

# The **WITNESS**

MAY 7, 1959

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## BISHOP CREIGHTON & FAMILY

**C**OADJUTOR of the Diocese of Washington, consecrated on May 1st, is pictured here with Mrs. Creighton and their three sons, Max, Michael and Wendell

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Article by John Pairman Brown

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## SERVICES

### In Leading Churches

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

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

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 Com-  
munion, 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.  
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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 Com-  
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday): 12 noon Sun-  
day; 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; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

PRO-CATHEDRAL OF THE  
HOLY TRINITY  
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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

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## SERVICES

### In Leading Churches

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7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
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Sacrament of Forgiveness — Saturday  
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## SERVICES

### In Leading Churches

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Sunday Services: 8:00, 9:00, 10:00 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

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8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

ST. THOMAS' CHURCH  
18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.  
The Rev. John T. Golding, Rector  
The Rev. Walter J. Marshfield  
The Rev. Robert F. Evans  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
11:00 a.m. Church School. 7:00 p.m.  
Evening Prayer. 7:30 p.m. Young  
Adults.  
Tuesdays: 12:15 p.m. Holy Communion.  
Holy Days: Holy Communion—7:15 a.m.,  
12:15 p.m. or 5:45 p.m., as announced.

TRINITY CHURCH  
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12 N, HC; Evening, Weekday, Len-  
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The Rev. Donald W. Mayberry, Rector  
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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.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### Pan-Christian Council Demanded By Orthodox Patriarch

★ The Orthodox Church if invited to participate in the proposed Ecumenical Council announced by Pope John will be represented only if the entire Christian world is invited to send representatives.

This statement by Ecumenical Patriarch Athenagoras I of Constantinople was made public in a speech to the U.S. conference for the World Council of Churches by Archbishop Iakovos, the primate of the Greek Orthodox Archdiocese of North and South America, April 22. The meeting was held at Buck Hill Falls, Pa., with Bishop Sherrill presiding in his capacity as one of the presidents of the World Council.

"If the Orthodox Church is invited, it will be represented only if the entire Christian world is invited to send representatives. The minimum representation of the other Churches would be their collective representation through the World Council of Churches," according to the statement of the Ecumenical Patriarch, who is the spiritual leader of Eastern Orthodoxy.

The statement of the Patriarch says "No synod can be called ecumenical unless it is truly such, that is pan-Christian."

Speaking before 150 leading U.S. churchmen, Archbishop Iakovos described the contribu-

tion of Eastern Orthodoxy to the ecumenical movement.

The World Council of Churches includes in its membership 171 Protestant, Anglican, and Orthodox churches. The archbishop who was enthroned on April 1 served for four years as the representative of the Ecumenical Patriarch to the Geneva headquarters of the World Council.

Orthodoxy is present and intends to participate in all ecumenical conversations so long as "their aim to restore the disrupted unity of Christendom," the Greek Orthodox primate told the American Church leaders.

In a review of the history of the participation of Eastern Orthodoxy in the movement for Christian unity, Archbishop Iakovos quoted an encyclical of the present patriarch issued in 1952. This statement refers to Orthodoxy's task of making known to member Churches of the World Council "the riches of her faith, worship, and order and of her spiritual and ascetic life and experience."

"All of us believe that the ecumenical movement must be brought down from the level of the ecumenists to the level of the people," he said. "From the complex terminology used by the theologians to the language understood by the faithful. From the pulpit to the pew of believer."

"Before our movement can become truly ecumenical it must not only be presented objectively but understood subjectively," he declared. To do this "we must make every effort to bring together the faithful of our member Churches so that they may really know each other."

Calling for closer contact and fellowship among the members of the Council's Churches, the archbishop said that with such a policy would be "possible within a reasonable length of time to do away with whatever it is that holds us apart."

"Once and for all we should dispel the notions still common among extreme non-Orthodox Christians that we Orthodox are superstitious, pagan-like wor-

### W. H. TURNER JR. MADE P. B.'s ASSISTANT

★ Warren H. Turner Jr. of Alexandria, Va. was appointed chief executive assistant to Presiding Bishop Lichtenberger at the meeting of the National Council on April 28th. He was also elected a vice-president of the Council. The job was created by the last General Convention in order to lighten the P. B.'s administrative load to give him more time for pastoral work. Turner is presently assistant director of research and development with the National Security Agency in Washington. The new executive is 46 and has been in government service for 17 years.

shippers dwelling in ignorance," he said.

"At the same time we should help Orthodox zealots to understand that all non-Orthodox are not dwelling either in darkness or in heresy or apart from Christ."

### Population Growth

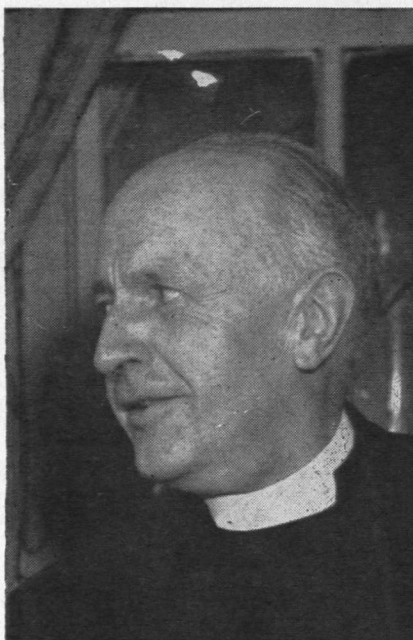
The "log-jam of public ignorance and indifference" on the subject of population growth and family planning is "beginning to break up and cannot long persist," Richard M. Fagley told the conference.

Fagley, executive secretary of the commission of the Churches on international affairs attended a small study conference held the week before at Oxford, England, on the subject of responsible parenthood and the population problem. It was called to advise officers of the World Council on possibilities of common action.

"Soon people will wonder how it was possible that so many Churches and governments had previously been silent on a social and moral issue of such world-wide and crucial importance," he said.

He told the delegates that the attention that had given to the subject at their last meeting has had wide repercussions. A resolution passed at the 1958 conference urged the Churches to devote more attention and study to the problem of the "population explosion" and related factors.

"It is no exaggeration, I think, to say that the U.S. conference initiative of a year ago by stirring up public attention for the responsible parenthood question helped to trigger the chain reaction of public discussion which is now beginning to take place and which will, soon or late, bring the critical issue of population policy into the forefront of governmental and intergovernmental debate," he declared.



Bishop Sherrill

Noting that he told the conference last year that during a two hour session, the world's population increased by 10,000, he said the "stakes have gone up." This year the net increase every two hours is 11,000 persons.

"This year the annual increase will reach fifty million for the first time in history, an increase equivalent to the total population of the United Kingdom or of Italy," he said.

"The population explosion is not merely a future projection of the demographers. The population explosion is here and now."

Reporting on the meeting held in England, Fagley said that Protestant, Orthodox, and Anglicans were among the 21 persons present. Medical doctors, Church leaders, theologians, sociologists, and psychologists attended. Women constituted one-third of the group. Asia, Africa, Europe, and North America were represented.

He summarized a survey of various Church statements on responsible parenthood. Common to most of these is the recognition that responsibility involves "parents and children,

family and society, and all in regard to God and his Church."

Most of the statements imply "freedom of choice as to mutually acceptable and non-injurious means to deter conception, provided the motives are right," he reported.

In his description of the dangers of the uncontrolled growth in population, Fagley said economic and social measures could not restore balance between population and resources "unless population pressures are themselves reduced through lower birth rates."

