

The **WITNESS**

OCTOBER 30, 1958

10¢



PASTORAL OF THE BISHOPS

BISHOP DUN of Washington, chairman of the committee that wrote the Pastoral, chats with the retiring Presiding Bishop, Henry Knox Sherrill

Wrap-Up of General Convention News

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.
Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

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

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK
Daily Morning Prayer and Holy Communion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL
NEW YORK
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday): 12 noon Sunday; Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11; Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD, 12:10; Noonday ex. Sat. 12:10.
Noted for boy choir; great reredos and windows.

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. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B.
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sundays: 8, 9:20 and 11.
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:00, 10:00 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT
976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, Md.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.,
Ass't to the Rector
Sunday: 7:30, 9:15, 11 a.m. Holy
Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. and 7:30
p.m. Weekdays: Wednesday and
Holy Days, 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Maties, Minister
of Education
The Rev. David S. Gray, Ass't., and
College Chaplain
Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m.; Canterbury Club,
7 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Race Relations Agreement Reached After Long Debate by Deputies

★ Bishops, being further removed from the pew, over the years have been able to speak out on controversial issues. This was again demonstrated at Miami Beach on the integration-segregation business, when they unanimously adopted a resolution calling on Christian and civic leaders to reject "easy standards of local expediency" in matters of race relations in their communities. The Pastoral, found on page seven, likewise asks for no compromising on this matter.

The House of Deputies found it more difficult to agree, with a sharp division between the laity and the clergy, since they have to live together on a day-to-day basis.

The Bishops in their resolution urged people to provide "creative and positive leadership" so that all opportunities in church and civil life would be available "without discrimination and without separation." They specifically included education, housing, employment and public accommodations.

The resolution asked Episcopal families to foster "a Christian understanding of race relations and to lead their children into such Christian attitudes as will prevent prejudice and promote mutual trust."

It also urged congregations "to plan and carry forth such programs of prayer and study as will create, maintain and strengthen the lines of communication between all races."

The resolution was introduced by a southern bishop, Bishop Hines of Texas, who is the secretary of the committee on national and international affairs of the House of Bishops.

Supreme Court

The Bishops did not have as easy a time with a resolution calling on Church people to conform to court orders for school integration.

The resolution said that Christianity generally has taught Church members "to obey the civil law under which they live" and added "It has generally been clear that the right of civil disobedience and of revolution should be under-



BISHOP HINES of Texas presented the resolutions on Race Relations that was approved by both Houses after heated debate in the House of Deputies

taken by Christians only for the gravest reasons of conscience and as a last resort."

It added that the Constitution is the supreme law of the land; the Supreme Court is the "ultimate interpreter of the Constitution" and those who disagree with court interpretations have legal recourse to amendments.

A number of Bishops spoke against the resolution, notably Bishop Brown of Arkansas who said such action would "work a hardship on us. It would make more difficult the opportunities of working between the two extremes."

After considerable debate the resolution was adopted by a vote of 73 to 58.

House of Deputies

The Deputies, as we reported here October 16th, had a more difficult time since there was a large group, composed for the most part of southern laymen, who believed that "a sincere belief in the rightness of segregation is not incompatible with a belief in the dignity of all men and their equality before God."

However on the day before Convention adjourned they adopted a resolution calling on Church members to "cleanse themselves of all spirit of racial discrimination."

The resolution was approved after two hours of debate, concerned to a large extent with parliamentary maneuvering. At the same time they rejected the "sincere belief" resolution quoted above.

The approved resolution said that discrimination by reason of color or race between men had its root in "human sin" and

called on all persons to "work together in charity and forbearance toward the establishment without racial discrimination of full opportunities" in the several fields specifically mentioned in the resolution passed by the Bishops.

The defeated resolution that favored some degree of segregation was supported by Jackson A. Dykman, deputy of Long Island, who said that it appealed to him because it maintained that sincere Christians could hold different views. It was also supported by the Rev. Edward B. Guerry, deputy of

South Carolina, who said that in the application of Christian brotherhood there was room for differences of opinion.

"We don't need resolutions," he declared, "we need your love and your prayers."

One of our reporters, the Rev. E. A. de Bordenave, taking off just before Deputies dealt with this matter, called to say that "There are so many resolutions in the hopper that no one can predict what will be passed. A sure prediction: a resolution will not change race relations."

Which prompts our comment: No but it can help us try.

he asserted, "or even that which is precious to us in our traditions. The coming great Church will be enriched and strengthened by the total of all the essential and precious elements from each of the companies of Christian people who come together to form it.

"In the meantime there is the compelling need for the Christian communions while they are still in their state of separation to work together, to think together, to witness together, to serve together and to pray together in every way they can."

Bishop Dun of Washington also addressed the meeting. He praised the advances of the ecumenical movement.

Bishop Dun said that the "dominant" form of the unity movement in this country has been the ecumenical, or cooperative, movement among non-Catholic communions. This movement has been demonstrating to all Protestants, he said, "that there is over there in that other Church, so different from ours, something akin to us. Christ is working there. And something is there to which we can reach out and claim."

Bishop Mosley Sees Church Unity In Spite of Real Differences

★ Bishop Mosley of Delaware declared at a joint session at the General Convention that Christian unity was "no pipe dream."

The Bishop noted that in the last half century there had been more than fifty mergers among non-Roman Catholic bodies.

Yet, he pointed out, there is one major problem confronting church unity: the deeper one's devotion to the cause of Christianity, the more real become its differences.

"Is there really a loving fellowship between Catholics and Protestants, between Greek Orthodox and Baptists, among the Methodists and the Quakers and the Nazarenes and the assorted Presbyterians and the Lutherans and all the rest?" he asked.

Question of Communion

The Bishop singled out Holy Communion or the Lord's Supper with its many interpretations as a "primary factor separating us from each other."

"We find ourselves divided in the very center of our Christian life and worship," he asserted.

"The insidious nature of the sin is clear when we realize that it is our very devotion to Christian principle that deepens the gulf between ourselves and other Christians."

But, Bishop Mosley insisted, the Churches are "drawing together."

At the core of this process, he told the gathering, is the ever-growing ecumenical movement represented by bodies such as the World Council of Churches, the National Council of the Churches of Christ in the U.S.A. and similar groups of churches on local and regional levels.

The ecumenical movement is, in essence, the cooperative working together of separate churches. It is derived from the Greek and refers to the "whole household of faith."

Won't Require Uniformity

Bishop Mosley defined the "coming great Church" as one that will be united but one that will not require uniformity.

