful relationship between the ordained and the laity, but identifying authoritarianism by titles and dress makes it too "black and white". When I find people who have been taught to call a priest "mister", they will begin to call me "Reverend" saying that something should set me apart. If this is true, I would like to be set apart by a title that says something about a loving relationship rather than one of formal respect. It is really not the title that makes the relationship anyway, it is the attitude the priest conveys through his life with those committed to his loving care.

In reply to Gordon Price, it is the reactionary who does not give to missions, and in this parish these are the anti-ceremonialists and those who fight for "low-church" in a way that really disgraces its name.

We can dismiss the real issues by talking about them in terms of titles and dress. This is what our people do continually. I hope the Witness continues to deal with the real problems as forthrightly as in the past.

**Edgar Williams**

*Layman of Baltimore, Maryland*

The naive question at the end of Malcolm Boyd's piece, Young

Man in a Hungry Hurry (Sept. 6) was surprising.

Surely the answer is obvious. Hollywood "corrupted, sucked out the blood from, and overburdened with wood," its film based on Hemingway for the same reason it has ruined so many others, particularly its religious "masterpieces."

Its motives are primarily mercenary. Hence it sacrifices truthful interpretations and ideals, if indeed it comprehends such things, to what it believes will make more money.

I await with trepidation the quite possible appearance of the Very Greatest Religious Film of All Time, a biography of the Virgin Mary, with you-know-who in the stellar role and costumes by Poiret.

Even if it cost a billion dollars to produce, it would be a fitting Finis to this kind of tripe.

**Robert Miller**

*Priest of Cambridge, Mass.*

I thought the speech by President Kwame Nkrumah (Sept. 6) was excellent and I am glad it was printed in the Witness. Under cloaks of idealism there is so much skull-duggery. It is a commonplace that power is never surrendered readily. Cold economics loves the garment of kindness and wears it unaware of rents and seams.

I think our country is often wrong and I feel very uneasy. We are often sanctimonious.

**Rodney F. Cobb**

*Asst. Editor, Epis. Church Annual*

Bishop Moulton was never rector of St. Stephen's, Lynn, Mass., as you stated in your issue of Sept. 6. He was rector of Grace Church, Lawrence, Mass. before being elected bishop of Utah.

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