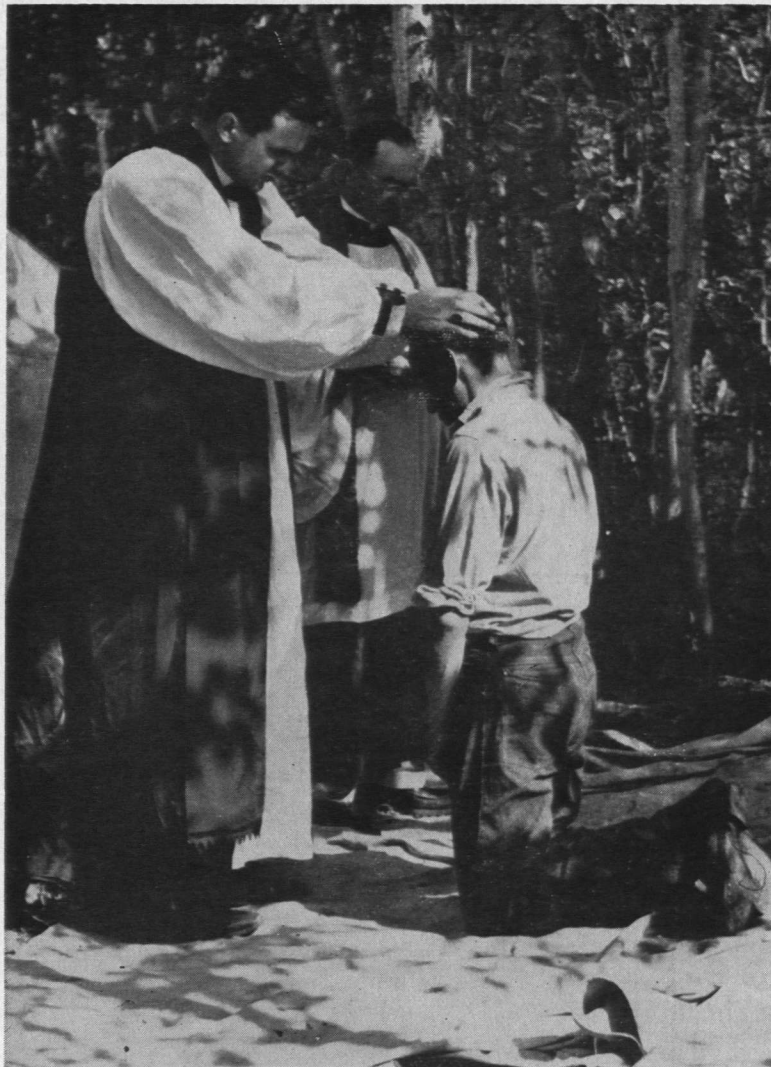


The **+** WITNESS

AUGUST 10, 1961

10¢



BISHOP GORDON OF ALASKA
CONFIRMS AN INDIAN FISHERMAN at an outdoor
service. Report of the centennial celebration of the
first Anglican service in Alaska on page four

WHAT IS THE CHURCH'S IMAGE?

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.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

**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;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.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.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, Richard
Louis, Philip Lubraskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTENGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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.

SERVICES

In Leading Churches

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

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

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

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH

MIAMI, FLA.

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

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweitzer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.

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

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

Story of the Week

Social Encyclical of Pope John Gets World-Wide Acclaim

★ An unprecedented volume of world-wide acclaim greeted Pope John's monumental encyclical, *Mater et Magistra*, which now ranks as one of the Roman Catholic Church's great social documents.

Joining in hailing the new encyclical were not only Catholic leaders, but Protestant, Eastern Orthodox and Jewish churchmen both in the United States and other countries. High praise was sounded also by leading secular newspapers around the world.

Particularly extraordinary was the fact that the New York Times published the entire text of the encyclical, and that excerpts from it were broadcast throughout the world in many languages by the Vatican Radio. Never before in history has a papal pronouncement been so widely and promptly publicized. It was front-page news not only in the United States, but also in most of Western Europe, where it drew warm editorial acclaim.

Among the first Protestant leaders to comment on *Mater et Magistra* was Reinhold Niebuhr, theologian and retired vice-president of Union Theological Seminary, who said he admired the document.

"I think the Catholic Church," he said "is ahead of America in social legislation

except on dogmatic things like birth control. The Church, as Church, has not gone so far as the Pope went, but the hierarchy has been rather liberal on social issues — opposing the 'right - to - work' laws, for instance."

Another Protestant leader here — Truman B. Douglas, executive vice-president of the board of home missions of the Congregational Christian Churches — was more outspoken in deploring what he termed "the peculiarly tortured argument against birth control."

However, he hailed the encyclical as "a noble and high-minded statement" and said thoughtful and socially aware Protestants would agree with its declaration of social values and goals. He said the encyclical was not dissimilar to "The Social Creed of the Churches" issued by the Federal Council of Churches nearly three decades ago. (The Federal Council was one of the agencies that joined in 1950 to form the National Council of Churches.)

Ralph Sockman, minister of New York's Christ church (Methodist) hailed the encyclical as "a comprehensive and generally correct diagnosis of the world's ills."

"I agree," he said, "with many of the papal prescriptions

for improving economic conditions because I think the encyclical keeps a proper balance between private initiative and governmental action."

Lawrence L. Durgin, preaching at the Broadway Congregational church, noted the timeliness of the Pope's message in urging the wealthy nations to aid the poor ones. He said the encyclical challenged "our imagination and our responsibility."

Hailing the encyclical as "a superb reaffirmation of the too-often ignored social message of the Christian Gospel" was Archbishop Iakovos, of New York, Greek Orthodox Primate of North and South America. He said: "It provides Christian nations, and for that matter all people who believe in God and base their laws on the divine ones, with a Christian Magna Carta of human rights, in sharp contrast with the fallacies Marxism promises to the slaves of the totalitarian regime."

A Jewish leader — Harold H. Gordon, executive head of the New York Board of Rabbis — commented: "The Pope's call to aid underdeveloped areas reflects man's eternal responsibility to his fellow man as recorded so well throughout our Bible. It is to the credit of the United States government that our country has been in the forefront of assistance to nations over the world which are seeking to be free. This is the most effective way of keeping them free."

Catholic Comments

Catholic commentators included Father John F. Cronin, assistant director of the social action department of the National Catholic Welfare Conference, who described *Mater et Magistra* as "the most truly world-wide encyclical on social problems ever issued."

"By our standards in the United States," he said, "the document is extremely liberal. The Pope accepts a wide diversity of economic methods, provided only that the individual and the family retain their basic rights."

Father Gerard Rooney, president of the National Catholic Social Action Conference, hailed the new encyclical as "most exciting food for thought for every man concerned with today's social problems."

Calling the encyclical primarily a teaching document for Catholics, he announced that the executive committee of his organization planned shortly to make an intense study of it.

Father John B. Sheerin, editor of *The Catholic World*, monthly magazine published by the Paulist Fathers, noted that while Pope Leo 13th had condemned the exploitation of man by man, Pope John "calls for wealthy nations to practice positive social justice in the form of foreign aid to needy nations without exploiting their needs."

A layman, Daniel K. Schuler, president of the Association of Catholic Trade Unionists, said Pope John "has gone beyond traditional American concepts of collective bargaining and workers' rights in calling for worker participation in vital decisions affecting both private and public enterprise."