"We are not expected to give up that which is essential to us in matters of faith and order,"



BISHOP EMRICH of Michigan will be host of the 1961 Convention in Detroit, along with the Bishops of Western Michigan and Northern Michigan

Lichtenbergers Get Big Welcome On Returning From Convention

★ Greeted by several hundred cheering persons Bishop and Mrs. Lichtenberger arrived in St. Louis Saturday afternoon, October 18. Only a week before the Bishop had been elected Presiding Bishop and the reception was the way their friends at home had of welcoming them.

In a sense it was a homecoming to their own family. The press and radio were present, of course, but primarily the welcome was that of a family to their parents. The clergy wives presented Mrs. Lichtenberger with a bouquet of red roses. Many welcoming words were said by all present. And there was a handclasp for each.

Mingled with the joy at greeting their bishop were the thoughts that he would be leaving within a few months to take up his duties in New York and elsewhere; and that these coming months would be extremely heavy ones as Bishop Lichtenberger works in two offices, St. Louis and New York.

So, with the welcoming celebration over, the clergy and people of the diocese resolve to devote their attention to their work that he may leave with the memory of a job well done.

One of the finest tributes to the new Presiding Bishop and his wife appeared in the little parish bulletin of St. Louis' Church of the Ascension, whose rector is the Rev. James H. Clark.

— Quote —

There is a particular feeling of happiness and sorrow in the diocese just now. It is wonderful to think of the steady and warming hand of the new Presiding Bishop guiding the affairs of the national Church, but is sad to have him leave us

here in Missouri! Nothing can replace the loss of "Grace" except more "grace"—but it may tax the Spirit to work such a miracle. Or rather, it may tax the intentions of those of us who must go about the business of choosing a new bishop. Already there is a whirl and cloud of politicking going on—but hopefully, not too much, and more hopefully, when we get down to the task the petty desires of individuals concerned either for personal preference or else for that sense of power that comes from having been manipulating events behind the scenes, will be side-tracked. It is not love of money that is the root of evil, but rather the desire for power that corrupts the best of relationships on an organizational or a personal level.

We keep repeating that the climate of God's Spirit is always a climate of Now—and no mixing of memory or desire, no mixing of the past events or future hopes can breed new life except where there is a commitment to a possibility of God's spontaneous activity in the affairs of mankind. Some things only work out through prayer and fasting, and certainly the choice of the spiritual head of this segment of the body of the Church can only work out insofar as each of us takes seriously to heart the prayerful necessities of the moment. I am tired already of hearing of favorite candidates who are favored for a variety of reasons, many of them selfish. Let us bring in a slate of the best men that prayer and disciplined concern say are available—then let us with deepened concern bend ourselves in prayer towards the heartbeat of God's purposes and

will, so that together in the manner that the Church has always met the text of decisions, we might say that our choice is "good to the Holy Spirit and to us."

Arthur Carl Lichtenberger will be remembered for many things in his lifetime, one of which will be the wisdom he showed in choosing a wife!—but I am sure that in his episcopate there will be trembling moments of greatness for the Church. Praise God that his will be the hand on the tiller in these next years! But whatever there is to come, he has been the Bishop of Missouri, and as such has fanned a new flame of life and growth into vigor. And if we have learned nothing else from him, let us conduct the coming convention with the dignity and confident hope of the man whose Christian watchword was Now.

— End Quote —

REACTOR VOTED FOR JAPAN

★ The convention approved the creation of a committee to raise up to \$360,000 for a nuclear reactor to be sent to Japan.

The reactor will go to St. Paul's University for research, while radioactive isotopes produced would be used by St. Luke's Hospital. Both institutions, which are administered by the Episcopal Church, are in Tokyo.

Following the approval, Presiding Bishop Michael H. Yashiro of the Holy Catholic Church in Japan, said the gift would cause a "sensation" in his country. He called it a "new strategy in missionary work."

CONSECRATION IN NEWARK

★ The Rev. Donald MacAdie, rector of St. John's, Passaic, was consecrated suffragan bishop of Newark on October 22 at Trinity Cathedral.

Convention Bits

★ BISHOP DUN of Washington was chairman of the committee to write the Pastoral. Others were Bishop Bayne of Olympia, Bishop Emrich of Michigan, Bishop Gibson of Virginia and Bishop Louttit of South Florida.

★ GARDINER M. DAY of Mass. headed a committee of Deputies that called for revision of the Prayer Book. The resolution called for a 24-man committee of eight bishops, eight priests and eight laymen. It passed Deputies but was defeated by the Bishops.

★ PRESIDING BISHOP'S salary was increased from \$15,000 a year to \$22,500. He was also voted an administrative assistant at a salary of \$15,000. One Deputy, a Republican, said that Sherman Adams, staunch Episcopalian, would be a good man for the job.

★ MARRIAGE CANON remains the same after a lot of talk in the House of Deputies.

★ CENTRAL AMERICA, new missionary district, received the offering of the opening service which was about \$6,000.

★ THIRTY REPORTERS are said to have been in Miami Beach covering the Convention for newspapers, syndicates, magazines. They were served by a staff of 22 persons. Nevertheless the newspapers of Wilkes-Barre and Scranton, cities of considerable size, had never a line during the affair; the Philadelphia papers carried hardly anything; the New York Herald-Tribune only had a couple of AP reports—notably the election of the Presiding Bishop. And up here in tiny Tunkhannock we got a phone call from a layman in Providence asking us what was going on since nothing was reported

in the newspapers there. As always, a top job was done by the New York Times with a daily report by its able religious editor, George Dugan. This was a real compliment to the Episcopal Church since other Churches, notably the Lutherans, were holding meetings at which important decisions on unity were to be decided. The Times was also probably the only paper in the country to print the Pastoral of the Bishops in full.

★ LEILA ANDERSON who was on our cover last week was elected by the women to the National Council. The other three are Mrs. Clifford Cowen of Ohio; Mrs. W. H. Hannah of Long Island; Mrs. T. O. Wedel of Washington.

★ BISHOP PIKE made a great speech at the Episcopal Evangelical Fellowship dinner. Said, ". . . the issue is our tendency to absolutize the relative." We planned to print the whole speech but got licked by a tape recorder which went on the blink.

★ BISHOP MOODY of Lexington got a good-natured slap from Bishop Sherrill. It was while Bishops were debating whether to agree with Deputies to limit the Presiding Bishop's term to twelve years. Said Moody: "I think nine years is enough for the man and enough for us." To which Sherrill, just finishing a 12-year term, added; "I'm very grateful for that last comment."