He spoke of the "desperate search for an answer" in Japan "where legal and illegal abortions together outnumber the live births." In India "in many sections parents are offered a bounty to accept sterilization after the third or fourth child." He suggested that the compulsory separation of the sexes in the commune system "may have an unacknowledged anti-fertility purpose."

"Are such responses the answers to the question of lowering the rate of population increase?" he asked.

The group that met in England last month has the "continuing task of helping the ecumenical agencies to play a more responsible role in this controversial field," he said.

### New Headquarters

A total of one million dollars in cash and pledges has been received for the new headquarters building of the World Council in Geneva, Switzerland, Bishop Sherrill, chairman of the international committee for the building, reported.

He said that \$300,000 has come from the World Council's member Churches. Gifts from foundations, individuals, and other sources will make up the remainder of the \$2,500,000 goal. It is expected that \$1,400,000 will come from the United States. Of this \$700,000 is assured, he said.



Architects' plans for the new building will be presented to the 90-member Central Committee of the Council when it meets on the Greek island of Rhodes August 18-29. Construction of the building is expected to get underway this fall with 1961 as the target date for completion.

The \$2,500,000 headquarters building will be located between Geneva's airport and the United Nations building. Existing headquarters property consists of a wooden chalet, barracks, and rented houses in a residential section of the city.

The new headquarters includes a 236-room initial unit. Two world confessional bodies, the Lutheran World Federation and World Presbyterian Alliance, plan to occupy space in the new headquarters. The Lutheran World Federation has made a gift of \$100,000 to the building fund.

The new site for the building has been made available by the city of Geneva in exchange for the Council's present property.

### Women Neglected

Helen Turnbull, Episcopalian of New York, director of leadership and field outreach of United Church Women, told the delegates that Christian Churches are denying "first class citizenship" to their women members.

She pointed out that the 171 Protestant, Anglican and Orthodox communions of the Council have appointed or elected only six women members to the central committee. The committee is the 90-member governing body which functions between the General Assemblies of the Council.

A number of other committees, such as faith and order and program and finance, do not have a single woman member, she added.

Former associate secretary of the department on the cooperation of men and women in the

Church, Miss Turnbull said that this department is concerned not only with the status and rights of women, "but with the fact that the Church is depriving itself of the vast reserve and potential in ideas, devotion and participation of half its membership."

### Maintain Contacts

Western Christians were urged not to abandon contact with Christians in Eastern countries, in a paper read to the delegates by Roswell Barnes, executive secretary of the U.S. conference.

He said that "Churches have to contend with loud voices in the American public who claim that any American, except a spy or a refugee, who has associated with people from Communist countries cannot be trusted to be a loyal citizen." He attributed this to people who find it "politically expedient and economically profitable."

Barnes said that the state department should lift its ban against travel in China, adding that Church leaders from West German, Japan and Sweden have visited China and lectured in colleges there.

"Because of the state department ruling and public opinion, we have been denied the opportunity to present the view of the U.S. Churches at these conferences. This ban should be lifted so that we may enter, but I see no hopeful signs of this at present."

### SEMINARIANS GO TO MISSION FIELDS

★ Three graduates of the Church Divinity School of the Pacific are to go to Alaska, while another is to return to his native Hawaii.

Dean Johnson also announced that three seminarians will participate in the summer training program of the overseas department of the National Council. Two are to go to Mexico and one to Costa Rica.

### UNITY COMMISSION ISSUES REPORT

★ Conversations will be continued with the Methodist Church looking toward intercommunion as a step on the road to ultimate organic union, according to a decision made by the commission on approaches to unity at its organization meeting in St. Louis on April 17. The commission hopes in this triennium to reopen conversations with the United Presbyterian Church in the U.S.A. and possibly with the Southern Presbyterians. There has been an exploratory exchange of letters between Bishop Gibson, the chairman, and Eugene Carson Blake, stated clerk of the Northern Presbyterians. The commission expects to make contact likewise during this triennium with both the United Lutheran Church in America and the Augusta Synod, Lutheran Church.

The last General Convention referred to the commission the task of clarifying relationships between the Episcopal Church and the Spanish Reformed Church and the Lusitanian Church of Portugal. The Commission accepted the responsibility and assigned Bishop Brady of Fond du Lac to undertake preliminary investigations.

Bishop Bayne of Olympia, Executive Officer of the Anglican Communion, accepted appointment as a co-opted member of the commission. Both Bishop Bayne and the commission feel that his relationship to the commission will help to keep American work in touch with similar unity conversations in other parts of the Anglican Communion.

### BOYS AND GIRLS TOGETHER

★ Glee clubs of Princeton University and Smith College sang at the afternoon service at St. Thomas, New York, on April 26th.

# William F. Creighton Consecrated First Washington Coadjutor

★ William F. Creighton, formerly rector of St. John's, Bethesda, Maryland, was consecrated the first Bishop Coadjutor of Washington on May 1st at Washington Cathedral.

Presiding Bishop Arthur Lichtenberger was the consecrator and the co-consecrators were Bishop Dun of Washington and Bishop Gibson, coadjutor of Virginia.

Bishop Creighton was attended by two presbyters, Canon Romualdo Gonzales - Agueros of Trinity Cathedral, Havana, Cuba, and the Rev. William Draper Jr., diocesan missionary and rector of Trinity Church, Upper Marlboro, Md. Presenting Bishops were Bishop Higgins of Rhode Island, and Bishop Gesner of South Dakota.

Creighton began his service to the Church back in 1934 as a missionary in North Dakota and went on to become rector of St. Clement's Church in St. Paul, Minnesota, before becoming a navy chaplain during the war and finally accepting a call to St. John's, Bethesda.

The sermon was preached by Bishop Mosley of Delaware, who was director of the diocesan department of social relations in Washington, before he became cathedral dean in Wilmington and then Bishop of Delaware. Bishop Powell of Maryland, a former dean of Washington Cathedral, read the consents of the bishops to the election and Canon Wedel, warden of the College of Preachers read the consents of standing committees of the various dioceses.

Besides the participating and visiting bishops, several hundred clergy and officials of the diocese, lay readers, candidates and postulants for future

ordination entered the cathedral in three processions as the service began. They came from the south transept, the north porch and down the center aisle, led by crucifers, taper and flag bearers and vergers.

Sounding trumpets and timpani heralded the entrance of the bishop-elect and his attendant presbyters. The candidate, as is customary, was garbed in purple cassock and the white full-sleeved rochet which has been the dress of bishops since medieval times. As far back as the 13th century bishops were ordered to wear this rochet outdoors as a mark of their station and to cover it with vestments in church services.

Midway in the service following the sermon and after the presentation of testimonials of election and an examination of the candidate by the Presiding Bishop, the bishop elect put on the rest of the Episcopal habit. This consists of a black, sleeveless chimere and long black tip-pet which is like a stole. Thus garbed he knelt and bowed his head. Then the participating bishops gathered in a circle around him for the laying on of hands with prayer which consecrated him as a bishop of the Church of God.

A small luncheon honoring Bishop and Mrs. Creighton was held at the Shoreham Hotel following the consecration and on May 3rd Bishop and Mrs. Dun held a reception for them attended by the clergy of the diocese and their wives.

Bishop Creighton's first official act was a confirmation service on May 3, at St. Francis Church, Potomac. Fourteen confirmands were presented to him. The Rev. Martin T. Lord,

rector of St. Francis, was associate at St. John's, Bethesda, from 1953 until 1956, when he was called to take charge of a new diocesan mission which has since become a strong parish.

Bishop Creighton has given outstanding service to the diocese as a member of the executive council, of the standing committee and as a four-time deputy to the General Convention.