He praised the Pope's "startling clarity" in setting "new and lofty goals for the American trade union movement which

CELEBRATION

★ Bishop Gordon of Alaska flew Presiding Bishop Arthur Lichtenberger and Bishop Greenwood of the Yukon to Fort Yukon for the centennial celebration of the first Anglican service in Alaska. Bishop Gordon celebrated at the service on July 3rd and Bishop Lichtenberger preached. Bishop Greenwood of the Anglican Church in Canada, which began the work in Alaska, preached at a service later in the day in the Takudh language. The Presiding Bishop was also flown to four villages where services and conferences were held.

heralded a revitalized struggle for social justice for the American worker."

Newspaper Comments

The New York Times commented editorially: "As a religious document, this encyclical, like its predecessors, is historical. In those parts which we may consider secular — that is, of friendly concern to people of other religions — its presents a picture of the conflict in our time between the crude materialism of the Communists and the humane spirit of all great and enduring faiths."

The New York Herald-Tribune said the Pope's encyclical, in "its reasonableness and warm solicitude for human suffering, may well hold up a moral standard around which men of goodwill can rally."

"Its moral fervor," it said, "can be shared by those, irrespective of creed, who hold there are other than material compulsions at work in human affairs. Whatever differences of detail may arise in the wake of '*Mater et Magistra*,' it should be welcomed into the armory of ideas whence free man draw their weapons."

Unita, Italian Communist Party organ, had a favorable word to offer. It said the encyclical showed an effort "to take cognizance of new and essential facts that dominate today's reality; facts created by the victorious advance of the international workers' movement."

The liberal *La Stampa* of Turin called the social philosophy expounded by Pope John "enlightened conservatism."

In Brussels, the official Socialist Party newspaper reported the encyclical under the headline, "The Pope Accepts Socialization." It said: "It is certain that the encyclical will be badly received in Belgian Catholic conservative quarters, which still defend everyday ideas of another century."

The Guardian of Manchester, England, said the encyclical showed a distinct shift toward the approval of concerted action aimed at the common good.

Most newspapers in Britain, France, West Germany, Italy, Spain and Austria carried prominently - placed articles dealing with the new social encyclical in which the Pope also warned against the dangers raised by fear in today's changing world.

REV. MAX WARREN FIND SUSPICION OF WEST

★ The Rev. Max Warren, executive of the Church Missionary Society of the Church of England, reported on his recent world tour to about 1,000 Church people meeting in Portsmouth. He visited Israel, Jordan, Lebanon, Pakistan, India, Malaya, Australia, New Zealand and the United States.

He discovered a deep suspicion of the West and Western policy, even among the Christian Churches of Asia, because the West was associated with political and economic domination. He did not believe Asia

was committed to Communism as a creed, but that Asia saw hope for herself in the rapid progress from agricultural poverty to industrial productivity achieved by Communism in China and Russia.

Appalling conditions of poverty in almost all the countries he had visited made the appeal of Communism understandable.

The European missionary was

still needed today. If any one denied it he was either ignorant or lying. The task of the home Church was to provide missionary manpower from every walk of life, doctors, nurses, teachers, agriculturalists, engineers, dentists, accountants and the interest, and the prayer, to maintain the work of the missionary societies on the mission fields of the world.

cluding Africans and Asians, who applied the congress' theme to religious, political, family, social and economic problems.

The laymen said that "God is in the (Adolf) Eichmann courtroom (in Jerusalem, where the former Nazi was being tried for crimes against the Jews), and he knows what you think about the trial and what you will tell your children. If God had sent Christ first to Germany, instead of to the Jews, Golgatha would be in the Teutborg Forest."

The rally's proceedings were carried over all of West Germany and West Berlin by radio and television, including a tv-hookup to West European nations, and as a result were heard by uncounted thousands of East Germans and Europeans.

Bishop Otto Dibelius of Berlin, leading the gathered throng in reciting the Lord's Prayer, brought the rally to a close.

Another feature of the closing day, which began with overflow morning religious services throughout the city, was a women's rally. At this session a collection was taken for Christian women in India.

Other final day ceremonies included an ecumenical rally under the theme: "Jesus Christ — the Light of the World." This is the major theme of the World Council of Churches' Third Assembly in New Delhi, India, Nov. 18-Dec. 6.

An earlier feature of the congress had been a Protestant youth song fest attended by some 50,000 persons in the Olympic Stadium.

Workshops

Asserting that any form of anti-Semitism is "Godlessness leading to self-destruction," a resolution adopted at a workshop of the congress called on all Christians in the country to promote intensively a new

German Evangelical Congress Urges World Brotherhood

★ In a striking demonstration of Protestant unity in a divided country, more than 100,000 Christians from East and West Germany jammed West Berlin's Olympic Stadium for the closing rally of the German Evangelical Church Day Congress.

The gathering included an estimated 5,000 persons from the Soviet Zone and East Berlin who disregarded Communist threats and intimidations to participate in the five-day congress.

These East Germans were urged by Kurt Scharf of West Berlin, chairman, to return home and practice their faith with a "readiness to suffer" for their Christianity.

The huge crowd, mingling around a giant wooden cross, heard a plea over the 100 scattered loudspeakers to "make Christ the compass of their everyday life." The speaker was Reinhold von Thadden Trieglaff, head of the presidium.

"It is God's judgment," he said, "that since the 1945 catastrophe we are a divided people for which all of us are responsible in some way or other and jointly must bear the consequences."

But, he said, the theme of the 1961 congress, "We are brothers

after all," is "still valid and connects all of us despite political borders."

In referring to the great numbers of East Germans present, Scharf expressed gratitude that "despite all difficulties it had yet been an all-German congress."

"You are now under a missionary order," he told them, "to return home to your families, jobs and neighbors and practice your faith in every day life. This includes meeting our adversaries with love and a readiness to suffer for our faith, helping the afflicted against violence and threats."

Urging confidence and courage in the face of all dangers, Scharf said "even those against us will recognize that God protects his people and is with them all the time."

Greetings to the rally were brought by a Soviet Zone layman and a West German woman in behalf of their parishes. The East German delegate said that even in the Soviet Zone "there is Christian freedom for love, forgiveness and faith," and urged Christians to remain "at the place God put them and serve and pray for one another in love."

Portions of the rally were devoted to laymen's groups, in-

Christian approach to the Jews.

At the same time the resolution asked that all persons involved in Nazi anti-Jewish persecution during the Hitler regime be removed from public posts in West Germany.

The workshop on Christian-Jewish relations was the first of its kind ever sponsored. It was one of a number of workshops dealing with politics, the ecumenical movement, missions and other subjects of concern to Churches.

In its resolution, the Christian-Jewish workshop, attended by some 10,000 persons including many from East Germany, urged parents and educators to admit to youths their failures in promoting better relations between Christians and Jews.

Referring to the trial of Adolf Eichmann in Jerusalem for anti-Jewish crimes, the resolution pointed out that it was the "concern of all of us and German Protestants should recognize their guiltful involvement."

The workshop on politics, in a resolution, warned Christians against leaving politics to the irreligious. It said that "active participation in political life must become a Christian virtue."

Parties and organizations were requested to avoid becoming representatives of group interests and not lose sight of the common welfare.

Anti-Semitism

In an address to the Christian-Jewish workshop, Hans Joachim Kraus, a professor of theology from Hamburg, denounced "last century's Christian-Germanic ideology as a breeding ground for Hitler's mass murder of Jews."

