

The + WITNESS

SEPTEMBER 3, 1964

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NEW YORK CITY

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For Christ and His Church

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THE MEANING OF THE REAL PRESENCE By G. A. Studdert-Kennedy

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

THE PRAYER BOOK Its History and Purpose By Irving P. Johnson

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THE WITNESS

Tunkhannock, Pa.

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Evening Prayer.

Story of the Week

Rector and Bishop Give Views On Mississippi Situation

★ An interracial group of 29 ministers and laymen arrived to participate in the Mississippi "Freedom Summer." The group was recruited from nine different denominations and 13 states by the National Council of Churches in conjunction with various national church bodies.

They attended orientation sessions including taped lectures on Mississippi life and history as well as briefings on security precautions recommended for all volunteers. Also available was extensive literature on recent civil rights activity in the state.

The volunteers went from Jackson to twenty communities around the state where COFO, a confederation of civil rights groups, is carrying on several programs. These include Freedom Schools, offering the three "R's" plus political science and Negro history; community centers, where Negro health and recreational needs are met; and voter registration activities, which prepare Negroes to take state registration tests.

An additional focus in recent weeks has been "Freedom Registration." Negroes are being registered in the newly formed Freedom Democratic Party which challenged the regular Mississippi Democratic Party at the national convention.

The latest group of volunteers will be active in all these aspects of the summer program. In addition, some will go to communities where a special ministry of reconciliation under NCC auspices is underway within the white community. At Hattiesburg and Canton Christian laymen are working to encourage communication among whites, who are faced with social and economic pressure for advocating equal rights for Negroes.

In charge of the orientation session is the Rev. Warren McKenna, Episcopal rector at Holbrook, Mass., resident director of the summer project.

"We are pleased," he said, "to have ministers and laymen come to Mississippi for whatever time they can give. Our need continues to be for ministers who can give at least two or more weeks to an intensive relationship with the people of Mississippi and the COFO project."

(The NCC has undertaken to provide minister-counselors at each of the COFO project sites.)

"We understand that most ministers cannot give this time without special arrangements," he added, "but Mississippi has special needs."

From New York comes word that Episcopal clergy interested in participating in the minister-

counselor program in Mississippi should submit their applications to the National Council's division of Christian citizenship.

The Rev. Arthur E. Walmsley, the division's executive secretary and a program coordinator, stressed this necessity to make the NCC-sponsored program more effective.

He added, however, that the commission on religion and race already has more than enough volunteers to take the ministerial project through its September deadline. For this reason, he said, Episcopalians should be sure their services are needed before heading for Mississippi.

Arrival of the group brings to 208 the number of people who have participated in the NCC project since June 1. They have come from 13 Protestant denominations; Catholic and Jewish volunteers also are serving.

Their Mississippi days have not been without incident. Two ministers have been injured because of their civil rights activities. The Rev. Edward Heininger, a United Church of Christ minister from Des Moines, Iowa, was assaulted in a doctor's office and sustained serious injuries. His case is pending in local courts.

Rabbi Arthur Lelyveld of Cleveland received severe lacerations when beaten with an iron bar by two hostile whites while engaged in voter registration

work in Hattiesburg. His assailants were fined \$500 each August 8 and given 90-day suspended sentences for assault and battery.

The group includes a husband and wife team, the Rev. and Mrs. Clint M. Cooper of the Christian church, McPherson, Kansas. Also present was a father and son team, the Rev. Chad P. Combs and his son Brian of Christ Presbyterian church, Camp Hill, Pa.

Bishop Moore Comments

Bishop Paul Moore, suffragan of Washington, commented on the Freedom Party just prior to the Democratic convention, following his visit to Mississippi.

He said that after attending a precinct meeting in that state and a district convention of the party, "I can witness first hand to the authenticity" of the Freedom Democratic Party.

"It is grass roots," he said. "I have been in the homes of local leaders."

"It is a Democratic party concerned with the atomic test ban, the Peace Corps, the anti-poverty program, as well as civil rights in Mississippi; these subjects were discussed at the meetings.

"It represents the convictions of thousands of Negroes, registered and unregistered, and many, many whites who are afraid to express themselves."

Speaking of the difficulty some Negroes fear will befall them if they register to vote, he added: "Remember that even registering for the party, if found out, could result in loss of job or even injury or death.

"Never before have I been so deeply moved by the courage and integrity of an organization. The national Democratic Party must officially recognize this group of people who risk

death for the principles on which the party is founded, by seating them at the convention.

"With this recognition, they can return to Mississippi with renewed faith in the party; without it, they will face bitterness and pessimism."

The bishop visited Jackson, Hattiesburg and McComb. He said that in Forrest County, where he had been working, only 250 out of 7,500 Negroes

of voting age have been allowed to register, but more than 3,500 have already registered with the Freedom Democratic Party.

He said the spirit and effectiveness of the Mississippi Summer Project, a program carried on by student volunteers which offers assistance to Negroes wishing to register or needing information concerning their rights, is "most impressive."

How a Diocesan Committee Went About a Study of Lectionary

★ "A Suggested Lectionary" for Sunday Morning Prayer has just been published by the diocese of Central New York. Designed to provide sets of lessons equally suitable both for family worship and for the normal Sunday service, its general emphasis is on narrative rather than commentary.

The committee responsible for it hopes that it may be rather widely tested in the Church during the next year. Persons interested in seeing a copy of it and possibly in testing it are requested to write to the Rev. Paul T. Shultz, Jr., Zion Church, Box 116, Greene, N. Y.