★ WRITE-IN VOTE for Donegan, so it was humored, was sponsored by the American Church Union. They would then try to elect their man to succeed him as Bishop of New York.

★ NEXT CONVENTION will be held in 1961 in Detroit at the invitation of the three dioceses of the state.

★ WITNESS did not get copies of the official Convention Daily until it was all over. The four-page tabloid was turned out by an editorial staff of eighteen people. Good job—with the usual things that turn up in a printing shop when rushed. Nobody had time to brush out the hairlines (tiny black lines between letters caused by bad mats); captions under cuts occasionally were in wrong order in naming people—the easiest kind of a mistake to make in a rush since in a print shop everything is backwards and you can be safe only with mirrors.

★ SORE THROATS were common among people at Miami Beach, according to reporter Froggie de Bordenave. Not used to air-conditioned hotels; too hot not to stay in them.

★ NEW PRESIDING BISHOP and Bishop Jones of Texas were just a vote apart on the first ballot; Lichtenberger with 33 and Jones with 32. On the ballot that elected, Lichtenberger had 84; Jones, 40; Donegan, 18; with 6 scattered.

★ WOMEN did what they were expected to do: favored South India; commended department of education; condemned war; backed UN; raised a lot of money; took their defeat in Deputies with a smile—cynical smile on the part of some.

★ COUNCIL MEMBERS elected were Bishop Bayne of Olympia and Bishop Wright of East Carolina.

★ CAPITAL PUNISHMENT was strongly opposed in a resolution that passed both houses. It stated that the death penalty "appears to fall for the most part on obscure, impoverished, friendless or defective individuals"

A New Order Struggling To Be Born

THIS letter is written against the background of our unforgettable experience at the recent Lambeth Conference. For forty days we had once again the privilege of meeting with bishops of the Anglican Communion from many parts of the world. We came from every continent, were members of every race and many nations, and revealed in our fellowship—not only the encouraging growth of our Communion—but also that it is part of the Holy Catholic Church which includes members of every race and nation. We saw anew, against the background of the world's terrible divisions, the oneness of mankind in Christ; we saw that "in Christ there is no East or West"; we saw that only a world body, freed from the passions and enmities that divide men, can bring a healing and reconciling word to our world. The Lambeth Conference was a symbol of that unity toward which the whole world groans and travails.

The most urgent and frightening fact in our world is the terrible divisiveness setting men against men—rival nationalisms, opposing philosophies, competing economic systems, and fierce racial tensions. An old order is vanishing and a new order is struggling in pain to be born. In this fierce competition and contest for one solution or another all mankind is swept along. As we dealt with these divisions in our Lambeth deliberations we recognized the stubborn depths of the problem, the passionate fears and resentments that divide men. We recognized that we in America share this common world problem; for America is divided, not only by deep racial tensions, but by the breakdown of communication between those of different convictions, sometimes even between clergy and people. Since wholeness is health; since division is sorrow and sickness; since in this terrible world division can mean death, we write to you on the subject of unity and reconciliation. We do so with a great sense of urgency, not to tell you what to do in your specific situations, but rather to share with you five great truths that will help us all to act more truly wherever we may be.

First, even if no report had been issued by Lambeth, it would still have been a notable experience; for at the Conference we lived with one

another under the same roof, broke bread together, prayed beside one another, and knelt side by side at the Holy Communion. We enjoyed the deepest fellowship.

In our world's travail toward unity we would remind you that there is nothing that can take the place of this face to face meeting, this deep fellowship, this communion of souls. It is tragically easy to treat other people as "things" and without personal acquaintance to forget that all mankind desires, needs, hopes, and fears the same things. The meeting of others is a creative experience, giving to each the knowledge of our common humanity, lifting us out of our private worlds, giving us the humbling knowledge that often our proudest thoughts are not true but the slanted thinking of our particular group, and thus making us more open to God's purposes for us.

Meet, Know, Listen

BECAUSE real meeting elevates the soul and purifies the mind, we ask you, as Christian people, amid all the tensions and divisions of our world, to meet and know and listen to your brethren of other races and groups. It was Archbishop William Temple who said that if any man thinks in terms of the common good and seeks the common good, he is a converted man. But such thinking and acting can come only as we rise above our particular groups by a first hand knowledge of, and deep fellowship with, those who are our brethren in Christ. It was not simply Lambeth which represented mankind; our own Episcopal Church has within its fellowship rich and poor, white and Negro, Orientals, Indians, and Latin Americans. Meet and know your brethren in Christ.

Second, since Lambeth Palace is close to the Houses of Parliament, many of us were led to reflect anew on the meaning of law and government. In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. All of us need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights.

St. Paul recognized this when he appealed to Caesar, and when in the Epistle to the Romans he wrote, "the powers that be are ordained by God." The law is a minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity.

The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts. It is for this reason that Christians are taught to honor government and to pray for "all Christian rulers that they may truly and impartially administer justice, to the punishment of wickedness and vice". Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of this land.

Judgement of God

THIRD, we saw vividly at Lambeth the judgment of God upon all our divisions and conflicts. This judgment is a great fact that concerns us all and because of which we all will suffer. The judgment of God—what is it? It is not some extraneous power falling upon us with no relationship to our behavior. It is not the capricious will of an arbitrary tyrant. It is not the opinion of bishops. It is not a quotation from the Bible.

God's judgment is the response of a just God to the offences of mankind against his living will. It is the inevitable result we bring upon ourselves when we move against the grain of his universe. It is the inevitable result of our inner contradictions. It is God frustrating our purposes when we oppose his will. This judgment is as real as God is, and as powerful, for it is God himself seeing our sins and acting in history to accom-

plish his will in spite of our sins. You will find the judgments of God reported in your daily newspaper, in the events of history, in the clash and contradiction of rival ambitions and fears, in the hatred and suspicion we earn when we fail to deal justly with those with whom we share this narrow world.

We must remember that the majority of mankind belong to the colored races, and that the American racial problem is discussed the world over. Much of the good will which early missionaries gained has been lost. Much of the good will which our nation once enjoyed has been lost. If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious. The judgments of the Lord are true and righteous altogether. These judgments are the plain cost we pay in God's universe for not practicing what we preach, and for not being ready to grant to others the opportunity and equality we cherish for ourselves.