"The anti-Semitic movement," he said, "was promoted by 19th century's conservative circles among university men and bourgeoisie. The promi-

nent Protestant figure, Berlin Court Chaplain Adolf Stoecker (1835-1909), exercised a disastrous anti-Jewish influence upon Church and student movements and thus on the young clergy who subsequently spread the poisonous seed into parishes.

"Thus anti-Semitic ideas were not created by Nazism but existed already. Nazism radicalized them, drew a picture of Jews as the source of all evil and finally moved toward brutal mass murder as the co-called final solution of the Jewish question.

"After 1933 only did some Christians slowly begin to understand what was happening. Even the anti-Nazi Confessional Church was at first still paralyzed by traditional nationalist ideas since the poison of anti-Jewish hatred and condemnation was too deeply rooted in the Church. The Church was deaf, or posed as such, toward its duty to protect all victims of the Nazi state even if they were non-Christians."

Kraus declared that today anti-Semitism "raises its ugly head again despite the politically opportune declarations to the contrary. In reality, some literature — religious and history school books — still contain anti-Jewish passages and only in extreme cases does the prosecutor take action."

In sermons, he charged, "we still hear Jews described as Christ's murderers. But Christ died on the Cross for the salvation of Jews, Greeks, Christians and heathens as a sign of God's love for all men and the exhortation to love one another."

"Whoever attacks Jews lifts his hand against the Jew Christ of Nazareth," concluded Kraus whose address was interrupted often by applause.

The speakers' platform was shared by prominent Jews in-

cluding Israeli publicist Schalom Ben Chorin and Dr. Eva Reichmann of London who said Germans were "honestly struggling to recover from the anti-Semitic disease." Dr. Reichmann also noted that in Jewish circles many were already regarding Christ as "the Jews' brother."

At the workshop's conclusion Dean Heinrich Grueber of West Berlin expressed gratitude for the unexpectedly large attendance and the reconciliatory spirit manifested at the session.

Among speakers at the ecumenical workshop was the Rev. Christian Baeta, chairman of the Ghana National Christian Council, who stressed that missionaries should no longer feel they are representatives of their home Churches with authority.

"Mission countries," he said, "no longer need men who bring Christ, but men whom Christ sends to us to help us instill our life with his laws. Missions must recognize all peoples — rich, poor, educated and illiterate — as equal partners on the road toward a community of faith."

Niemoeller Absent

Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, did not attend the congress because of his disapproval of it. Instead he toured East Germany while it was in session and stated on several occasions that the congress added to cold war tensions. Papers in East Berlin also reported that he denounced growing war psychosis in West Germany, and stated that to oppose the drift toward war resulted in one being branded a communist or anti-Christ.

Niemoeller has long been an outspoken opponent of nuclear weapons for West Germany and has been a leader of a group of Protestant clergy who have opposed the rearming of that country.

WHAT IS THE CHURCH'S IMAGE

By Malcolm Boyd

Episcopal Chaplain at Wayne University

TO FUSE TOGETHER THE MANY CONFLICTING IMAGES OF THE CHURCH INTO A WHOLE IMAGE WHICH POSSESSES INTEGRITY AND CLARITY IS AN INCREDIBLY DEMANDING JOB CONFRONTING US WHO ARE CHURCHMEN OF THIS GENERATION

THERE IS NO SINGLE IMAGE of the Episcopal Church in the mind of the public. Instead, there are many images, or pictures, of the Church. Some are more predominant than others. Images of the Episcopal Church in the mind of the public are now undergoing rapid, dynamic change.

A complex problem confronting the Church concerns its conflicting images. The Church, along with political forces, giant industries, labor, brand products and the arts is searching for an image: its own. To fuse together the many conflicting images of the Church into a whole image which possesses integrity and clarity is an incredibly demanding job confronting us who are churchmen of this generation.

Can we possibly relate the Church's conflicting images, one to the other? Can we correct the Church's undesirable images with which we must deal? Can they be simply blotted out by immense public relations efforts, or is this to be a paintaking, crucially hard task which involves fundamental re-evaluations and changes within the Church's life?

We can take a lesson from the tv industry which has recently become concerned with its image in the mind of the public. How to change its present undesirable image into a more desirable one, has been the question discussed the length and breadth of the tv industry. Yet it has become increasingly obvious that the image of the industry cannot be changed unless the industry itself undergoes changes in those areas wherein its image is poor. Certainly the image

could perfunctorily be changed — presto! — by a skilled public relations man; or rather, this would seem to be the case. Actually, if the industry had an image face-lifting but did not bother to correct basic faults which are alienating the public, its condition would worsen rather than improve in a short time.

Why? Because the tv industry, too, has many images. It cannot miraculously, without sweat and genuine long-range planning and effort, change its bad images into good ones. But it can scrupulously explore the condition of its images, finding out why the good are good, and what basic changes in the industry itself must be brought about if the present bad images of the industry are to become good ones.

What are the good images of the Episcopal Church? The bad images?

The Church's identification with a particular class of society — the upper class — has proved to be a bad image. Indeed, it is significant that *The Christian Century*, commenting on Bishop Bayne's appointment as executive officer of the Anglican Communion, noted especially that "he has taken every opportunity to discredit the image of his church as the religious refuge of the socially elite."

Opposed Images

APPARENTLY THERE ARE NOW two dramatically opposed images of the Episcopal Church relating to its class structure. The first is described in Vance Packard's new best-seller *The*

Status Seekers. The author, in his description of persons included in "The Real Upper Class," includes only one clergyman: the Episcopalian. In his discussion of "the most elite clubs" in the U. S., he writes that "an applicant not only has to be a Protestant but the right kind of Protestant — Episcopal." Listing leading preparatory schools for boys, Packard observes that "the five Episcopal schools plus Middlesex are considered most fashionable in most circles."

He documents his charge of "upper-class fascination with the Episcopal Church" with a number of research items. "A sociological analysis made of the leading wedding announcements involving socially prominent families in The New York Times revealed that three quarters of the weddings taking place in known Protestant churches occurred in Episcopal churches" — "E. Digby Baltzell found, in his study of Philadelphia society, that two thirds of the Philadelphians who were in both the Social Register and Who's Who were Episcopalian"—"Corporate executives are ten times as likely to list 'Episcopal' as their religious preference as are Americans at large." Mr. Packard underlines his image of the Episcopal Church as occupying the top rung of social prestige and influence by entitling one of his chapters "The Long Road from Pentecostal to Episcopal."

A different image of the Episcopal Church is described by Hartzell Spence in a recent issue of *Look*. He starts out by agreeing that "the Episcopal Church in the United States has always attracted the carriage trade." Then Mr. Spence proceeds to strike an entirely new note: "But amid the ivy league-suited men and the women in furs who long have characterized Episcopalians as scions of hereditary position, a new element is noticeable: the plain middle class. In the present generation, Episcopalianism in America finally is becoming the denomination that its theology has always intended it to be: a truly universal church appealing to all kinds of Christians generally speaking, anyone today is sincerely welcome to the Episcopal Communion who finds spiritual quickening in the venerable tradition, the Prayer Book and the liturgy of the Church, all of which uniquely characterize the denomination as one in spirit with Roman Catholicism. The Church is surging forward with a dynamism previously unknown to it in all its long history on the American continent."