Shultz, in commenting on the origin of the new experimental lectionary writes: The 1943 Lectionary became mandatory during the years when I was experimenting with trying to have a family service in West Roxbury with parents staying in church for the sermon while children went to classes. At first I welcomed the 1943 Lectionary because it provided so many possible choices. But then I began discovering that too often the lessons were passages that people just could not listen to in church.

Sometimes they were pas-

sages that came alive in study but not from the lectern; sometimes they were passages apparently picked for one sentence that was good but that one sentence would be conveyed by too much stuff that just did not speak to one. Sometimes one of the two lessons would be good but the companion one inferior — yet the directions for use told us to use the two together, not to pick our Old Testament from one set and our New Testament from another. Altogether the impression that I got was that when we said "Here beginneth" people simply turned off their attention.

So I began asking various people in responsible places if something could not be done about it. I talked to Dave Hunter about it because it seemed to me with all their Christian education emphasis on family worship it might be a good idea to work for Bible readings that kids might listen to and understand. Dave said he liked the idea but it was in the province of the liturgical commission. And so on. And so on. Round and round the mulberry bush. I did not want to tackle the job myself because I did not and do not feel that I

have the background for it. Also anything I came up with would be Shultz where it ought to be the Church.

Finally some years ago I saw Jack Suter one day and told him about it. He was immediately interested, said he thought the way to proceed was not to ask the liturgical commission as I had suggested but to form an unofficial committee to work on it and that he would be glad to be a member. Subsequently I talked with Herschel Halbert, at that time Central New York director of Christian education, and he really took hold. He got Bishops Peabody and Higley to say o.k., and the diocesan education department asked me to form a committee, allowing me to pick anybody I wanted outside of the diocese. So we started off with Jack Suter, Ben Minifie, Charlie Smith, Herschel and myself. We began about five years ago. We've met once or twice a year, usually in Concord, N. H., where St. Paul's School has given us wonderful hospitality.

It's been a long, hard but fascinating project. We've combed the Bible for the passages that we think are tops and we've tried to provide for them. We still have a lot more to do before we can call it fully completed. All sorts of problems have been raised. One thing which our study has deepened in all of us is the conviction that the Sunday propers need a drastic overhauling and anything we do about Sunday Morning Prayer will have to be an 'interim' lectionary until the propers are revised.

AUTOMATION AT CONVENTION

★ During two summer days, the president and the secretary of the House of Deputies were able to complete a pre-General

Convention job that used to take most of a three-month period. The job: to assign deputies to one of the 33 study committees that sift the significance of Convention issues before the issues are put before the House for legislative action. In previous convention years, the president and secretary have made assignments the long way: by scrupulously matching, in handwritten fashion, each delegate to

the committee for which he was best qualified.

But this time around, two machines in the Episcopal National Council's division of research and field study made the difference in time and effort. A sorter with pocket counter extracted the necessary information from cards on all deputies and a tabulating printer put the information in a convenient form for use.

Bishop Emrich and Malcolm Boyd Clash Over Use of Words

★ The Rev. Malcolm Boyd, chaplain at Wayne University, who was criticized by his bishop for the use of such words as "damn" and "nigger" in a racial justice play he wrote has defended his work as "neither vulgar nor profane" and said he has been misunderstood.

Bishop Emrich, diocesan of Michigan, noted that a play written by a "clergyman" had been "banned because of its profanity by the radio station of a great university."

Boyd's drama, "Boy," a social protest play probing the feelings of a Negro shoeshine man, was rejected by the Michigan State University television station because it includes the words "damn" and "nigger."

Boyd, known for his sometimes unorthodox approach to social questions and a participant in segregation protests, defended his play as "simply a strong statement against racial prejudice and bigotry written after I returned from a freedom ride in 1961. Since then it has been performed hundreds of times in virtually every part of the U.S."

Filmed prints of "Boy" are being distributed by the Anti-

Defamation League of B'nai B'rith in New York and the Episcopal Society for Cultural and Racial Unity, an unofficial agency, is issuing production kits of three of the clergyman's earlier anti-bias plays.

In a statement issued on his return from the World Council of Churches' Ecumenical Institute at Bossey, Switzerland, Boyd said Bishop Emrich "had apparently neither seen nor read my play . . . which he attacks. I seek a reconciliation with the bishop but must know I am loved even when I am not understood."

"Some people standing between the bishop and me have for months attacked my works in a highly prejudicial and vulgar way," the clergyman said. "A number of racial bigots, fundamentally despairing with my views on racial freedom and equality have criticized public reading I have presented before university, church and civil rights groups . . .

"If the church is to be open to the life of God's world for loving and blessing it, it must not pillory, harass or attack those of us who work in experimental ways to achieve contact

with men and women who have rejected Christianity or are indifferent to it."

As his statement was issued, "Boy" was being performed in Detroit before the convention of the Luther League of the American Lutheran Church. The 12,000 delegates to the convention gave the production an enthusiastic reception.

They also wildly cheered a performance by the Chad Mitchell Trio, whose numbers included contemporary "freedom" songs such as an ode to Ole Miss (University of Mississippi). This selection included the phrase: "We'll ne'er forget, God bless Ross Barnett, glory, glory, what a hell of a time we had."

John's Church, Elizabeth, N. J.

Civilian preacher to the air force since 1958, Kates has conducted preaching-missions at bases in England, Bermuda, continental United States, conducted chaplain retreats and conferences, and served as leader of summer spiritual life conferences for air force personnel the past three summers.

During October he will conduct preaching missions in Tokyo, Japan; Osan, Korea; and Andersen, Guam.

PATRIARCH TO VISIT CANTERBURY

★ Patriarch Alexei of Moscow will lead a ten-man delegation of the Russian Orthodox Church on a visit to England at the invitation of the Archbishop of Canterbury.