Two strong motives, therefore, should drive us to our duty. One is the love for all men which the Holy Spirit pours into our hearts, the Divine Spirit that urges us toward unity. But if our hearts are sometimes dull, let us then do the will of God because the fear of his judgment grips our hearts. "Imprint upon our hearts," says the Prayer Book, "such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee." This is God's world, and he punishes us together as we move against his will. If Africa and Asia should turn finally against us, it could well be because the colored races became convinced they must look elsewhere for justice. It is only when we lift our eyes from our immediate problems to see God's reign, his grace and wrath, that we think and act truly.

Divisions Of Our World

FOURTH, it must be evident to all that as more than three hundred bishops at Lambeth debated the deepest problems of the day—racial and group tension, nuclear warfare, the problems of the family—that these debates were often charged with the deepest emotion. But our unity was never threatened, because we built—not chiefly on emotion—but on the calm and clear light of reason. Voices were not raised, arguments were never personal, and our fellowship, therefore, was never threatened.

The divisions of this world—national, class, and racial—are always accompanied by deep emotion.

But emotion on these subjects, as we can observe in many American communities, is deeply divisive. Indeed, in some communities unity is an impossibility because people have in their emotional blocs lost the ability to communicate one with another. If we build on emotion, the end is conflict.

We need to give a larger place to the liberating, manly, and noble quality of reason. Of course we share with the rest of God's creation the emotional drives of life—fear, rage, and hunger. But part of what the Bible means when it speaks of our being made in God's image is that we can reason. By the calm, impersonal, unifying process of shared thought we are set free from the control of passion to find one another and the commonwealth of humanity. If we carefully search for truth, we will be led together to God, who is the source of all truth.

Let us not think that like children we can shout down other people and their wishes and interests. They are not ghosts nor children to be frightened away. There is only one way for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace. Christians who believe in the God who is the source of all truth ought to be the first ones to claim this privilege of reason.

Therefore, we ask everyone in this nation to keep his voice down, his arguments impersonal, and to recognize "the stubborn depths of the problem, the passionate fears and resentments that divide men." We ask everyone to recognize that reason and not emotion will unite our torn communities, that discussion must be carried on by all without any note of superiority or servility, and that when we confront one another, we are to do so in a brotherly fashion.

Finally, we speak about the Church, to which, by God's mercy, we all belong. We are the Church's people; but the Church is not ours. It is God's creation, the body of which Jesus Christ is the head and all baptized people are the members. Nobody can destroy it, for it is built on a rock and the gates of hell shall not prevail against it. Our Lord Christ is mankind's one true hope of unity, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. By his redeeming love Christ has broken down the middle wall of partition between us, and has made us one in him. And he has given us the honor of sharing that unity, and of continuing his

reconciling work. The Church, when it truly understands itself, is thus the reconciling community in the life of the national community. And every parish or mission, however small, is the great Church at work in its neighborhood, a manifestation at the local level of the all-embracing love of Christ and of the world fellowship revealed in part at Lambeth.

Two Spirits

IN OUR world, as St. Paul wrote, two spirits contend one with another for the hearts of men. The first spirit is the self-centred spirit of man leading inevitably to hatred and division. The cries of "my class", "my race", "my clan" rend the world community. This is the spirit of the world—the spirit of pride, exclusiveness, and separation. "Now the works of the flesh," says the Apostle, are ". . . hatred, variance, emulations, wrath, strife, seditions, heresies."

The other Spirit, ever guiding the Church (as we saw at Lambeth and know from this Convention) is the Spirit of God drawing men together. It is this Holy Spirit who leads us to love our brethren, who humbles our spirits as they are convicted of sin, who leads us to a unity not of our making. This Spirit raises us above self to see God's will and plan for all men. It is the Spirit of humility, of inclusiveness, and of love ever warring against our hard hearts. In our work of reconciliation we must never think of ourselves as alone but always as guided and sustained by Christ himself present and working in our midst. "But the fruit of the Spirit," says St. Paul, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance If we live in the Spirit, let us walk in the Spirit."

We have spoken about five great truths that can help us to see and do God's will wherever we may be—the creative meeting of souls, the sacredness of law, God's judgment on our divisions, the light of reason, and the membership we share together in the Church guided by the Spirit.

We said at the beginning that we were not attempting to tell anybody what to do in his specific situation. Provided they have a true perspective, we believe that God's children are quite able to make the necessary, creative decisions which are part of our reconciling task. If we suffer in that endeavor, count it always a privilege to suffer for God and his truth.

Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong.

Can I Get Out of The Jam?

By **W. Norman Pittenger**

Professor at General Seminary

IF THE reader is prepared to accept—at least in a general sense—the conclusions of the last article about what we may call the human predicament, then he is bound to ask the question which is at the head of this page. Man knows both his dis-ease and his disease; what he needs is some resting-place or some sense of genuine security, to counter the dis-ease; and healing or restoration to full healthy manhood, to counter the disease. The problem is, where to get these and how to get them.

One thing that is pretty plain is that you cannot do this yourself, simply by some kind of psychological exercises. The trouble with that sort of thing is that it simply fails us when we are really up against life. Nobody can kid himself forever. Sometime or other the facts will find him out. Nor is there any help in the attitude which says that I'll just disregard the facts; to do that is to be like the scared child who whistles loudly as he walks past the graveyard—but he's scared all the same despite his whistling.

And the fact that we aren't able, by some kind of mental legerdemain, to fix things up for ourselves, is evidence of something which it is extremely important for us to know. That is, that we depend always upon our environment, upon what goes on outside ourselves, for our full self-realization. Lots of people go wrong here. They somehow seem to think that if only they are let alone—or let other people alone—they can take care of themselves. But after all human life isn't lived that way. We belong to each other; our very life consists largely in our relationships with other people. And what is more, our life consists in our relationship to the bigger environment—to the whole world of things and stuff, to the values and ideals whatever they are which run through the whole creation, to the power which shoves things along and makes things grow and finally gives whatever explanation there may be to the world—to God, as the religious man would put it.

Above all, if—as I tried to show towards the end of our last article—the root of our troubles is that we try to put ourselves at the centre of

things, instead of recognizing that only God belongs in that place, then it is clear that we cannot pull ourselves out of our mess and our mix-up. We need help “from outside.” As has been said by somebody “You can't pull yourselves out of the mire by yanking on your own shoestraps.”

Around In Circles

MA RTIN Luther has a very illuminating phrase to describe the human predicament. He says that man is “twisted in upon himself”—*incurvatus in is*, in the Latin words he used. We go round in circles, with ourselves at the centre. In the New Testament, St. Peter is represented as preaching to a large group of people and telling them that they were *skolios*, which is translated in the old King James Version of the Bible as “untoward”, but which really means just about what Luther said: “going round in circles.” We're like squirrels in a squirrel cage; we go round and round; but like the squirrels, we never get anywhere. What is needed is help from outside ourselves.