Catholic and Protestant

MESSRS. PACKARD AND SPENCE have also introduced us, in the context of their remarks, to another extremely important image factor — perhaps the most important — of the Episcopal Church: its Catholicism and its Protestantism. Mr. Packard, in the course of discussion about the social image of the Church, contributes throughout his book to the 'Protestant' image of the Church simply because he classifies the Episcopal Church as Protestant. On the other hand, Mr. Spence contributes to the 'Catholic' image of the Episcopal Church, not only in the text of his *Look* article but in his art work illustrating it. Photographs show us several monks of the Order of the Holy Cross as well as Sister Jean, of the Sisters of the Society of St. Margaret, at work in the lower east side mission of Trinity Parish, New York City.

The tension between the 'Protestant' image and the 'Catholic' image of the Episcopal Church is constantly being felt. The mass media (particularly religion editors of newspapers) know the tension only too well from first-hand experiences. For example, a very thorny, trying question which is not nearly so insignificant as some persons might imagine concerns a priest's title. Is he Father or Mister?

A good image of the Episcopal Church is its image of social concern. On many fronts, the Church is emerging as a body which accepts its involvement as the body of Christ in the stresses, problems and injustices of our times. As a part of the Anglican Communion, the Episcopal Church has had its image in the U.S. influenced, for example, by the Anglican stand against racial prejudice and injustice in South Africa.

Cultural Image

THE EPISCOPAL CHURCH cultural image is very, very good. One who bears witness to this is Murray S. Stedman, Jr., in a motivational research report about the United Presbyterian Church entitled "The Public Image of the Church." He discloses that "the pioneering work in religious drama is being done to a large extent by Episcopalians, for whom drama was at no time sinful. In contrast, the Methodists, Baptists, Congregationalists and Presbyterians, until recently, have always been slightly afraid of drama, the religious arts, and literature. Perhaps partly as a consequence of this history, it is very difficult to find Presbyterian musicians, writers,

dramatists and artists, but it is exceedingly easy to locate such persons among the Episcopalian ranks. To this extent, it may be surmised that whatever public image there is of our denomination in this area is less favorable than that accorded the Episcopalians."

Good or bad images of the Church overlap. A good image to one churchman may be a bad image to another, and vice versa. However, the failure of Episcopalians to give money to their Church in proportion to their ability is, it is agreed by nearly everybody, a very bad situation which also sets up a very bad image of the Church. At the end of 1957, Episcopalians ranked only thirty-ninth among members of the National Council of Churches.

Editors Speak

I ASKED TWO of the most distinguished newspaper religion editors in the U. S. to comment on the present image problem of the Episcopal Church. One told me: "The big task is for the Episcopal Church to bring into action the things it is saying need to be done, particularly in regard to the racial problem and housing. Certainly, this could be said of any denomination. But it is maybe a greater task for the Episcopal Church because of the fact that so many Episcopalians are in a higher class socially and economically."

The same editor posed this question, for example, about the Episcopal Church's image of social concern. "Is it, in fact, a double image? Is there, in addition to the image of the Church created by its high-level pronouncements about social concern, another (and quite negative) image of the Church based on its not carrying out the high-level pronouncements?"

The second religion editor, who has long studied the Episcopal Church's different images from the vantage point of his position on one of America's most respected newspapers, told me: "Some very unimportant things to the average newspaper reader become unrealistically important to many churchmen. What is really important, of course, is the image of the Episcopal Church to the man out there — the guy who is the general reader. He has a certain picture of the Episcopal Church and this image emerges on the pages of a newspaper. The Episcopal image is that of a snobbish, high-class Church. This image means more to the general reader than a churchmanship image because he may not go to any Church but he reads the newspaper and his wife sees how many prominent Episcopal wed-

dings there are. The Methodist image is stuffy. But the Episcopal image is, it must be said, often a very high-class stuffiness. There is a snob-bishness about it. "These are the best people."

Both editors confessed that the Episcopal Church is their favorite to cover in a news capacity. "It is the most sophisticated Church, its theology is excellent, it makes colorful copy, its clergy are the most interesting to be with and its conventions — well, they are fun to attend!"

Images of the Church, it must be kept in mind, come and go. But the underlying reality is the ongoing life of the Church through history. Many of the Church's apparent images, in a given time and place, are not truly images of the Church so much as of the cultural involvements of a particular parish. This is one important reason why individual parishes, clergy and lay-people need always to maintain — and reveal to others — a strong sense of the vocational mission and historical tradition of the Church. We need to transmit this image above all others. Only by stemming from this image can images of the Church, in a contemporary situation and meeting contemporary problems, be genuinely meaningful.

We must try very hard not to yearn sentimentally for a single image of the Episcopal Church. Yes, it would seemingly solve many thorny, difficult problems. Yes, it would be easier to point to a single image of the Church when we are asked tough questions about the Episcopal Church which require comprehensive answers. But the Anglican genius is contained in the concept of a multi-faceted image of the Church.

The whole image comprises many parts — or individual images — which, although they may appear to be vastly different from each other, are strongly linked by an underlying cohesive power which stems from an undeniable sense of vocation.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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

25c a copy

\$2 for 1'en

The Witness — Tunkhannock, Pa.

THE TESTS OF DISCIPLESHIP

By **Kenneth E. Clarke**

Rector of St. Thomas, Terrace Park, Ohio

A GROUP OF CLERGYMEN WRESTLE WITH THE QUESTION OF WHAT MAKES A PERSON WHOLE SPIRITUALLY. THEIR ANSWER, WITH AN ASSIST FROM ST. JOHN OF THE CROSS, IS REPORTED IN THIS ARTICLE

SPEAKING OF THE DISTINCTION between true and false prophets Jesus said, "You will know them by their fruits." In other words, just as the tree is judged by the sort of fruit it bears, so too we can test prophets, and I would add, ordinary disciples as well, by the quality of life produced.

It sounds rather simple, doesn't it? But is it? Jesus was talking about distinctions within the fellowship, but now we wonder if there is even any appreciable difference between members. There was a day when being a Christian set one apart from his fellows in no uncertain terms. Indeed, that is the way the word Christian came into common usage. The citizenry in Antioch noticed among them a group of people who talked and acted in a strange way — such unfamiliar things as love and forgiveness and humility seemed to be an obsession with them. When it was further discovered that these people were followers of the man from Nazareth who claimed to be "the Christ" they were dubbed Christians. No doubt those who employed the term intended it as a form of derision. Looking back on it, we see it as a tribute to the run of the mill disciples of that day.

The question this raises is: If Christians were not already identified and labeled today, would their lives be so different that once again others would set them apart and give them a special name? From what I have already said, it may surprise you, but my answer is yes. And in a moment I will explain why.

First I want to assure you, though, that I am fully aware of the fact that there is a great deal which passes for Christianity which is only a

pale and anemic version of the real thing. Our churches are overflowing with nominal members — what we might call seasonal Christians. It is reported, for instance, that about 58% of the people living in the U.S.A. are Christians. My guess is that less than 25% are Christians in any meaningful sense. For too many today Christianity is like frosting on the cake — nice to have but not essential if the cook is pressed for time. The general misconception is that Christianity is a personal matter. It is mainly concerned, many seem to think, with helping one become a "better person" — living a moral and ethical life. Church, therefore, is in the category of an elective course at college. One ought to enroll sometime but when and where is strictly up to the individual. It all depends on what he thinks he will get out of it.

Now let me say quite plainly that if this is what our conception of Christianity and the Church is like, then our discipleship is as phony as the man who becomes a Church member to increase his business contacts.

Christianity, my friends, is not an elective. It is God's appointed means of salvation for mankind, and the only way one can understand this is by being grafted into the fellowship which he indwells through his Holy Spirit.

