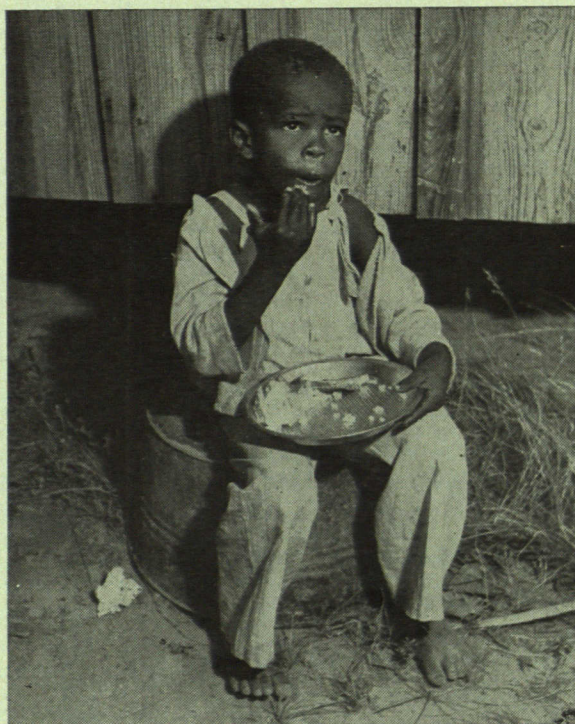


# The **WITNESS**

SEPTEMBER 23, 1954

10¢



COLOR BAR

CANON COLLINS of St. Paul's Cathedral, London, discovers that lads like this get a bad break everywhere in South Africa, the Church included. Report of his two-month visit in this issue

---

---

**CHURCH IN ACTION BY BISHOP HUNTER**

---

---



## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkds HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr., Dean  
Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S, HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

### ST. PAUL'S 13 Vict Park B ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
Sundav: 8, 9:30 and 11.  
Holy Days: 11 Fri. 7.

### ST. JAMES' 117 N. Lafette

SOUTH BEND, IND.  
The Rev. William Paul Barnds, D. D., Rector  
The Rev. Glen E. McCutcheon, Ass't  
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion 9:30. Friday, Holy Communion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS For Christ and His Church

### EDITORIAL BOARD

WILLIAM B. SPOFFORD, *Managing Editor*;  
JOHN P. BROWN, KENNETH R. FORBES,  
GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists*;  
CLINTON J. KEW, *Religion and the Mind*;  
MASSEY H. SHEPHERD JR., *Living Liturgy*.



CONTRIBUTING EDITORS: Frederick C. Grant, F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, S. A. Temple, W. N. Welsh.



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



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

## SERVICES In Leading Churches

### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut Philadelphia, Penna.

The Rev. Alfred W. Price, D.D., Rector  
Rev. A. Attenborough, B.D., Ass't. Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus.D., Organist

Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
Where the Protestant Episcopal Church was Founded  
Rev. E. A. de Bordenave, Rector  
Rev. Erik H. Allen, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### ST. PAUL'S CATHEDRAL Oklahoma, City, Okla.

Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as announced.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer: 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH Indianapolis, Ind.

Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams, E. L. Conner  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH Miami, Fla.

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH Broad and Third Streets Columbus, Ohio

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Ass't  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

### CHRIST CHURCH Nashville, Tennessee

The Rev. Raymond Tuttle Ferris  
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square

Buffalo, New York  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett  
Canon Mitchell Haddad  
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 11 a.m., Healing Service 12:05.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

## Natives Barred in the Church In South Africa

### WHITE SOUTH AFRICANS SUFFER FROM MENTAL DISEASE OF RACIALISM

By Canon L. John Collins

*Precentor of St. Paul's Cathedral, London, and Chairman of Christian Action who has just returned from a two months tour of South Africa.*

★ The Anglican Church in South Africa is riddled with the Colour Bar. Many churchmen will hotly dispute this. Leaving out of account those who will seize upon the remark as an opportunity for further personal attack on me, there are those, perhaps of greater charity, who will hail it as evidence of my lack of knowledge and experience of the life and work of the Church in South Africa: they will point to it as the wild and irresponsible statement of a man lacking judgment.

This, they will say, is the statement of a man who has no first-hand knowledge of affairs in South Africa. It is clearly based upon false information. Had Canon Collins met more responsible Church people and fewer mischief making politicians he could not have made such an error of judgment. He would have learnt that where there is segregation or discrimination the African prefers it that way: the African Christian is happy about racial conditions in the Church and does not subscribe

to the wild views expressed by African and Indian Congress leaders, men who are under the influence of ambitious and extreme left-wing political whites.

But let the critics pause awhile. My opening sentence should have been placed in inverted commas. It was said to me one afternoon by an African priest at a conference of more than thirty African clergy at which (with the Bishop of the Diocese present) I was a guest. And his words were unanimously and enthusiastically acclaimed by all the other Africans present.

#### African Clergy and Congress

The African Christian is not happy about racial matters in the Church. Neither is he out of sympathy with the views of the African political leaders. Over and over again I was told by white churchmen that the African Christians do not support Congress. But at the same conference to which I have already referred, when I asked the African clergy their views about the political aspirations of the African people,

all but one proudly displayed their Congress membership cards; and one stood up and, with a broad grin, said "We'd have no congregations to preach to if we were not supporters of Congress."

The white man on the spot does not, then necessarily understand most about the racial situation in South Africa. He is often too much influenced by conventional prejudices, and too much a part of the pattern life in which racialism plays a dominant role. Under existing conditions in South Africa white and black do not get to know each other. I found that even liberal-minded white churchmen were usually suspect to the African and therefore had little or no knowledge of what is going on today in the African mind.

During my visit I had conversations with a great number of Africans, including many of the clergy and laity of the Anglican Communion. A number of times when I visited private homes or attended meetings I was especially asked to take no other white person with me so that the talks could be frank and intimate. I was privileged in my eight weeks there to get much closer to the African, in a real friendship and on the basis of mutual trust, than is common today in South Africa even among those who clearly support African aspirations for equality of status and equality of opportunity. And I am confident that the African Christians,

with rare exceptions, believe the Colour Bar does still vigorously operate in the Church.

### A Fear-Ridden Land

They may be wrong. But the fact remains they believe they are right—and so do I. Right or wrong, there is no justification for accusing me and others who think like me of not having relevant first-hand information. The white Christians in South Africa are a minority: the view expressed in the opening sentence of this article is, then, the opinion of the majority of Christians in that pleasant but fear-ridden land.

Those who do believe the African is mistaken may remind us of the Church's many admirable pronouncements and resolutions on racial matters; of the wise leadership of such men as the Archbishop of Cape-town (though they may remain silent about the wisdom and courage of the Bishop of Johannesburg, of Father Trevor Huddleston, of Father John Shand, and of others who have gained the fullest confidence of African and Indian leadership and of African and Indian rank and file, Christian and non-Christian); and of all that has been done by missionaries for the good of the African. And they may point out that racial discrimination is contrary to the avowed policy of the Church in its government and in its worship. All this may be true. But it misses the main point.

The African—at the receiving end—rightly discerns that the Colour Bar consists not only in "legal" deprivations: it consists also and more dangerously in an attitude of mind. And the vast majority of the white Christians I met are, like the rest of white South Africans, suffering from the mental disease of racialism: their mental approach to all racial matters, however, well-intentioned

they may be, however liberal, is that of white supremacy.

If anyone would doubt this, let him test any liberal minded white South African Christian—say, a bishop or a priest—with one or both of these statements: The solution of South Africa's racial problem lies in discussions on terms of equality between European and African leaders of opinion: True integration in accord with Christian principle means acceptance of the right of black and white to intermarry. Nine times out of ten either of these statements would score a bull's-eye: a reaction of open hostility or acute discomfort. In the Church this mental disease often manifests itself under the guise of an urge to serve the African's own best interest!

But it is not only in a mental attitude that the Colour Bar expresses itself in the Church. In hard fact the African Christian is made aware of his "inferior" status. Let me give a few examples.

### An Inferior Status

The white priest is paid considerably more in stipend and allowances than the black priest. And this differentiation of pay is found in every sphere where the Church has any influence—e.g., in the Church schools. Arguments can be given to try to justify this Colour discrimination (for it is not a discrimination based on qualification). The fact of the discrimination remains.