I suppose that is why people who are in trouble find consolation and strengthening if they can only talk to somebody else—they need to extravert themselves, as the modern psychologists put it; to stop being introverted about their difficulties, and to get attached somehow or other to what is not themselves, so that they can get a hold on a reality which will steady them. Best of all, if they can feel a hand reached out to them, pulling them out of their self-centred mire, they have a wonderful feeling of gratitude for the rescue that they know they needed.

I am sure that all that I've just said is a psychological apt way of putting things. But we don't want to think that God is far away outside the world and then comes crashing into it every now and again when matters get into a mess or mix-up. We don't even want to think that he does this in our own lives. For the fact is, he is here all the time. Only we have so blinded our eyes and stopped our ears that we haven't recognized him, turned to him, let him help us as he wishes to do. And because God

respects the rights of men, he isn't going to deny their freedom and turn them into automata or puppets; he wants them to be men, which means that he wants them freely to respond to him, willingly to accept his help, of their own accord to turn to him and let him give them his strength and his grace.

But while he is here all the time, there are times when he makes himself known through some especially vivid and intensive action. It's like the relationship between two friends. John is always there; he's always ready to help; he wants to be counted on. But until Fred, on his own and for himself, recognizes and accepts the fact, the relationship is not all it might be. And sometimes the only way in which Fred can be made to recognize and accept the fact, is for John to go out of his way, as we put it, to do some really striking thing which wakes Fred up to see things as they are. John may say a word just when it's most needed; he may do something like coming over to see Fred at a time when Fred least expects it; he may quietly fix something up so that Fred sees that he is surrounded by affection and concern on the part of his friend.

The Meaning Of Christ

GOD is always around. He is always giving us strength and help, he is ever pressing into our lives. But he's doing this so constantly and uninterruptedly, that we are likely to forget it or maybe not even to recognize it at all. That is why Christians believe that in one place he has acted with singular intensity—not by contradicting and denying the conditions of human life, but by getting into them with a fullness and directness which brings him vividly and strikingly before our eyes. That is the meaning of the life of Jesus Christ.

What then did Christ do for us which we couldn't do for ourselves?

First of all, he lived a full and complete human life, showing us what it really means to be a man. Explain it how you will, millions and millions of people, when they read the story of Christ in the New Testament or hear it told to them by somebody else, feel convinced that in his life manhood is shown for what it really can be, for what it really is meant to be. I don't want to imply that Jesus was a kind of waking-encyclopedia, or that he shared in every conceivable sort of human experience. Of course he didn't; and if he had, he wouldn't have been a man at all. For the condition of manhood is to live in a particular time, at a particular place, under

particular circumstances—there isn't any such thing as manhood in general, in the abstract; manhood is always concrete and particular. What does mark the human life of Jesus is a spirit or quality which the New Testament calls love—a positive, active, outgoing goodness and a deep concern for the things that matter—and that spirit or quality is capable of an infinite variety of expressions. So if we catch the spirit of Jesus we have got hold of what human life is all about. "Behold the Man", we read in the gospel of St. John; and when we look at Jesus, we see in him the truth about manhood.

Of course that works both ways—it shows us what manhood really can be, and it also makes us very conscious of what cheap specimens of manhood each of us really is in comparison to this true manhood in Jesus. But there's more to it than that. For not only does Jesus show us true manhood. He also gives us, through his strange capacity to influence our lives, the help we need. If he's like that, then we too can be like that; and just being related to him is an enormous assistance to us. The way in which this is described in Christian thinking is by saying that when we make an act of commitment to him, surrendering our lives to his as our master and our lord, we find ourselves redeemed by his grace. His life gets into ours and begins to work upon it. Human relationships will again help us to understand this. We all know how it is possible for one person to influence another so deeply that he actually changes the other's character and makes him a new man. Somebody whom we admire not only gives us a model to imitate; he also gives us, in some strange and subtle way, something of himself, which gets on board our little ship of life and actually alters us.

Comes From God

BUT there is even more than all this. For if the Christian religion be true, then Jesus is not only the true man and the giver of strength to us so that we can be like him. He is also—and this is the most important thing about him—the one in whom God himself is specially and supremely at work. So the help he gives us is not just human aid; it comes to us through Jesus' human life, but it comes to us from God—this is God's giving us the express Image of manhood as it is meant to be, and it is God's giving us the grace—the strength, the power, the freely-offered help and favor—which will bring us health. Of course in a real sense that is true of every bit of assistance we get, even from our

human friends—it's always God doing this, in and through and by their human life and character and influence. God, as we have said, is constantly at work in this way. But here in Jesus Christ, he's at work with a directness and an intensity found nowhere else.

You know how it is when you take a reading-glass out into the sunshine. The rays of the sun are always shining down, always giving life and health, making things grow; but if you catch them in the reading-glass, focusing them so that they have a new intensity, you can set fire to a piece of paper or cloth that you place under the glass. In something of the same sort of way, the focusing and intensifying of the rays of God's love and life and light in the human life of Jesus, can set fire to the lives of those who are exposed to him. It's the fire of love, of life, of light, which burns away our selfishness and meanness and sin.

Now all this was summed up in the cross where Jesus died. The cross, all by itself, wouldn't mean anything. But the cross, summing up the whole of his life of love, of commitment to God, of acceptance of God's will, of help to other people, placards before us the central fact. A great saint of the middle ages put it very clearly: "it's not the dying, but the will of the one who died, that makes the sacrifice of the cross." When St. Bernard wrote that, he was saying that death in and of itself would prove nothing; but to die in accordance with what one believes to be the will of God, and to die so that one can bring life to other people, is really a holy thing and really does have results.

But the life of Jesus didn't end on the cross. His death didn't finish him. The experience of the first Christian disciples makes this plain. However we may explain it, those disciples knew with absolute certainty that Jesus rose from the dead. Which means that they had the assurance, generated from their experience of his continuing presence and power among them, that God had vindicated and validated what Jesus had done in his life and death. He was risen—he was risen from the dead in the lives of his disciples, and he was risen from the dead so that in the full integrity of his personality he lived with God. Living with God, he was yet still with those who committed themselves to him, accepted him as their master and lord, and found him the way to the truth about God and man, and about their real relationships with each other.