It is not a way of life — it is new life. It is not something we can achieve by diligent practice, but something given by God forcing decision upon us. And the decision which is called for is: Do we want this new life of communion with God through Christ and transformed relationships with one's fellows, or not? At this stage

it is entirely up to us, for while God presses his point he never forces the issue.

Fruits of Christianity

BUT LET US SUPPOSE the answer is affirmative. The question now is, does this organic and historically valid Christianity produce fruits which are appreciably different from the watered-down elective, individualistic, ethically motivated Christianity of Main Street? I have, as you know, already alluded to communion with God in Christ and transformed human relationships, but admittedly that's the sort of vague talk you are accustomed to from preachers.

The kind of person who before entering any endeavor says "what's in it for me" does not enjoy our admiration, and of course what Christianity has for him is not what he is interested in when he asked this question. Yet, if the query is lifted above its ordinary crass level, I think it has merit and demands response. So for better or for worse, I will attempt to say what is in it for you -- what are the fruits Christianity produces.

Not so long ago I was in a discussion with four other clergymen where we were wrestling with the question: What makes a person whole, spiritually? As long as we kept on the intellectual level we couldn't get anywhere. Then one man suggested why not take a few minutes for each of us to think of someone we would put in this category? We did.

There isn't time to tell you all the things each man said about his candidate, but let me just list a few of the descriptive phrases that were used:

- Listens to people and people listen to him
- Creates a relaxed atmosphere
- Not gushy but radiates personal warmth
- Works in the community at large
- Good sense of humor
- Has the courage of his convictions
- Confident without being boastful
- Able to rejoice in others success
- Natural sort of person
- Brings people together—a healing agent
- Concern for justice
- Can disagree without breaking friendship

Now I know what's in your mind. You're saying to yourselves, "Does he call these the fruits of Christianity? They sound more like a psy-

chologist's description of the integrated personality to me." Well, maybe so, but don't forget Jesus was quite a psychologist himself.

But by way of comparison, here is what one of the great saints of the Church considered as the fruits of Christianity. St. John of the Cross said that every quality which the spirit produces in men's souls has three distinguishing characteristics — tranquility, gentleness, strength. The similarity to the long list concocted by my clergy group may not be immediately apparent, but, as I see it, St. John covered everything we had to say only in fewer words.

Tranquility

TAKE THE MATTER of tranquility for instance. Would you not agree that the person who creates a relaxed atmosphere, rejoices in the success of others, has a natural sort of personality and is able to reconcile opposing forces, must possess some sort of inner tranquility himself? The answer is obvious, but what interests us is how Christianity brings this about.

Certainly there is no simple formula for success in this matter, but what happens is something like this. All of us, whether we admit it or not, are pretty insecure beings. We have many unresolved questions concerning ourselves. Underneath we have doubts about our adequacy to face the future and its demands on us; we have secret thoughts which surprise and disturb us; we often feel resentful and even hostile, and there is a sort of general restlessness caused by our wondering whether it's all worthwhile anyway. Naturally we attempt to hide all this by various facades, busyness or even illness. But the fact of the matter is we don't like ourselves very much, and often the more we try to improve the product the worse it becomes. Now let's face it — if we don't love ourselves, we are going to be pretty unhappy and difficult people.

The tranquility which committed Christians possess comes then because they have discovered how to love and accept themselves. Really experiencing the love of God in Christ can't help but have a transforming, tranquilizing influence. Let me hasten to add, though, that this tranquility bears no similarity to the pills by the same name. It doesn't mean going through life in a trance or becoming immune to its problems. It does mean learning how to live with our own difficult natures and therefore becoming more understanding of others like us.

Take the little tax collector named Zaccheus as a case in point. Clearly he was dissatisfied and unhappy with himself. That's what sent him up into the sycamore tree. Jesus recognized his need and paid him the great compliment of staying in his house. When he discovered Jesus didn't shy away from him, he found the courage to face himself. For the first time he could see both the worst and the best side of his own nature without either crumbling in defeat or crowing in conceit. He went right on being a tax collector, living with all the ambiguities that position entailed. Yet you could not say he was living the same life, for he had found new life in Christ Jesus. If we had happened to meet Zaccheus following his encounter with Christ, perhaps we would simply have thought of him as a nice man in a nasty job. We would have noticed the relaxed way in which he spoke to us, his genuine interest in us, and his ability to deal with conflicting interests.

We might have said to ourselves later—"Gosh, I wonder how that guy does it." But as you now know, his tranquility was no secret. It came about as a result of his experiencing God's love in Christ. Furthermore I maintain that this tranquility is as much a distinctive fruit of Christianity today as it was then. Keep your eyes open for it. Look for people dealing effectively with their own difficult natures. Look for people doing nasty jobs in a nice way. Finally look for people who face suffering, bereavement and all manner of difficulty with solemnity, and nine chances to one you will find all these are the fruits of faith.

Gentleness

THE SECOND distinguishing quality of the spirit mentioned by St. John of the Cross is gentleness. Our clergy group referred to the ability to listen and be listened to, having warmth of personality without being gushy and possessing a sense of humor. To me all these come under the heading of gentleness; for in essence, gentleness isn't a meek manner, a soft voice or a limp handshake, but a deep and invincible respect for persons as persons. According to the ordinary meaning of the word, Jesus wasn't very gentle at times. He chased the money changers from the temple with a rope, he called the Pharisees whitewashed walls and there were times when his disciples made him just a little impatient. Where is the gentleness then?

- It is Jesus refusing to circumscribe his as-

sociates and reaching out to the least and the lost around him.

- It is Jesus attending and really enjoying a wedding feast and saving his host from embarrassment in spite of having a thousand other more important things to do.

- It is Jesus taking time to bless the children on his last journey to Jerusalem.

- It is Jesus with his head down gazing at the sand because he would not be party to the humiliation and torture of the scantily-clad woman who was trapped in the act of adultery by the Pharisees.

Again I say, keep your eyes open, but don't be deceived by outward appearances. Look for people who won't limit their concern by racial, religious or national barriers. Look for people who are willing to help others have a good time and have a good time themselves, in spite of being very busy. Finally look for people who are willing to give the other fellow a chance and save him from embarrassment. My guess is that when you meet a gentleman like this, you will discover he has been with Jesus.

Strength

AND INTERESTINGLY ENOUGH and paradoxically from a human point of view, we discover that such gentleness is generally combined with great strength. This is the final quality given by St. John as a trademark of the spirit's influence. My clergy friends spoke of working in the community at large, having the courage of one's convictions, being confident but not boastful and demonstrating a concern for justice as signs of the spiritually whole man.

Are these not all indications of an inner strength which comes from knowing that our small efforts are somehow caught up and included in the overall work of Almighty God? Jesus set his face steadfastly toward Jerusalem. St. Paul boldly confronted his enemies within and without the Church in order to spread the Gospel to Jews and Gentiles alike. Martin Luther preferred excommunication and possible death to compromise. "Here I stand, I can do no other," he said. St. Catherine of Genoa left her life of ecstasy to work on the hospital accounts. Elizabeth Leseur accepted the necessity of a restricted home life. And today Albert Schweitzer has set aside fame and fortune as an organist, a composer, a scholar and a physician to minister to the pressing needs of Africans.

All these are among the great admittedly, but one can find just as many examples of strength in the everyday lives of ordinary people. You see it in the faithfulness of a husband or wife to an unfaithful partner; in the courage of a reformed alcoholic building a new life; in the way one man deals with the loss of his job and another accepts promotion; in the willingness which some display in doing hard but unglamorous tasks for their Church or their community and in the steward-

ship which many practice in order to provide a better life for their fellows.