As chairman of the diocesan department of missions for three years he helped to formulate the policy of strategic planning which has resulted in the purchase of numerous future sites for missions in the rapidly growing suburban areas of the nation's capital and the building of numerous new chapels. He is now in charge of the whole missions program of the diocese in addition to assisting Bishop Dun with the increasing number of yearly confirmations in the parishes.

## SOUTH CAROLINA HITS CLEVELAND STAND

★ The diocese of South Carolina, meeting at Myrtle Beach, April 14 - 15, passed a resolution stating that "we emphatically do not agree" with the declaration of the Cleveland conference of the National Council of Churches which urged recognition of China and its admission into the United Nations.

The S. C. resolution affirmed that the National Council and its various agencies were "unwise" in issuing "statements on highly controversial issues of a political or economic nature."

## CARILLONNEUR PLAYS AT ST. MARTIN'S

★ Staf Nees, Belgian carillonneur, gave his first American recital on April 25th at St. Martin's, New York. He tested the forty - two Belgian - made bells before they were sent here in 1949.



# The Top and The Bottom

By John Pairman Brown

WHAT are the things worth doing, not for the sake of something else, but for themselves? They have long been known; there is no secret about the matter, or rather, only the secret involved in well-known things that people insist on shutting their eyes to. To have room enough to raise children and a garden; to make music and listen to it; to have pictures on one's walls and books on one's shelves; to climb mountains and look at old stones; to preserve order and to extend it; to teach the future the wisdom of the past; to have a drink with one's friends; to get ready to be buried in soil one has worked over; to raise one's fist against any god or man that tries to undermine these things.

It is hard to see how Wall Street or Washington or the Church most of the time are helping us do these things very much. The economic system provides millions of jobs which could not have been more accurately designed to subvert everything that makes a man a man. The state is currently spending the bulk of its budget to manufacture poison and ways to spread it. The Church dutifully repeats actions and words which once prepared somebody for death; but she entrusts them to ministers who do not, usually, raise their voices in favor of life; and one does not absolutely rely on the congregations either.

If then we do not live for ourselves, nobody else is going to do our living for us. If a nation has anything useful to teach men, it will be found in that nation's books. And the useful thing that America has to teach the world is written in her books; you must stick up for yourself.

"Trust thyself", said Emerson; "every heart vibrates to that iron string".

We used to make fun of Emerson; and it is true that he solves the problems of the Cosmos much too easily, that he is unacquainted with the deep things in human nature where Hawthorne and Melville and Faulkner move. But we may take his words and reapply them; the genuine gospel of America to the world is that if we do not trust ourselves to find God, nobody else is going to find him for us.

## When We Talk About God

SOME people tell us that God wants us to blow up the Russians; other people tell us that he much prefers to operate through bishops; others that he offers the tired advertising-manager Strength Through Inner Power. How could they

dare? When they talk about God, the ground they are standing on is holy ground; did they take their shoes off their feet? They did not.

When you talk about God, you are talking about the bottom and the top; you can't go any further; and you have to be thinking about the bottom and the top too. God permitted, or suffered, Buchenwald and Apartheid and Hiroshima; he is responsible for the Prometheus, the Book of Job, and Macbeth. Through his agency our strawberries ripen and the great waves undercut our shore; lightning strikes our elms and our women become round-bellied. Most of all, we believe if we believe anything, "God" is the name of whatever Reality makes compassion possible, in the prophecy of Second Isaiah, in the poetry of Lear, in the genuine history of Francis and of men greater even than Francis.

We cannot talk about God on any lower level than that; if we try to, we are talking about something else instead. And we cannot live on any lower level than that; if we try to, we are just going through the motions, we are automatic mechanisms that somebody else has wound up. This is the awful felling we have about the great ones of this world; we have trouble finding life in them; they seem to be Mechanical Men going through the actions that their office requires of them.

Why do we know very well that no Pope will ever decide that he is fallible after all?; that no U.S. secretary of state will tell the Pentagon to scrap its bombs?; that no broker will ever tell his clients they are worrying too much about money? For those are after all the things we need most to hear from those men. It must be because they have abdicated living, abdicated trusting themselves; finding themselves square pegs in a round hole, they have cut off their own corners, and there they revolve, without the friction which might lead to faith or hope, without the hand of another person which might lead to charity.

## Hell and Heaven

HELL is then all around us; for Satan, like God, is no respecter of persons. And we try so hard to persuade ourselves that we are not really responsible for our lives; nobody, facing our peculiar difficulties, could have been expected to do better than we. Everybody faces

peculiar difficulties; the world seems to be like that. And by the simple fact of our humanity, we all have put upon us the fearful responsibility of taking a chance; of giving up all the obvious forms of security that the world has provided to trap us—the recruiting agent from the big company visiting the senior class; the comfortable vacant rectory in the pretty town; the easy things to say; the easy organizations to join; the easy road to Hell. We may never find the right path; we may only be able to reject one temptation after another; perhaps that is the most helpful example of all that we could give to somebody else in the same position.

And Heaven lies all around us too; the only thing is, it does not usually lie where our dogmas said it would be. It can be a greater danger to us than Hell: for what is called the sin against

the Spirit is not to see the implicit faith in the pagan, the self-sacrifice of the ghetto; to ignore the violets coming up on the vacant lot; to reject the greatness offered us.

We are told in sermons that Humanism will not do, that we must put our trust in God rather than man. This is true; men are unreliable. But we must become men ourselves first before we know this in any useful way. And so long as we are nothing more than a client for a lot of insurance salesmen, realtors, haberdashers, secretaries, speech-writers, and morticians, God will not even bother damning us: we shall be like those neutral angels of whom Dante speaks, “Heaven drove them out so as not to lose its comeliness; deep Hell does not receive them, because the damned might find cause for pride in beholding them”.

## **A Series of Twelve Articles on Unity and Truth**

# **Jesus: Human and Divine**

**By Prof. J. F. Bethune-Baker**

OUR subject is Jesus as both human and divine, or, as I should prefer to put it, the God-Man. We do not ask the old question, *Cur Deus homo?* nor even “How can this be?” But, accepting the fact of the *Deus homo*, we only ask: “How was it, how is it so?” What were the conditions of the synthesis? How is it related to the facts of our experience, and what does it mean to us? To clear the ground I would start with two or three premises, and the first of them is that orthodoxy, in beginning with God, began at the wrong end.

All Christian doctrine grows out of the puzzlement felt by the first generation of Christians. They knew he was a man in outward appearance and life, but there was something more which baffled them, and the doctrine that he was God as well as man was an early result of reflexion on the facts of their actual experience.

In a recent controversy one of the protagonists said that he recognized the fact that Jesus was man as well as God, but it did not interest him: all he cared to know was how he was more than man. That was indeed the question which preoccupied the early Church—to such a degree that the manhood more and more receded behind the Godhead. Christian thought tended to begin at

the unknown end. It was a divine person who had come into the world. God had been born as man, without ceasing to be what he was before. But today, when in every department of investigation we begin with the relatively known and reason from what we find there to the unknown, it is Jesus as man in his life in the world that we want to take as our starting point once again—as at the outset he was. That is what gives our modern study of the Gospels and Gospel history its interest and importance. We know he was human, we believe he was also divine. It is by finding out how he was man—what he was in his place in the historic process—that we may come to understand in what sense he was and is also God.

### **Denial of Incarnation**

PARENTHETICALLY I would say: we must absolutely jettison the traditional doctrine that his historical personality was not human, but divine. To our modern categories of thought such a statement is a denial of the doctrine of the Incarnation. There is for us no such thing as human nature apart from human personality: the distinction that he was man but not “a” man, while it has deep religious value, has ceased to be tenable. What I have in mind as the religious



value, the truth, of this old distinction is retained and even enhanced in the modern emphasis on the fullness of our Lord's humanity.