So, too, the African can sit with his white brother in synod or in other councils of the Church; but despite the fact that there are more African Anglicans than white ones, the dice is always loaded in favor of the white congregations—the Church sees to it that there is no chance for the African to outvote the white man. An African may find himself at Communion with a white man:

but it is extremely unlikely that he will ever be invited into the white man's house as friend and brother in Christ. The African may, in some churches, join with Europeans in common worship: but when this happens he is, as a rule, not allowed to sit with the white members of the congregation but segregated at the back of the church. And who will blame the African for thinking there is a Colour Bar in the Church when it is always himself and not the white man who is expected to assume inferior status?

Whatever may be the "legal" position, a visitor to South Africa, like myself, cannot attend the churches and speak freely with clergy and laymen without becoming acutely conscious of the white-supremacy mentality and of a practice of religion which, despite its occasional gestures to the principle of racial equality, is riddled with the Colour Bar.

The impression I first gained in the churches I attended in Durban—heightened by the remark of a churchwarden and regular communicant "You can't trust any of these bloody coons"—remained with me throughout the tour: the Anglican Church in South Africa regards itself as, primarily, the Church of the English-speaking whites, with a special responsibility for missionary work among the Africans. And as in Victorian days over here the servants were allowed to share in their masters' worship on the understanding that "they knew their proper place," so in South Africa today the African can share the white man's church only on the understanding that he makes no claim to equality of status. I am afraid this impression was, with rare exceptions, strengthened by my meetings with white clergy in Durban and in



Johannesburg and in Cape-town.

### Necessity of Criticism

A tail-piece. Suppose I am wrong, and the African clergy are wrong; suppose the Anglican Church in South Africa is not riddled with the Colour Bar. I am still appalled by the glib way so many churchmen excuse such racial discrimination within the Church as they themselves are prepared to confess to. And why do they so resent criticism? Criticism is an incentive to reform. And criticism between friends can increase, not hinder, fellowship. For me to criticise my friend does not mean that I believe myself to be without blame.

The Church in South Africa today, whether by action or by inaction, is playing her part in the racial struggle, the re-

sult of which must affect the whole world for good or ill. Is she on the side of the oppressed or the oppressor? For the answer to that question the African waits patiently: how much longer can his patience last? And the answer, when given, may well decide whether the African Continent shall be Christian or non-Christian.

Let us, then, thank God for those few like the Bishop of Johannesburg, Father Trevor Huddleston and Father John Shand, whose word and action bring inspiration and hope to all, African and European, who look to the Church for a clear lead on this issue. In giving them our support we may help the Church of England to play a major and a noble part in ridding the world of racial discrimination and in saving Africa for Christ.

theological realm or in the area of social and political attitudes. The theological differences were especially evident in the discussion of the main theme, "Christ, the Hope of the World."

There was no clear meeting of minds as to the relative emphasis to be laid on the Christian hope as pointing to a better world here and now and the Christian hope as promising a final triumph of God beyond our historical scene. There was likewise, no solution of the problem of intercommunion at the Lord's Supper.

Along with the differences in the theological interpretation there were those arising from the relation of the Churches to their envioning culture. The sharpest illustration of this was found in the presence of delegates from three areas under Communist control, Hungary, Czechoslovakia and East Germany. The very fact of their presence, however, testified that there is a unity in Christ which is deeper than all political separations.

There was no evasion of the differences, no hush-hush policy with reference to them, but in all the discussions of the Assembly the delegates from the other side of the Iron Curtain gave the impression that they were trying to speak as Christians, not as partisans of a political or economic position. Most of the delegates from this side of the Curtain seemed to recognize their fellow-Christians on the other side are striving to bear a Christian witness and to preserve the Christian movement under conditions of extraordinary difficulty.

In general, the spirit of unity at Evanston in spite of

## Sees Ecumenical Movement Now Firmly Rooted

By Samuel McCrea Cavert

*American Secretary of the World Council*

★ The main impression left by the Evanston Assembly of the World Council of Churches is that the ecumenical movement now has firm rootage.

At the First Assembly in Amsterdam six years ago the representatives of the member-Churches declared that they intended "to stay together." At the Second Assembly in Evanston it became clear that the World Council is no longer an experiment but a well-established fact.

It is not too much to say that a far-reaching change has taken place which affects the life of all the Churches with

the exception of the Roman Catholic Church.

This does not mean that the goal of full unity has been reached or that it is even in sight. It does mean that there is a strong and definite advance in that direction and that it is gratefully welcomed. As the Swiss theologian Adolphe Keller—a veteran in the movement—said, "The tiny ecumenical seed which was planted a few years ago has become a sturdy oak."

The measure of unity which appeared at Evanston certainly did not overcome the serious differences between the member Churches—whether in the



the differences suggests that true unity does not mean an absence of differences but a way of dealing with them. This is obviously true within any family circle. The Evanston Assembly illustrated the same principle with reference to the Christian family as a whole.

The significance of the World Council for dealing with differences in an atmosphere of fellowship was happily illustrated by the reception of two new churches into membership. Both were South African bodies. One was the Dutch Reformed Church of the Cape, wholly white. The other was the Bantu Presbyterian Church, wholly colored. They took their places by the side of each other at the Assembly, although in South Africa the prevailing culture keeps them strictly apart.

Another impression left by the Assembly is that the Churches in the Council are developing a commendable capacity for self-criticism. This is made evident in many ways.

For one thing, the existence of the Council is in itself a reflection of a healthy dissatisfaction with divisiveness within the Christian family. For another thing, there is a frank recognition that all the Churches have tended to adapt themselves too easily to the standards of secular society and thereby to weaken their distinctively Christian witness.

This point of view came to clear expression in the report of the section on evangelism, which concluded that a truly evangelistic church must always be conscious of a tension between the Christian gospel and a sub-Christian culture.

The most radical evidence of self-criticism had to do with the position of the Churches with regard to race relations.

An out-and-out rejection of the principle of racial segregation was made, especially as applied to the church itself. While it was recognized that differing historical backgrounds would mean different processes in applying the principle, no doubt was left that segregation must be treated as unacceptable to the Christian conscience.

Several of the reports of the sections that studied the relation of the Churches to contemporary public interests took advanced ground as compared with the Amsterdam Assembly of six years ago.

The report on "the Responsible Society," seeking to combine the principle of freedom and initiative with responsibility for social justice, gave ampler recognition to the values of "free enterprise" and warned against the dangers of too great a concentration of economic as well as political power in the State.

In the realm of international affairs, the most important utterance was the "appeal" to the governments of the world for "the prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control, together with the drastic reduction of all other armaments." With this was coupled an appeal for assurance "that no country will engage in or support aggressive or subversive acts in other countries."

Such statements of the Assembly as those on segregation and on weapons of mass destruction do not, of course, have any ecclesiastical authority in the sense of defining the position which the member-Churches must hold. They do, however, have a strong moral authority as representing a remarkable consensus of judgment

in the leadership of the Churches in all parts of the world.

In several respects the Evanston Assembly was more fully representative than Amsterdam. The Eastern Orthodox had more adequate delegations and played a more active role. The so-called "younger churches" occupied a much larger place.

One of the best delegations of all was the Indian, with more than fifty outstanding leaders in attendance. The Latin Americans began to come to the fore and one of their number, Methodist Bishop Barbieri of Buenos Aires, was elected to the praesidium of six. Among the major member-Churches only the Chinese were without representation.

In summary, it can clearly be said that the Council gives increasing evidence of being a World Council and not merely a council of western Europe and America.

## NOVEL PUBLICITY STUNT

★ With the world in constant turmoil and many persons suffering almost daily headaches, the promotion committee of Trinity Church, St. Charles, Mo., decided to tackle the situation head-on.

A goodly supply of "aspirin pencils" was purchased and given wide distribution. One end of the pencil is for writing, the other is a plastic tube filled with aspirin tablets, held in the tube by an eraser. The legend printed on the plastic tube reads: "Get rid of your headaches. Trinity Church, Benton and Clark Streets, St. Charles, Mo." The Rev. Roy Schaffer is Vicar of Trinity Church.

The pencil has been well received and has aroused considerable favorable comment.



---

## EDITORIALS

---

### Christian Fellowship

HOW the ten delegates to the World Assembly from Hungary and Czechoslovakia reacted to their overall treatment in the United States we do not know but it is certain that they cannot complain about the way they were treated by their fellow Christians. Four of the ten were elected to the Central Committee and when Congressman Bentley attempted to horn in with the Un-American Committee he was told, not too politely, that the Church was quite determined to run its own affairs.