A Church announcement said the delegates were expected to arrive in London Sept. 25 and return to Moscow Sept. 29.

Dr. Ramsey's invitation to the Russian Church leaders was made when he visited Russia in 1962. It had been expected that Patriarch Alexei, who is 86, would go to England early this year, but a prolonged illness made this impossible.

Dr. Ramsey was the first Archbishop of Canterbury ever to visit the Soviet Union.

Included in the Russian delegation will be Metropolitan Nicodim of Leningrad, the Russian Church's expert on foreign relations, Archbishop Kiprian, Exarch of the Moscow Patriarchate in Central Europe; Bishop Pitirim of Volokolamsk; and Dr. Anatole Alexeiev, Patriarch Alexei's personal physician.

Please Note: — There is a news item on page 18 with this same heading. It will save the Witness a lot of inconvenience if you will read it and act accordingly.

Prof. Joseph Hromadka Raises Some Fundamental Questions

★ The Christian view of man is pointedly relevant today as the search for identity is heightened by pressing world problems, a leading Czech churchman said in Frankfurt, Germany at the general council of the World Presbyterian Alliance.

Prof. Joseph Hromadka, dean of the Amos Comenius Theological Faculty at Pargue and a leader of the Christian Peace Conference, declared that "everywhere today there resounds a fundamental question: What is man?"

"In various nations," he said, "in different social and political systems, racial groups and opposing regimes, men and women are asking where they are to start in order to overcome our present dangers and perils."

The churchman, addressing one of the four council sections on the conference theme, "Come, Creator Spirit," said "we who are Christian believers ask what we might contribute to this tremendous search and crusade on behalf of man's true humanity.

"We have to look at Jesus of Nazareth and follow him in his compassion and understanding of man . . . our whole human existence must be captured by him, we must be drawn to the heights of his holy love and to

the depths of his sacrificial solidarity with sinners."

At a plenary session, Prof. Otto Weber, prominent theologian from Goettingen University in Germany, declared that "only a tiny fraction of the human race" is being reached through "outmoded conceptions and social structures" of the church.

He called for the renovation of congregational organization, stating that the creation of smaller units and specialized ministries is necessary to "reach every person in the place where he actually lives."

The theologian cited the need for "a renewal of preaching . . . since the church's first debt to the world is the gospel," and also stressed the need for sharing of ministerial responsibility among all church members.

"To give someone a ministry to perform is to render him a service," he said. "Many only arrive at a living faith when they have to show others the way."

KATES TAKES OVERSEAS ASSIGNMENT

★ Far east missionary for the United States air force this October will be the Rev. Frederick Ward Kates, rector of St.

EDITORIALS

Social Concerns Of NCC

THE AVALANCHE of letters, telegams and phone calls that The Witness has received since the editorial urging readers not to vote for Barry Goldwater indicate that there is a sharp division between the clergy and laity of the Episcopal Church.

With notable exceptions, lay people condemn our statement, using words and expressions like "what childishness"; "confidence in your judgment has been completely undermined", "your editors remind me of the Scribes and Pharisees"; "deliberate falsification"; "your staff is getting its orders from the Communist Party"; "I have just read your horrible lies. You all should be tarred and feathered"; "you have brought disfavor and disgrace upon the Episcopal Church": "I have just contributed \$1 in your name to the NAACP. You are now an honorary Nigger"—this being a printed card which probably means that it is being widely circulated.

Those quotes are a fair sampling of letters received from lay people and it is perhaps a sign of the times that good Christian people can get so burned up over a rather mild editorial. There were of course lay people who liked the editorial—about one out of ten.

As for the many clergy heard from, with two or three exceptions, they had nothing but praise for the editorial, with most of them asking for extra copies for distribution. (Incidentally, the overrun was exhausted in a couple of days so please do not ask for this August 6 issue which has burdened our office in returning checks.)

Plans are underway for further comments on this matter; specifically, how should a rector who thinks as we do about the Republican nominee present the matter to his parishioners, many at least of whom do not?

Which brings us to a subject which is closely related. The vestry of St. George's, Nashville — 1,403 communicants — had a committee make a study of the National Council of Churches — a thorough job taking over five months. Among other things the report states that "the bitter argument at St. George's over the NCC has been a grievous tragedy for our parish. The time and effort of many of our people have been diverted

from the works of evangelism, charity, worship and Christian education, which are proper objects of parochial concern."

And it is a safe bet that a great many lay people — perhaps the majority — believe that that completes the list of "proper objects of parochial concern."

We do not think so. Nor do we believe that any great number of Episcopal clergy think so —hence the cleavage mentioned at the start. Most clergy, we believe, would subscribe to the positions taken on issues of Christian social concern, presented by NCC representatives to the platform committees of both the Republican and Democratic Parties.

● The United States Constitution and its Bill of Rights serve the American people well in their present form (and) that a 'prayer amendment' is unnecessary and unwise.

● The Council endorses the Civil Rights Act of 1964 and calls for vigorous support and enforcement.

● Educational opportunities must be made equal, "including opportunities for disadvantaged non-White citizens."

● Poverty is "ethically intolerable", and with the technological means we now have at our disposal it can and must be eliminated.

● Concerned for the health of the nation's retired aged persons, the Council "supports in principle legislation which extends benefits of old age, survivors' and disability insurance to include adequate health care."

● The Council believes in strengthened commitment to the United Nations and we should work toward this end and toward full U.S. participation in the International Court of Justice.

● The U. S. should "press again for continued arms control and disarmament efforts."

● Continued aid to developing countries should be based on the idea of partnership rather than aid alone.