So the way in which I can get out of the jam

that I'm in, is not by running away from the facts, not by thinking that I am sufficient of myself to help myself. It is by turning to Jesus Christ, centering my life on him, taking him for my master and my lord, receiving from him through a full and glad response the strength that he can give, letting God get at me through his life and death, acknowledging that God has vindicated and validated Jesus' words and deeds by raising him from death. And above all, by seeking to be in continuing and constant fellowship or communion with him; for although he did die, yet "behold, he is alive for evermore."

New Men In Christ

THERE is one last thing to say about all this.

Sometimes we wonder about people who haven't had the chance to accept Jesus Christ in this way or who have for some good reason been unable to do so. Well, if God is the kind of God who lived and worked in Jesus, then we can trust him to be fair to such people. He understands about them and their situation; and he will not refuse to give them whatever they are able to take—now, in this present life; and again in whatever life there is beyond the grave. We can, as indeed we must, leave such people in God's hands—and that's the safest and best place for anybody to be. But it doesn't exempt us from wanting to share with as many people as we possibly can reach, the wonder and glory of new life which we have received from Christ. That is why Christians try to convert others, as we put it. It's not to save them from eternal damnation, for we don't know anything about that; rather, it's to share with them something that we ourselves have received, so that they with us can know the joy and peace which, as St. Paul says in his letter to the Romans, we may have in "believing"—in living in and with God known and loved in Jesus Christ.

Furthermore, the life and death and rising-again of Christ has made a difference in the whole structure of reality, in the way things really are. Nowadays we know that the slightest change, the least event—as the scientists might put it—which takes place, has effects that reach to the farthest realms. The whole world is so closely knit together that you can't lift a stone without some result on the most remote planet. If this is true of physical things, it is even more true of things spiritual. Any act or deed or thought or word of ours has effects which spread

out to the whole range of life. They're like a pebble thrown in a pond, causing ripples that finally lap against the farther shore.

All that Jesus Christ was and did has made a difference in the way things are. This is the world in which he came and lived and loved and suffered and died and rose again and still makes himself known to men. It is a world which is like that; it is a world which is that. So Jesus is not just an accidental or incidental event. He is a supremely significant event, which has results far beyond anything that we can see or hear or know. Above all, because in him God and man were so inextricably one, the results are true not only of the created world but also (and much more importantly) of the Creator—of God himself.

So when we accept him and commit ourselves to him, for life and for death, for now and for ever, we are not just getting out of the jam we're in. We are also living a new life in a new kind of world. We are actually taken into the life of God-in-manhood; and we are enabled to make real, to make actual, the truth about ourselves as we really are in God's sight. We are new men in Christ.

Next Week: Can't I Go It Alone?

Don Large

The Cocky Righteous

HARRY Golden is the witty editor of *The Carolina Israelite*, as well as the author of the best-selling *Only In America*, one of the most lovably human books of this cynical generation. But Harry Golden, it suddenly turns out, is also an ex-convict.

For this reason—and just as suddenly—a lot of people who were feverishly busy praising him to the skies are now equally busy turning their backs and sharpening stones to hurl over their shoulders at him. Which is too bad; as well as sub-Christian.

Because the most important part of that damning phrase, "ex-convict," is happily the "ex." Whatever anti-social act of evil may have marred Golden's career in the past, it is now not only in the past, but is also the submerged part of a life which is currently ex-evil. And for

the sake of their immortal souls, those who now stand poised to fling the first brickbats had therefore better reconsider their pitching proclivities.

Here stands a man who admittedly did wrong in a previous day. He was found guilty and society properly convicted him. Having committed the sinful deed, he paid the bitter price. Now the slate has been wiped clean again. Harry Golden had to learn the hard way. But at least Harry Golden learned.

Which, by the way, is one of the sharpest distinctions between a psychopath and a normal man. The psychopath—and the woods are unhappily peppered with them—never learns from hard-won experience. The sin meanly committed yesterday is just as meanly committed again tomorrow, almost as if by compulsive rote. And these are also the people who, whether psychoneurotics or not, are usually the most blindly complacent. Incidentally, the people who were the targets of Christ's sharpest shafts were never the regretful sinners, but always the cocky righteous.

And ironically enough, if Harry Golden had remained a negative non-entity, nobody would either have recalled or cared that he once served out a jail sentence. But when he finally dedicated himself to putting his God-given talents to work—and thus landed one bright morning on the best-seller list—his past now looms up over the horizon to mock him. Or, to put it more accurately, a flock of envious and resentful creatures do the rising up to mock. For it was a poison-pen letter which re-awakened a buried and paid-for past. Is the writer of that note able to sleep in his bed any longer? Or are his nights filled with nightmares of pen-points so hot with hatred that their very nibs glow until they all but catch fire?

The tragedy is not that some men and women make serious mistakes and therefore have to carry the title of ex-convict within their hearts. The real tragedy concerns those souls who began life well enough, but then carelessly let their gifts flutter aimlessly away. If they never did anything very wrong, neither did they ever do anything very right. They never had to languish in prison. But by the same token, when the Lord's trumpets sounded the call to action, they remained safely in their tents. These are the people for whom, in T. S. Eliot's phrase, life ends not with a bang but a whimper. And if I read

my Bible aright, the Lord on Judgment Day will be more concerned with the good deed done than with the evil deed left undone.

Finally, when all else is finished, I'd rather be known as an ex-convict than an ex-saint.

Pointers for Parsons

By Robert Miller

"It isn't often," I remarked to Gilbert Simeon, "that one hears a sermon on the Communion of the Saints."

Gilbert agreed. "I suppose most of us shun doctrinal sermons," he said.

"Father Tubbs preached on that the other day. It didn't sound like a doctrinal sermon."

"What did he say?"

"He began with an example. He said he was very fond of listening to classical music on his phonograph, but if someone who liked such music was with him, he liked it more. And if whoever was with him didn't like it he couldn't take any pleasure in it."

"How did he apply it?"

"He suggested that there could be no Communion of the Saints unless they all rejoiced in the same things and those things were the things of God."

"That certainly implies saintliness—something we struggle to gain but so often fail."

"Yes, you'd really have to be a saint if Heaven were to be a joy."

"Well, we can certainly count on the grace of God to help us in that."

"If we'll let it. He had another illustration. He was coming away from a Church conference and on the train he sat next to another delegate, and they had had a wonderful talk about heavenly things."

"Yes."

"And when they got to their journey's end and were taking leave of each other the man said, 'How seldom we talk of the things of Heaven.'"