Bishop Oxnam, as president of the Council, said that it was "most unfortunate that guests at an international meeting are asked to appear before a national committee. I can understand perfectly well how the Hungarians, who are here on Church business, feel about the matter."

Franklin Clark Fry, the new chairman of the Central Committee, promptly said that the Congressman's invitation to the Hungarian churchmen to testify under oath was "entirely unwarranted."

Whether or not this rebuff will have a salutary effect on the numerous Washington investigators remains to be seen. If not they will again have to be told, as often as necessary and at whatever cost, that we are determined to maintain our heritage of the free exercise of religion, for all persons and all faiths, as guaranteed by the first clause of the First Amendment to the U. S. Constitution.

### Things Have Happened

THIS summer has seen notable and surprising developments in American government policies. In the field of foreign policy there has been a startling defeat of basic American

aims, in that both the principles of "liberation" and "containment" of Communist peoples and nations have been denied the support of both Great Britain and France, our chief allies.

At the Geneva Conference it was made perfectly clear that persistent negotiation with Communist governments, with the ultimate object of peaceful co-existence, was the only policy which could, from now on, expect strong European support. It amounted to a resounding defeat for American policy-makers and there is some quite definite evidence that President Eisenhower has realized this fact and is preparing a very definite, if gradual, revamping of our foreign policy, in spite of the stubborn and vocal insistence of political leaders like Senators Knowland and McCarran and Secretary Dulles.

After the November elections, we shall probably see a show-down between the President and the die-hards who are insisting on force, threats of force and a continuance of rigid trade embargoes. We wish the President well in this hoped-for momentous change in our foreign policy.

In spite of this defeat in the foreign policy of the government—or possibly because of it—domestic policy, as expressed in legislation, has gone to almost incredible lengths on the road that can lead only to Fascism. If all the laws passed by the Congress designed to give the government dictatorial power over all labor unions, outlawing the Communist Party, nullifying the Fifth Amendment and threatening all liberal and radical groups and individuals with persecution are permitted to remain on the statute-books, it will mark a tragic era for America and deepened disgrace before the democratic world.

The prospects of world peace and a return to sanity in the methods of seeking it have brightened in the past six months. It is now clear to every diplomat not hopelessly self-



blinded that the Communist world desires nothing so much as a stable world peace and is giving convincing evidence of willingness to compromise substantially on every important issue.

The non-Communist nations of Europe and Asia are meeting them half-way. World peace is now distinctly attainable if the enormous

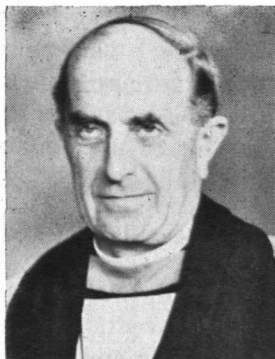
power wielded by the United States government does not intervene to prevent it.

We believe that now is the critical time and the most necessary occasion for Christian citizens to make their wishes clear to President Eisenhower, that he may feel assured of overwhelming support for his already hinted drastic revision of our foreign policy.

## A CHURCH IN ACTION

By Leslie S. Hunter  
*The Bishop of Sheffield*

ORGANIZATION and methods, if they are to prove successful, must be adapted to the conditions they have to meet. Conditions in different parts of the world differ. It would be rash to argue that what is good for one is good for all. None the less, there are basic facts which are the same the world over; and the essential features of the Christian mission do not change.



Let us begin with a brief reminder of the more important of these. This is a scientific age. The advance of science is one of those major events in history that change the climate of thought. The revolution in techniques which has followed has altered radically men's way of life. A world society in which two-thirds are under-nourished and the population owing to medical science of a sanitary revolution is increasing 70,000 per day is bound to look to science to be saved from famine and to control its numbers. J. H. Oldham writes in his last book, a remarkable book for a man to write in old age, "The most serious competitor of the Christian faith in the world today is what we may describe as salvation through knowledge" — the scientific sort of knowledge. And he adds that "if Christianity is to have a meaning for man today, it must make plain its attitude to this ambition of men to take on their own shoulders responsibility for their future." Christianity must prove its validity not only in the childhood of

the race, but also when man reaches the adult stage.

Everywhere throughout the world the industrial revolution is in progress — even in tropical Africa. Civilization is becoming urban. Whatever the political setup of a state, the worker counts more and more in it, and on the whole the industrial workers as a class are out of touch with the Church—especially the Churches of our Communion. That is a challenging situation of which I shall have more to say later.

Not unrelated to the industrial revolution is the change in the status and economic position of women during the last century comparable to the abolition of slavery. Woman has become a wage-earner in her own right; she has entered the professions on equal terms with men; in many countries she has a vote and may share in local and national government. In my country a woman has more than once been chairman of the Trades Union Congress, a cabinet minister, and a lord mayor. This social and economic change has affected the family, whose unity is no longer preserved by the dictatorship of the pater families. It has reduced the supply of voluntary helpers on which the Church has hitherto counted; and it is one reason for the disappearance of domestic servants, without whom many over-large parsonage houses in England cannot function efficiently. In the Church, however, a woman is still reminded that she is primarily a woman rather than a person, and she is disliking that more and more.

By science, technology and industrialism, contemporary society is being pushed towards secularism and into a cult of happiness which



measures the good life in terms of what money can buy. Before now men have been tempted to accept the half of reality for the whole, but the extent and intensity of the pressures today are new. The temptation now appears as common and scientific sense.

As of old, so now, some Christians would react by retiring into a walled city of faith, shutting the gates and refusing to wrestle with the new knowledge, the new morality and the new modes of life. Neither the Bible truly understood nor the example of the Apostolic Church approve such a retreat from life.

### Christian Mission

LIKE the Revelation of the character and purpose of God which the Bible records, the Church is set in history. It is therefore sensitive to the changing historical situation; and in fact the Christian faith as we meet it in the New Testament is a growing faith. St. Paul was aware of its growing quality, and of the absence of this both in Jewish legalism from which he had broken free, and in the superstitious paganism of the Graeco-Roman world—superstition and mere ritualism are always static. Christianity is a growing faith partly because it believes in poetry and in reason and chiefly because it is loyalty to a person—a living Lord who communicates life by the power of the Holy Spirit and by the same Spirit makes the Gospel relevant today as yesterday.

The Church, according to the tradition of our Communion, is incarnational, that is to say it is neither sectarian nor puritan. In the words of Archdeacon Douglas Harrison, "our Lord's commission 'to go into all the world' has to be accepted at a deeper level than the geographical." Similarly, the words "this do in remembrance of me" carry beyond the act of consecration out into the life of the worshippers in the world. Nevertheless, the Church will succeed in claiming the whole of life for God, only when it is also other-wordly—from God to man, the wordbearing, saving, forgiving, divine society, confronting the world of men with the transcendent holiness of God.

My title and theme are not a plea for more and more activity. Unless our works are irrigated and nourished by vision, prayer, thought and the prophetic word they will be Dead Sea fruit. In this age of excessive activity—is not activism a major malady of society today—the temptation is to hurry over these things instead of thinking upon them, and to call one

to another, 'well let's get cracking'. But where there is no vision, Church and people perish. The blind cannot lead the blind.

Another temptation, equally pernicious, is to argue, let us concentrate upon ourselves, build up spiritual resources and so prepare for mission at some future date. It just doesn't happen like that. You cannot stock-pile faith, hope, and charity. You can store gas in a container, but not love. Love increases the more it is given away. A truly missionary Church is a deep Church. The strategy for the Church in the world today vis-a-vis false ideologies, the cult of happiness and sheer pleasure in the satisfactions money can buy, is not, I am persuaded, with those who call, 'Come away to the catacombs'; nor with those who would substitute 'the gathered Church' for our splendid heritage of a catholic, incarnational, national Church. The true response is the discovery and recovery of the Church of apostolic action, an outward-looking Church—at a deep level of vision and thought, and in practice.

### The Basic Strategy

I MUST leave others to speak from their experience of different spheres of operations from mine. I can only speak in terms of the situation I know and leave you to interpret and apply if you think fit to your circumstances.