● U. S. Immigration laws should be reformed to eliminate their present discriminatory provisions.

Appearing before the Democratic committee was Mrs. Theodore F. Wallace, a vice president

of the NCC. Spokesman before the Republican committee was Arthur S. Flemming, also a NCC vice president, formerly secretary of health, education and welfare in the Eisenhower administration.

Both informed the committees that the NCC is non-partisan and that the recommendations presented reflected official Council positions previously adopted by the agency's policy-making

bodies of representatives from its member communities.

The Witness subscribes to all of those positions on issues of social concern.

We believe further that one way of bringing a little light into what is already developing into a bitter campaign, is for people to get around a table in the parish and discuss them in a good old fashioned give-and-take manner.

WHAT AFRICANS CAN BRING TO US

By A. Appleton Packard

Priest of the Order of The Holy Cross

**MRI IS A TWO-WAY STREET AND
HERE A PRIEST WITH LONG EXPERI-
ENCE IN AFRICA DEALS WITH WHAT
THE CONTINENT HAS TO OFFER US**

GIFTS FROM AFRICA! We usually think of bringing the gifts of Christianity today to Africa. But let us, in this paper, reverse that, and think of what Africans can bring to us. In classical times we were told to "beware of Greeks bearing gifts." Yet, recollect that traditionally the Wise Men came from east towards the west, one of them, perhaps, an Ethiopian. So they are pictured, as in an unusual old stained glass window in Tewkesbury Abbey, England.

It is healthy, then, for those of us at all concerned with propagating the gospel on the continent of Africa to realize the several gifts Africans have to offer to others, especially Americans and Englishmen who come to them in Christ's name. And this, as the gospel spreads among them, leading from the old to the new life, from being uncivilized and undeveloped to civilized and developed, from being un-Christian to Christian. A paradox? But wait. Let us list and describe a few African contributions to the message and living offered to them, in general, and Liberia, partially.

Belief in God

RECENT FIGURES showed that 96% of Americans believe in him, though obviously such a belief is very vague for many people. This faith is shared by Africans. Livingstone has somewhere said, "There is no need to speak of the

existence of God, or of a future life, even among the lowest tribes, for these are generally accepted truths among them." This is altogether borne out by the four tribes among whom the Holy Cross Liberian Mission has worked for over forty years: Bandi, Loma, Kissi, and Mende. "Ngala" (taken over from the Mohammedan "Allah") in Bandi is used always, even in connection with sacrifices to false spirits. Among these tribes, in English, as they learn it, "by God's help" is a natural and normal expression.

When we look nearer home, we might well say that the blatant atheism of Robert Ingersoll and his kind has been succeeded by the practical atheism of today. Those of us who come here to Africa, would give the message both to you and to ourselves, that we need to recover from these examples of child-like faith in God, such a faith rather than the agnosticism and mechanistic pseudo-scientific outleak and conditioning of youth and even elders in the U.S.A. and Britain.

Old Testament Society

WHAT? Yes. It is most interesting that many analogies may be seen to the primitive life of the Hebrew people, and the unrolling scroll of progressive revelation looking towards the Messiah. For all their background and foreground provide instances of similarity to the Jews. One great

example is the law of bigamy and polygamy. To aid them to rise above this, "Bantu Christians, catechumens, and hearers can be shown that the finer ethical conceptions and positive virtues which the prophets of Israel cherished, grew out of an ancient society little different from their own; and that this growth was nourished by a belief in a personal God who reads the heart, instead of by a crowd of lesser spirits who care only for conduct."

These judicious remarks relating specifically to South Africa are, on the whole, fully paralleled in West Africa. I have been struck by it over and over again. The water spilled by David in God's honor from the well of Bethlehem has an analogy in the palm wine the natives pour out on the ground first before drinking, in honor of their ancestors and the spirits.

Again, we trace in the Old Testament the development of monogamy, simply one wife and children, out of polygamy, still so seriously prevalent here, remembering our Lord's words on the subject, that only because of the "hardness of their hearts" had it been permitted for so long.

Moreover, as with our spiritual ancestors the Hebrews, there is hereabouts such an intense society of both the living and the dead. The "Chosen People" had their theocratic rulers: so here the old men provide sacrificers or "priests" around this area. Our "Bolahun Bible" (so called from the town where our missionary work centers) leads on the people with much Old Testament emphasis, as the Jews were led by the Scriptures towards the revealed Messiah. There is still much to be done to help the Negroes here to overcome "spirits". So was the case with Israel and their idols and witchcraft. We teach them to give up fear for faith in Christ and his Church. Today western civilization lies apparently in danger of falling back, not so much to anti—but to pre- and non-Christian positions. Would it not be well for us to recapture the study of the Old Dispensation background we Christians possess and the origins of our belief and practice as they led us as schoolmasters to Christ?

Need for Divine Power

ANOTHER GIFT from them to us is that we should feel greatly, as they do, the necessity for dynamic power which is their heritage in spiritual things. They receive power by the gifts of ancestors and "spirits." A man must get and wield it as a chief or rich and influential leader. In their grasping for power, they are really cry-

ing out — though generally and utterly unaware — for moral stability and strength. Otherwise, at least here a little and there a little, they are slowly coming to sense their enslavement. And, strange as it may appear to us, in a number of instances known to me, they seem perfectly willing to be "in bondage" to others over debts owed, or for other and varied obligations. Thus they put themselves as apprentices to experts in any line, farm out people as "pawns," desire training to make "small" into bigger men. Versus our haughty self-sufficiency, we try to show them, reveal to them, and teach them, the crying need for power from the one true God in Christ by his spirit.