Such people serve with the conviction that they are privileged to be co-workers together with God, and in this conviction there is strength.

Tranquility, gentleness and strength — these are the fruits of genuine discipleship. Where you find them you find him, and when you find him you have them.

EPISCOPALIANS AND REMARRIAGE

By Hugh McCandless

Rector of the Epiphany, New York

A CLERGYMAN OF THE CHURCH HOPES TO BE A SPIRITUAL FRIEND OF PEOPLE WITH MARRIAGE PROBLEMS

A FALSE IMPRESSION about the official Episcopalian attitude towards remarriage is held by some of the people who try to get married in the Episcopal Church. It is this: somehow or other the Episcopal Church is more interested in rules than it is in people. The truth, however, is that our bishops and commissions are always working for ways to show mercy while at the same time protecting the sacrament of marriage and the institution of the family, and all because they are indeed interested in people. Let me sum up the situation in a very general way.

In the first place, we can do almost nothing for people who have never thought enough of the Church to join a parish. Christian marriage as such can have meaning only when it is contracted by active Christians. We are not in the business of hiring out this hall to the general public, or competing with city clerks for marriage fees.

With our own members, the situation is different. We can apply to our bishop for permission to remarry, if we know enough about the people to espouse their cause, and if there is available evidence that one of the parties in the previous marriage or marriages was too immature to be capable of a full physical, intellectual, and spiritual union.

This does not happen very often. Usually the clergyman is not given sufficient time to submit the papers to the bishop, or for the bishop to consult about the case. I should say at least three months is necessary, preferably more. Sometimes people do not want to relive old embarrassments by submitting their case to yet another tribunal. And sometimes a couple may stay together until their children are grown, even though they are not getting along. In such cases, it is almost impossible to claim immaturity.

For these and other reasons, many Episcopalians must remarry elsewhere, when one of them has been divorced, or both of them are. Their clergyman can be helpful at these times. He can point out that a "proper house" is considered by the Prayer Book a suitable place for a marriage to take place, and that there is no canon law that says the bride may not wear white if she wishes to, even though some books of etiquette are more tyrannical about such matters.

Any couple who care enough about the Church may apply, after a year of marriage, and a year's active participation in the life of a parish, for official reinstatement to communicant status.

I have given a general and partial summary of the situation. In any case, however, individuals

should consult their clergy. Good Church people sometimes don't do this, fearing they will be subjected to censorious judgments, or, worse, amateur psycho-analysis. But what the clergyman hopes to be is a spiritual friend. He wants to represent a Church that is as anxious for each member to have a happy marriage, spiritual resources, and full communion as any person is for himself. He wants to represent the Christian faith, which has always offered another chance, not only to the sinner, the foolish and selfish, but also to the unfortunate.

He does not have to decide in which of these categories divorced persons belong. He knows that being divorced, under whatever circumstances, is a bruising experience that shatters any normal person's self-confidence.

And, finally, he wants to follow the example of his bishops. When they speak of mercy, they only mean a spiritual second chance; they mean a second chance at the self-sacrificing happiness that the right kind of union provides.

Don Large

Healing Therapy

WE CAN VOW for the accuracy of an anecdote which was reported recently in *Coronet* magazine, because it actually happened to a friend of ours. As the story goes, a dedicated young priest was visiting in a hospital in Maine one day last summer. In the course of his progress from room to room, he happened upon a Boston dowager who was temporarily hospitalized. At the conclusion of his brief chat with her, he said, "I'd like to say a prayer for your recovery before I leave."

Sitting up a bit more stiffly in her bed, the lady replied, "That will be quite unnecessary, young man. I'm being prayed for in Boston."

The tone of her answer made it unmistakably clear that prayers at her bedside in Maine were quite pointless, since she obviously possessed a direct wire to Headquarters.

Now this comment is not intended as a jibe at Boston, nor yet at the misguided old lady herself. Rather, it's meant to illustrate the persistent heresy which insists that petitions offered up in a certain church, or at a certain geographic

location, or through the lips and heart of a specific individual are somehow more effective than the same petitions offered otherwise. This belief represents sloppy theology.

When Peter and John laid their hands on the crippled beggar sitting at the gate of the temple, the crowd was wide-eyed at the sight of the lame man suddenly standing up on firm legs. But the moment they asked, with wonder in their voices, how the two disciples had managed this miracle, both John and Peter were quick to disavow any unique gifts in themselves whatsoever. Peter correctly attributed the healing grace to Christ himself, adding that he and John had simply allowed themselves to be faithfully used as channels of the Lord's power.

But still the delusion persists across the ages. Not long ago, a Texas oil man 'phoned to ask if I'd fly to Dallas — all expenses paid, along with any fee I cared to set — to pray for his critically sick brother and to bring him holy unction. Well, in the first place, if any monetary gift is accepted for sacramental therapy—apart, of course, from the thank offering naturally given to the Church—the healing power vanishes. Having gently told my caller this, I added that I had neither the time nor the need to fly several thousand miles to do what his own rector could do just as effectively.

By the same token, think of the millions of forlorn souls who mortgage their life's savings, if need be, to travel painful miles to Lourdes in the hope of gaining wholeness. And what of those uncounted individuals who make needless sacrifices to get to the flamboyant tents of Oral Roberts?

Now I don't pretend to say that Oral Roberts can be reproduced anywhere else. And I certainly trust nobody else will ever make the attempt. But I do make bold to believe that the remarkable cures at Lourdes or at St. Anne de Beaupre, for example, can be equalled wherever two or three are gathered together in Christ's name. It may be the humblest of chapels in the backwoods of Maine, but if a loving congregation is present with a dedicated pastor as their spokesman, the healing therapy will take place.

So, let's pray for that Boston dowager, that her idea of Christ's power may become inclusively worldwide, rather than be so exclusively Back Bay. And while we're about it, let's also pray for the Boston minister on whose shoulders she has placed so heavy a burden.

WARNS OF EXTREMISTS OF THE RIGHT

★ A national Methodist magazine carried as its lead story a warning by a prominent Roman Catholic clergyman that anti-Communism in the United States may be conducted in such an extreme way as to divide and weaken the country at a time when it faces a critical threat abroad.

Concern, the semi-monthly publication of the Methodist board of social concerns, ran in its current issue an article by the Rev. John T. Cronin, assistant director of the social action department of the National Catholic Welfare Conference, entitled "Anti-communism and American Freedom."

Father Cronin said the "up-surge in well-financed movements" devoted only to attacking the "drastically weakened Communist party" in the

United States is surprising in view of the fact that most experts on Communism agree that today the real threat of Marxism is largely external.

"The Communist problem is real and critical in Latin America, Asia, and Africa," said Father Cronin. "It is so serious, in fact, that many competent observers feel that the next ten years may be decisive."

"There is a distinct possibility," he warned, "that within a decade the entire Southern Hemisphere may be within the Communist camp."

Against this background, Father Cronin said he finds it disturbing that so much attention should be devoted to battling a Communist Party so weak in America that it can no longer publish the Daily Worker.

Father Cronin said the danger of the new trend in anti-

communism is that it imputes motives of disloyalty to any leader or organization whose social or economic views are disputed.

"Communism is an external danger that demands from us the utmost in vigilance and sacrifice," warned the priest. "But let us not be blind to the danger involved in policies of unbounded suspicion and the use of ruthless methods in so-called anti-Communist activities.