For what is meant is that Jesus does not stand alone as "a" man might be thought to stand, isolated from his fellows. He is one of them among them. He is identified with the whole experience of the race, within it, not outside it as an individual by himself. He is a member of the group, the family, of man, not separated and not separable from it. So like Adam he is representative—the one of the old, the other of the new, moral life of mankind. Without breach in continuity or solidarity a new character is given to the race, a new racial unity is established: a new type, to become endemic and spread its contagion through the whole race. The personality of Jesus is human—he is "whole" man even for Chalcedon; he is also divine for Christian faith and consciousness in all ages.

The question is one, primarily, for historical investigation. In this historical investigation I can make no use of the traditional beliefs in either his miraculous birth or his personal pre-existence as Jesus. Both beliefs, no doubt, are of high religious value which Christianity must conserve. The former, like all docetic theories, stands for the fact of something "new" in human experience; but we know enough of the order of nature now to discredit the ancient idea that the new can only come about by a break in the continuity of the order of nature, and I can only regard this idea of miraculous birth as in those days a natural and reasonable way of accounting for a great personality and the experience of which Jesus was the cause and the center, as it would be unnatural and irrational today. The latter belief, which is itself an inference from belief in his Godhead, suggests to us that what was made manifest in the personality and life of Jesus was a manifestation in space and time of a reality super-temporal, super-historic. I shall return to this point at the end of my article.

### Natural and Human

**WE** MUST first get our basis in the historical conditions of the manifestation itself, the conditions precedent and actual.

The conditions precedent include the facts of the whole of the long life-history of man, but more particularly the special cultural history of the race to which Jesus in fact belonged—all his own inheritance of national religion and ideas of psalmists, prophets, and apocalyptists, which formed the substratum of his own personal

conscious experience. I am quite willing to use the term "subconsciousness" instead of substratum if it be understood that this subconsciousness is thoroughly natural and human.

He came into the world with this inheritance, or at any rate it fashioned him from the moment of his birth and provided the channels of his thought, even though he might cut some new ones or divert and give a new direction to the old.

If we give full weight to this cultural inheritance as it is known to us today, we find in Jesus a newness and originality of thought which is selective and even evolutionary, showing that he was on a higher plane and carrying us with him. "I am not come to destroy, but to fulfill": by his rejection of some old ideas and the emphasis of his selection, he becomes the creator of something new in the history of religion: a new conception of God and of man and of the relations existing ("potentially", perhaps, but that is to say for all religion really existing) between them, of the essential character of God and the meaning and purpose of human life.

He was conscious of this newness. He was the first to know God as he really is. To others discoveries have come, conceived by them as revelations of reality or truth, granted, given: they have heard the authentic voice or seen things as they are. Often they are eager to tell the world, they must give to others what has been given to them: but the world is dull of hearing, and only a few will listen. Jesus does not stand alone in this respect: he casts a kind of halo on a great company before him and after him.

In the history of human thought there are instances of men who have made discoveries that remain for ever associated with their names: through them truth, the reality of the things in question, was revealed to the world.

Jesus was also conscious of mission. He had been chosen by God to be the first man to know him and reveal him to others, and manifest in his own person God's character and purpose by the tenour and purpose of his own life. His sense of mission grew through the course of his own experience more specialized. Nothing was to be allowed to interfere with his fulfilment of this mission. This is a high estimate of self—his significance and his life—in relation to God and to man and the world. He has in his own esteem a unique part to play in the ever-moving drama of the ages and a central position in the mind and purpose of God.

Is this consciousness of self other than human? It is to the human environment, the relatively known, that we must look first. *Causae non sunt multiplicandae praeter necessitatem*. Is a really new factor necessary to produce and account for this kind of consciousness?

### Conscious of Divinity?

WHEN Marcion's docetic view of the Redeemer was met by the objection that by those who saw him he was regarded as a man, he is said to have replied, "*satis erat illi conscientia sua*" (Tert. de carne, 3)—"His own knowledge of himself was enough for him". Marcion meant he knew he was not a man. But even when the docetic theory was excluded, the great exponents of doctrine, and Christians in general, have assumed that he was conscious of himself as divine. He knew that he was God: and much of our thinking about the Incarnation and our interpretation of the Gospels proceeds on this assumption. I do not think it is in any way either justified by the evidence or required by the logic of the doctrine. I do not for a moment suppose that Jesus ever thought of himself as God. Nor do I think that even the Fourth Gospel so represents him: else, to cite one passage only, it would hardly have admitted the message sent through Mary to his brethren, "I ascend unto my Father and your Father, and my God and your God".

Consciousness of being God was not one of the conditions of the *Deus homo*. The whole content of his consciousness is rightly styled "unique", but it is human. There is no saying or act certainly his, and I think none in the Synoptic Gospels (if we except the narratives of the nature miracles) that could not come from a man of his lineage and convictions—the convictions themselves being only "unique" in degree.

When we attempt to place him in the light of all our knowledge of what had been before and what has been since, and see exhibited in him the real relations between God and man and the key to the riddle of Reality—and this is what the philosophy of the Incarnation sees in him—then we are able to say what his being both divine and human means.

The primary and fundamental condition is the fact that the being of God and the being of man are indissolubly interrelated. We are familiar in classical theology with the idea of the "eternal" generation of the Son. We have to apply the same conception to what we call the created world of finite intelligences. The Creator

is not separated from his creatures: they do not exist apart from him. They have their origin in the will and love of God. Language almost fails us; but God is always actualizing, fulfilling, expressing himself in man; and man only comes to the fullness of his potentiality in God. It is not only that "in him we live and move and have our being", but also, however much "bigger" his being may be, it is true that "in us he lives and moves."

### Dualistic Definitions

OF COURSE we cannot appeal to our Lord's own words for more than hints of such an idea. But assuredly also we cannot do this for any of the forms the conventional doctrine of the Incarnation has assumed. What is much more to the point is that it is he and his life—his experience as man in the world, his consciousness of himself so far as we can read it with the new consciousness in us which he created—that suggests it. And though we can quote none of the standard expressions of Catholic doctrine for it, there has been much Christian thought that tends to support the belief that the historic process of human experience—to use modern terms—is in some real sense God's own experience. He is the subject of it as well as we. We do not, I say, get much help from our technical statements of doctrine. Our technical definitions here are frankly dualistic. They treat God and man as two distinct real existences ("substances"), each with its own special characteristics, which are incapable of being blended or fused into one, though in Jesus Christ they are so brought together and intimately related to each other that a union of both can be spoken of.

A form of sound words is obtained by placing the center of union in his person conceived of as prehistoric and divine and possessing a miraculous unifying power of holding together two distinct and disparate realities and becoming the subject of two sets of experiences which yet remain, in themselves, incongruous even while concurrent. This is to say, it is not professed that the experiences themselves are unified. The subject is one, but two distinct spheres of consciousness remain. And the fact that the unity conceived is beyond words and reason is registered by the decision for two wills and the rejection of the idea of one divine-human activity, as conceived by Dionysius the Areopagite and the Severians of the sixth century.

Our popular theology is indeed here in better



case, and in this fact lies our better hope for the future. When we put our traditional documents into their place in the archives of our religion for the use of our students, to show them how things have come to be what they are, to help them to get historical perspective; and then out into the market-place and speak with the man in the street, we are much more likely to be able to come to terms with him than we are with technical terms.

Of course he thinks that God and man are distinct—very properly (the dualism of our definitions is practically sound: the trouble is that they make this practical dualism theoretic): but the man in the street is familiar with the

belief that somehow or other Jesus Christ was both God and man. And he also knows that he himself has something in common with Jesus as depicted in his life in the world, and is ready to believe that the something in himself of which he is at least dimly conscious as a “not himself”—a presence and power of God which he discerns in Jesus raised, as it were, to its highest power—may be at once really in himself and yet also God in him. He is in a position by no means to bring Jesus down to his own level, but to understand that he really has some kinship with him even in that something in virtue of which Christians style him “Lord” and “God”.

*Next Week: Human and Divine Continued*

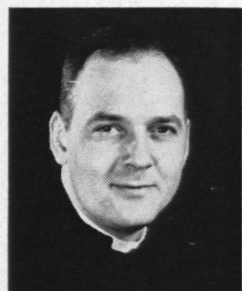
## What's Going On Here!

# Folk Mass: Jazz Mass or a Pops Mass

By William B. Schmidgall

*Rector of St. Stephen's, New Hartford, N. Y. and*

*Member of The Commission on Church Music*



Schmidgall

THE 20th Century Folk Mass by the Rev. Geoffrey Beaumont has gotten a great deal of publicity and is being discussed with some seriousness by concerned people. The newspapers have called it a jazz mass, while its title reads “folk mass”. The difference between jazz and folk music is apparent to the

trade, but not to the litigants in a debate whether the Beaumont Mass is one or the other. Strictly speaking, it is neither. There are elements of both in addition to operetta music, Hollywood musical, plainchant and extravaganza. Perhaps the difficulty of identification would be removed if instead it has been called a “pops mass”.

The music may be heard on a record made by the Fiesta Record Company, New York, N.Y. This recording was made in England by Frank Weir and his concert orchestra. The music has been arranged by Peter Knight who also has twelve singers. It is a slick job of recording and the general effect is commercial. Our Hollywood arrangers could not do much more to it than has been done. However, the melodies and rhythms survived despite the arrangement with three

hymns inserted to fill out a two side LP disc.

At first hearing there is a bemusement or bewilderment with the feeling that maybe the world has passed one by in some swift progress toward something everybody else thinks is good. After the second hearing the conviction sets in that somebody is pulling your leg or everybody else's with the hope of selling the public something really mediocre in an immoderately lush score. At the third hearing it is drudgery to listen. If the music has any merit the recording is no credit to it. In church, the same taste projected into other things would require mink covered Prayer Books.

The score provided for parish use is different and not so gaudy as the record. The vocal lines are all unison with a simple piano arrangement. Instrumental parts are available. The accompaniment would have to be rewritten for organ, if you wanted to use the organ at all. In any case the accompaniment will present problems wherever the mass may be used, unless there is a competent instrumental group or a good pianist or both. On this basis alone it is unlikely that many churches will incorporate this music in their services, even those who might like to.

The composer obviously intended the mass to be performed in church in a manner different

from the recording. Even so, when used in the service without efforts to cover the music with "effects", it will be found wanting as an art work, folk or otherwise.

The negligent mixing of rhythms is enough in itself to dispel that unity which underlies every work which can claim artistic merit. The same could be said for the disorganizing effect of the indiscriminate mixture of different types of music. Among many other examples there is an introduction of the Lord's Prayer with modal chant joined to a dreary modern scale melody underlaid with a syncopated beat. If the Lord's Prayer is to be sung to a syncopated rhythm, let it be honestly and consistently done, not dressed up for church with a phoney introduction.

In addition, the melodies are repetitious, insinuating and devoid of imagination. A vocal composer generally gives evidence of competence by melody writing which if not all creative is at least interesting. As a composer Father Beaumont may get lots of publicity, but he will have made little contribution, if any, to musical history.

As a matter of fact, as a friend said, if you took away the words of the mass there would be very little left of interest in the work. The music bears as much relationship to the text and to the acts of the Liturgy as mistletoe to its host tree.

#### Sad State of Church Music

**A**SIDE from these things, Father Beaumont may have stirred up some interest among people who haven't been giving much thought to the sad state of church music. Discounting the Summer Soldiers who will find an answer for a bad situation in anything which happens to appear to be different, it is certain that many people will be moved to consider more seriously why Queen Victoria still goes marching on every Sunday in so many of our parish services.

Good contemporary composers have been largely avoided, both in the area of fostering composition of new songs and service music and in trying things which are relevant to our age. It is pathetic that many still call the 1940 Hymnal the "new one" and that we hear so few of the many fine hymns first included in that edition.

It is the exception rather than the rule that parishes are providing good service music, singing good hymns well and adequately financing the musical endeavors of the organists and the choirs. Father Beaumont's mass will only help if it

serves to reveal to those who had not yet seen nor understood how low the level of Church music has been allowed to settle.

Good jazz and syncopated religious music may help the situation in certain places. If so, let it be introduced with sincerity and allowed to stand on its own merits. Notable examples of this are some of the present Gospel singers who put a beat into religious songs and mean it; that is, without harps and string sections and going to glory orchestrations. Another fine example is the recording of "Jazz at Vespers" made under the direction of the Rev. Alvin L. Kershaw with the glad offering of George Lewis' Dixieland group (Riverside Label).

And not to forget a very important group of listeners, the teen agers, remember that young people are quick to spot the unreal. To bid for their attention in terms of such music as the Beaumont mass is to underestimate their standards in both jazz and traditional music. To condescend to offer them this music as bespeaking their age level is a bit like offering to buy your son a three wheel bicycle when he is old enough to drive and really wants a T-Bird.

## May Day

By Corwin C. Roach

**M**AY Day means many different things. To the small fry it used to signify the making of May baskets filled with spring flowers and leaving them at the doors of friends. Even the sophisticated collegian welcomes May Day as a release from classes, a day of May queens and picnics. For the communists and the leftists throughout the world, May Day has been turned into a day of propaganda, parades and the rattling of armor in general. In our own nation we have finally awakened to its possibilities and have proclaimed it as Law Day.

There is a use of May Day which puzzled me for a long time. May Day is the recognized signal for distress, a kind of oral S.O.S. used by airmen throughout the world. It is really the English spelling of the French word *m'aidez*, "help me." Any flyer who uses the warning will receive instant attention. The air waves will be cleared so that he can receive all help and guidance. Emergency first aid equipment will be rushed to the place of his probable landing.

It started me thinking of another May Day and



that is the one found in the Christian year. May 1 is the feast of St. Philip and St. James. No man is sufficient unto himself alone. To every one of us there come crises, "the chances of this mortal life" when in anxiety, doubt, pain we cry out "Lord help me." The answer to man's eternal May Day is to be found in the faith of the Collect for this day. Jesus Christ is the way, the truth and the life. There is no circumstance of life where he has not gone before. There is no problem where he does not give the answer. There is no danger of death where he does not save.

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## Don Large

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### Togetherness

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TOGETHERNESS has finally become a bit too thick, and frankly I'm weary of it. It used to be that a man would occasionally want to be alone to communicate with himself, to enjoy an hour's much-needed self-examination, or just to compose his soul.

But that point of view has suddenly become unfashionable, if not faintly odd and heretical. The popular plug now is that if it needs doing alone, it must be wrong. So the loneliest thing left in our urban centers is the lonely crowd. Lacking any inner reserves, the modern man panics if left to himself. Modern souls may be lonely, but they're determined to be lonely together. The fear of being alone has thus become one of the wound-stripes of this insecure generation.

I'm probably reading too much into the following thought, so please take it with a grain of salt. But I keep wondering, in this connection, whether the latest craze among our young people doesn't contain at least a touch of symbolic meaning. I'm referring, of course, to their 1959 passion for crowding an impossibly large number of individuals into an impossibly small space.

If memory serves me, it all started with 65 undergrads jamming themselves into a telephone booth. Maybe I have the actual number wrong, but if there's more than one person in a 'phone booth at one time, there's at least one too many. In the good old days, if you suddenly found the world too much with you, you could always duck into a vacant 'phone booth and pretend you were

making a long-distance call to Tokyo or Tanganyika. But no more.

And in Hawaii, the press reports, 24 sunbathers sardined themselves into a canoe. Naturally, it promptly sank—unfortunately in shallow water.

Then, to compound the felony, it turns out that something like 18 college boys congealed themselves into a Volkswagen. Now this is carrying togetherness too far. And it strikes a bit too close to home for me to feel comfortable about it.

I drive minuscule cars for several excellent reasons. They're built with loving care and craftsmanship. They're mechanically simple and almost unbreakable. They handle beautifully, cornering as though on rails, and parking on the proverbial dime (which is also what they cost to run).

But two other reasons are these. I like a car I can get in and out without swivel seats or shoe-horns or the need to be doublejointed. And the size of such a vehicle precludes the kind of togetherness which would expect me to take the whole neighborhood along when I sally forth on a safari. So I humbly beseech these collegians to occupy themselves with rocket-tailed Cadillacs, and kindly leave our small cars alone.

Altogether, I'd say we've had just about enough of the over-organized Organization Man. It's time to remember that our Lord stressed man's need for being occasionally UNorganized. When the crowds pressed too closely for too long, he went to the woods, the desert, or the mountains. And he didn't even take the Twelve along.

Now please pardon me. I have a 'phone call to make. That is, if I can locate an empty booth.

## The Courtroom Scene

By John Crosby

*Columnist for the New York Herald Tribune*

*Reprinted by permission of Mr. Crosby*

WE WERE on the 5:54 to Scarsdale and my friend Oswald G. Carruthers 4th (Princeton '40, Scarsdale '59) was complaining about television critics. "You miss the point entirely, you guys. You don't realize that television is escapism. It's the land of pure make-believe. It's very good for us—those tales of derring-do!"

"You mean the Westerns?" I asked.

"Westerns!" he snorted. "Westerns are for children. I get my escapism in the courtroom scenes. Have you ever watched Perry Mason stride

into a courtroom and confound a witness? For sheer fantasy there's nothing like it. I mean he knows what he's doing which would get him thrown out of the Bar Association if he were a real-life lawyer. In the first place, a real lawyer would never be in court. . . ."

"Oh come now," I protested. "Some lawyers have to go to court!"

"Never!" said Oswald firmly. "Not in this century. I mean not if they're any good. Now, you take my law firm, Avaricious, Dilatory, Flyspeck & Stupid . . ."

"That's their name?"

"It's not their real name. That's more like what they're like. The head of the firm hasn't been in court in generations. He takes great pride in that . . ."

"Well, that's 'cause court trials are wasteful and they try to save you the expense . . ."

"Well, that's what they tell their clients, of course. Actually, it's because courtroom trials involve some work and that a lawyer—a good one—wants to avoid at all costs. That's where Perry Mason is pure romantic moonshine. He likes courts; he even prepares his cases, which is almost illegal in the legal profession.

"Another thing that's pure romance. When the guy walks in needing him, he's there. This is ridiculous. No lawyer is ever where you need him. He's on the golf course. Or he's in Florida. But the part I really like is the way he takes the inexplicable and makes it understandable. I mean all he's got to go on is the old man's will, the dead body and the cuff links which were found on the golf course—and out of this he makes sense.

"Now, you take my lawyers—they work exactly opposite. Bring 'em in a traffic ticket to handle. Right away, they want a week to study it. 'Mustn't rush these things,' old Avaricious tells me. 'I'll need time to think about this.' Then comes the bill—\$500. That means he's read it. Lawyers are the only people who go to postgraduate college for three years simply to learn how to read. You know how they give kids lessons to speed their reading. Well, in law school they spend three years teaching them how to read slow.

"A week later, he writes a letter—and soaks you another \$150 for that."

"Well, that's for his legal training."

"Oh they're worth it. Some of the letters my lawyer has written would get him fluked out of fifth-grade English—but you've got to admire a

grown man being able to write such lousy English and get paid for it."

"Well, they have to be careful."

"Oh, my lawyers are very careful. My divorce decree is now studied in law schools the world over as an absolute masterpiece of hopeless legal incompetence. It takes three years in law school for any one to learn how to foul things up that good. When old Avaricious gets through with a parking ticket, I'm in jail for larceny, embezzlement and maybe murder. Of course, he's a bit of a genius at taking the trivial and making a Federal case out of it. Not all those swindlers are as expert as old Avaricious, Dilatory, Flyspeck & Stupid."

"Well, stupid isn't the word exactly, it is?" I asked.

"Oh sure, they're pretty stupid," he said sadly. "I can't afford the really smart lawyers. They're all working for Jimmy Hoffa. Or for Trujillo. The only people who get decent legal counsel in this country are the hoodlums. That's why so many people get such a bang out of Perry Mason. We can't get any decent legal care—but we can dream, can't we?"

## Talking It Over

By W. B. Spofford Sr.

A COMMITTEE headed by Archibald Roosevelt, chiefly known for having had a father named Theodore, has brought out a book called 20.5%. Queer name for a book until you discover that it means that that percent of Episcopal parsons "support communist-related and pro-communist causes."

This should not be, says a press release with the book, since these men are "the ordained rectors of America's richest religionists." Methodists and Presbyterians, who do not have nearly as much money as we do, do not have anything like the number of "disloyal" parsons, Mr. Roosevelt's committee finds.

Which means, I should think, that this class-struggle business got screwed up somewhere along the line. Anyhow to Mr. Roosevelt it is obvious that parsons who minister to the rich ought to be on their side, and he is pretty unhappy to find that at least 20.5% of us are not. I say "at least", because as I go through the list I am shocked at the number of Episcopal parsons—known to me as "disloyal" by Mr. Roosevelt's standards—who are omitted.



What is even more incredible to Mr. Roosevelt is to find a lot of these Episcopal ministers holding jobs in seminaries; being connected with Church papers; even being bishops.

Mr. M. G. Lowman of Cincinnati, who dug up the material for the committee, wasn't too fussy about whether those listed were alive or dead—and if dead, how long. But in his list there are ten seminary professors; ten editors; thirty-four bishops—all with “records of political-economic emphasis with left-wing implication.”

Quite a bit of space is devoted to one bishop who died in 1928; still more is devoted to another who has been dead fifteen years, with four others listed who died within the past ten years. So this up-to-date list of Mr. Roosevelt's bishops has to be reduced, I am sorry to say, to but twenty-eight.

I do not know it to be a fact, but I've heard that when Congressmen get a lot of mail on a subject, they don't bother to read it—just put the letters on a scale and get the poundage, pro and con.

Using this method with Mr. Roosevelt's compilation and count the pages devoted to “disloyal” bishops, I find that Bishop Parsons of California

is the number one man, followed by Bishop Mitchell of Arizona; Bishop Moulton of Utah and Bishop Hobson of Southern Ohio. Presiding Bishops didn't come out so good; Bishop Tucker and Bishop Sherrill only rated a half page each for their “disloyal” acts; Bishop Lichtenberger, poor man, didn't even make the grade. Good thing too, I'd say, since it ought to serve as an antidote to those honorary degrees he's getting all over the place.

Among the editors, Shipler of the *Churchman* beat me out, seven pages to six, but this magazine came out pretty well with Kenneth Forbes, book editor, adding five.

Joseph Fletcher of Cambridge tops seminary professors, with Walter Russell Bowie and Albert T. Mollegen of Virginia not far behind. Massey Shepherd of the Pacific, Frederick Grant of Union and George Taylor, former dean of Cambridge, and a few others make the grade but not by much.

And who, my friends, do you suppose is tops in the whole list—Edward Lambe Parsons of California, with twelve full pages.

We've saluted him before. We do so again, proudly—and enviously.

## THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

*Caste, Class And Race* by Oliver C. Cox. Monthly Review Press. \$7.50

The publisher of this book has done a service to scholars in social and economic fields by reprinting this important and thorough work which first made its appearance eleven years ago. It should receive more close attention, especially from competent scholars, than it had in 1948, if for no other reason than the fact that the problem of race in America is in the foreground of our thinking today, thanks largely to the Supreme Court decision on segregation and the resulting tension and animosities.

This volume has a text of nearly 600 pages, plus a large bibliography and index, and is a keen analysis of the three facts which comprise its title. The author's arguments are notable for their grasp of his historical evidence and for their great precision in setting them forth for the reader. His description of the origins and present basis of caste in India is a notable job and something we need in order to think straight

about the manifold problems of race, whether in America or South Africa. I presume that for most readers the dominant feature of this book is its thesis that caste and race are contrasting realities, rather than similar facts raising identical questions and problems, and in that assertion the author crosses swords vigorously with Gunnar Myrdal in his magnum opus, *An American Dilemma*.

This is, in short, a most important book and one worth devoting time and thought to. Its republication is most timely.

*The Gospel Of Mark* by Curtis Beach. Harpers. \$2.25

The sub title of this commentary—*Its Making And Meaning*—prepares one for an unusual treatment which will strongly appeal to the average Biblical student as well as to the specialist in Biblical criticism. The author says in his introduction: “It is my belief that Mark is a work of real artistic merit. — In its structure and in its handling of dramatic

elements it is worthy of comparison to classical Greek tragedy.”

The book is in two quite distinct parts; in the first the claim is made—and very persuasively—that this is not so much a biography of Jesus as a testimony of Mark's faith expressed to the little group in Rome enduring persecution; in the second the author analyses each story in the gospel, where it came from, why Mark used it and adapted it to his controlling theme.

An interesting and stimulating essay, with a literary quality of its own,—like the writings of Mark himself.

*The Face Of Love* by Gilbert Shaw. Morehouse-Gorham. \$5.25

This is a book from Great Britain, written by a specialist in Christian mysticism and apparently an experienced leader of retreats and quiet days. In this latest volume he uses the familiar “Stations Of The Cross” as the framework for prayer and meditation on the sufferings and atoning death of Jesus.

*Nine Sermons of Saint Augustine on the Psalms.* Tr. and Int. by Edmund Hill. P. J. Kenedy. \$3.50

One gains a really fresh impression of the North African saint from this racy, colloquial translation by the English Dominican, Fr. Hill. The introduction is good, especially the account of the various sects and heresies which complicated the situation—in addition to the advancing barbarians. The limitations of the old Latin translation of the Bible, especially the Psalms, are clearly noted; Augustine was not impeded by such inaccuracies as the following, "He has made wonderful his mercy in the city of circumference" (instead of "fortified or besieged"); or "I said in my ecstasy" (not "alarm"; Ps. 31:21f.).

It is a question if Augustine's sermons will ever become widely popular; they seem too casual, hortatory, archaic in exegesis and appeal—the kind some preachers dig out of old commentaries on Saturday night and reel off in five or ten minute bits on Sunday morning, without adequate grappling with the problems.

Augustine is never guilty of the latter charge, but he did write too facilely—his thought, like his limpid shining Latin prose, slipped along too freely, too easily, too sweetly.

—Frederick C. Grant

*Preaching; The Art Of Communication* by Leslie Tizard. Oxford. \$2.25

This book is very unlike the usual treatise on preaching. It is clearly the distilled essence of a great preacher's experience, and so is profoundly effective and practically useful. The author was the minister of a Congregationalist Church in Birmingham, England, and was famous all over England for his preaching. The writing of this book was the devout work of a dying man who knew that he was dying and was determined to give his utmost to the young preachers, near and far, who should follow him. He defined preaching as Phillips Brooks did,—as the "bringing of truth through personality"—and goes on to show in vivid detail what the personality of the true preacher must be. He said: "No

man can preach who does not love people. He may produce learned dissertations, sound moral homilies or exquisite literary essays, but preach he will not."

Every seminarian today ought to absorb this short book and make it the background of all his homiletical study. Parish priests and mission preachers would do well to regard its contents with a humble heart and a mind intent on finding the light a great preacher and lover of men has produced to guide their own efforts.

*God In Us* by Miles Lowell Yates. Seabury Press. \$4.25

This book, edited by Norman Pitenger and William H. Ralston, Jr., contains the printed notes of the author which he used in a course he gave for students of the General Seminary. It is fortunate that the editors and the Seabury Press were able to give these notes to the general public, for they express the mature conviction and realization of one of the saints and mystics of our American Church, whose death three years ago was felt so keenly by his students, his faculty colleagues and the wide circle of his friends.

Like nearly all printed versions of sermons or discourses on the mysteries of the spiritual life, these notes will not convey all the thrill and challenge of the original lectures, but there are here great riches to be mined by the spiritually minded seeker after reality.

*Who Do You Say That I Am?* By A. J. Ebbutt. Westminster. \$3.50

If almost any Christian lay person were to write out a list of all the things in the New Testament which have puzzled him and, perhaps, seriously disturbed him, it is a pretty good guess that he would find them all discussed in the fifteen chapters of this book. It is also quite likely that the explanations and interpretations of difficult statements and stories will solve a good many of his puzzles and relieve his disturbed intellect.

The author's method is to pose cer-

tain questions and proceed to answer them from the point of view of a mature New Testament scholar. The answers will not satisfy everyone, — not even competent scholars, — but the treatment is straightforward and much of the argument convincing. *Are The Gospel Records Reliable?*, *How Was Jesus Born?*, *Was Jesus Able To Perform Miracles?*, *Will Jesus Come Again?*, — these are some of the queries and the answers are all worth careful reading and thought. It's a good book and an important one.

## SPIRITUAL HEALING WORKSHOP

★ The Rev. Clinton J. Kew, Witness columnist and director of special services of the Foundation of Religion and Psychiatry, New York, has organized a workshop in spiritual healing for clergymen, psychologists, psychiatrists and medical doctors.

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## CHURCH LEADERS DISCUSS COMMON PROJECTS

★ About eighty Church leaders met April 24-25 in Harrison, N. Y. to discuss ways of rising above prejudices and divisions in order to present a united front in the New York metropolitan area. Various speakers stated that the matter was urgent in view of the rapid changes going on in the city and surrounding suburbs.

Twelve denominations were represented, with the views of the diocese of New York presented by Archdeacon R. E. McEvoy on behalf of Bishop Donegan. He stated that the Episcopal Church desired to cooperate in practical affairs but without compromising of doctrine.

"We are not here to create a man-made unity," the Rev. Ralph W. Sockman, Minister of

New York's Christ Church, Methodist, told the opening session. "We are here because we recognize our oneness in the family of Christ. Perhaps we have talked too much about tolerating our differences and not enough about enriching ourselves through our differences."

The approaches to the unity question were outlined in papers giving the various polities of the several major families or traditions of Protestant Christianity, and their working relationship to the Protestant Council.

The Rev. Frederick A. Shippey, professor of sociology and religion at Drew University, Madison, N. J., a Methodist institution, declared in his presentation that a survey of fifty-five Methodist clergymen in New Jersey showed that the rank and file minister felt that he was not sufficiently involved

in the process of world church cooperation and discussion. Yet, Shippey said, the Methodist Church, as the largest United States Protestant Church body, was very much interested in cooperative endeavors and comprehensive planning at the world, national and local levels.

"In spite of the great size of Methodism," Shippey said, "we do not feel large enough to go it alone in dealing with situations in the metropolitan area. We must work with other groups."

A Baptist leader, the Rev. R. LaRue Cober, executive secretary of the Affiliated Baptist City Society, declared that, "One of the great difficulties of Christianity is that we who represent different polities have lacked trust for each other."

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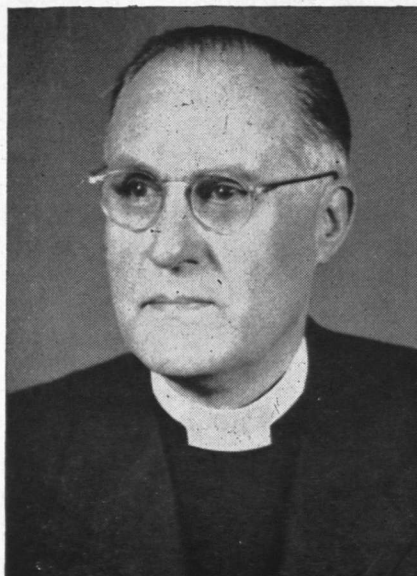
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## FREDERICK GRANT IS HONORED

★ The Rev. Frederick C. Grant was honored at a meeting held at the New York Cathedral on April 24th. It was attended by thirty-six Biblical scholars, representing twelve religious traditions and twenty-three institutions.

Grant, professor of Biblical theology at Union Seminary



Frederick Grant

since 1938 is retiring this month. He has long been associated with the Witness and was editor for a number of years. He is the author of thirty-one books, the last being "Ancient Judaism and the New Testament."

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## ART EXHIBIT AT ST. ALBANS

★ An exhibit covering more than 100 years of American art, with selections of paintings from a number of major museums, galleries and private collections in various parts of the country, will be held at St. Albans, the national cathedral school for boys in Washington, starting May 20 and running until June 3.

Arranged as part of the school's 50th anniversary observance, the exhibit will be held under the title, "Art and Secondary Education." It is being arranged as a counter-part of last year's forum on "Science and Secondary Education," in which several nationally prominent scientists participated.

In explaining the purpose of the art exhibit, the school's headmaster, Canon Charles Martin, said: "In our 50th An-

niversary Celebration we have sought to use the unusual resources available to St. Albans, through its association with the Cathedral and the Nation's Capital, in ways that would be useful, not only to St. Albans but to education in general. Among the events we have planned is this art show to exhibit work done in a secondary school along with some of the most distinguished American art we could assemble.

"Last year, through our science forum, we sought to dramatize the tremendous importance of the physical sciences in education. This year we wanted to show the other side of the coin—we wanted to say that it is also important for schools to teach young people to appreciate the beautiful, to stimulate creativity and individuality. We believe that art can do this in a school, and that the exhibit will be the most meaningful way in which we can carry this message to education and the community."

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#### ST. LUKE'S CHAPEL

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# PEOPLE

## CLERGY CHANGES:

JOSEPH ALAN di PRETERO, formerly a canon at the cathedral, Albany, N. Y., is now rector of St. Timothy's, Compton, Calif.

LEONARD D. DIXON, formerly rector of St. James, Sonora, Calif., is now rector of St. Paul's, Santa Paula, Calif.

ROBERT P. FRAZIER has resigned as rector of St. Philip's, Wiscasset Me., to retire with residence at Stonington, Me.

JOHN B. ANDREW, priest of the Church of England, is now assistant at St. George's, Rumson, N. J.

JOHN F. H. STEWART has returned to his position at Cuttington College, Liberia, following a furlough in the U.S.

JOHN E. BIRDSALL has returned to Kama-kura, Japan, following a furlough in the U.S.

C. F. STOLZ, formerly rector of St. Augustine's, St. Louis, Mo., is now rector of Trinity, Atchison, Kansas.

JAMES F. S. SCHNIEPP, formerly curate at St. Paul's, Overland, Mo., is now vicar of St. Paul's, Sikeston, Mo.

E. JOHN LANGLITZ, formerly vicar at Sullivan and St. Clair, Mo., is now rector of St. Augustine's, St. Louis.

JOHN WINN, formerly curate at Grace Church, Oak Park, Ill., is now vicar of St. Columba's, Midway, Wash.

SEYMOUR FLINN, rector of St. David's, Wilmington, Del., and editor of the diocesan magazine, becomes dean of the cathedral at Mbale, diocese of the Upper Nile, this summer.

HOLLAND B. CLARK, formerly rector of churches at Waynesboro and Sandersville, Ga., is now assistant rector at Christ Church, Wilmington, Del.

DONALD V. YOUNG, student at Bexley Hall, becomes vicar of All Saints, Delmar, Del., in June.

OLIVER NIXON, formerly vicar of St. Aidan's, San Francisco, is now rector of St. Peter's, San Francisco.

JOHN S. TYLER, formerly vicar of Emmanuel, Winchendon, Mass., is now vicar of St. David's, Agawam, Mass.

ROBERT W. WOODROOFE, rector of Grace Church, Newton, Mass., becomes rector of St. Luke's, Minneapolis, Minn., in August.

DONALD L. DAVIS, formerly curate at St. Stephen's, Providence, R. I., is now assistant at Mt. Calvary, Baltimore.

CHARLES E. DANNER Jr., formerly assistant at Emmanuel, Baltimore, is now rector of St. Mary's, Franklinton, Md.

WILLARD G. WILSON Jr., formerly rector of St. James, Westport, Md., is now rector of St. Barnabas, Sykesville, Md.

TOM AKELEY, formerly rector of Grace Church, New Market, Md., is now assistant at Grace and St. Peter's, Baltimore.

JOHN DENHAM, formerly rector of Messiah, Mayodan, N. C., is now assistant at St. John's, Hagerstown, Md.

FREDERICK J. HANNA, formerly vicar of the Redemption, Locust Point, Md., is now assistant at Emmanuel, Baltimore.

## ORDINATIONS:

WILLIAM BROUGHTON was ordained priest by Bishop Burill on April 20 at Christ Church, Winnetka, Ill., where he is curate.

MILES DAWSON, formerly a Baptist minister, was ordained deacon by Bishop Bloy at St. Edmund's, San Marino, where he is assistant.

JOHN W. DAY Jr., was ordained priest by Bishop Hunter on March 17 at All Saints, Wheatland, Wyo. He is in charge of churches at Wheatland, Glendo and Hartville.

ROBERT A. LESCH was ordained by Bishop Kellogg on March 21 at All Saints, Minneapolis, where he is in charge. LEMUEL T. BROWN, ordained deacon at the same service, is director of education at St. Stephen's, Minneapolis.

HAROLD L. ELLIOTT was ordained deacon by Bishop DeWolfe on April 4 at the cathedral, Garden City. Others ordained deacons at the same service were WILLIAM K. HART, FREDINAND D. SAUNDERS, WAYNE R. SCHMIDT, JOHN F. TULK. Their assignments have not yet been announced.

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