What is the final answer to this? Listen to Archbishop Trench: "Only when the kingdom of God is set up in a land, enters as a new and hitherto unknown power, could any with full truth reply, 'No man hath hired us': if we have been living in disobedience to God, it has been because we were ignorant of him; if we were serving Satan it was because we knew no other master and no better service." They knew him — know him — in Africa, though dimly. Still they seek his power to release them from all-pervading fears and to incorporate them into himself via the power of his Son and Spirit.

Indigenous Saints

A NOTABLE Christian historian has said: "Africa gave three great leaders to Latin Christianity, Tertullian, Cyprian, and Augustine." That is perfectly true — and many more than three. And to the Greek Christianity before them there were the African gifts of St. Mark at Alexandria, traditionally, Origen, Clement of Alexandria, and a whole roster of saints before the darkness of vandalism fell in the mid-fifth century. The Order of the Holy Cross, years before we planned to work on the continent of Africa, had chosen as its heavenly patrons two Africans out of the total of four, namely, Saints Katharine of Alexandria and Augustine. All these great Christians and Churchmen were natives of her soil; although the vast regions below the Sahara Desert were practically unknown to many both inside and outside the borders of Africa, Christian and non-Christian alike. "Moli" or Moham-medan domination practically wiped out the enfeebled Christianity of North Africa.

Today, and even in recent years, there have been and are indigenous saints, canonized and uncanonized, by the score. We think with proud

and prayerful remembrance of the 1885 Martyrs of Uganda — mere boys — and of Bernard Mzeki in South Africa and numerous others. All these proved to be “unknown soldiers” of the Cross, unsung heroes “known but to God,” martyrs in will as well as deed.

Much simple holiness we see about us daily, and also cases of childlike saintliness rare, but nevertheless growing all the time. I like to tell the story of an old non-literate Christian woman, who protested to me against the wild pagan excessive weeping at death, and assured me that this would not be right in her case, and shouldn't be for Christians, for “I am going home to my Father, who sent me here.” Don't we more sophisticated Christians need that kind of faith and sanctity, too?

Modern Missionaries

AFRICA has drawn to herself — and continues to do so — many noble spirits, including St. Francis of Assisi and Raymond Lull, in the post-medieval dawn. We may recall with humble pride the great numbers of Catholic and Protestant clergy, laity, doctors, nurses, educators, who have come here for the love of Christ. Even today we rejoice in such an outstanding man as Dr. Albert Schweitzer.

A member of the Episcopal Church's monastic community, the Order of the Holy Cross, likes to tell of our Fr. Allen's call to Liberia. Over seventy, he persisted in bombarding his superior and bishop to serve in this pioneer field, and finally won his case. Later on, in a small town in the Hinterland, “At Porluma, Father Sturgis Allen, O.H.C. (during the late 1920s) was winning the natives. A university man, he was reading Dante, teaching children, and planning to instruct the boys in scientific farming.”

Africa, therefore, has given to numerous souls the call to “Come over and help us.” The response has been and remains large, though a steady supply is still needed in farflung quarters of this truly vast continent. There is a roll call of valiant names of every denomination. Can as much be said for the home base as for its circumference? The call is here, the need is very pressing. May the reader be aroused yourself as a missionary; at least by prayerful intercession, gifts, and possibly the highest and best gift of all: oneself.

Negroes' Progress

CONTRARY to casual uninformed opinion, by no means all of Africa's dark-skinned peoples are

really Negroes. But those in West Africa are mostly true Negroes, originally coming from the Sudan long years ago. Evidences of their progress since they were enslaved by their own ancestors who sold them to white men are on every hand for they had no chance then and there. At home in Africa there was but slow growth of civilization. Only in little more than a century past have real opportunities opened to them. Evidence was clear on this point, for example, at the Liberian centennial of independence as a nation in 1947, which I attended.

Opinion has slowly changed as to their capabilities, even when chances to utilize education, etc. are open to them. An American preacher and writer of the end of the nineteenth century could aver: “From the fact that Negroes have never been highly civilized, it is confidently inferred by some that they never can be; others observe the gratifying progress in knowledge made in a short time by a few colored people, and at once proclaim that they are naturally a highly intelligent race.”

So was the condescension of the U.S.A. in the '70s. And it was not many years afterwards that such an outstanding British administrator as Lord Lugard began to give the lie to those who would deny the capabilities of Negroes, which has, in our own day, resulted in nation after new nation standing on its own feet. Even my own grandfather, a distinguished scientist and Christian in his day, believed that the Negroid head-conformation was such that they never could equal the white races. Now, we may affirm with confidence “Give them the chance, and they'll give the lie to that!” In Africa we need but mention Aggrey, and Bishop Crowther, earlier. In the United States the roll grows longer year by year: Washington Carver, Marian Anderson, Roland Hayes, Paul Robeson, Dr. W. E. B. DuBois, to name but a few. How about your own relations to and encouragement of them?

Aspirations Towards Autonomy

REFERRED to briefly just now, let us amplify this point of Africans' gifts to us. It used to be the case, to speak quite frankly, that up and down the west coast of Africa, the British and other colonies used naturally to look down their noses at Liberia, due to their opportunities of guidance by home governments and hence greater developments along many lines. Yet such an attitude is by this time far less the case. Concerning Liberia, for a long period now both the

American government, and several Churches — notably the Episcopal Church, of which this was the first foreign mission field — grew and remained interested, because, in the words of Fr. Ramsaur, an Anglican missionary of the 1920s, a program for Liberia was shaping up and slowly but surely brought to fruition. “Being the only part of Africa — save the monarchy of Abyssinia — that is ruled by the Negroes themselves, by placing our fulcrum here we can do more to lift the entire Negro race to freedom, confidence, and independence than we could work anywhere else.”