In England as in the other countries of west and northern Europe the national Churches, be they Roman, Lutheran, or Presbyterian, be they maintained by a state Church tax or not—the Church of England is not—are organized on the parochial system which has developed over a thousand years. The priest, to whom is committed the care of the souls of all the parishioners is or has been a personna in the local community; the parish church, often a central feature in the landscape, also the center of the life of the community in its religious aspect. Even where the parish is no longer an economic and social unit owing to quick transport and urbanization, or the parish priests fail to represent him. "Who come not to be ministered unto but to be minister and give his life for many." The parochial system may still provide the right relationship between sacred and secular, Church and people.

When a bishop institutes an incumbent to an English parish, saying "your cure my care," he delegates to the parish priest the cure of the souls of all the parishioners and not merely of those who are regular worshippers at the



parish church, and all the parishioners thereby have some claim on his time and attention. That is a nexus of great potential value.

The Bishop of Stepney's recent book, "A Parish in Action," sets out the principles of such an effort and also its successful practice in a newly built urban area on the outskirts of London. Similar tactics are being pursued in many parishes up and down England. The long-term aim is to make the worshipping congregation aware of its neighborhood and begin to feel a responsibility towards all the people in it. Too few of them as yet do. The more flourishing a particular church becomes, the more numerous its organizations, the larger its receipts and communicants' roll, the blinder its members may become to the fact that they are a minority group in society, the less ready to see their daily work as the sphere of their Christian ministry, and the more inclined to substitute philanthropy for the compassion of Christ.

The congregation has to become corporately aware of its neighborhood as well as of its wider responsibilities in the world-wide Church; the laity encouraging the priest to neglect them a little in order to be pastor and missionary to those outside, and they themselves being willing to share his missionary activity and to be trained and guided to cooperate efficiently, e.g. by home meetings and home celebrations as well as training courses. In fact, by using neighborliness, friendship and hospitality, lay men and women can make openings and penetrations which the priest-pastor could hardly do on his own; while in the decisions and relationships of their daily work, they have a field of operations where he cannot enter.

#### Climate of Thought

CLERGY and laity have also to know and understand the climate of contemporary thought, its beliefs and unbeliefs, its hopes and perplexities. This is our most difficult task today, and if we were being true to a distinctive and enduring element in our tradition, we would be jumping to it with courage and sincerity. But are we?

One night last year, I was being driven to his home by a big industrialist. In the recesses of his limousine he suddenly asked me, how much a man like him had to believe before he could feel himself to be a loyal member of the Church of England. I replied that he had to desire *con amore* to belong to and to forward a Church which had certain beliefs about God,

man and life, but that within it there was as much room for honest agnosticism and intellectual enquiry as in the New Testament, that I was always struck in reading the Gospels with the questions our Lord did not answer, refused to answer or said were unanswerable—some of them questions to which we would dearly like to have an answer.

The contrast between the agnosticism of the Gospels and the absence of it in the deacons' sermons, which as bishop I have to read, is disquieting. Most thoughtful men and women today are not finding belief easy; they realize how great is the venture of faith. Most thoughtless men and women fancy that science and all that has debunked religion, so say they, let us eat, drink and be merry and avoid having to pay our church dues. Moreover the problem of communication for the Christian teacher is teasing even if he care for people quite a lot—and not all do. People whose minds are bemused by gadgets and techniques, and conditioned by a quasi-scientific education and who measure successful living in terms of happiness, find spiritual truth hard to grasp or evaluate.

The Church, I fear, is evading rather than meeting this task and opportunity. Our seminaries are not giving enough help to the men they train in this matter of communication. Many of the men they train do not appear to have felt how great is the venture of faith required of men and women today—and therefore fail to make any contact with those who at least realize that physical and historical science and political growth have greatly altered men's knowledge of the universe, of the Bible and of life. The same is true of many of the ecclesiastical laity. Many of them are unsure of themselves in argument, while others who are very sure in their opinions give the wrong answers.

In a necessary reaction from a facile liberalism, some are in danger of falling over backwards into fundamentalism; and at the same time the Bible is too rarely being taught as a coherent unity. A boy or girl may pass from school into life either with a crudely fundamentalist view of the Scriptures which they will discover to be untrue, or with a knowledge of bits and pieces—a childish faith quite inadequate for an adult life in a world of acute tensions and competing ideologies and moralities—certainly not a belief that unifies faith and knowledge and makes for that "ripeness



and perfectness of age in Christ that there is no place left for error in religion or for viciousness in life".

This failure, one hopes, is only a temporary departure from the tradition of our Church due to influences impinging upon us from outside. It is, however, inopportune at a time when we are realizing that the mission of the Church is a work of clergy and laity in cooperation, and that the laity must, therefore, also have sound learning, albeit simple, in Christian truth and life. An instructed, disciplined, dedicated laity is the only kind of laity that can exercise "the priesthood of all believers".

The field of leadership training and adult education is one in which there is room for experiment and variety of method, formal and informal. Because those who have been most aware of its importance mistake to assume that because a man is inarticulate and cannot utter his thoughts, he is thoughtless. By patience on the part of a leader and practice on their part, a group of such people can become articulate, and they may have things worth saying drawn from their experience of life.

In my corner of the world we have been pegging away at this—lively discussions with groups that once were tongue-tied, a simple course of study and teaching followed throughout a diocese, leading up to a week of straight teaching addresses at five centres to which representatives from the several parishes pledge themselves to come, and do; a conference house to which all sorts of groups from both sides of the Christian frontier, and particularly from the shop-floors of industry and from the teaching profession, come for training in Christian leadership, conference and prayer.

### The Community

A CHRISTIAN congregation should never allow itself to become a federation of organizations, each regarding itself as an end in itself. As every minister knows, this is a natural tendency. The keener and more effective those who run the organization are, the more likely is it to happen. But as St. Paul knew well, the Christian community is an organism.

Many of our churches in England are emphasizing this by making what we call the parish communion the act of Sunday worship to which all communicants come from as far as may be with their families. There is, as you have heard, a new emphasis on the people's part in the service. The parish communion

is completed in what is called inaccurately the parish meeting or conference. Not a meeting to listen to an address by one of the clergy, nor a business meeting of officials, but an informal gathering of men and women of all ages, who take counsel together with the clergy concerning the Church's mission in the parish, at home and in the world, and are willing to learn to share the work of ministry with them.

This recovery of the ministry of the laity and of the sense of the Church as the Body of Christ marches with the discovery of the Church's responsibility towards the neighborhood in which it is set, and for the whole life of men and women and not merely for that part of their life which can be specifically labelled religious. It is a pre-requisite of effective evangelism, for in a society in which the language of Christianity has by much speaking become devalued, the life of the fellowship which derives from the faith may be more persuasive than the spoken word.

### Evangelism

THE response of our Churches to the call to preach the Gospel to all the world is handicapped because they are not in full communion with the other great Churches into which the Body of Christ is broken, and also because they are so much limited to the English-speaking peoples. Therefore, we, more than any, must help forward the ecumenical movement and play a full part in the World Council of Churches. Our Communion, nevertheless, has a distinctive contribution to bring, deriving from its emphasis on wholeness of life and on intellectual integrity. This emphasis is more than ever necessary. For today as yesterday, some Christians conceive the Christian faith to be narrowly salvationist, the Christian life a way to escape from the world, the Christian Church a fold for spiritual refugees.

In troubled times, this type of religion may bring deliverance from uncertainty and fear. When fear neuroses pervade society, religions of authority and revivalism get quick returns because they enable men to shift their fears away from themselves and get a measure of interior peace. It is, however, at the most of refusing to make that passage from a static to a growing faith, which St. Paul had in mind when he wrote the famous words, "When I was a child I thought as a child; but when I became a man, I put away childish things".

"The Salvation of a man's soul," Baron von Hugel wrote thirty years ago,



"has sometimes been preached so incautiously as to make it appear that salvation will best be secured by his never waking up to any of the larger issues . . . But one of the most reassuring features of institutional Christianity is precisely this—that it will never put up with mere pietism."

While these pietist traditions are not unknown within our Communion, they are not of its ethos. The temptation to which we are more often exposed is that of fraternizing with the world too easily, especially at bourgeois and governmental levels. It is for this reason that our congregations sometimes become complacent in regard to social justice, and lose both the upward and the outward urge. And yet we know, do we not, even if the state of the world were not shouting it in our ears, that God loves his world and the people in it and that he cannot delight in the worship of those who turn their backs upon it and on those for whom he cares.

