

The **WITNESS**

JUNE 2, 1960

10¢



NEW JERSEY TACKLES URBAN PROBLEMS

BISHOP BANYARD and Canon Joseph H. Hall, chairman, examine a display of the Urban Commission of the diocese at the convention of the diocese when it met this Spring at Trinity Cathedral, Trenton (see box on page three)

SEPARATION OF CHURCH AND STATE

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



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

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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

Editorial In Vatican Newspaper Reopens Church State Issue

★ Senator John F. Kennedy reiterated his support of the principle of Church-state separation in answer to questions by newsmen concerning an editorial on the obligations of Roman Catholics in politics, published in Osservatore Romano, Vatican City newspaper (Witness 5/26).

The front-page article declared that the hierarchy has the "duty and right to guide, direct and correct the faithful in the political field, just as it has in other aspects of life."

The editorial further declared that "it is absurd to split the conscience into one part which is that of the believer and one which is that of the citizen, as if the Catholic religion were just one part of the life of the spirit and not a central idea which orients a man's whole existence."

In reply to the queries, the Massachusetts Senator issued this statement through his press secretary, Pierre Salinger: "The American office holder is committed to an oath to God to support and defend the Constitution of the United States, which includes article one providing for the separation of Church and state. Senator Kennedy has repeatedly stated his support of the principle of separation of Church and state as provided for in the United States Constitution. He has stated that this support is not subject to change under any condition."

Senator Kennedy added that he did not think the Pope would interfere with him as President of the United States any more than he does with President Charles de Gaulle of France or Chancellor Konrad Adenauer of West Germany. He declined to elaborate further on his statement when asked for his reaction on the "absurdity" of splitting conscience into two parts — one believer and the other citizen.

"I'm not going to say any more about it," was his reply. Ken O'Donnell, his administrative assistant, added: "The Senator has made a statement. There is nothing else to be said about it. He has made his position clear. This (the Vatican newspaper article) is nothing official."

Adds to Fears

A leader of the National Association of Evangelicals said

that the assertion by Osservatore Romano, Vatican City newspaper, that the Roman Catholic hierarchy has "the right and duty to intervene" in the political field will serve to "greatly increase Protestant fears concerning the influence of the Roman Catholic Church in American politics."

James DeForest Murch, of Washington, chairman of the commission on evangelical action, said, "all Protestants will now be more hesitant than ever to support a Roman Catholic nominee for the Presidency."

He added, "The Roman Church is completely committed to the doctrine of the union of Church and state, as its canon law, various papal bulls, encyclicals, and its long historic practice testify."

"While it is true, as some Protestant and Catholic leaders have recently pointed out, that there is now and has been for some time a school of thought in American Catholicism which questions this doctrine, we must remember," said Murch in a

NEW JERSEY AT WORK ON URBAN PROBLEM

Preliminary work of a commission on urban work in the diocese of New Jersey was graphically shown in the display pictured on the cover. The convention concurred in the reappointment by Bishop Banyard of the Commission to continue its studies for another year. The Commission in its report to Convention stressed that the problem of the Urban Church was one which concerned the entire diocese, as the conditions which it found existing in eight (8) areas of the diocese could affect Churches not now considered as influenced by urban conditions. The eight urban areas of the Diocese as defined by the Commissions are: (1) The Asbury Park-Long Branch Complex; (2) the Atlantic City Complex; (3) the Camden Complex; (4) the Elizabeth Complex; (5) the New Brunswick Complex; (6) the Perth Amboy-Woodbridge Complex; (7) the Plainfield Complex; (8) the Trenton Complex. Copies of the complete bound report of the Commission on Urban Work containing the results of its studies, and its preliminary conclusions and recommendations were sent to all clergy and lay deputies of Convention.

press release, "that the Roman Church is a totalitarian system and that official doctrine is changed only when the supreme authority, the Pope, announces ex-cathedra that a new doctrine has been approved."

He said that although members of the hierarchy or "distinguished Catholic laymen" might make statements concerning Church-state separation that differ from these pronouncements "they are meaningless so far as the Vatican is concerned."

"That is why American Protestants have been hoping that the Pope or the College of Cardinals would speak up in the midst of this current politico-religious controversy in America and clarify the issues," Murch said.

He charged that the statement from Osservatore Romano is "most enlightening" in that it "removes all doubts that sooner or later intense ecclesiastical pressures could be applied to any Roman Catholic who might be elected President of the United States."

A Bishop's View

Efforts to make religious affiliation a political issue in the current presidential campaign were deplored by Bishop McNairy, suffragan of Minnesota.

He told delegates to the diocese's annual convention that "what is of real concern is the fact the president of this country shall have a religion.

"Fear the day when some power-drunk politico in high office, instead of serving God, plays god with his power," he said. "Then national slavery will be ours; and further voting will be unnecessary."

The bishop described the United States as a nation "like that of Ezekiel that has forgotten her mission — to bring freedom and faith to the world."

He deplored the failure of

church people to change their lives and their values and lack of concern with oppression and murder of Africans and racial discrimination and prejudice in this country.

Spiritual strength cannot be produced, he warned, by excluding religious teaching from our schools and by building homes "on the quicksand of prestige, status and social acceptance."

ALUMNI DAY AT GENERAL

★ Highlight of alumni day at the General Theological Seminary on May 25th was the laying of the cornerstone for the new multi-purpose building now under construction. The ceremony was conducted by Bishop Washburn, chairman of the board of trustees, and Dean Lawrence Rose, with several hundred persons present.

The new building is part of a \$3,500,000 development project at the seminary which has occupied its present site in downtown New York since 1822, when Clement Clarke Moore gave part of his farm for the first theological school of the Episcopal Church. The structure is designed primarily to house the seminary's library, and will make special provision, in a section named in honor of the late Willis H. Booth of New York, for the famous collection of manuscripts, Bibles and other rare books that belong to the institution.

The building will constitute the main entrance to the school's grounds, and will provide new offices and quarters for graduate students as well as the library. A new residence for the dean and the librarian are also included in the project, which is expected to be ready for occupancy early in 1961.

Honorary degrees were conferred on Bishop Warnecke of Bethlehem; Bishop Wright of Nevada; Bishop Kellogg of the

Dominican Republic; the Rev. Henry N. Herndon of Wilmington; the Rev. Theodore P. Ferris of Boston; Archdeacon Henry P. Krusen of Western New York; Prof. Reginald H. Fuller of Seabury-Western, and Dean Paul Moore of Indianapolis. Doctorates in course were conferred on the Rev. Eugene E. Crommett, who will be dean of the new seminary in Puerto Rico and Prof. R. Rhys Williams of Nashotah House.

BISHOP KELLOGG URGES WEEK-DAY SCHOOLS

★ Parishes were urged to use their church school facilities for week-day parochial schools, "at least for the lower grades." The proposal was made by Bishop Kellogg at the annual convention of the Minnesota diocese.

In his report, he said a parochial school "provides an opportunity for a more personal relationship between the student and the teacher, by virtue of smaller classes, than normally is possible in a public school."

"Then, of course," he added, "there is the advantage of being able to teach the Christian religion as a regular course, which is not possible in a public school."

Parochial schools also would make it possible to use church education buildings almost every day of the week instead of only on Sundays, he pointed out.