Since these lines were written in 1921, Egypt practically became independent, and is now entirely so, and it might be added that Abyssinia or Ethiopia is not strictly Negro at all. For decades, in the British colonies such as South Africa and Nigeria, movements away from white supremacy, and in several other colonial groups, have come ahead steadily into the current status of nation after autonomous nation of Africa. We may deprecate the hatred of whites sometimes manifested, and some of the methods by which independence has been achieved, but the basic principles of these desires and accomplishments are surely sound.

In Liberia no one not a citizen — in practice, no white person — can own property. There are few of them in the country, so they are the exception rather than the rule, as vice versa the minority groups of Negroes in the United States and especially England. Through early American and gradual English guidance, the evolving of

democratic self-government took place. The attempts were noble, the ideals high. While in practice sometimes the results seemed pathetic and absurd, the proceeding was basically along the right lines. And this was true both in the Church as well as the state, where native clergy and a considerable amount of ecclesiastical self-government are increasingly the rule rather than the exception. Of course, in both of these areas, it's a long, slow process, for one of the most important lessons a missionary new-comer has to learn—and relearn repeatedly—is that things move slowly, very slowly, with frustration after frustration, in Africa. There is a delightful native saying about the native hunter: “Softly, softly, catch monkey.” “Slowly, slowly, catch African,” many of us would say.

In conclusion, in turn, what about your gifts to Africa — to Christ and his kingdom there? These beloved children of our Father, possess, as we have been thinking, at least seven such gifts to offer us: their belief in God; a society similar to that of the Old Testament; an admitted need for divine power; thousands of indigenous saints; modern missionaries by the score, from outside and inside the continent; progress, as Negroes, notable and encouraging; and rapidly spreading aspirations towards autonomy in Church and in state.

God has, beyond all shadow of doubt, “given gifts to men,” black and white. Will you not give him for them out there, your talents of time in prayer, in tokens of coin, in perhaps — supremely, the very gift of yourself?

TO A COUPLE ABOUT TO BE MARRIED

A RECTOR IN COUNSELLING A TEEN-AGE COUPLE ON MARRIAGE GOT STYMIED. HAVING A PARISHIONER WHO HAD MARRIED AT AN EARLY AGE, HE ASKED HER WHAT SHE WOULD SAY TO THIS COUPLE IF SHE HAD THE CHANCE. THIS IS IT

THE FOLLOWING REMARKS are based on a presumption that you intend to be married to each other for good. Marriage is not something you're trying out to see how it will work or something to be discarded if it doesn't quite fit or isn't comfortable after a while. Unless you have this unquestioning acceptance, and determination, that “this is it”, then you shouldn't be getting married at all. This decision without reservation that

you will spend the next 50 years, more or less, with each other, come hell or high water, is the single most important factor in a marriage. Believe me, hell will come — there will be times when you don't even like each other. The marriage ceremony says “til death us do part” and that's just what it means. Not the death of love, for love dies and is reborn many times in a marriage, but death — period.

Perhaps you are expecting a child as you plan for this marriage and if so this factor should in no way influence the decision mentioned above. If you are being married merely because a baby is expected and have in the back of your minds the termination of the marriage if things don't work out after the baby arrives, you should seek some other solution to your problem. To take false marriage vows is, in my mind, far more sinful than to have conceived a child out of wedlock. If you are not expecting a baby don't be too surprised that the question was raised. Many of the people you know will assume that a baby is en route or you wouldn't be marrying at this age.

I hope that you are sufficiently aware of what marriage is so that you are not shocked that there is any qualification more important than "love" for a good marriage. Father Z—— has no doubt talked to you about the nature of love and I won't go into it here except to say that the aspects of love that will be important to your marriage are not the feelings that you get gazing into one another's eyes or even the rapture of physical lovemaking. The love that makes a marriage are the little things such as kindness, consideration, sympathy and understanding. For instance, it is a lot more loving to call your wife to say that you will be late getting home than to arrive at midnight and give your wife an ardent kiss.

Communication

PROBABLY the most difficult problem in any marriage at any age is maintaining some sort of communication. Perhaps you feel now that this person whom you are marrying is the first one you have ever known with whom you can really talk, who really understands you even without words. (It is fairly safe to assume that you cannot talk with any of the adults you are close to — they would have talked you out of marriage.) But marriage seems to have a tendency to ruin this understanding because once you are in the intimate relationship of marriage, you tend to lose your perspective and may withdraw in injured silence when there is a real need for communication.

You will also discover almost immediately that this person whom you think you know so well is in reality a stranger. No matter how long you have been acquainted or how close your relationship you will find that you really don't know each other well at all. We who marry young have an added handicap here because the first years of

marriage are the years in which we are changing so much. We are still developing as people as well as developing as husband and wife and often the personal development conflicts with the marital. After a short time it may seem that your only common ground is "bed and board".

When communication breaks down — and it will, even for you — you will have to have sufficient backbone not to run home to Mama with your troubles. To insure this it is heartily recommended that any couple spend the first few years of their marriage far removed from parents. You are getting married because you feel you will be happier with each other than at home; but when marriage gets a little rough, "home" may seem much more attractive and it is best to have it as far removed as possible. Assuming that you do not run home to Mama when the going gets rough, where do you go? Physically you don't go anywhere. You ride it out and eventually things will resume some semblance of normalcy. The longer you let a breakdown in communicating exist, the more bitterness builds up to be overcome before marriage can be resumed.

God in the Picture

THE ONLY PLACE I have found to go that offers any help when things are really rough is to God, and since I am not one of those people who can find God in a tree, I go to church. No doubt Father Z—— has mentioned God being in your marriage and you have smiled politely and thought to yourself that after all, he's a minister and that's the sort of thing he should say to you, but I can verify it. God is in your marriage (if he isn't you may have a legal marriage but you don't have the real thing — Holy Matrimony) and heaven help you if you shut him out. You may not feel this for a few years. If you do you are much more perceptive than I was when I married at 17. Unfortunately, one of you will recognize the presence and necessity of God in your marriage before the other, but one is better than none.

To get back to my point that the only place to go when you can't communicate with each other is to God — talking to him is not just a pious thought; it's the only practical thing to do because it's the only place you'll get any real help. Your best friend may give you sympathy or even good advice but I sincerely doubt that your friend would tell you frankly if you were in the wrong or mitigate your feeling of being wronged when

you are in the right. I challenge you to sit alone in the church talking — and listening-to God and come out feeling bitter. For now, accept the fact that it can't do any harm and might do some good and, if you try it, in a few years you'll know what I mean.

In your present premarital state it may be a little difficult for you to even imagine the time coming when you couldn't pour out your thoughts to your beloved. Although you may concede that you know marriage isn't a bed of roses, in your heart you feel that your own marriage will be different. However, the most beautiful rose has any number of thorns.

Two Thorns

ACCORDING to reliable marriage counselors, and verified by experience, the two biggest thorns you are likely to run into are money and children. These thorns are present in any marriage but are particularly rough for those of us who marry young. In regard to money we are particularly vulnerable because by marrying young we are limiting our training for making money and can't reasonably expect to eventually attain the money-making level of those who are furthering their education or training while we are embarking on marriage. No doubt you are aware of this and have accepted this so let's go on to some of the problems money can cause.

I get a big kick out of magazine articles advising newlyweds on how to spend their money. Chances are that "budget" will just be a word to you because the money will go to the landlord and the grocery store as fast as it comes in. As long as your income is in the category of just barely paying the bills, money won't be too much of a problem because there isn't enough of it to fight over.

The problems start when there is enough left over to spend on little luxuries like clothes and cars. Whether the decision is to be made on which of you is in worse need of a new pair of shoes or, on a larger scale, should you buy a new car or make a down payment on a house, a great deal of heat can be generated. When these decisions come up frequently and one of you always seems to be on the losing end, great bitterness can develop and lead to the breakdown in communication that was mentioned before. The thought will run through your mind "If he really loved me he would understand how much I want a home of our own" or "If she really loved me

she would realize that I really need some new boots".

Children cause more than the usual number of problems for us who marry young too. Perhaps this is because we don't have enough self-confidence to really enjoy our children or enough good judgment to use plain common sense in raising them. We tend to be either overly strict or too permissive, neither of which is really good for a child. The one comfort for those of us who have children young is that we are so supersensitive to criticism about being too young to have children that we bend over backwards to be good parents. I strongly suggest that you both read Dr. Spock — he's very sensible.

Normal Differences

I MENTIONED earlier that we are still developing as people when we marry at an early age and that this development isn't always compatible with developing as husband and wife or as a family. The marriage service says that you are being made "one flesh" but you are still individuals and rarely a day will go by when this is not abundantly made clear. The things that you both enjoyed at the time of your marriage may interest neither of you five years later and the people you choose for friends will be entirely different. Chances are that your new interests and friends will not be the same for the two of you. The things you look for and expect from each other will be different too — the qualities you look for in a husband or wife at 21 vary considerably from what you wanted at 16 or 18. These differences are normal and natural and you might as well accept them.

The important "togetherness" in marriage is having mutual standards, goals, faith, and basic attitudes. Concentrate on developing these areas (it's a lifetime job) and don't fret if one of you likes to bowl and the other would prefer to curl up with a book. One of you will be more sensible than the other and one will be more sociable. One will be active and the other relatively passive. Your individual strengths and weaknesses and likes and dislikes can be as important to your marriage as your areas of togetherness if there is mutual acceptance.

This is marriage — and love.

SORRY — ALL GONE: — there was such a demand for our August 6 number that they were soon gone. We will be saved the job of returning checks if you do not ask for copies.

Church at Fair

By Robert L. Curry
Headmaster of Lenox School

HAVING READ several reactions to the film "Parable" at the Protestant-Orthodox Center at the world's fair, this was something I wanted to see — I liked it!

It is simple, it is quiet, it is telling. It is a parable, and the audience is told in the prologue that a parable is a story which tells some central truth about God. This "Parable" tells several such truths.

The reaction which we heard around us was not positive or exciting. Why? I think for two main reasons. How many people can dig truth or meaning out of a parable, a symbol, a sign? We need to recognize that making the leap from what the public gets in advertising on television, over the radio, is such that it does not lead people to make a leap from what is literal to what is symbolic.

We also need to understand that religion for most people is "churchy" — it is that which happens on Sunday in a church building, and when one tries to show people that Christ is out in the world, that he is found in the person of a clown, that human problems are evident in the circus of life, this is hard to take, to understand, to believe.

We are trying to tell our people today that the Church is mission. The greatest mission we have on our hands is to get Christ out of the church building in the minds of church people — the regular church-going people. To bear the burdens of the heavy laden, to step into the racial situation, to release human beings from being puppets under the control of a dictatorial authority, whoever he may be. This is the mission, but before we can get to it, we have to make that first step, and it has to be a simple one, that people see the relevance of the gospel out in the world.

WHAT of the Church Center as a whole?

First of all, many thanks to the Protestant Church Council of New York City for doing it. I wish it had been an effort made by a large organization on a national scale, for here is a great chance to present the "image" of the Church to huge numbers of people.

Secondly, the Center doesn't "move". It hasn't "life" and is heavily dependent upon the Parable.

The PE exhibit is almost one hundred percent

centered on the Anglican Communion as presented last summer in the Anglican Congress in Toronto which I applauded. However, like most all of the denominational exhibits, it doesn't "move" — it has no life. There was one person present to hand out some thin literature, but like most such people, he waited for you to ask something if you had anything to ask. There was no moving out to welcome anyone, glad that you ventured into the Episcopal corner! As I moved away to other similar exhibits, I wondered who would ever be attracted to "salvation" as presented by our exhibit, or any of them in this Center.

We preach a gospel which is life — we present it so often as thin, weak, lifeless, with little meaning and almost total irrelevance to the lives of people who come to look at the presentation.

NOWHERE have I read in our Church press about the Mormon Center. See it, and no matter how astounded you may be at what is preached and believed, it "moves", it has "life", and I can easily see why the Mormon Church is one of the fastest growing groups in the nation.

We went to see it because we were so impressed with Temple Square three years ago when we were in Salt Lake City. What do they have?

They have people, all attractive because they express vitality and joy, who do not wait glumly with heads stuck in books or looking off into space until you are daring enough to ask them a question, they move forward to greet you. At the exhibit you move along from section to section where young men and women explain and relate the history and beliefs of the Mormons. They too have a film, no symbolism, it is all presented literally as Mormons believe it to be. While you are waiting for the picture to start, there are colored transparencies on the walls, showing the Mormon Church at work around the world, a Frenchwoman in her Paris kitchen, a school in Java, etc.

You will find nothing unattractive or lifeless in the Mormon presentation — one might say the presentation is heavily Anglo-Saxon, but say what you may, it is a presentation which has "life", and it would be interesting to know how many people fill out the cards requesting free information about the Mormons.

I was also impressed, as I was in Salt Lake City, that nowhere in the Mormon Center is there any place to give money—none is requested, none can be given. We could learn much from these people.

as it stood, but I think much, much more needs to be called to the attention of the readership of the Witness. At the risk of being accused of being an extremist, I will say that our editorial did not go far enough!

Three things especially distress me at the moment: the continued and, I think, naive, complacency of political liberals toward the Goldwater candidacy; the pathetic confusion of many white Anglo-Saxon Protestants about it; the problem of being against Goldwater but not being conscientiously able to be for Johnson.

There are other considerations that breach the mind, too, like whether the so-called retreat of the candidate at the Republican summit conference at Hershey, makes any significant difference to the political realities this nomination first posed, or whether the more serious threat to democratic processes is represented by William Miller rather than Barry Goldwater, or the evaluation of American political, educational and religious institutions which may be implied in the "white backlash," and its mobilization in this campaign.

There are these issues which need pathetically to be raised. Doubtless there will be many others before the November election.

Oscar E. Holder
*Rector, St. Barnabas,
Germantown, Pa.*

I have noticed that from time to time American commentators of various kinds (and qualifications) have delighted in ridiculing the physical appearance of Russian women in general and Mrs. Khrushchev in particular. To many Americans such "jokes" do not represent humor at its best. But no further comment is needed on this point inasmuch as someone has pointedly observed that "A

man's character is seen in what he laughs at."

However it seems to me that people who persistently compare Russia with America (with the obvious purpose of assuring us that we are "way out in front") should give us information about things more important than fashions, coiffures and cosmetics.

For example, how does the crime rate in Russia compare with that in our own country? Is it as easy in Russia as it is here for convicted criminals to obtain paroles and pardons so that they are free to "ply their trades" again? Is it true (as some American tourists have reported) that the streets in Russia are safer for women and elderly persons than the streets of our American cities? Do the Russians have (as we do) the money to build beautiful parkways, fancy buildings and sports arenas at the same time that funds are "not available" to control, confine and correct our juvenile criminals?

It is quite possible that the answer to the above and similar questions may be all in our favor. I certainly hope so, but I think we ought to know. And I do not understand how matters vitally important to the well-being of our society can be blithely ignored or casually brushed aside — so that we can be comforted by the information that we have in America the largest number of best-dressed women in the world. As for beautiful women, stylishly and even stunningly dressed, let's rejoice that we have so many of them — and may their tribe increase! But our exceptionally good fortune in this respect should not induce us to lose regard for the virtues and values essential for our national strength, stability and security.

Beauty, chic and glamour

were certainly not important factors in the development of our wonderful country; nevertheless these delightful things are not to be disdained, and we joyfully note their appearance on the American scene in ever-increasing abundance. However, we must retain — or regain — our appreciation for the less colorful but sturdier qualities that have made America great.

American writers and speakers who so easily influence our opinions and goals should never forget their moral and patriotic duty to see that we who are devoted to and in love with our "American way of life" are properly informed and effectively advised about things that really matter.

Robert A. Magill
Rector, St. John's, Lynchburg, Va.

Articles on equality for women in our Church teem from the Church press (see "Give the Women a Break") July 23, 1964. I just want to make a simple comment:

Do the writers of these articles realize that everything they say about equal representation in the House of Deputies is equally applicable to the Ordination of Women to the Priesthood and Consecration to the Episcopate? Perhaps this is what the Church is working toward.

Donald V. Carey
*Rector, Grace Church,
Grand Rapids, Mich.*

I have a young English bachelor friend, John Thursfield, rector of Tarrington parish, who would like to serve as locum tenens for month in May of next year. He has served this parish and I can vouch for him. He would require living quarters and a modest stipend. I will be glad to furnish further information.

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