Men and women who do not share the passion for social justice that reverberates through the Bible or the tender mercy of the Saviour, who redeems because he identifies himself with all human need, are not yet saved, however word-perfect their orthodoxy or devout their piety. Neither will they commend the Gospel to contemporary society which in some parts of the world is sensitive to the demands of society, and feels the tension in practice between social justice and freedom more acutely than some Christians seem to do.

#### Ventures in Evangelism

THE traditional patterns of Church life and work have to be supplemented by new ways of making contact with those outside and of penetrating industrial society. In England, the proportion of manual workers in our churches is small. Even in a mining town and pit-village where the community sense is strong, few of the men who work at the coal-face come to church. The reasons are partly historical. In the struggle of the workers during the past century for freedom, social justice and decent conditions, the early leaders were as often as not men of Christian conviction who drew their inspiration from the Bible. They criticised and left the churches, not as the Marxist does because they are Christian, but because they were not Christian enough. And their successors on the whole have stayed away. But now that the immediate objectives of trade unions have been won, the lack is being felt of a coherent faith and view of life to

set against scientific humanism. More generally it is true that all classes have been living on spiritual capital and trying to make do with Christian sentiments and a vague optimism about progress which lacks intellectual guts and is quite unrealistic.

The Church will not convince industrial society or the great professional groups that the Christian interpretation is true and the Christian way of life best, until it makes new, direct approaches both to industrial workers at all levels and to other more social-professional groups, and so helps them to bring a Christian judgment to the day to day decisions that govern industry, and to the relationships of professional and family life.

We have to convert individuals, and often at the same time to leave them in their natural groupings to act as leaven. We have also, as it were, to baptize whole groups, and thereby alter the climate of thought. The most interesting venture in my diocese has been the attempt of a few priests, specially chosen and commissioned, to make friends on the shop-floors of heavy industry with workers who were right outside the Churches and had no use for them. This experiment begun with the consent of management and trade unionists ten years ago, now goes forward with their full approval and support. It has overcome the difficulties of communication at the cost of the complete self-giving of those doing the work; it has appreciatively lessened the gap between the industrial workers and the church, and it is creating a new sort of Christian laymen within industry.

If this kind of initiative is to continue—and there are more ways than one of doing it—it requires both courage, patience and love in those who do it, and also radical changes in the way men are trained for the ministry, and may be experiments in worker-priests if not of priest-workers. It also invites us to give to men and women who intend to be teachers, social workers and the like, a grounding and training in the Christian faith and life more thorough than they are likely to pick up in their local church relevant to the work they are going to do.

Only by a strategy broadly-conceived with varying tactics will the Church be able to claim the whole of life for Christ. After all, it is living that matters. To that end all institutions and organizations are subordinate. "I come that they might have life," said Jesus.



Knowledge, orthodoxy of belief or unbelief, is not the last word. The last word is living, in the late Michael Roberts' fine phrase, "living at full compass" and so the mind active and at rest.

I have said, and will say, nothing about the place of competent administration, streamlined organization, efficient finance and generous giving in the work of an outward-looking Church. It would be an impertinence for an English churchman to speak of these things on American soil, save to acknowledge the fine example you folk here show in voluntary giving, not only for the maintenance of your own churches, but on a very generous scale to missionary work overseas and to the post-war demands of inter-Church aid and refugee service. For these we applaud and thank you.

### The Pre-requisite

AND so I come to a concluding word: The Church as the New Testament reveals it and thinks of it is a Church in action. It looks outward. It continues the earthly ministry of the Incarnate Son. Fortified by his presence, it is the human instrument in the world of God, who wills that all men should be saved and come to the truth. If that is the will of God, then all men are redeemable and teachable, and the Church, its clergy and laity, must have confidence in their commitment.

The Apostolic Church had. The first chapter of its record is well-named, the Acts of the Apostles. Their worship was lively and moving, their fellowship close-knit and happy because they knew that they were on a big job, not theirs but his.

For them prayer and action, worship and living were a well-integrated whole life, and that life a thanksgiving for what God has done and was doing. Action not only feeling, corporate as well as individual, priest and laity together, a Church with a sense of mission, evangelism a normal part of its working day.

Equally today, the Christian mission calls for a high quality of thought, courage and vision. William Temple spoke truth when he said:

"Only Christian faith can make the world safe for freedom; and only Christian faith can make freedom safe for the world."

What the Church wants above all and beyond price is men and women—lots of them—who know what it is to "choose, leap and be free"; Christian groups and congregations also that have together seen the vision which the apos-

tolic Church, the founders of the great orders, the pilgrim fathers, and the missionary pioneers saw, and were encouraged and inspired to go forward, conquering and to conquer.

Vision is the great Biblical experience; and it must inform our thought, prayer and practice before they become airborne. "Sirs, we would see Jesus" is the unarticulated demand of mankind upon the Church. However hard churchmen work, we cannot re-present if we ourselves do not see. It is when penitent and committed Christians see the Lord and the Kingdom truly that conversion leads to a radical change of mind, to wholeness of life, and to a release of spiritual power.

The essential aim governing the Church's work, therefore, is to help men to see the Lord—the surpassing majesty and shining beauty of the living God in the face of Jesus Christ, so that a man can say with conviction—now I know.

Such a vision would shake many human timidities and complacencies out of the churches, and put fresh blood into their veins. A company so possessed and persevering—truly a Church in action—would surely be used of Christ to lead contemporary society, frightened by its powers and conflicts, into a more Christian way of life and nearer to the Kingdom of God.

## Religion and the Mind

By Clinton Jeremiah Kew

### SUGGESTIBILITY AND FAITH

A READER from Texas writes: "I have read a few books on psychology recently and I find that I have some of the symptoms of the mental diseases mentioned, but why should this be so, when actually I feel quite happy and at peace?"

A man from South America asks: "The more religious books I read the worse I feel. I thought I was a pretty good man, but now I feel so sinful. When I go to church I feel worse. Is there any hope?"

These two questions can easily be answered together. We are all familiar with one or more variations on the traditional story of the man who goes to work in the morning feeling fine . . . until three or four of his colleagues remark about his "unhealthy" appearance. By noon, so most versions of the story go, our

erstwhile, robust hero has decided that he is ready for the critical ward of the hospital! Although this is a rather badly overworked device of the movies, comic strips and other popular media, its very continued acceptance points up an interesting and prevalent psychological phenomenon . . . the suggestibility of the mind.

While this "suggestibility" of human beings is of inestimable value in training students to solve advanced problems by associative application of basic principles learned in solving simpler puzzles, it can also lead to unnecessary fears and misunderstandings. For instance, a young woman who had just finished reading one of the several books designed to illustrate some of the danger signals of emotional or mental disturbance became frightened because she recognized in her own behavior and feelings some of the symptoms of mental illness. "Why," she exclaimed fearfully, "should this be so, when actually I feel quite happy and at peace?"

Dr. Edward Strecker, professor of psychiatry at the University of Pennsylvania, has stated: "There are no symptoms of psychoses and psychoneuroses which may not be found in normal mental life. The difference is in degree and not in kind."

Many normal, healthy people may have a few symptoms of emotional disturbances without it necessarily following that they are, or will be actually ill.

Occasional symptoms of neurosis or psychosis are as frequent in normal persons as are occasional signs of cancer in many who find, upon professional examination, no trace of the dread disease. Just as the recent campaign to alert the nation to cancer signals have resulted in some unwarranted fears and misconceptions, so the increasing public awareness of emotional factors as disturbing elements has brought about some exaggerated symptom diagnosis. Only when such symptoms are persistent and occur in certain combinations is it advisable to seek the help of a clinical psychologist or psychiatrist.

In a similar vein, we may often feel that we are lacking in certain emotional and spiritual attributes which our religion has taught us to value and regard. Perhaps no other sphere of our lives is more vulnerable to "symptom-finding" in the anxiety-riddled world of today than in the area of our faith.

A reasonable amount of questioning, however—far from being neurotic—is rather a sign of health and the desire and ability for further growth. If our spiritual deficiencies seem to loom unnaturally high upon the horizons of our lives, then perhaps these horizons are too narrow. To the man who felt worse after reading a few books about religion one might say: "Before consigning yourself to the realm of ill-health or ill-faith, it might be desirable to first try to look at the picture in a broader view. No science has every suffered from too much research . . . no faith has ever truly failed from honest questioning. Instead of allowing yourself to be conditioned by the pessimistic and self-incriminating areas of reading, submit yourself as well to the hope and faith which our Lord is always read to give us."