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

"That's true. I have some splendid people in my parish, but they seem to freeze up if I ever try to get away from mundane matters. I've often thought there must be some grave lack in me."

"I don't think that, Gilbert. I've sometimes noticed the rapt look people have when they receive Communion but you can't talk of it to them. So you stick to something concrete and tangible."

"Even at the deanery we seem to do that. We don't often soar."

"Perhaps this world is too much with us."

"I'm sure it is. We are far too much concerned with it. Yet I feel that we are none the less concerned when we try to see its problems in the light of the divine will."

"Not many seem to do that. Not even clergymen. Not even bishops."

"You're too hard on bishops," smiled Gilbert. "But I do think we've lost a certain sense of leisure in our religious practice. Church services seem to drive on their inexorable way, anxious to be over in an hour. But we didn't use to hurry so."

"I agree with you. I think it is an age of speed, and it infects even the clergy. They run about. But I didn't tell you how Fr. Tubbs ended up."

"No, how did he?"

"He pictured us as beings with a far more highly developed consciousness. And conscience. And knowing even as we were known. And working and rejoicing together. Oh yes. And growing. Growing into the fulness of our stature in Christ. He really had something, Gilbert. I hated coming back to earth."

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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The WITNESS — Tunkhannock, Pa.

THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

Stride Toward Freedom! The Montgomery Story. By Martin Luther King Jr. Harper \$2.95

This is a timely book and a notable one. Written by a scholarly young clergyman who has received international acclaim as a militant leader in the fight of his people for justice, it tells the story of the successful bus boycott in Alabama's capital in dramatic detail. As Bishop Pike of California says, after reading it: "The style is as gripping as a good detective story or historical novel." But it is very much more than this. It gives the astonishing picture of the implacable hostility of the white population and their determination to preserve segregation at whatever cost with a hitherto cowed and almost indifferent Negro community aroused to stand firmly for their rights by a small group of intelligent and courageous leaders and how to cooperate in organized resistance.

This in itself is a considerable accomplishment, but the major miracle of the whole affair is the fact that all resistance was completely without violence, although there was constantly great provocation and incitement to it. King had taken a leaf out of the book of Gandhi's life and work and he applied the Gandhian principles and techniques with rare intelligence and courage. Houses and churches were bombed, leaders and rank-and-file were threatened and persecuted, but the line of non-violence held firm throughout. Reasonable compromises were offered by the Negro leaders and scorned by the opposition, but in the final outcome no compromise was needed. The U. S. Supreme Court declared Alabama's state and local laws requiring segregation on buses unconstitutional.

But there is still much to do and to endure in Alabama and elsewhere

in the Deep South before civil and human rights for Negroes are won and the author of this book has sane and far-reaching plans and counsel to offer in the latter section of this book.

All of us, North and South, will do well to ponder what he says and in the continuing struggles for justice follow his wise and successful leadership. But whoever we are and whatever we believe, we can read this story with excitement and wonder.

The New Testament. In Modern English. By J. B. Phillips. Macmillan. \$6.00

This present volume is the climax of a remarkable series of Bible translations by an individual scholar which have proved extraordinarily popular, with both Biblical scholars and the general public. Beginning with his *Letters To Young Churches*, he translated into very simple modern English the rest of the New Testament and the present book brings them all together into one volume. If the sales of these books is evidence of their fine quality and of the need felt for them it is interesting to know that well over a million copies have been sold in the United States alone during the past ten years.

Bible and prayer groups and confirmation classes will especially welcome this book. The translator is at present canon prebendary of the Chichester Cathedral.

Special Drama Services. By Harold Bassage. Seabury. Each 65¢.

These are five short services in drama form, designed to be used in church, on the First Sunday evening in Advent, the Epiphany season, Ash Wednesday evening, Palm Sunday evening and Whitsuntide. These are published by the Seabury Press and offered to parishes, without royalty fee, provided from 5 to 13 copies are purchased.

To Know And Believe. By John Wallace Suter. Seabury. \$1.50

This is a book of 75 pages designed as resource material for Senior High School classes. It attempts convincing answers to religious questions and problems which are the particular preoccupations of teenage boys and girls.

John Calvin; The Man and His Ethics. By Georgia Harkness. Abingdon. \$1.50

Georgia Harkness has written an exceptionally valuable book on the life and character of John Calvin from the point of view of his ethical principles. It was first published 27 years ago and this present issue is in paper-back form and moderately priced so that readers of today may more readily acquire it for their libraries. It is a notably fair-minded analysis of the thought and work of the great Genevan scholar and statesman. That the author has not minimized the cruelties and errors of Calvin is evident from her dedication: "A man of great faults and great virtues".

The times in which he lived were

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cruel and vicious and he was eminently a man of his age. The abominations of that era have not a few similarities in our own time and readers of this book will do well to remember that fact as they study this able analysis of Calvin and Calvinism. We would be in better case today if we had political leaders of the intellectual and moral stature of the old Genevan character.

Why We Act That Way. By John Homer Miller. Abingdon. \$1.25

Here is a book by the pastor of a Congregational Church which gives sound advice to its readers, much as the author, one imagines, counsels his Sunday congregation. The advice is offered to a great variety of people with problems and is of a wholesome kind, avoiding the peace-at-any-price attitude which has been all too popular in books of this sort. The author shows a practical knowledge of psychiatric principles, but subordinates it to a stressing of the Christian faith and fellowship. A sound and easily read book.

From Karl Marx To Jesus Christ. By Ignace Lepp. Sheed & Ward. \$3.75

This is an excellent and all-too-rare account of the life and thought of a brilliant intellectual who, in his teens, read Gorki's great book, *Mother*, and was so thrilled by it that he joined the Young Communists, devoured Marxist literature avidly and when he reached his majority, joined the Communist Party, placed himself unreservedly under Communist discipline and, as he rose in the party ranks became a professional revolutionary.

The unique quality of the book is the fact that when this devoted Communist revolutionary broke his connections with the party and, after long spiritual wanderings, accepted Christianity and ultimately became a priest in the Roman Catholic Church, he never denied the spiritual debt he owed to Communism. His attitude is much like that of the late Archbishop Temple who declared that

Communism basically is a Christian heresy.

He shows nothing but scorn for the usual apostate from Communism who denies *in toto* everything that he had loved and labored for. He considers himself rather, not as an apostate from Communism, but as a convert to the Christian faith bringing with him all that was and is true and precious is his Communist experience. It is refreshing to read so keen and discerning a story of a spiritual pilgrimage. The book was written and first published in French and the translator deserves praise for the fine quality of his job. A pity he (or she) wasn't named on the title page.