Bishop Kellogg expressed concern about the "loss to an active status of so many of our members who... have slipped away from the main stream of Church life here in Minnesota, and are drifting in the shadows of spiritual inactivity and lethargy."

He called for a plan of action "to bring back into the fold the inactive and lapsed members of our missions and parishes."

Church Often Overwhelms Children With Religious Commandments

★ Too many churches "overwhelm" children with lists of religious commandments without teaching religion, Angus H. MacLean, retiring dean and professor of religious education at the theological school of St. Lawrence University, Canton, N. Y., said in Boston.

He told members of an education conference sponsored by the Council of Liberal Churches that churches should "encourage the full and conscious involvement of the learner in identifying the truth."

"It is a risky thing to lay open basic assumptions to the learner's judgment," he said, "but it is also risky to make the learner feel unproductively mean in order to glorify God and underscore his sovereignty."

He listed three "significant truths", which he said are given lip-service, but not really appreciated; recognized intellectually, but not realized. He stated them to be:

● As the twig is bent the tree is inclined — that what children go through in their earliest years shapes their personalities for the rest of their lives.

● That the kind of world we have, filled with cruelty and folly, is the result of behavior in adults shaped by their rearing as children.

● That hate and violence, tyranny, crime and war, are forms of mental and emotional disorder, traceable to faulty childhood.

Concerning what causes a faulty childhood, he said basically it was a lack of proper love and care. He said further:

".....A child needs what the flowers and trees need — warmth, good soil, wholesome conditions. Too little or too much; over-protection or under-protection, spoiling or deprivation, domination or no guidance when it wants it — and the child is threatened.

"Until every child, even if it lose its parents, is given adequate care during its first months and years, the world will be filled with psychotics, neurotics, criminals and criminoids," he continued. "If children are not loved properly when they need it most — the crucial years being from conception until age six — they can not love others properly as they grow."

Another leading preventive psychiatrist, Dr. Silas L. Warner, speaking on the prevention of prejudice, said that prejudice is one form of hostility and consequently has the same roots as hostility.

"As we all have at least a little bit of hostility in us during part of our lives, most of us have had some prejudice," he noted. "As with hostility, prejudice is based on deep feelings of inferiority or inadequacy which are painful for us to admit to."

He stated that the real method of preventing prejudice

then "is to help the child to develop a sense of emotional security and a high but realistic regard for himself."

Dr. Warner pointed out that trying to prevent prejudice by setting good examples, providing facts and other information, or using laws and authority will have little effect on a person who is emotionally immature.

NEBRASKA TO HAVE COADJUTOR

★ The convention of Nebraska approved the request of Bishop Brinker for a coadjutor. The election will be held later this year at St. Stephen's, Grand Island.

A budget of \$106,911 was adopted for this year, and a proposed budget of \$132,960 for 1961.

ROACH TO DIRECT FARGO SCHOOL

★ The Rev. Corwin C. Roach, until recently dean of Bexley Hall, will become director of the School of Religion, Fargo, N. D., September 1st. He will also be on the faculty of North Dakota State College. He is a regular contributor to the Witness.

MATICS RECEIVES DOCTORATE

★ The Rev. Marion L. Matics, vicar of St. Francis, Levittown, N. Y., whose article is featured this week, received a doctorate in course from Columbia University and Union Seminary this week.

NEW CHAPLAIN AT CHICAGO

★ Canon John W. Pyle of the New York Cathedral staff becomes chaplain at the University of Chicago on September 1st. He will also be director of Brent House, Episcopal Church center for foreign students.

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Color Bar & Nuclear Threat Called Greatest Problems of Mankind

★ Archbishop James McCann of Armagh, Anglican Primate of All Ireland, told the General Synod of the Church of Ireland that "the color bar" was one of the two greatest problems facing mankind at this time. The other, he said, is the nuclear arms threat to civilization.

Noting that racial conflict in many parts of the world had been "pin-pointed for all" in South Africa's recent race riots, Archbishop McCann announced that the Church of Ireland would observe a day of special intercession for the people of South Africa.

The future of humanity, he stressed, demands international agreement on banning "the most terrible of the modern weapons."

"While we cannot as Christians rest satisfied until there is an agreed policy leading to total disarmament," the archbishop said, "we must not cease to pray earnestly for the peace of the world."

Turning to domestic matters, he scored certain television programs which in recent months have "seriously disturbed" churchmen. He called for continued protests against tv shows which tend to undermine moral standards.

An Anglican statement on religious liberty in Ireland prepared by Archbishop McCann and Archbishop George Otto Simms of Dublin has been forwarded to the World Council of Churches in Geneva, it was disclosed. The statement said that in spite of differences in the political and religious pattern of the two regimes in the Republic of Ireland and Northern Ireland, most of the ordinary citizens on both sides of the border had nothing but goodwill for each other. Neverthe-

less, intermingling at social and cultural levels between Protestants and Roman Catholics has been rare, the report noted, citing their different backgrounds and the fact that religious authorities on both sides discourage mixed marriages.

"As long as the difficulties concerning mixed marriages and the political tensions continue, there is not likely to be much change in this state of affairs," the statement added. "Officially, both governments are at pains to insure that there shall be fairness towards minorities; it is at the local level that difficulties in general arise."

5,000 PARADE TO UN FOR PEACE PRAYERS

★ Five thousand persons gathered after midnight before the United Nations building to pray for peace.

The three minutes of silent prayer climaxed a march through Times Square and 42nd street to the UN from a disarmament rally in Madison Square Garden attended by a capacity crowd of 17,000.

Police estimated that 4,000 persons participated in the march, which stretched four blocks through the streets. Marchers chanted and sang along the way.

Many marchers carried placards reading "Geneva Must Reach Agreement," "Continue the Geneva Talks," "Sign Nuclear Test Ban," and "Stop Nuclear Tests."

At the United Nations Plaza they stood before the stone-engraved Biblical quotation: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up swords against nation, neither shall they learn war any more."

Among rally leaders who joined in the march were Norman Thomas, and Harry Belafonte, the singer. The demonstration broke up at 1 a.m.

Earlier, the Madison Square Garden rally was addressed by Gov. G. Mennen Williams of Michigan, who declared that world peace would not come from "good intentions alone."

Other speakers included Mrs. Franklin D. Roosevelt; Alfred M. Landon, former governor of Kansas and Republican candidate for President in 1936; Walter P. Reuther, president of the United Auto Workers; and Norman Cousins, editor of Saturday Review.

The rally was sponsored by The National Committee for a Sane Nuclear Policy.

BISHOP DEPLORES BLIND FEAR

★ Bishop Stokes deplored the "blind fear of communism" in addressing the convention of Massachusetts. He warned the 600 delegates that while they deplore the events that have taken place in South Africa they "cannot overlook certain un-Christian attitudes in group relationships in our own country."

Mentioning fear of communism, the bishop said, "Though many of us recognize the necessity for military might, we must also use understanding, education, human contacts, trade and the quiet processes of statesmanship."

"The Church has a responsibility to work in these ways in the political and social affairs of man, for God's concern for his people is not exclusively limited to what they do on Sundays. We must defend the right and duty of the Church to see the mind of Christ in all the affairs of men."

Anglican Archdeacon Cecil T. Wood of Capetown, South Africa, told delegates "the world stands aghast at what is happening in South Africa."

Separation of Church and State

THE DEBATE OVER CHURCH-STATE RELATIONS IS LIVELY BECAUSE OF THE PRESIDENTIAL ELECTION BUT IT HAS BEEN WITH US FROM THE BIRTH OF THE U.S. AS A SOVEREIGN STATE

By **Kenneth R. Forbes**
Of The Witness Editorial Board



THE doctrine of the separation of Church and state has been a moral and political irritant at various times and under changing conditions in national and international affairs from the beginning of our life as a nation. The Constitution and its Bill of Rights has defined some of the aspects of this doctrine, but the concept of "Separation of Church and state" is essentially vague and leaves a wide field for interpretation since, as such, it has no constitutional standing. It is, however, a sound ideal for a pluralistic democracy such as ours in this twentieth century, although historians and social scientists would have no difficulty in pointing out that under certain conditions in the development of nations and civilizations — and perhaps in the earliest days of our American life — the absolute separation of Church and state might have done more harm than practical good or, at least could never have been a live option for statesmen.

As one recalls the significance of European history from the point of view of Church and state relations, it becomes very clear indeed that the doctrine of the separation of Church and state is a valid and important one for the well-being of all present-day communities in Europe and the Americas. And the violation or neglect of this principle in past and present history can be laid equally at the doors of Churches and states, for each has in turn been guilty of tyrannical dominance which robbed the community of all its basic liberties. The state has been the guilty party in the history of both Czarist and Soviet Russia, in the Fascist regime in Italy and the Nazi power in Germany. And in the United States today it is the state which has been the aggressor in threatening the constitutional rights of men and women to put their religious beliefs

into action and to bear witness to the social and political principles in which they believe.

The McCarthy era saw the high point of this aggression, but it is still with us and needs militant opposition from religious and political leaders who know their rights and will courageously sacrifice popularity in fighting for them.

But the Church has acted the aggressor role also in her long history. The Middle Ages saw her at the height of her power. The abominations of the Spanish Inquisition, operating both in Europe and even in the far-off lands of Central and South America, saw it at its most gruesome and successful worst. And when the Protestant Reformation came to power it became clear that the instinct of domination and persecution of the community was very much alive, as the period of the thirty years war in Europe and the Cromwellian era in Great Britain bore eloquent and terrible witness.

America in her colonial days gave further evidence of what happens when the separation of Church and state as a live principle has not yet dawned in the community consciousness. Colonial New England, especially, lived in the throes of tyranny and persecution, with the notorious Salem Witch Hunt as its most dramatic evidence. Only little Rhode Island escaped the evil infection. Latin America, of course, suffered from the same sort of ecclesiastical aggression and in some parts still continues to feel the benumbing hand.

What We Need To Do

HERE in the United States today, what do we need to do to strengthen the sound principle of separation of Church and state? I assume that those who uphold the democratic ideal and who really love practical, refreshing free-

dom for thinking, writing and acting in the social and political fields would probably agree that, in this country at the present time, it is the state—through the government—that is both the potential and actual aggressor and, if too closely allied with the Church, (any Church) will subtly, but effectively, lead her into captivity. This, of course, the state power has already done in the sphere of civil rights and foreign affairs where the moral and spiritual principles involved have been declared by only the tiniest minority of religious leaders—in spite of gross violation of even the elementary decencies in acts such as the obliteration bombing of Germany; the atomizing of the Japanese cities and various other abominations during the Korean conflict.

These things the state has done by virtue of the police power which threatens and sometimes attacks minority individuals and groups and so instills fear into the hearts of a good many moral and religious VIPs. In such situations as this, it is clear enough that the doctrine of separation of Church and state is a very vital principle which can and must be put into action by the challenging assertion of religious persons that the First Amendment to the Constitution guarantees their right to declare what their religion and conscience tells them is right and wrong and their freedom to criticize or condemn government policies.

The question whether we also face the danger in this country of ecclesiastical domination of political leaders, and of the citizenry in general, in our community life, I believe to be an academic question, in contrast to what it is in much of South America and some European states like Spain and Portugal. In practice the question here has arisen only in marginal affairs like the problems of subsidies for parochial schools and private schools in general and in the recurrent suggestions of appointing an ambassador, or other official representative, to the Vatican. It has been shown pretty clearly that public opinion is quite competent to answer these questions, undeterred by the Roman Catholic Church. At this present time there is also discussion about the competence of any Roman Catholic to serve as President of the United States, with reference to Senator Kennedy who is at present the front runner among the Democrats. The Senator's recently published article dealing with this subject is so definite, detailed and precise that it is difficult to doubt his sincerity and his ability to

be guided and controlled only by the Constitution of the United States.

Case of Chaplains

THERE is one field in which the relations of Church and state are very close in this country and yet are generally taken for granted and little criticism of them heard—even from the organization—Protestants United for the Separation of Church and State—specializing in the subject, and that is the fact of army and navy chaplains, appointed by the government and given military rank in both services. Here is a situation that is definitely dangerous to the freedom and integrity of the spiritual leaders of all the religious groups which are involved in it. The state (through the current government) has the power of the purse and the military arm has unlimited authority over its commissioned officers. In the chaplains' ministry to officers and enlisted men there are vitally important subjects about which their lips are sealed—such as the moral quality of this or that government policy or the orders being given by officers to their men. The gist of it all is that the state is the absolute, unquestioned boss of the Church's official representatives. About as far from the ideal of a free Church in a free state as could be imagined.

Such is the picture and every chaplain — and his superior officers in his Church — knows the hampering conditions under which he must live and work. It is all a condition which religious leaders ought to declare intolerable; yet they and we seem to tolerate it as a matter of course. The reason is obvious. Without chaplains, the men of army and navy would be without guidance or counsel in the great variety of personal problems in which they need constantly friendship and assistance, and this would be an intolerable situation indeed, more so than the fact of the chaplains' lack of freedom from state dictation. There should be a way out of this dilemma and Church leaders might well put their minds on it. I have no solution to offer, but a solution there must be sooner or later, if we are to have, in this field anything approaching separation of Church and state.

In spite of this army and navy situation, which is of long standing, and the aggression of the government against the free exercise of religion in social and political affairs, chiefly during the past dozen years of the cold war, we can be truly thankful that our lot is cast in America where the tradition of freedom and the righteousness

of revolution against evil is so deep-rooted in our history that we may be confident that the brutalities which agencies of government, in the grip of fear, have indulged in will pass, "as a

watch in the night" if we ourselves stand firmly for the right, as God gives us to see the right, which will be maintained where there is a free Church in a free state.

THE CONTINUUM OF THE SPIRIT

By Marion L. Matics

Vicar of St. Francis' Church, Levittown, N. Y.

IN HIS vastly rich, beautiful, and justly famous volume "The Shape of the Liturgy" the late Dom Gregory Dix interprets the entire Christian year on the basis of the primitive cycle, Pascha and Pentecost. These two great days of celebration, dating from Apostolic times, are the axis upon which turns the wheel of the sanctified calendar. Indeed, the entire concept of "the sanctification of time", using Dom Gregory's well-taken phrase, finds justification and meaning in the quasi-twin observances, both of which are derived directly from Jewish antecedents and which, in each case, represent a continuation and an extension of their original significance.

Pascha — the Christian Passover — Easter, is the feast of the eternal redemption. As the children of the Old Dispensation were delivered once and for all from the bondage of the terrible Egyptian captivity, so the children of the New Dispensation are delivered in eternity from the more awful bondage which is time, sin, mortality, and the ancient law. "The glorious liberty of the children of God" is the effect of the life, death, resurrection and ascension of the Messiah: he alone serves as the pascal victim. It is noteworthy that the first lessons known to have been used by the early Church on this day repeat the story of the Israelite Passover — Exodus 12 and Hosea 6 — adding only the long section in the Gospel according to St. John which begins with the trial before Pilate and ends with the resurrection and possibly a suggestion of the ascension on the same day.

The Eternally Present

PENTECOST is the virtually inevitable correlate that is necessary to express the fact of eternal redemption made effective in time. Originally an agricultural festival celebrating a harvest of grain that followed fifty days after Passover, by the time of Christ it had come to symbolize the gathering together of the disorganized members of the multitude who escaped

from Egypt, into the homogeneous body of the Israelite church-nation — the people of God, those who lived under the law. It was logical and natural that the Apostolic Church should expand the provocative concept of the chosen people — giving in Acts 2 an example of another, even more heterogeneous multitude which was also united, but this time by the gift of the Holy Spirit — an ever-present reality, instead of by the granting of the law on Mount Sinai. Pascha was and is redemption in eternity; Pentecost brings that redemption into the eternally present moment of the believer's life. Thus it was that those who had missed baptism and confirmation on the vigil of Pascha were given further opportunity to receive these sacraments at Pentecost. The two feasts represented different aspects of the same truth: they were, so to speak, the temporal and the eternal versions, but the good news was in essence the same.

In later Christian history, of course, the emphasis of Easter shifted to an historical commemoration of the specific event called resurrection, rather than the total complex of events whose significance was redemption above and beyond time. Likewise the great fifty days after Easter — a period of continual festival, celebrating man's entrance into the external kingdom (the real meaning of redemption) in the way that the fifty days between Passover and Pentecost had celebrated the invasion of the promised land — became broken by the separation of the resurrection and the ascension. However, even in the modern calendar Easter and Pentecost still obviously symbolize two supplementary concepts which at the same time are a continuum of salvation. The bearer of that continuum is the Church.

It is absolutely true that to some extent the spirit which was in Jesus was and is brought to the world. It is equally true that often directly, but more often, indirectly, the bearer of this spirit is the organized body of the people of God

who now live in time, yet no longer under the law, but within the Spirit. What is the Church but those people (in practise or potential) who bear the spirit? Indeed, all of its institutional aspects are utilitarian; they exist not as ends-in-themselves, but only as conveniences for the passage of the spirit. They are not to be absolutized, for only the spirit partakes of the absolute; but nonetheless they serve their good purpose. One does not criticize the electrical wires because they are not the electricity.

Outpouring of Spirit

IT CANNOT be denied that the world was never the same after the outpouring of the spirit in Christ, and that many good things which we take for granted are to be traced to the movement of spiritual rebirth which, almost two millennia later, still is fostered by the on-going body of believers who bear his name. One of the most wonderful statements ever made in a pulpit was by Joseph Fort Newton: "When a man is a Christian even his cat and his dog know it." And this cryptic statement suggests an ideal of attitude and behaviour which never was preached in any part of Western civilization with any shadow of effective emphasis before the manifestation of the Messiah. What Christianity meant to the pagan world was the introduction of charity into the lives of men. It could be only a fool who would claim that every Christian has lived up to the Christian vision; and it could be only a greater and more wicked fool, perhaps a dogma-obsessed fanatic, who would claim that the Church as an institution always has lived up to the vision; but, nonetheless, the vision remains. Before Christ it was not; and after Christ, it is.

That new thing which burst upon the pagan world is essentially incapable of definition. Men within and without the Church have attempted in futility time after time to contain it within laws, canons, and commandments: but it is of the spirit and it cannot be so contained. Words suggest the spirit, but they are not the spirit. Laws can indicate and encourage realization and expression of the spirit, but they are not the living reality. The vision is intangible, and yet its reality is compelling and profound. The Holy Spirit of Pentecost — the spirit within Jesus — the spirit motivating the good man — the spirit forever latent within the Church: it is, indeed, as St. John tells us, like the wind which blows where it wishes. Attempts to over-define the spirit are like attempts to put the wind into a box.

THE words indicative of the spirit are necessarily vague, but they speak to the heart more powerfully than any term of scientific or philosophic precision. Love. Mercy. Forgiveness. Faith. Charity. Kindness. Hope. Integrity. Dignity. Respect for oneself and for others. Reverence. Trust. Regard. Concern. Respect for man. Worship of God.

These are arrows pointing out the high road which is brilliantly lit in a land of darkness. Even more indicative, perhaps, is this quotation from the Scotch Presbyterian preacher, George Macdonald: "There is no life for any man other than the same kind that Jesus has; his disciple must live by the same absolute devotion of his will to the Father's; then is his life one with the life of the Father."

Of such a life will even the dog and the cat be aware, not to mention children or wife or husband or friend or associate or stranger. By such a life is the eternal redemption of the Pascal victory brought into the present moment of the time sequence as symbolized by the Pentecostal experience.

Pentecost itself is a specific example of the application of Pascal deliverance. The ancient world at the close of the first century before the coming of Christ was, like our own, a world of enormous diversity tormented by drastic and rapid change. Insecurity clutched at the hearts of men; political institutions quaked; the social conventions of one's forefathers were criticized with more severity than insight. Public and private morality seemed daily to deteriorate to ever-lower levels of sordid self-interest. Faith in the old gods became perfunctory, and weird new cults from Egypt and the East seized the popular imagination with an appeal to secret wisdom. Religion became occult, hysterical, and above all, introverted. Personal salvation was all that mattered; society, regardless, was at the end of an era. It seemed that everyone must dash from extreme to extreme, and that the noblest ideals of the Greeks and the early Romans — self-discipline; a concern for the common good; the virtue of the golden mean; an appreciation of the wonders of human life, particularly of youth and of beauty, and of the power and basic goodness of human reason; the values of sanity — the ideals which had been expressed in the nature myths of the older religion, must become obscured in the rising miasma of social hysteria. The word actually got around that the old gods were dying and that something

new was on its way. "Great Pan is dead!" — the plaintive cry spread through the vast empire.

Changed the World

AS WE know, the new thing came: and the Church presided over the decay of the ancient world, and over the centuries helped bring to birth several new worlds, each of which served its turn and then departed while the Church remained. That new thing which burst upon the pagan world, and which was expressed in various ways — sometimes greater, sometimes less — in the centuries which followed was in essence the life of Christian charity that pre-eminently was exemplified by the humble Messiah. What this new thing meant was that a new spirit arose in men's lives. It meant that slavery was on the way out; that the sport of gladiatorial combat, and wild beasts pitted against one another, rapidly was drawing to its conclusion. It meant that the meek and the unprotected, at least in theory and often in practice, would find help and tender care. It meant an entirely different view of the widow and the orphan, the sick and the insane, the impoverished and the unfortunate.

In pagan days ill fortune was considered to be contagious; and the wise man stayed away from the unlucky, lest he, too, become contaminated with misfortune. It is worldly wisdom, and not far-fetched; but how different, how radically contrary is the ideal preached in the Sermon on the Mount: "Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth . . . Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." It cannot be said that the cultivation of sympathy for others in trouble was exactly the strong point of pre-Christian culture. Neither was humility, mercy, nor honest simplicity; and even the Old Testament reeks in many parts of blood and tribal vengeance. The Prophets proclaimed the new ideal; Jesus fulfilled it; and now mercy is installed as the ultimate core of the Church's faith. God and love are revealed to be inseparable.

During the Middle Ages, as the cult of Mary grew and flowered, an entirely new view of woman came into being: and out of romantic chivalry and respect for motherhood, came the eventual freedom of woman in the Western world. One need only to compare the status of the European and the American woman with that of her sisters in Islam, Africa, and the Far East,

even today: and the difference is a clue to the live-giving spirit which came to the world in Jesus and which was carried to the world by the Church.

"To believe that Jesus was a failure leads nowhere," observes A. C. Bouquet in his excellent little book "Comparative Religion". "The kingdom obviously did come in." And as witness to that kingdom he points to the Church itself, "the vital and active existence of the Christian movement in the world today" as "the one and only perfectly attested miracle." Then he mentions the continued and unremitting "attraction of Jesus for the hearts of men", and if he wished, he might add the impact of charity upon pagan injustice. In countless ways the false ideals of strength, cruelty, and brutality were pushed aside: and today as they reappear, they are again beaten down: and the ageless spirit of charity, associated so closely with the strange Messiah of Nazareth, is upheld in their place. The Church will never bring the world to perfection, for that is not the nature of things; but the world is already better because the Church is in it. In the same way, the lives of each of us, unsatisfactory as they may be, are already better, because something of the gentle spirit has found a place within them.

Our Bishops wrote well in their Pastoral Letter of 1958: The spirit "ever guiding the Church . . . 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." And they quote St. Paul: "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . . If we live in the spirit, let us walk in the spirit."

It might be said also that the Church is only two thousand years young in time, and no one knows the age of wickedness. After all, we have just begun. Pascha is eternal, but Pentecost, has just started. It is only a moment in time since the spirit burst upon the world. The flames still quiver. The rushing mighty wind does not recede. The babble of tongues still tells of amazement at the wonderful works of God. And never can the continuum of the spirit be broken, for it is a gift of the Pascal Victor, whose very presence unites the future with the past in the eternal present of the love of God for man.

"... CHATTER OF A TRANSCENDENTAL KIND"

—Gilbert and Sullivan

By David G. Hawkins

Rector of St. Mary's, Birch Hill, Canada

SUNDAY mornings in the chapel of my theological seminary gave the student body an excellent opportunity to engage in the science of comparative ecclesiastics. Many were the preachers we sat under. They came, they preached, they went away. We forgot. As our Anglican Church is catholic — we even have a bishop or two who considers the Holy Father as definitely Low Church — so were our chapel preachers. Whales that spouted an infinite deal of nothing, torpedoes that administered shocks, flying fish that darted from one preaching engagement to another, turkeys whose exteriors were impressive, who aped humility, but whose utterances were meaningless.

From most we caught a low grade infection of Christianity. Some made the gospel of Christ sound like a pack of lies. We had bishops, so weighed down with the burden of administration, that they either "womped up" an address en train to the seminary, or spoke "off the cuff". Their efforts were as unplanned as hiccups. Representatives of Church societies visited us — men whom we imagined had as yet no calling to the pastoral ministry. Theological lectures were given in chapel by gentlemen wearing crumpled surplices and muddy complexions. These were the giraffes, which preached over our heads. If they didn't strike oil within the first ten minutes, they went on boring for another fifteen. Muscular young clergymen gave us jolly sermonettes, with exhibitions of pulpit callisthenics. Tantalizing views of heaven were put before us; this was rather like scuttling a ship in mid-ocean and not telling the passengers how to reach the opposite shore. Admirable material for news commentaries came our way; what was characteristic of today rather than what was characteristic of the gospel of Jesus Christ. Often we had the symptoms of the world's disease described, but all too seldom the cure. Indeed, it seemed sometimes that the self-help, do-it-yourself craze had hit Christianity.

Retreats

TWICE every term we would have what the High Church lads called a Retreat, and the ones who were formal Evangelicals termed a

Quiet Week-end. From Saturday afternoon to Sunday evening we were silent. Some of the boys thought we were half-way to Rome, if not already asking for admittance. The principal asked a parson who qualified to lead our thoughts during the period. The qualifications appeared to be

- an alumnus of the seminary.
- to have a bachelor of divinity degree.
- a man who had spent some time in a rural parish even though such a parish was but a brief detour from the highway leading to a city plum.

Thus they trod their mystic ways amongst us. We attended these feasts of language, and came away with a few scraps.

Some spoke for so long on each occasion that it was suggested that we provide each one with a calendar. Bishops were seated in the chancel to address us on these week-ends. As they swung their pectoral crosses to and fro or palmed out the creases in their cassocks, the students slumped lower and lower in their seats or contemplated the chapel roof. A notice on the board in the hall encouraged us to "interview the conductor". Usually we were on the receiving end and these invitations promised a welcome reversal of procedure. Those who were troubled in mind or spirit about anything — or everything — would go along to the principal's office. I went once with a genuine worry. I thought that the conductor quite likely would assist me. It so happened that, when he was at seminary, he had Exactly the same worry. Would I like him to tell me about it? A theolog just doesn't say "I couldn't care less" to a bishop. I didn't have a chance to hear how he cleared up his troubles, as he had to rush off to see about a corsage for his wife's birthday before the next session of the Quiet Week-end. He just wasn't a good listener. There's no one so boring as one who persists in talking about himself, when you want to talk about yourself. Perhaps it was the general relief that the Retreat was passed that made each one excel so brilliantly in the refectory when in unison we bade them to "tell us a story".

Surely we saw into some pretty complicated states of mind; we heard functional pieces of embroidered morality; repentance discussed; Christianity debated; sermons so extempore that they were like so much unbaled hay being delivered; vague harmless homilies "raking with the teeth upwards", that those troubled by insomnia were immediately cured. Mimeographed copies would have been preferable to sitting listening to them.

Dear Editor, I am a deacon. Note the small "d". I am trying to be "ever so humble". For has not a Canadian bishop likened us to "the green things upon the earth?" I imagine you will accept or reject this article because

- you have ideas about deacons too and/or
- the literary quality necessary for your blessed publication doesn't exist.

Maybe I am a little ultra-critical. After all, the year in deacon's orders is difficult. Especially so if one is in a rural parish, and cannot help but hoping that one day it might be possible to serve under a wise and more experienced priest. At the moment its a maximum of enthusiasm and a minimum of experience. Or so I like to think. But enough lest I, by using up thy printers' ink, make thee mad.

Not A Glass House

A THEOLOGICAL college is not a glass house. Its inmates are not tropical plants whose growths need special methods. We are a small congregation, a Church family, just like St. John's-by-the-Jam-Factory down the road. Our rector is the principal, his "assistant curates" the faculty members. We are not isolated nor immune from doubt, sin, and faint hearts. We know well that for every four steps taken in the Christian life, we slip back three. So let those who preach to us in seminary chapel each Sunday morning (and it won't be long before each of us will be doing what you are doing, Mr. Preacher) give us what they would give their own people — the message of the Cross, its power and its meaning for us as individuals and as a rather inadequate colony of heaven, the bringing about of dynamic, pulsating, Christianity in us and through us, and the proclamation of the totality of the faith, that we may be spiritually awake, physically perfect, socially alive and mentally alert. Let the gentlemen who have Continental names be kept out of speech, and out of mind until Monday morning. We ask for nothing dif-

ferent from any other family of God, for we are one too.

What has been said of Canadian writing is equally true of sermons — we never get angry about anything, we have no feeling of urgency. And Moses did come down from the mountain after receiving the law. Quite a few clergymen are still up there — forever with the Lord.

The parish priest
of Austerity
Climbed into a high Church steeple
to be nearer God,
so that he might hand down
His word to His people.

In his age God said —
"Come down and die!"
And he cried from the steeple,
"Where are you, Lord?"
And the Lord replied,
"Down here among my people"

— *Brewer Mattocks*

Lord Dunsany wrote, "Our age may be in a chaotic mess, but it does not want chaotic messages; if you are lost in a fog, you don't want foggy directions".

And if there is one place where you perish in a dark night of the soul, or can with God's help and with wise counsel come through into a brighter day, it is in theological seminary. Thus in the last analysis, maybe the best sermons we hear in college chapel come from the principal and his faculty. They are our parish priests, we are their parishioners. They see us regularly, are concerned about our academic health as well as our soul's health. They know better than any visiting dignitary our hopes and fears. And, for the best reason of all, they have passed through the dark night of the soul too.

Don Large

Population Control

IN THE face of President Eisenhower's feeling that the United States should not offer a scientific birth control program to overpopulated nations, it was heartwarming to learn of Vice President Nixon's cordial approval of such aid to desperate countries asking for it.

Meanwhile, however, Asia is not waiting for

us to make up our official mind on this urgent matter. India, for example, with a frightening population increase of 8 millions annually—and with wholesale starvation already a terrifying fact — is considering the launching of a crash program to stem the alarming tide. Unhappily, the project under consideration is morally questionable, for its policy for the next two years would be that of outright sterilization.

Japan, by the same token, has already begun to meet its own version of the same problem by what seems to be nothing less than legalized abortion. But as with sterilization, so also with abortion — the spiritual and emotional concomitants are staggering to contemplate.

How then can we of the western world, in all good conscience, stand by calmly and withhold that constructive aid whose very lack is currently forcing the eastern world to programs of highly dubious morality?

Once again it looks as though our answer lies in the direction of Roman Catholic opposition and the politicians' fear of incurring Roman wrath. Which is why Richard Nixon should be saluted for his forthrightness in endorsing the compassionate idea of lending aid to these desperate brethren of ours.

As the Christian Century recently put it, "We could help discover and make widely accessible more humane ways of bringing population increase under control. We weakly allow ourselves to be blocked by Roman Catholic opposition from offering to help. It is time that the Catholic claims that the use of artificial methods of birth control offends God be answered by the claim that needless suffering offends God even more. To maintain ritual cleanliness, a Levite once passed by on the other side of the road and did not help a man who had been wounded and robbed. We are doing the same thing, and the fact that we have a bad conscience about it only compounds our guilt."

The answer does not lie in drawing our skirts to one side. It doesn't even lie in the direction of sending notes of condolences, along with extra tons of food. You don't cure leprosy by applying vanishing cream to the scabrous skin!

It's not enough, our Lord said, to tithe the mint and the anise and the cummin, while neglecting the weightier matters of the law. And this business of voluntary population control isn't just a matter of men's bodies. It also concerns their immortal spirits.

Which reminds one of the time the famous

novelist, James Joyce, was sitting for his portrait. The artist said he always tried to reflect upon canvass the soul of the subject he was painting. "Never mind the soul," said Joyce, "just get my tie straight."

Never mind the tie. Let's get the spirit straight!

Pointers for Parsons

By Robert Miller

I WAS at the Angelica Club, and we were all comfortable and relaxed after an excellent meal, so much more restful than a church supper. We felt at peace with ourselves and the world.

But oh! what a fragile thing is peace! The talk turned upon the condition of the clergy (financial, not moral) and it was agreed that clergymen should be men of modest means but not so modest that they were never free from worrying about bills. True, Fr. Timmons murmured something about Holy Poverty, and I am sure the Angelica Club was his one dearly loved extravagance. Mrs. Brimes had once said it was ridiculous to give Fr. Timmons money for he only gave it away, and she recalled how his parish had to raise all over again a sum it had collected to send him to Europe for he had used it to send one of his acolytes to college.

Dr. Boanerges, who looked like Holy Prosperity, said that Holy Poverty was indeed a counsel of perfection and we must use our modest means for the glory of God. I found myself thinking that though I had never been rich I had always got by, thanks to the goodness of the Church, and I wondered if I could stand being "destitute, despised, forsaken," to quote from a hymn that was dropped in the last revision of the Hymnal. I felt it would be awful. Yet surely, on Calvary, Jesus was just that, and many a Christian had followed in his steps.

So I wondered if we were not in danger from much comfort, something St. Paul had not experienced. From my birth I had lived with Christian people and moved in Christian circles and had known freedom and kindness and goodwill. I knew evil stalked the world and brought destruction and death to men. I knew I had to fight my own battle with it but I was one of a great company of believers and could not feel destitute or despised and forsaken. It meant a

lot to belong to the Church. But suppose the Church was despised and pushed about as it is and often has been. Would I then serve the Lord with gladness?

Suppose I had to take some unpopular stand; risk my livelihood, risk my comforts, be despised and even forsaken? Would I dare do it? Or would I find a cunning compromise?

"You're very silent," Fr. Timmons said. Dr. Boanerges snorted. "What are you thinking of?"

"I was wondering if we were all too comfortable?"

"You mean at this moment or all the time?"

"I don't know. I think both."

"Nonsense," from the Doctor.

"You are very likely right," said Fr. Timmon. "I do love this pleasant room and company, but dear me, it would never do to indulge more often. I think, Rusty," (and he smiled that winning smile of his) "I think we must be very sparing of our comforts."

The reverend brethren shifted uncomfortably on their seats; they were very glad that the chairman called for order and introduced our speaker. He was a very distinguished speaker, a member of the National Council, and he made us feel that we were going places. It was a most successful meeting.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

The Thought of Reinhold Niebuhr.
By Gordon Harland. Oxford.
\$6.00.

Reinhold Niebuhr, the distinguished professor and vice president of Union Theological Seminary in New York, retires at the end of this academic year. It is most appropriate that Oxford University Press has published this accurate and penetrating study on his thought, and has released it a few weeks before Niebuhr achieves emeritus status at Union.

The author, Gordon Harland of Drew University, has saturated himself in the writings of Niebuhr — his books, articles, editorials, etc.— and has emerged with a concise presentation of the great theologian's views on both religious and secular questions. For students of contemporary religious thought, this book will serve as an excellent introduction to America's foremost Christian spokesman; for those who have studied Niebuhr, this will be appreciated because it presents his teachings in a systematic form.

The book is divided into two parts. Part one considers the norm of love in Niebuhr's theology, and discusses the important tension between *agape* (love) and justice as the presupposition of all his thinking. This tension is related to the self and to history, and the initial part of the book closes with a presentation of the resources of love for a responsible society. Part two applies the criteria of his theological analysis to politics, war and peace, economics and the race problem.

Harland is especially sensitive to one of the principal criticisms of Niebuhr's thought. Niebuhr has been hailed as a great diagnostician of the world's ills, but has been severely buffeted for lack of any prescription for these ills. Harland demonstrates Niebuhr's positive contributions, and presents counter-arguments to show the unfairness of such criticism. For the most part the author of this book has shown good judgment in his choice of Niebuhr's critics; I question, however, whether such an inane book as Odegard's *Sin and Science* deserved the amount of time and space he devoted to it.

Throughout the book the image of a great mind and heart appears — a man of courage and of humility who dared to lash out against the pretensions of his own age, and reassert with no uncertain sound the relevance of the Gospel of love in concrete human situations — a love which could only realize itself through the establishment of justice, with the recognition that justice must always be grounded in and an embodiment of *agape*, and yet as always transcended by *agape*.

Harland concludes his book by declaring: "The theologian must learn to know the world as well as the faith from within and to explore the boundary lines of their most vital engagements. The age demands of Christians that peculiar quality of mind and spirit, that certainty of faith, which enables us to leave our pre-established fortresses and in the midst of the world to learn both to

listen and to speak. Such has been the achievement of Reinhold Niebuhr."

— John E. Skinner
*Associate professor of philosophical
theology at Philadelphia
Divinity School*

The Pastoral Sermons of Ronald A. Knox. Edited by Philip Caraman.
Sheed & Ward. \$8.50.

In the amazing output of printed sermons during the past few years, this volume of Ronald Knox's sermons stands like a lighthouse for most readers. Every sermon here sheds light on some spiritual question or problem and the brilliant simplicity of his English prose is as much in evidence as it is in Knox's New Testament translation. The reason is clear as we read what his biographer, Evelyn Waugh, says: "His sermons were prepared, revised and rehearsed with every refinement of taste and skill. These were conceived not as literary essays, but as oratory and it was a unique gift of his to give by a sort of vocal legerdemain the impression, while reading, that he was talking simply and directly to his hearers".

A minor, but important, virtue of these sermons is their brevity. You will rarely find one of the 108 discourses printed here that runs over a spoken length of 20 minutes. (Perhaps the famous preacher recalled the evangelist's classic dictum: No souls are saved after the first 20 minutes!)

I can think of no text-book in Homeletics that will so profoundly

influence the young seminarian as this collection of sermons of every sort, all of which were originally delivered by Ronald Knox. But the plain, garden variety of Christian may also profit from reading and mulling over any one or many of these sermons.

There is another volume of equal length devoted to other sermons which is entitled *Occasional Sermons*.

Sermons on Questions Children Ask.

By Arthur W. Mielke. Crowell.
\$3.75.

Here is an odd volume of sermons, some of which will attract the reader by their amusing titles. There are 15 pairs of sermons, — each pair

having one for grownups and one for children. And the texts of all are bona fide questions asked by children. Here are a few: "Who Were Adam and Eve's Parents?", "Why did God make flies and mosquitoes?", "What kind of a car does God drive?", "Does the Holy Ghost go out on Halloween?".

The author — who is the preacher shows considerable genius in his very brief talks to the children of his congregation on the tough questions put to him by children. His dealing with adults from the same texts is longer and rather pedestrian and probably raises more questions than it solves. The basic theology involved would be sharply questioned by a good many Christians.

SOVIET SHIFTING CHURCH POLICY

★ The Soviet government permitted publication in Russia and dissemination outside of a speech by the head of the Russian Orthodox Church that was in "open ideological opposition" to Kremlin policy, a Serbian Orthodox priest said in England.

The speech, delivered by Patriarch Alexei of Moscow before the Soviet national disarmament conference early this year in the Kremlin, welcomed Russia's proposals for a general and complete disarmament, which, he said, "expressed the Christian conviction of the concept of universal peace."

This, according to Father Vladimir Rodzianko of the Serbian Orthodox Church, was not only a "credit" to the Soviet government, but "turns a new page in the history of the Russian Church and indeed of the Soviet state."

"The very fact that the speech was heard by the cream of Soviet society, was not reported by the secular press, yet appeared later in the Church press is significant in itself," Father Rodzianko told a united service attended by members of the Anglican and Free Churches.

Patriarch Alexei, whose address was broadcast by the Moscow radio, had stressed that the Orthodox Church "condemns atomic explosions" and will "bless all who will work for the removal of all armaments and who oppose the threat of a new war."

ST. MARGARET'S HAS COMMENCEMENT

★ Mrs. Theodore Wedel of Washington was the speaker at the commencement on June 1 at St. Margaret's, Berkeley, Cal., graduate school for women in education. There were ten graduates.

Another Witness Leaflet

Holy Matrimony

By HUGH McCANDLESS

Rector of the Church of the Epiphany, New York

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The Witness

Tunkhannock, Pa.

PACIFIC SEMINARY HAS COMMENCEMENT

★ Commencement at the Church Divinity School of the Pacific is being held June 2nd, with 47 men receiving degrees. The speaker is Bishop Carman of Oregon, whose son, Charles, is one of the graduates.

Five men have entered missionary service in Brazil, Alaska, Mexico, Honolulu and the Philippines.

Dean Sherman Johnson is the speaker at the alumni dinner.

NEW PLANE FOR ALASKA

★ Women of the diocese of Western New York raised \$15,000 to purchase a single-motor airplane for missionary use in snow-bound areas of Alaska.

The plane was put on display in downtown Buffalo to symbolize modern methods used by the Church to promote its work. Missionary Bishop William J. Gordon, Jr., of Alaska accepted the plane during a public ceremony in Niagara Square. The plane was then trucked to a nearby airfield and Bishop Gordon flew it back to Alaska.

Mayor Frank A. Sedita of Buffalo attended the ceremony and commended the women for their gift. Bishop Lauriston L. Scaife of Western New York blessed the plane saying that it will "serve to make the holy gospel more widely known." Clergy and choristers of various churches attended.

CENTRAL NEW YORK ADMITS WOMEN

★ Challenged by Bishop Walter M. Higley to stop being backward in denying women the right to participate in Church government, the convention of Central New York voted to permit them to serve as wardens and vestrymen and delegates to the convention.

PRESIDING BISHOP IN CHICAGO

★ Presiding Bishop Arthur Lichtenberger is to preach Whitsunday evening at a service at the cathedral in Chicago. It concludes the observance of the 125th anniversary of the diocese.

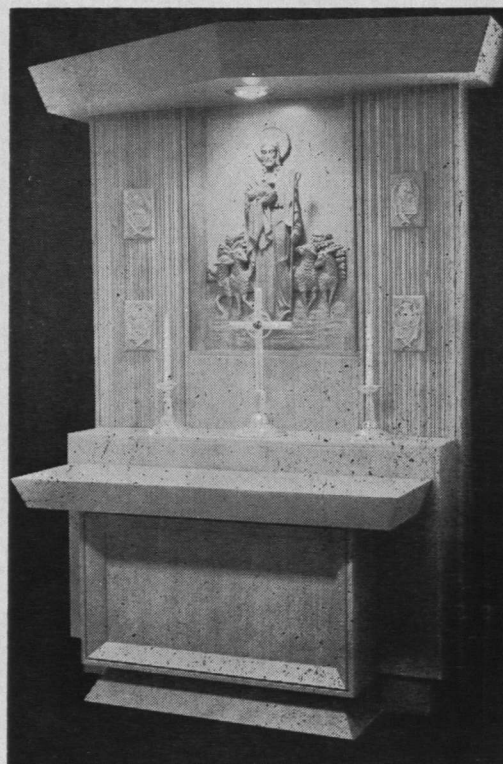
In the procession will be bishops of neighboring dioceses and also dignitaries of Orthodox and Polish National Churches.

SEABURY-WESTERN COMMENCEMENT

★ Twelve men were graduated from Seabury-Western Seminary on May 25-26, when the commencement exercises were combined with alumni day. Speaker at the alumni dinner was Bishop Ivor I. Curtis, recently consecrated suffragan of Los Angeles. Bishop Bennison of Western Michigan gave the commencement address.

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PROTEST ACTION IN BROOKLYN

★ E. DeWitt Ramel and Dr. Phillips Brooks, vestrymen of Holy Trinity, Brooklyn, who supported the Rev. W. Howard Melish, have protested the action taken by the Long Island convention declaring the parish extinct (Witness, May 26). They wired Bishop DeWolfe on May 19th:

"We see in the press that upon your report the convention of the diocese of Long Island has passed a resolution declaring the parish and the Church of the Holy Trinity, Brooklyn, extinct upon the ground that for two previous consecutive years we had failed to maintain religious services and incidental matters. It is a matter of public record that you forbade religious services at the church effective July 22, 1957. Before you closed it, the church had been continuously open for worship for more than one hundred and ten years. Since the church was closed down by you, there was no authority in the convention to declare it extinct for our failure to maintain the services. Please be advised that any attempt on the part of yourself and the other trustees of the diocese to

take possession and administer the property of the Church of the Holy Trinity will constitute a trespass. We give you this notice in performance of our duty to the parishioners who elected us and who still exist as the congregation of the Church of the Holy Trinity."

CELEBRATE FIRST WORLD MISSION CONFERENCE

★ A service celebrating the 50th anniversary of the first world missionary conference was held in New York on May 25th. Representing the Episcopal Church was Mrs. Theodore Wedel of Washington, former president of United Church Women.

Bishop Lesslie Newbigin of the Church of South India gave the address. Prof. Kenneth La-tourette of Yale called the 1910

conference, held in Edinburgh, Scotland, a major landmark in world Christianity. "Edinburgh, 1910," he said, "marked the transition from a purely western - centered, denominational Protestantism to a world embracing, supraracial, supradenominational Christianity which even now is in its exciting early stages."

* ADDRESS CHANGE *

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NEW RECORDS

By Lewis M. Kirby Jr.

Record Editor

Beethoven: *Missa Solemnis in D Major* — Elizabeth Schwarzkoph, soprano; Christa Ludwig, contralto; Nicolai Gedda, tenor; Nicola Zaccaria, bass; Chorus of the Society of the Friends of Music in Vienna; The Philharmonia Orchestra; Herbert Von Karajan, conductor. 2-Angel 3595 \$9.98. Stereo — 2-Angel S3595 \$11.98

An excellent array of soloists and a renowned Beethoven interpreter in the person of Herbert Von Karajan make this the finest of the now available recordings of this masterpiece. The extremely difficult choral portions, moreover, are managed well by the chorus.

Although the mike placement might be a little too distant, the recording is good. A very adequate set of notes is included.

A *Bruce Prince-Joseph Organ Recital*; HiFirecord R-709 \$4.98. Contents: The 19th Psalm — Marcello; Andante — Mozart; Donkey Dance — Elmore; Benedictus — Reger; Toccata — Prince-Joseph; Ave Maria — Bach-Gounod; Concerto in C Major — Ernst; Prelude & Fugue on B-A-C-H — Liszt; The Squirrel — Weaver.

The King of Instruments: Bruce Prince-Joseph, organist HiFirecord R-720 \$4.98. Agincourt Hymn — Dunstable; March Champetre — Boex; Prelude, Fugue and Chaconne — Buxtehude; Will O' The Wisp — Nevin; Toccato from the Fifth Symphony — Widor; Toccata & Fugue in D Minor — Bach; The Primitive Organ — Yon; Fugue in G Minor — Bach; Toccata in B Minor — Gigout.

These two records fulfil the purpose for which they were made. As demonstrations of modern recording techniques they are perfect. Great pains have been taken to make these discs worthy of the name on the label.

Musically, however, I have reservations. I must question Mr. Prince-Joseph's performances. His style is, unfortunately, erratic. The notes are all there, but the speeds and

registrations employed are highly suspect. Moreover, many of the compositions included in this *pot-pourri* are slightly more than encore pieces — even maudlin at times.

What makes it even more obvious that these discs are meant to be nothing more than hi-fi demonstration recordings is the fact that on the second of the two the composers are not even listed. The listener must search for this information on the label.

Recommended for high fidelity fanciers only.

Buxtehude: *Two Cantatas for Soprano, Violin and Continuo*; *Two Cantatas for Chorus and Orchestra* — Helen Boatwright, soprano; Choir of St. Thomas's Church, New Haven; Howard Boatwright, conductor. Overtone 6 \$4.98

Though not a new recording, this disc deserves special mention. It contains representative sacred works from the pen of a man known primarily as Bach's predecessor, Dietrich Buxtehude. More and more, however, he is gaining a reputation as a fine composer in his own right.

Of the two works for chorus — *Lauda Sion salvatorem* and *Jesu, meine Freude* — it is the latter which will be immediately appealing. Largely due to the use made of it in Bach's settings of the Passion, this melody is quite well known. The other choral piece as well as the two solo cantatas are equally delightful.

Mrs. Boatwright shows herself to be a sensitive artist, capable of exquisite work. The chorus sings with ease and refinement. The female voices negotiate the difficult runs in *Lauda Sion salvatorem* admirably.

Grateful thanks to Overtone for giving us this recording.

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Bach: *Cantata No. 140 "Sleepers Wake"*; *Cantata No. 4 "Christ Lay in the Bonds of Death"* — Vienna State Opera Orchestra; Vienna Chamber Choir; Felix Prohaska, conductor. Bach Guild BG-598 \$4.98. Stereo Bach Guild BGS-598 \$5.98.

Two of Bach's best known cantatas appear on this newly recorded disc from Vanguard. An earlier Vanguard recording of these same two works remain in the catalog, but technically this one far surpasses it.

Both of these cantatas are of immediate appeal in that they are based on relatively familiar chorale melodies. This disc serves as a fine introduction to the music of Bach for those who might be apprehensive about the master's music. The performance is more than adequate.

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