This faith resolves conflicts and distresses, because it produces the greatest possible integration of the mind and enables a person to understand himself. It is this quality of life as taken up by St. Paul and later by Luther: it is by faith the righteous live. It is a discovery, a direction and a dynamic.

Religion, where it is lived effectively, enlarges a personality, widens one's horizons, and places one's values in correct proportion. Worship makes a personal inner experience which is best seen in the thousands of cheerful, wholesome and sometimes commonplace people who, though very much like others in most respects, meet their problems and look out upon the world in the light of an inner experience whose authority they never doubt; their belief in God determines the whole tenor of their lives.

---

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

---

THERE is a story that tells how a man was once asked, "What is your religion?" and he answered that it was the religion of every sensible man. He was asked what that was and he replied that it was what every sensible man said nothing about.

We have many sensible men in the Protestant Episcopal Church.

How can parsons preach to "sensible men?"



St. Paul says that the preaching of Christ crucified was foolishness to the Greeks and many of our sensible men are quite Grecian in their outlook.

They can, of course, preach "sensible sermons;" they can praise the Golden Rule and uphold morals. They can be, as Calvin Coolidge observed, against sin. But the ground of all Christian morality and hatred of sin is not worldliness or prudence but the supreme "irrationality" of the Word made flesh, of the Incarnate Son of God dying on the Cross.

Sensible men, well-dressed for church, sober, discreet, do you say nothing about your religion because there is nothing to say?

have the things they really needed. He said he felt the hardest thing he had to give up was smoking cigarettes. He further said that it was the thought that the family could have more things if he did not smoke that kept him firm in his resolution. He was able to do something hard because he kept his mind on a sound reason for the sacrifice.

We are all called upon from time to time to do hard things. We may have to give up certain pleasures. We may have to do things which are not pleasant. We may be tempted at times to give up the struggle. We may be tempted to feel sorry for ourselves. The way would be easier if we keep in mind the reason for our sacrifices and work.

If it is a worthy and strong motive, it will help to sustain us. With my friend it was the desire to do what he could for his family's welfare. Some people make sacrifices of time and energy for the good of the community or nation. Some make sacrifices for the sake of their religion.

If you are doing hard things, stop from time to time and look afresh at your motive. In it you will find sustaining power.

## What Is Your Motive?

By William P. Barnds  
Rector of St. James, South Bend

A FRIEND of mine was reminiscing about the hard times in the days of the depression in the 1920's and how it was necessary for him to make sacrifices so that his family would

BAPTISM AND CONFIRMATION	}	. . . . . \$1.00
THE LITURGICAL LECTIONARY		
THE ORDER OF MINISTRATION TO THE SICK		.50
THE EUCHARISTIC LITURGY . . . . .		\$1.50
THE LITANY . . . . .		\$ .60

### More in preparation

CLERGY AND LAY PEOPLE—Have you your copies of these widely heralded Studies by the Liturgical Commission looking toward revision of The Book of Common Prayer?

Send your order and check to THE CHURCH HYMNAL CORPORATION, publishing affiliate of The Church Pension Fund and source of Prayer Books and Hymnals for the churches.

20 Exchange Place

New York City 5

## FAIR ELECTION PRACTICES

★ Bishop Sherrill was one of six religious leaders to issue a declaration on fair election practices. It stated that "it is incumbent upon us to prove that in our democracy men of all races, creeds and national origins participate in our government as free and equal brothers under God. - - - Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of the brotherhood of man and the Fatherhood of God."

The others to sign the declaration were Archbishop O'Hara, Roman Catholic of Kansas City; Rabbi Julius Mark of New York; President Shuster of Hunter College; Mrs. Mildred McAfee Horton of New York; Irving Engel, president of the American Jewish Committee.

## MINNIS CONSECRATION IN DENVER

★ The Rev. Joseph S. Minnis will be consecrated bishop coadjutor of Colorado in St. John's Cathedral, Denver, Sept. 29. Bishop Bowen will be consecrator, with Bishop Horstick of Eau Claire and Bishop Brinker of Nebraska the co-consecrators.

Bishop Donegan of New York will preach and the Rev.

John Heuss, rector of Trinity Parish, New York, and Dean Edward White of Nashotah House will be the attending presbyters.

## STUART CONSECRATION IN AUGUSTA

★ Dean Albert R. Stuart will be consecrated bishop of Georgia at St. Paul's, Augusta, October 20. Bishop Sherrill will be consecrator, with Bishop Barnwell of Georgia and Bishop Jones of Louisiana the co-consecrators. Bishop Powell of Maryland will preach.

## CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

## MONEY for your TREASURY

OVER 1,500,000  
SUNFLOWER DISH CLOTHS  
Were sold in 1946 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS  
Established 1915 Cohoes, N. Y.

## CASSOCKS

SURPLICES - CHOIR VESTMENTS  
EUCCHARISTIC VESTMENTS  
ALTAR HANGINGS AND LINENS  
All Embroidery Is Hand Done  
J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.  
TEL. CH 4-3306

## CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.  
Free Samples

Mary Fawcett Company  
Box 25W, MARBLEHEAD, MASS.

## ALTAR LINENS

Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal prices.

Plexiglass Pall Foundations \$1.00  
Free Samples

MARY MOORE, Importer  
Box 394-W Davenport, Iowa

## GIVING FALLS OFF IN MICHIGAN

★ Pledges this year in Michigan for diocesan and national work was \$30,000 short of the minimum needed. The asking for 1955 is \$326,000; \$165,000 for the diocese and the balance for the National Council.

## SAINT MARY'S HALL

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year. Est. 1879

Beatrice McDermott Head Mistress  
117 EAST FRENCH PLACE

Write us for

## Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## THE PARISH OF TRINITY CHURCH

New York City

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v  
Broadway and Wall St.  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & By appt

## ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v  
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

## CHAPEL OF THE INTERCESSION

Broadway and 155th St.

Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

## ST. LUKE'S CHAPEL

487 Hudson St.

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

## ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5, Thurs, Sat HC 6:30, 9:30, EP 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

# QUICK CASH!



SELL  
THE AMAZING NEW  
"ONE-WIPE"  
DUST CLOTH  
IT'S EASY! IT'S FUN!  
IT'S PROFITABLE!

Every woman will want one of these wonderful new One-Wipe Dust Cloths. It sells for just 69c—your group makes \$2.76 on every dozen. One-Wipe is specially treated to absorb dust—not scatter it. It's the only treated dust cloth you can wash up to 20 times without destroying the treatment! Write now for details, prices, and sample.

THE JOSEPH PARMET CO.  
752 FRONT ST. CATASAUQUA, PA.



# Salaries of Clergy Show Loss in Buying Power

Church membership, contributions and construction are at an all-time high, but the average clergy is "a forgotten man" with his purchasing power actually less than before the war, according to the research and survey department of the National Council of Churches.

Benson Landis, associate director of the department, said the evaluation was based on surveys of ministers of three Protestant denominations.

"But these average salaries," he said, "appear to reflect a situation prevailing among all Protestant denominations in the U. S. insofar as it affects most of the 187,000 pastors in active charge of a church."

Landis gave this summary of the situation:

The average Congregational minister's salary rose from \$1,769 in 1939 to \$3,313 in 1954 but his real salary in terms of what the 1939 dollar could buy suffered an annual drop of \$35.

Salaries of United Presbyterian pastors rose from \$1,979 to \$3,709 for a real salary drop of \$38.

The average Episcopal rector, receiving \$4,391 as compared to \$2,725 in 1939, suffered a yearly purchasing power loss of \$427.

In contrast, Landis said, the living standards of persons in other major categories have risen sharply. The purchasing power of the average manufacturing worker is up 42 per cent, those in service trades up 38 per cent and government employees up 28 per cent.

According to a table of comparative incomes based on the latest government findings, he said, clergymen earn at roughly the same rate as artists, bar-

bers, sailors and longshoremen. Architects, dentists and lawyers are doing twice as well as 15 years ago; physicians and surgeons are nearly three times as well off and only farmers and restaurant workers earn significantly less than ministers.

The trend in clerical incomes runs counter to all other important phases of the nation's religious life, Landis said. In the last 15 years, church membership has risen to an all-time high of 59.5 per cent, as compared to 49 in 1939; Protestant and Eastern Orthodox church people are giving one billion, 401 millions in cash support annually (a per-member rate of \$42 as compared to \$13 in 1939), and church building stands at approximately a half billion dollars annually, ten times as much as in 1939.

## NIEMOELLER AFFIRMS PACIFISM

★ Pastor Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, publicly reaffirmed his absolute pacifist convictions in an address to the annual conference of the Fellowship of Reconciliation.

The former U-boat commander of world war one said "no war" is today's only alternative to total annihilation.

Asserting that "war is madness," Niemoeller said he had

once turned to pacifism out of what he felt to be practical necessity. Now, he stressed, he finds himself a pacifist "in principle" as well.

He told the 300 Christian pacifists at the meeting that he recently joined the German Fellowship of Reconciliation.

"War must not come," he said, "but this does not mean it cannot come."

Observing that "the attitude of the American press is that a third World War will come," the German churchman said that Americans, especially, must work hard to make sure war does not "just happen."

Niemoeller came from Evanston, where he attended the Second Assembly of the World Council. He told the conference that although no radically pacifist statement was made by the Assembly, its atmosphere differed markedly from the First Assembly at Amsterdam six years ago. The main difference, he said, was that less confidence was expressed at Evanston in military force.

## CLERGY CAN HAVE SOCIAL SECURITY

★ Clergymen will be eligible for social security next January as self-employed persons, with participation voluntary.

## MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

A famous essay by the number-one chaplain of world war one. So popular that thousands have been printed each year since it first appeared over 20 years ago.

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

## THE PRAYER BOOK

It's History and Purpose

By BISHOP IRVING P. JOHNSON

"The best brief book on the subject I have ever read."—George I. Hiller, rector of Trinity Church, Miami.

25c a copy

The WITNESS

TUNKHANNOCK - PA.

## Stuart Hall

### EPISCOPAL SCHOOL FOR GIRLS

Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus. Indoor pool. Catalog.

MRS. WM. T. HODGES, Headmistress,  
Box L, Staunton, Va.

## YOUTH MOVEMENT IS GROWING

★ Steps toward the formation of a Pan-American Protestant youth movement were taken at the annual meeting of the United Christian Youth Movement, meeting at Lake Geneva, Wisconsin. A proposal was endorsed whereby representatives will attend the Latin American group's 1956 convention to be held in Colombia. The National Young People's Committee of Canada will also be a part of the proposed Pan-American group.

Plans were made for 18 interracial conferences in 1955 aimed at formulating steps toward the elimination of segregation throughout the country.

Other resolutions condemned the "climate of fear" that the

delegates said has produced many of the problems faced by America today, such as "Communism and its threats, atomic warfare, individual insecurities, ideological warfare and fear itself." The McCarran-Walter immigration act was described as "not in keeping with Christian principles" and another resolution condemned universal military training.

## CLOSE MISSION SCHOOL IN JOHANNESBURG

★ St. Peter's School, Johannesburg, has been closed because officials declare that it is "impossible to cooperate" with the government under the new Bantu Education Act. The school is operated by the Community of the Resurrection and Fr. Trevor Huddleston is the superintendent.

The new law requires mission schools to adopt a limited curriculum under strict government supervision or forfeit subsidies upon which they are largely dependent. The schools cannot offer academic instruction and must devote themselves to teaching handicrafts and "obedience."

Fr. Huddleston stated that "we are convinced that no compromise is possible with the type of education which will be provided under the act."

St. Peter's has educated a

number of Africans who have rendered great service as physicians, priests, teachers and writers. One of the best known is Peter Abrahams, author of "Tell Freedom," a current bestseller in the U. S.

## MISSIONARY SOCIETY IS INTERRACIAL

★ Merger of the Southern Rhodesia Missionary Conference and the Southern Rhodesia African Missionary Conference, a Negro body, has been consummated.

Bishop Francis Paget of Mashonaland stated that "Christ has always insisted upon the grandeur of every man and every woman of every race and nation. In a world so saddened by selfishness, by party spirit, by racial and national antagonisms, we as Christians have always to bear in mind that we are the disciples of one who knew no such barriers between man and man, race and race, nation and nation."

## ST. LOUIS PARISH BUILDS

★ St. Mark's, nationally known church of St. Louis because of its modern architecture, is building a parish house which will match the functional design of the church and rectory. It will be named for Bishop William Scarlett, retired diocesan. The Rev. Murray Kenney is rector.

## ST. JAMES LESSONS

Content: Nine courses based on the Prayer Book.

Method: Workbook, 33 lessons, handwork.

Objective: To teach understanding and practice of the Episcopal faith.

### Current Prices:

Pupils work books .....ea. .75  
Teachers manuals I to III .....ea. .50  
Teachers manuals IV to IX .....ea. .75

(Postpaid U.S.A.)

No. Samples Payment with orders

ST. JAMES LESSONS, INC.

P. O. Box 221, Larchmont, N. Y.



Yes, this new 21-card assortment is really yours for only 1c, just to prove how easily a little spare time can earn you \$50.00 in cash! Just see these pretty Xmas Greeting Cards—and you'll want to start showing them to friends and neighbors. You make up to 50c profit per box. Make extra profits with complete selection of Name-Imprinted Xmas Cards, Gift Wrappings, Personal Stationery, All-Occasion Cards—as low as \$1.00 per box.

### Only One to a Family! Limited Offer!

Just send postcard and ask for the 1c box. Send no money. We will send the illustrated 21-card box, for which you will owe us 1c. We'll also include additional assortments ON APPROVAL, plus Money-Making Plan and FREE Personalized Samples. Hurry! We have only a small quota of 1c boxes. Write postcard to

**ARTISTIC CARD CO., INC.**

550 Way Street, Elmira, New York

## MAKE EXTRA MONEY with Exciting New Day-Glo Christmas Cards

New luminous Day-Glo ass't. sells on sight for \$1.00! Complete box ass't line...512 items! Up to 50% cash profit on \$1 sellers, including new Parchment and 24 for \$1.00 boxes! Personal Imprint Line: namings, ribbons, stationery, cards as low as 3c apiece! Amazing values. Big bonus. Rush name for Free Samples Personal cards and ass'ts on approval. Organizations: ask for special credit plan. Write TODAY!

STYLE LINE, 3145 Nicollet Avenue,  
Dept. C-401, Minneapolis, Minn.

## Ministers and Religious Workers

STUDY AT HOME. Single studies or complete schedule leading to diploma. Courses on Bible, Theology, Church Building, History of the Protestant Episcopal Church, the Prayer Book, and many others. Write for information TODAY.

## Central School of Religion

(A Correspondence Institution, est. 1896)  
6030 Lowell Ave. Indianapolis, Ind.



# BACKFIRE

WALTER H. GRAY  
*The Bishop of Connecticut*

On behalf of the Joint Committee on Arrangements for the Anglican Congress, I am writing to thank you for the assistance given the work of the Congress by the publication of so much of the addresses which were delivered there. Your action will assist greatly in interpreting to the Church what the Anglican Congress sought to do.

H. R. KUNKLE

*Rector at Fort Scott, Kansas*

In defense (sic!) of Presiding Bishop Sherrill's action in moving the General Convention to Hawaii, allow me to point out in answer to the Rev. R. A. Weatherly's (August 5th) criticism that "the principles of religion were active before communism and the decree of the Supreme Court" in the South indeed—but back before 1860 slavery existed nevertheless. We have come a long way since then in implementing those principles. We have come a long way in the past decade, but not without effort and cost.

To compare legal, socially compulsory segregation of skin colors with what he calls "segregation" in referring to wealth, social position, etc., is not at all a fair equation. All those differences, snobbishness too,

will exist when segregation is no more. But those are by choice, not by compulsion. No one can forbid me to sit aside of or associate with a man of different wealth, education, or inheritance.

And finally, the outstanding "fanatical social reformer" was one called a Jew, crucified one Friday just outside Jerusalem for his effort.

LUTHER D. WHITE

*Layman of Waterford, Conn.*

The recent Assembly of the World Council of Churches was an epochal event. The unity of spirit shown by the various denominations represented testified to the Christian spirit which pervaded all. Even the representatives of churches behind the Iron Curtain testified to the activities of the Churches in those countries. From South America clerics testified to the continued persecution of the Roman Catholic Church in those countries. The discussion of racial segregation and social action brought

## KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary. FOR CATALOG, ADDRESS, BOX WT

## The CHURCH HOME AND HOSPITAL

BALTIMORE 31, MARYLAND

A three year accredited course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

## ST. AGNES SCHOOL

*An Episcopal Country Day and Boarding School for Girls*

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from kindergarten to College and the Boarding from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal  
ALBANY NEW YORK

## ASHLEY HALL

IN HISTORIC CHARLESTON

Girls, grades 8-12. An outstanding college preparatory school. Fully accredited. Also general course. Excellent departments of music, art and dramatics. Mild climate. Year-round outdoor sports; riding, pool. Catalog.

WILLIAM S. PIPER, Headmaster  
Box E CHARLESTON, S. C.

new light upon those subjects. In short there is no doubt that this eventful Assembly will instill new life into the Churches participating.

HARRY S. KENNEDY

*The Bishop of Honolulu*

We have received any number of reports that a man giving his name as Robert B. Unwin of Honolulu is soliciting funds from various clergy and churches. He claims to be an anesthetist in one of our hospitals and a communicant of our Church. We have been unable to find anyone who knows him and have learned that he has been doing this for several years. We are told the police are looking for him.

This is to warn our clergy to be on the lookout for this person, or anyone by any other name, who claims he is from Honolulu.

## CARLETON COLLEGE

LAURENCE M. GOULD, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE  
NORTHFIELD MINNESOTA

## HOLDERNESS

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

DONALD C. HAGERMAN, Headmaster  
Plymouth New Hampshire

## St. Mary's-in-the-Mountains

Episcopal college preparatory boarding school for 60 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Arts. Skiing, other sports. Catalogue.

Mary Harley Jenks, M. A., Principal  
LITTLETON (White Mountains),  
NEW HAMPSHIRE

## LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster  
Lenox, Massachusetts

## Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

For catalogue, apply to  
GEORGE L. BARTON, JR., Ph.D.,  
Headmaster, Box 408

## BLUE RIDGE SCHOOL

ST. GEORGE, VA.

A Christian School for boys and girls. Situated in Blue Ridge Mountains 23 miles from Charlottesville. Grades one through twelve. Pre-school and convalescent department. Tuition and board from \$60 to \$75 per month.

REV. D. C. LOVING, Headmaster

## ST. MARY'S SCHOOL

SEWANEE, TENN.

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

Please address:

The Sister Superior, C.S.M.

## St. Augustine's College

RALEIGH, NORTH CAROLINA

1867 - 1951

Accredited Four-Year College for Negro Youth. Co-educational. Music, Pre-Medical, Health and Physical Education, High School Teacher Training, Business, Pre-Social Work, Nursing Education in co-operation with St. Agnes Hospital.

HAROLD L. TRIGG, PRESIDENT



# Schools of the Church

## THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

A Resident Day Schools for Girls. Grades Seven through Twelve. College Preparatory.

ART - MUSIC - DRAMATICS

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

THE RT. REV. FRANCIS ERIC BLOY  
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,  
Headmistress

## St. John Baptist School FOR GIRLS

Offers College Preparatory and General courses. Music, art, outdoor sports, and a happy home life, with character building extra-curricular activities for resident and day students, under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey. Accredited.

For catalog address Box 556

The Sister Superior, Mendham, New Jersey

## ST. MARK'S SCHOOL OF TEXAS

ROBERT H. IGLEHART, A. M. Headmaster  
1600 Preston Rd., Dallas 30

A preparatory school for boys. Full classical curriculum. C.E.E.B. and S.E.B. standards.

REV. D. G. THOMAS, Chaplain

For Illustrated Bulletin Write The Registrar

## IOLANI SCHOOL

Episcopal Church School for Boys

HONOLULU 17, HAWAII

A college preparatory church school for boys. Kindergarten through twelfth grade. Established 1862. Day tuition \$225 to \$275. Boarding \$765 - \$875. Summer session. Accredited.

REV. CHARLES A. PARMITER, JR.  
M.A., S.T.B., Rector

## Lasell Junior College

Prepares Young Women for Living

103 year. Well rounded college life on 30-acre campus, ten miles from Boston. Liberal arts, sec'l, 3 yr. nursing program, home economics, retail training, art, music, drama. A.A. or A.S. degree. Transfer credit. Individual counseling. Tennis, riding, skiing, swimming pool. Catalog.

190 Woodland Road, Auburndale 66, Mass.

## ST. STEPHEN'S SCHOOL FOR BOYS

ALEXANDRIA, VA.

Grades 3 thru 12 (Day School). College Preparatory. Under the Church School System of the Diocese of Virginia.

Address:

THE REV. EDWARD T. TATE,  
Headmaster

2405 Russell Rd. ALEXANDRIA, VA.



FOUNDED 1858  
The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, Jr.  
Rector and Headmaster

457 Shumway Hall

Shattuck School Faribault, Minnesota

## DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

Founded 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address Box "A".

Morison Brigham, M.A., Headmaster  
Lauriston L. Scaife, D.D.,  
Pres. Board of Trustees

## Okolona College

Okolona,  
Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church). Established 1902.

High School and Junior College - Trades and Industries - Music

For information write: W. MILAN DAVIS  
President

Today's Training for Tomorrow's Opportunities

## VOORHEES SCHOOL & JR. COLLEGE DENMARK, S. C.

Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:

JOHN F. POTTS, President

## SAINT MARY'S HALL

Founded 1866

Fully Accredited

Secondary Boarding School for Girls

Offers Thorough College Preparation

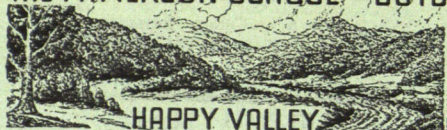
Teacher-Student Ratio 1-6

FLORENCE MAST, M.A.

Acting Headmistress

FARIBAULT, MINNESOTA

## THE PATTERSON SCHOOL for BOYS



Episcopal School in Blue Ridge Mountains of Western No. Carolina. Accredited. Grades 6-12. Gymnasium, sports, 42nd year. 1300-acre estate. All-inclusive rate, \$750.

GEORGE F. WIESE, Supt.  
COLLEGE Box W, Legerwood, N. C. HEALTH PREPARATORY EDUCATION  
CHARACTER BUILDING

## ST. BERNARD'S SCHOOL

1900

Episcopal college preparatory school, grades 7-12. Located in Somerset Hills 40 miles from New York. Small classes, supervised study, all athletics, work program. Scouting, music, rifle, camera clubs. Boarding and day students.

THE REV. WILLIAM N. PENFIELD  
Rector and Headmaster  
GLADSTONE, NEW JERSEY

## St. John's

## MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 3 through 12. Fully accredited.

COL. R. L. CLEM, Rector

## Cathedral School of St. Mary

GARDEN CITY, L. I., N. Y.

An accredited Episcopal School for Girls Nursery through High School. Boarding department age 10-18. Strong College Preparation. Dramatics, Sports, Riding, Dance. Opportunities for New York Operas, theatres, museums. Address inquiries to the Registrar, Box W.

## VIRGINIA INTERMONT

FOR GIRLS

Fully accredited Junior College and 2-year High School. General, vocational courses in Music, Art, Dramatics, Journalism, Radio, Home Ec., Phys. Ed., Secretarial, Liberal Arts, Nursing. Beautiful location. Sports, riding, gym, pool. Founded 1884.

MODERATE RATES . . . CATALOG

R. L. BRANTLEY, Ph.D., Pres.  
Box E, BRISTOL, VA.

## SAINT PAUL'S POLYTECHNIC INSTITUTE

LAWRENCEVILLE, VIRGINIA

Approved by the Southern Association of Colleges and Secondary Schools. B.S. Degree with major in Trade and Industrial Education, B.S. Degree in Home Economics Education, B.S. Degree with major in Elementary Education, B.S. Degree in Secondary Education.

EARL H. McCLENNEY, President

## Sunshine Acres Inc

A Model, Modern, Co-educational School for Children of Progressive Parents  
From Pre-school to College Entrance  
America's First Naturist School  
FOUNDED 1939

HONEST, CLEAR, accurate thinking is stressed—Campus of over 150 wooded acres in healthful pine area of South Jersey—Ozone laden atmosphere—Full Secondary Curriculum supplemented by Dancing, Art, Dramatics. High ration of teachers to students—Remedial instruction—All sports, including sun, air, and water bathing—Descriptive Booklet upon request.

ISLEY BOONE, S.T.M., Director  
Mays Landing, New Jersey