"If we become a nation of hate and distrust, then spiritu-

Church Women, Granges, P.T.A.'s,

Auxiliaries, Organizations needing Money. Sell Nylon Handbags, Rugs, Hosiery, Greeting Cards, Perfume, Vitamins, Candy and other items. Write for Free Catalog.

S. J. PHILLIPS
Box 18, Shermans Dale, Pa.

A SUMMER OF SERVICE

As a regular and integral part of their seminary training hundreds of seminarians perform useful and important service to the Church through the summer programs in which they participate.

Some help to bring the Church's ministry to those confined in hospitals and prisons; others to migrant farm workers or to underprivileged children in cities and in summer camps; still others to people in foreign lands.

Serving often with no more than living expenses in return, these young candidates for the ministry make effective contribution to the Church's work.

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; *BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, California; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA*, Philadelphia, Pennsylvania; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Massachusetts; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wisconsin; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tennessee; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Illinois; *VIRGINIA THEOLOGICAL SEMINARY*, Alexandria, Virginia.

CONVENTION

General Convention opens in Detroit September 17 and continues through the 29th. Complete coverage will be given by THE WITNESS through the reports of

HENRY I. BROWN

Executive Secretary of the Diocese of Delaware

THOMAS V. BARRETT

Rector of St. John's, Tallahassee, Florida

(accompanied by the Rev. & Mrs. Samuel Entwistle)

WILLIAM B. SPOFFORD

Managing Editor

Action taken by the Convention on matters of outstanding interest will be reported by specialists in their fields:

CHARLES P. TAFT of Cincinnati on Approaches to Unity

E. FELIX KLOMAN, rector of St. Alban's, Washington, on Theological Education

JOHN H. LEACH, layman of St. Louis, on Industrial Areas

JOHN M. BURGESS, Archdeacon of Mass., on Minority Groups at Convention

ROBERT P. VARLEY, rector of Salisbury Parish, Maryland, on Human Affairs

JAMES T. MCKINSTRY, layman of Wilmington on Evangelism

Our next number will also announce in this space the authors of special articles on Women at Convention; Ecumenical Relations; Labor; Labor-Management Day in Detroit (if acted upon favorably by Convention); and other key matters to come before Convention.

PLEASE ORDER PROMPTLY

Please Use this Form in ordering a Bundle for the Convention period, starting with the issue of Sept. 21 and continuing, with the wrap-up numbers, through six issues.

IMPORTANT NOTE: — If you already take a bundle and wish to increase the number of copies for the Convention so indicate here.

[] This is an increase in our regular bundle.

THE WITNESS
TUNKHANNOCK, PA.

Send copies starting Sept. 21 and continue for six issues to:

Name

Street

City Zone State

Bill November 1 at 7¢ a copy

ally we are like the Communists. In fighting for the faith, we have lost charity. In defending our freedoms, we have ceased to be free men."

TREASON TRIAL DROPPED

★ After more than four years South Africa's celebrated treason trial came to an end with the announcement that no further action would be taken against the remaining 61 persons accused.

One of the first clergymen to greet the report was Anglican Archdeacon C. T. Wood of Capetown, chairman of the treason trial defense fund in the Western Province, who said the news would be received with immense relief by many people.

It also was announced that the government would not appeal the acquittal last March of 28 other defendants by the trial court in Pretoria.

The two groups of defendants were among 156 persons—Europeans, Africans, Coloreds and whites — all opponents of the government's apartheid policy, who had been arrested in December, 1956, on charges of plotting against the government.

Charges against those who had not been indicted were dropped soon after the start of the trial which cost the government more than \$1,000,000 and filled record books with nearly 10,000,000 words of evidence.

The defense fund, of which Anglican Archbishop Joost de Blank of Capetown is president, received about \$600,000 from people in various parts of the world.

In commenting on the release of the last 61 indicted, Archdeacon Wood said: "We deeply appreciate the gifts to the Treason Trial Fund from South African sympathizers and others in England, United States and other countries abroad. Now for the first time

in four years, the accused can relax and pick up the threads of their old life and seek permanent employment. The Treason Trial Fund is still helping many of the accused and their families who have been unable to earn a living during the long trial."

He added that the centralized fund in Johannesburg still needed about \$6,000 to complete its work, "but this amount is expected to be raised in South Africa itself."

--- People ---

DEATHS:

WILLIAM F. MOSES, 63, suffragan bishop of South Florida, died in London on July 31 following a heart attack. He and his wife were in England on vacation.

CLERGY CHANGES:

EDWARD E. TATE has resigned as rector of the Incarnation, Dallas, Texas, to become rector of St. Luke's, Atlanta, Ga.

HOWARD R. BRINKER retires as bishop of Nebraska, Jan. 31, 1962. He will be succeeded by Bishop R. T. Rauscher, present coadjutor.

JOHN YARYAN has retired as rector of St. Matthews, Auburn, Wash., to become director of the department of stewardship of the diocese of Cal.

JOHN G. SHOEMAKER, formerly master at St. Pauls School, Concord, N. H., is a canon at Washington Cathedral and chaplain of the National Cathedral School for Girls. He will head the department of religion at the cathedral.

JOHN C COSBY Jr., director of Miramar, conference center of the diocese of Rhode Island, becomes executive sec'y of the speakers division of the National Council on Sept. 15.

ARMANDO CUELLAR - GNECCO, formerly ass't at St. Josephs, Queens Village, N. Y., is now director of the new Spanish publications center at San Jose, Costa Rica. The center will bring publications in Spanish of all varieties of education material for the

Spanish speaking congregations in Latin America. It is a cooperative project of the missionary districts of Central America, Cuba, Dominican Republic, Mexico, Panama and Puerto Rico.

WALTER D. EDWARDS Jr., formerly vicar of St. Elizabeths, Roanoke, Va., is now chaplain in the air force.

CHARLES R. LEECH, formerly head of education of the diocese of Chicago, is now rector of St. Davids, Garland, Texas.

ROBERT L. MILLER, formerly on the staff of St. Lukes, Evanston, Ill., is now head of education of the diocese of Chicago.

ORDINATIONS:

JOHN D. ADAMS Jr., St. Anns, Annapolis, was ordained deacon by Bishop Powell of Md. on July 6. Others ordained deacons at the same service: **RICHARD M. BABCOCK**, Messiah, Baltimore; **THOMAS W. BAUER**, Grace and St. Peters, Baltimore; **THOMAS C. JENSEN**, Holy Nativity, Baltimore; **DAVID K. JOHNSTON**,

(Continued on Page Eighteen)

SEABURY PRESS AD CORRECTED

★ Seabury Press wishes to correct a statement appearing in an advertisement of July 13th on "Struggle for Freedom" by Bishop Lewis Bliss Whittemore. This book deals with the background required by the House of Bishops and the House of Deputies in their consideration of the proposed concordat between the Philippine Independent Church and the Episcopal Church in the United States.

VESTMENTS

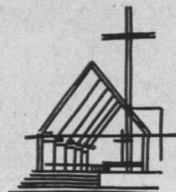
1837 Church Vestment Makers 1961

Over One Hundred Years

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen



COX SONS & VINING, Inc.
131 East 20th Street, New York 10, N.Y.



All within the Church...