Our Heavenly Father. Handwork Sheets. Morehouse-Gorham. \$1.25

These handwork sheets are drawings and diagrams for use with the second edition of the Teacher's Guide for Course A, *Our Heavenly Father* in the Episcopal Church Fellowship Series. It is available now for the 1598-9 season of the Church Schools.

Jesus Lord And Christ by John Knox. Harpers. \$4.00

This book by the professor of sacred literature at Union Theological Seminary is a republication in one volume of three smaller books written and published during the past ten years. Of these three books, the second and third,—*Christ the Lord* and *On the Meaning of Christ*—were originally courses of lectures given at the Colgate-Rochester Divinity School and at Harvard University.

This trilogy comprises an eloquent essay on Christology from three distinct but closely related points of view. Written by a man of keen mind and profound scholarship, it faces frankly all the major problems

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MANAGEMENT CHURCH CALLED A MYTH

★ A special commission told General Convention that one of the denomination's "most bothersome" missionary problems in industrial areas is the tendency of workers to think of it as a "management's church."

"The myth of an enslaved pulpit persists, especially in areas which are becoming newly industrialized," it said.

Headed by Bishop Pardue of Pittsburgh, the commission reported that many people in in-



BISHOP PARDUE has things to say about the Episcopal Church being largely for the management group

dustrial areas shop for churches just as they do for detergents, drugs, autos and cosmetics.

It warned that the Church is "making very poor headway against secular paganism in America" and noted that "indications of increasing hostility toward organized religion are already clearly observable."

To remedy this situation, the commission recommended: special training for future

clergymen to make them more adequate to serve in urban industrial society; a thorough study by churches of urban evangelism and of the appeals that motivate modern persons into joining a Church; and more lay people in missionary work, instead of looking at such service as a "clergyman's business."

★ BISHOPS will hold meetings in 1959 and 1960 in Lake Placid, N. Y. and Dallas, Texas: the dioceses of Albany and Dallas will get together to decide which will entertain first.

★ LAYREADERS will be better trained and have higher standards. Both houses voted that the division of Laymen's Work should make a study aimed at improvements.



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LUTHERAN MERGER ON THE WAY

★ The convention of the American Lutheran Church, meeting at San Antonio, un-animously approved the constitution and by-laws of the new Church to be formed by a three-way merger of Lutheran bodies.

The union, scheduled for completion by 1961, will bring into one Church the American, Evangelical, and United Evangelical with a combined membership of about two million.

MEN TOO ARE THANKFUL

★ Are Episcopal women the only thankful children of God, was the question asked by the Rev. Wiley Ralph, rector of All Saints, Portsmouth, Ohio.

The men responded to the question by setting up a men's thank offering. To save money instead of designing and printing their own "blue boxes" they made labels and pasted them on old children's Lenten boxes. The first of two yearly offerings went to Children's Hospital in Cincinnati.

MOVIES FORCED TO CLOSE

★ A movie theatre at Lake Placid, N. Y. has been forced to close because of a boycott of Roman Catholics. The pastor did not like one of the pictures so he told the faithful to stay away for six months. They did.

Meanwhile in Hoosket, N. H. a picket line of Catholics against a picture they did not approve so diminished business that the owner of the theatre has indicated that he will consult the

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group on what picture he should show.

The "appeal to conscience" was a very successful endeavor, said a spokesman for the picketing group. So far, nobody has raised the question as to whether others have the right to exercise their conscience.

COMMISSION FOR ORTHODOX LOSES

★ The Bishops rejected a resolution, already approved by the Deputies, calling for the establishment of a commission to seek closer unity with Eastern Orthodox Churches and to "initiate conversations with Lutheran groups on unity."

It was pointed out that Lutheran bodies are presently engaged in inter-Lutheran merger efforts and that relations with the Eastern Orthodox are "as extensive as possible" for the present.

★ BISHOP VOEGELI of Haiti was presented a fiber-glass motor boat by the children of the diocese of Dallas. It will be

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Sun. 8, 10, 8:30; Weekdays 8, 5:30

used by the bishop and clergy to minister to the people of the Islands of La Gonave, which is 15 miles for the mainland.

★ BOMB TESTS were condemned by the passing of a resolution which called upon the government "to do everything in its power to achieve an international agreement for the ending of nuclear bomb tests and for the permanent control through the United Nations of nuclear weapons, as well as other weapons of indiscriminate power."

★ FULL PAGE HEADLINE: "Miami Gets New Bishop." Turned out to be R. C.'s stealing play from Episcopalians. The Pope's illness and death also took a lot of front page away from the Convention.

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BACKFIRE

Mrs. James Madison

Churchwoman of Smithfield, Va.

Referring to article in The Witness, May 22, 1958 issue, page 4—"Intergration Problems".

Bishop Dun is wondering who is going to *foot the bills* for the new congregations that have *run other congregations out of their own churches*. Naturally, the new congregations should, and would have to foot their own bills. If they can't then let the Bishops, Ministers and others agitating this trouble contribute to said bills.

If the ministers, of what-ever denomination, would stop agitating this trouble and give their time to helping prevent juvenile delinquency our jails and "Homes" would not be so over-crowded with young people. This would be a far more worthy cause than agitating the Intergration Problem. Many more boys and girls would be living happier lives, and no doubt helping others.

I feel sure that Dr. George G. Ritchie, Jr., of Richmond, Va. founder of The Christian Youth Corps, would be glad to help in this work.

Let's do something for our youth!

A. F. Gilman

Layman of Palatine, Ill.

While the pronouncement of the august fathers of the Episcopal Church that social drinking is OK may be sound theologically, sociologically it is about the most harmful thing they could have done. It is sort of like inviting people to expose themselves to smallpox in order to build up their immunity.

When will the Church begin to teach the love of our neighbors instead of pandering to the selfish desires of our own lusts? We pray to God not to lead us into temptation and here the Church is encouraging us to play with fire. Strong drink is the curse of America and the world and is rapidly becomes a worse menace than the hydrogen bomb.

I once lived next to a saloon and I know the curse of "social drinking" first hand.

Mrs. L. W. Brown

Churchwoman of Savannah, Ga.

To what level of intelligence do you direct your paper and what do you expect to accomplish by such an article as "She's Black", written by Don Large in your issue of October 9?

I am not renewing my subscription.

John H. Woodhull

Alice S. Woodhull

Church People of Buffalo, N. Y.

Congratulations to you for printing the article by Ruth Adam "Why is

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