- | | |
|--|---|
| <input type="checkbox"/> Life Insurance | <input type="checkbox"/> Fire Insurance and |
| <input type="checkbox"/> Lay Pensions | <input type="checkbox"/> Allied Lines |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts |
| <input type="checkbox"/> Hymnals | <input type="checkbox"/> Fidelity Bonds |
| <input type="checkbox"/> Prayer Books | <input type="checkbox"/> Burglary and Theft |
| <input type="checkbox"/> Prayer Book Studies | <input type="checkbox"/> General Liability |

Please check fields of interest and return to

The **CHURCH** Pension Fund
and affiliated companies

20 Exchange Place • New York 5, N.Y.

St. Johns, Ellicott City; CHARLES W. KNAUFF, perpetual deacon under the bishop; AUGUST W. PETERS Jr., Emmanuel, Cumberland; WARNER R. TRAYNHAM, St. James, Baltimore; EDWIN M. WALKER, St. Davids, Baltimore. Ordained priest was HARRISON H. OWEN who is doing graduate work.

EDWARD B. HARP Jr., retired rear admiral, was ordained deacon by Bishop Curtis on July 12 at All Souls, San Diego, Cal, where he will be associate rector. Ordained at the same service was ALBERT L. YOUNG Jr., St. Matthias, Whittier, Cal.

ERNEST F. BEL was ordained deacon by Bishop Noland on June 24 at the Good Shepherd, Lake Charles, La.

WILLIAM PARKERSON Jr. was ordained priest by Bishop Noland on July 8 at Trinity, Tallulah, La.

LOUIS BORN, St. Andrews, Burns, was ordained deacon by Bishop Barton of Eastern Oregon on July 11 at the Ascension, Cove. Ordained deacons at the same service: ARMAND LARIVE, St. Pauls, Nyssa; MINOR LINWOOD, Holy Trinity, Vale; JAMES REED, special missionary in the district.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handbook. Nine courses.

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

PRICES: Pupils' work books, each ...\$1.10
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 241 Port Chester, N. Y.

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1960 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915

COHOES, N. Y.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 75¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

- BACKFIRE -

Dale L. Van Meter

Vicar at Westboro, Mass.

This letter is in regard to "Story of the Week" in the issue of June 15, 1961, regarding a "New Ecumenical Venture" in Wilton, Connecticut.

The article is a fine survey of an ecumenical venture. It is descriptive and to the point. One has a sense of what has been started and what has been accomplished.

There are, however, several questions concerning the present "ecumenical ventures". Are we not in great danger of

forgetting completely the mission of the Church? I see nothing in this article of June 15, 1961, about the witness of the Church in the area of world peace, nuclear testing, or race relations — to name a few areas where the Church should be involved. (Involved does not mean "talking about", or "giving reports on" — it relates to doing).

Also, I hear very little about the poor, and hungry, not to mention the thousands of people who live (?) on the back wards of our mental hospitals. What about the people in prison, and the great number of young people who face the unrest of this nuclear age? (The poor young people in the slum areas of our cities).

And, why does the word "ecu-

The Parish of Trinity Church

New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues., Wed & Thurs., EP 5:15 ex Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Prest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish, 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-1070

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gavner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE
2243 Front St. San Diego 1, Calif.

VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO



Write us for

Organ Information

AUSTIN ORGANS. Inc.

Hartford, Conn.

menical" apply to groups that are Protestant in composition? Let us be honest and use it when the entire Church is involved — which includes all shades of Protestantism — Orthodoxy—and Roman Catholicism. Then, it would seem, we would see how little we have done.

This letter is written in no sense of criticism, but of raising pertinent questions. If this be criticism, then let it be criticism.

Frank Gates

Layman of Columbus, Ohio

Please remove my name from your mailing list, when you publish such trash as the article by John A. Mackay it increases my hatred and disgust with anything that promotes the communist cause.

Mary E. Forbes

Churchwoman of Boston, Mass.

Congratulations to the Witness again for its excellent articles and sound opinions and the courageous way it stands up for our Lord in all matters of controversy. The dollar enclosed is for 10 copies of the issue of July 27. It is full of good things and I intend to distribute these particular copies.

I hope that Don Large will continue to contribute his so witty, and so telling, articles from his new home.

Virginia R. Bowie

Churchwoman of Leesburg, Va.

Please cancel my subscription to your paper. Your persistently wrong ideas about Castro and other matters are too much for me to swallow.

C. P. Upham

Layman of Minneapolis, Minn.

Do we really have the "three-fold" ministry? I wish one of your scholarly contributors would expand on this.

Shouldn't the third order of

the ministry be more than temporary one-year deacons who are really second-class or neaphytic ministers? Were Stephen and the other original deacons later promoted to priesthood? We do have a few "perpetual" (what a word) deacons, it is true, but shouldn't there be many more if we are to talk so much about "three-fold"?

And why should a "perpetual" deacon have to go through the same training (or what is supposed to be its equivalent) as one who aspires to the priesthood? Those few who change their minds and later aspire to be priests can still be required to have that training.

Surely there are many situations where the priest needs an assistant that a well-qualified layman, made deacon, can

serve. This is less revolutionary than some of the things we will probably accept if we agree to any merger. Indeed, the Church of England is much more liberal in this respect than PECUSA.

A separate ordination service for perpetual deacons is badly needed, too.

Schools of the Church

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

*Viola H. Woolfolk,
Box W, Tappahannock, Virginia*

LENOX SCHOOL

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

*REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS*

DEVEAUX SCHOOL

*Niagara Falls, New York
FOUNDED 1853*

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

*DAVID A. KENNEDY, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees*

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

*Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT*

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

*MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia*

NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin

**Rev. James Howard Jacobson
Superintendent and Rector**

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envidable year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

Schools of the Church

The Bishop's School

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory. ART - MUSIC - DRAMATICS
Twenty-Acre - Campus, Outdoor: Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress
LAJOLLA CALIFORNIA

St. Stephen's Episcopal School

FOR BOYS AND GIRLS
AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for Boys Dependent on One Parent
Grades - 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country
Learn to study, work, play on 1600 acre farm in historic Chester Valley.
Boys Choir - Religious Training

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box S. Paoli, Pa.

ST. AGNES SCHOOL

An Episcopal Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MRS. JOHN N. VANDEMOER, Principal
ALBANY NEW YORK

THE SEWANEE MILITARY ACADEMY

A Division of the University of the South
An Episcopal School. A College Prep School. ROTC Honor School. On a College Campus Benwood Scholarships. On a Mountain Top. Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

THE NATIONAL CATHEDRAL SCHOOL

(For Girls)
ST. ALBANS SCHOOL

(For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.



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

Write
CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
661 Shumway Hall
SHATTUCK SCHOOL FAIRBAULT, MINN.

MEMBER: THE EPISCOPAL SCHOOL ASSOCIATION

HOLDERNESS

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

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

Virginia Episcopal School

LYNCHBURG, VA.

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

For catalogue apply to
THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. MARY'S SCHOOL

SEWANEE, TENN.

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

Please address
THE SISTER SUPERIOR, C.S.M.

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

A Country Boarding School for Boys, Grades Four through Eight
One of the few schools in the Midwest specializing in only the elementary grades. Small Classes - Individual Attention - Home Atmosphere - Through preparation for leading secondary schools - Athletics including Riflery and Riding - Competitive sports in football, basketball and hockey.
Summer School-Camp Combination. Grades Two through Eight. June eighteenth to July twenty-eighth.

MARVIN W. HORSTMAN, Headmaster

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

St. John's Military Academy

A preparatory school with a "Way of Life" - to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.
MARGARET DOUGLAS JEFFERSON, Headmistress

ST. ANNE'S SCHOOL
Charlottesville 2, Va.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities