

The **+** WITNESS

OCTOBER 19, 1961

10¢



ORTHODOX PRELATES MEET AT RHODES

EASTERN ORTHODOX LEADERS, representing twelve main Churches, gathered for the most fully representative meeting of Orthodoxy in modern times. Added significance was given to the meeting, reported in this number, because of the meeting of the General Assembly of the World Council of Churches next month

- GENERAL CONVENTION NEWS -

SERVICES

In Leading Churches

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

WEEKDAYS: Wednesdays: Holy Communion 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 Communion, 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 Communion, 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 Uabriskie, 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 FAIRMAN 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. Schweizer, 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.

Story of the Week**Pan-Orthodox Meeting Approves Conferences with Anglicans**

★ The Pan-Orthodox Conference, held at the Isle of Rhodes, Sept. 25 - October 3, brought together leaders of twelve main Eastern Orthodox Churches, the most fully representative Orthodox meeting in modern times. Eighty prelates and theologians were present at what officials called the most important Orthodox assembly since the Council of Nicaea in 789 — the last Ecumenical Council accepted by the Orthodox.

Besides the twelve Churches that had voting participants, five Oriental Orthodox Churches sent observers, as did the World Council of Churches and the Anglican Church.

Early in the conference one of the observers, Archbishop MacInnes of Jerusalem, read a message from the Archbishop of Canterbury asking for the resumption of theological conferences between the Orthodox Churches and the Church of England. The discussions referred to took place after the 1930 Lambeth Conference which was visited by the Orthodox Patriarch of Alexandria and representatives of nine other Eastern Orthodox Churches. It has been agreed then that a joint commission should be appointed for the consideration of questions of doctrine.

The Lambeth Conference meanwhile devoted much time

and attention to the relations of the Anglican communion to Orthodoxy, a problem which had become a live issue in the United States, Canada, Australia and Africa as the result of immigration from Orthodox lands.

Formal relations between the Orthodox and Anglicans, it was noted at the time, had never been determined, but in practice Anglicans had for years baptized, married, administered Communion to and buried Orthodox in large numbers. Meanwhile, Anglicans had received Holy Communion administered by Orthodox. However, while such actions were regarded by Anglicans as posing no fundamental difficulties, many Orthodox tended to regard them as irregular.

The conference at Rhodes voted later in the sessions to renew these discussions.

Conference delegates met meanwhile for unity talks with observers of the Armenian Apostolic Church; the Coptic Churches of Alexandria and Ethiopia; the Syrian Orthodox (Jacobite) Church; and the Church of St. Thomas of Malabar (India). These Churches are closest dogmatically to the Orthodox.

Metropolitan Chrysostom said there were "many prospects of

full union with the Oriental Churches in the future."

Bishop Justin Moisescu, head of the Romanian Orthodox delegation, said the conference also wanted closer cooperation with the ecumenical movement, especially through students exchanges and interchanges of literature. He stressed that "people belonging to different Churches should be considered one in Christ."

The Rev. Francis House, British Anglican clergymen who is associate general secretary of the World Council of Churches, said in reply that the ecumenical movement is an Orthodox one as well as Protestant, since Orthodox participate in it. Mr. House attended the conference as one of three official observers appointed by the World Council of Churches.

Tribute from World Council

Earlier the Anglican clergyman had paid a tribute to the Orthodox Churches for the contributions they had made to the ecumenical movement. He recalled that it was the Ecumenical Patriarchate itself "which, by a special memorandum in 1920, first proposed the formation of a 'League of Churches' (Koinonia Ton Ekkhlion)." Furthermore, he said, "Orthodox theologians were very active in the movements of Life and Work and Faith and Order which prepared the way for the World Council of Churches."

"Christian leaders all over the world," House declared,

"recognize the historic character and practical importance of your meeting here. In many Churches — Lutheran, Reformed, Anglican and others — prayers are being offered to Almighty God for his blessing on this conference."

House said the Churches in the World Council "welcome the fact that this Pan-Orthodox Conference is being held just before the Third Assembly of the World Council at New Delhi at which a number of you will be present."

"This assembly," he continued, "will be specially notable because of the substantial increase in the number of Orthodox Churches which are members of the World Council. When leader of the World Council went to the Patriarch of Moscow in 1955 to invite the closer cooperation of the Church of Russia, they spoke of the World Council as a place where Churches of different confessions can share the spiritual gifts they have received for the common good."

Appraisal of Observers

Non-Orthodox observers at the conference were generally agreed at its wind-up that it had successfully demonstrated the essential unity of the Orthodox communion and ended the isolation of national Orthodox bodies which had persisted for 12 centuries.

They said that in proving to the world that the Orthodox was a united, living religious body, the conference had also confirmed primacy of honor among all the Orthodox bodies claimed by the Ecumenical Patriarchate in Istanbul.

These objectives, the observers noted, had been achieved despite differences between Orthodox Churches serving their faith in Communist countries and those in non-Communist countries. These differences, they agreed, had to be

smothered in compromise at the conference for the sake of ecclesiastical accord.

The observers said the Russian Church delegation, led by Archbishop Nicodim, who heads the foreign relations department of the Moscow Patriarchate, had felt obliged — by reason of his Church having to get along with the state in the Soviet Union — to introduce matters with political overtones, such as nuclear weapons, armaments and colonialism.

However, they stated, the Churches loyal to Western ideologies managed to skirt these non-religious issues and to omit any mention of them in conference statements released to the press.

At the same time, they pointed out, the delegates from the non-Communist countries had felt themselves obliged to yield to pressure for a more realistic approach to many day-to-day problems which had political implications.

This, the observers said, explained why the conference had agreed to demands by Archbishop Nicodim for certain items to be placed on the agenda of the forthcoming Orthodox Pro-Synod to take place prior to an Orthodox Ecumenical Council. The items were: "Orthodoxy and racial discrimination," "Application of Christian ideas of peace, brotherhood and love among peoples," and "Orthodoxy and Christian duty in areas of rapid social changes."

"It is our duty," the Russian churchman had declared, "to pursue the peaceful disappearance of the remnants of world war two which continue to poison the world's atmosphere. It is our duty to pursue the agreement of a general and complete disarmament and thus the use of atomic weapons will stop, as these conceal in themselves the threat to the existence of mankind. We should also press

for free national self-determination for all countries which are under imperialistic regimes, so that an end may be put to the criminal manifestations of imperialism."

In another speech, Archbishop Nicodim, but 33 and the youngest delegate here, spoke out in favor of movements for Christian unity, but assailed what he called the "exploitation" of these efforts by "certain representatives of non-Orthodox circles, particularly those residing in the Vatican."

"This was being done," he charged, "to create a unique union under a pseudo Christian cloak for the purpose of ideological participation in the struggle which is being waged against the peoples of countries which are on the road of reconstructing their life on new just principles."

The observers said that when the conference began, predictions in some quarters were that it was bound to fail because of the political chasm separating the Orthodox Church on both sides of the Iron Curtain, but these had been proved wrong.

They said the opinion expressed by most of the delegates was that future united action would depend on the international situation. The delegates, they said, felt that an improvement in East-West relations would lead to an early convocation of the Pro-Synod as a prelude to the full Ecumenical Council.

A message adopted at its closing session announced that the delegates had unanimously approved the theological and social subjects to be discussed at a forthcoming Pro-Synod.

The message stressed the themes of Christian unity and peace in the world. It was addressed to the estimated 180,000,000 Orthodox believers throughout the world.

Reports on Further Action Taken By the General Convention

★ Deputies voted for a commission to study the name of the Church and report at the St. Louis Convention three years hence. Bishops turned it down. The daily of the American Church Union in their last issue made their lead story a prediction that a name change might come in three years.

Alcohol

★ The commission on alcohol, chaired by Bishop Cole of Upper South Carolina, was discharged with pats for its excellent job — so good in fact that its work is being taken over by a newly created division of the Council's social relations department.

Out of Jail

★ Announcement was made at the close of Convention that the two prayer pilgrims who stayed in jail in Jackson, Miss., the Rev. Robert Taylor and the Rev. James Jones of Chicago, had put up bail and gone back to their jobs. They, with thirteen others arrested, returned to Jackson on October 9 for arraignment pending trial and subsequent appeals.

The Presiding Bishop was unable to attend the dinner of the society sponsoring the pilgrimage, due to another engagement, but he did send the following message:

"We need such an organization as the Episcopal Society for Cultural and Racial Unity, at work in our nation today. I rejoiced when the Society was first formed. I believe now that its continued existence is a sign of health and vigor in the Church. There are differences of opinion, I know, even among the members of the Society, as to the precise forms of action

that are strategic and wise. But this in itself is a sign of life and we do need the witness of such a group now, for you are concerned with one of the most critical issues of our day. The time is short.

"May you have the wisdom and courage and charity to help us find the way to live the truth we proclaim, that we are all one in Christ Jesus."

Americanism

★ The Convention reaffirmed the Churches "opposition to atheistic Marxist Communism" and called upon the Church to oppose the challenge of Communism "by sound teaching and the example of a better way."

The Bishops also restated their declaration of 1947 that the Church be on guard "lest an hysterical fear of Communism should lead us to fight that danger with weapons destructive of the treasures we seek to guard". This resolution also cautioned Church people to



HONORED GUEST: — at a breakfast meeting of the Girls' Friendly Society was Mrs. Arthur Lichtenberger. A program for the Society planning well into the future was announced — and praised in a message from the P. B.



PAUL RUSCH:—Keeper of KEEP, got a lot of news space at Convention though his tea ceremony, demonstrated by attractive Japanese women. KEEP stands for Kiyosato Educational Experiment Project which shows people in the area how to increase their food supply.

"examine carefully charges of disloyalty and subversion brought by extremist groups . . . lest fear and suspicion destroy honest public debate and silence the expression of Christian faith in human affairs."

In that statement the Bishops declared that the "surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition."

Civil Defense

★ An officer of defense mobilization told the Bishops that churches and clergy have great responsibilities in this area. They then passed unanimously a resolution commending civil defense as a moral obligation. When it got to Deputies debate showed a marked division. Some backed the resolution by saying that the clergy should be trained and otherwise prepared for service in case of attack. Others objected because they did not want the Church to seem allied with any concurrent atomic war scare or fever, nor



HI THERE! — Mrs. Brooke Mosley, wife of the Bishop of Delaware, renews friendships at Convention

to associate with the "save yourself" thinking of some of the defense literature. Close—but the Deputies voted down the Bishops.

Pacifists

★ Convention voted to support the needs of pacifist Christians, as in wartime.

President And UN

★ Church people were urged by Convention to support efforts by President Kennedy to bring this country "into an ever closer relationship with the United Nations and its charter."

Commending the UN "wholeheartedly" for its work for world peace, the resolution also cited the President's recent address to the General Assembly in which he called for a "new strength and a new role" for the international organization and invited Russia to join the U.S. in a "peace race" instead of a "war race."

It pointed out that the "need for strengthening the United Nations" had been noted by the Lambeth Conference.

Discrimination

★ Another resolution, which reaffirmed the Church's stand against discrimination, expressed "penitence for marks of racial segregation, both in her past and present life and structure." It asked the Episcopal Church to take "what steps she can to conform herself to the reconciling compre-

hensiveness of the Body of Christ."

The resolution urged the recognition of "ability in whom-ever it may be found" and the consideration of all qualified persons for positions at the national, diocesan and parochial levels. It also said that local church studies and workshops dealing with race relations and an integrated society should be encouraged.

(What the women thought about this is reported by Mrs. Loring on page 14.)

First Time in U.S.

★ A Holy Communion service according to the rite of the Philippine Independent Church was celebrated in Mariners' church — putting in practice the action taken by the Convention. The service was the first ever held in this country in the rite of the Philippine Church.

Celebrant was Bishop Isabelo de los Reyes of Manila, head of the Independent Church, assisted by Bishop Benjamin C. Leano, chaplain in the Philippine army, and the Rev. Elmer B. Usher, rector of the host church.



BISHOP BANYARD: — the genial Bishop of New Jersey snapped at an off moment

Church Center

★ Deputies concurred with the Bishops in calling for a Sunday in 1962 for receiving gifts for the new Episcopal Church Center, with the National Council to prepare envelopes for this special offering. Voice and standing votes were uncertain as to majority, until a count showed the concurrence carried by 249 to 184. The P. B. will name the day.

The Church women had already voted \$100,000 for the center from the U.T.O. for 1962.



MRS. J. D. LOOCKWOOD: — of St. Alban's, Washington, was a busy delegate to the Triennium

Healing

★ A commission to study healing, with clergy, doctors and psychiatrists represented, was set-up to report at the St. Louis Convention.

Missionary Districts

★ A commission to study the nomenclature and status of missionary districts was approved. Should they be called dioceses and have more to say about their own affairs — like electing their own bishops—is what it is all about.

Seminaries

★ Support them, either with a special offering or putting them into your parish budget, was the action in both Houses.

WOMEN IN THE WORLD OF TODAY

By Margaret Mead

*Associate Curator of Ethnology
American Museum of Natural History*

WE ARE WASTING PRECIOUS YEARS OF WOMEN—YEARS PERMITTED TO US AFTER THE YEARS OF CHILD-BEARING ARE PAST, YEARS IN WHICH WOMEN FREED OF THEIR SPECIAL RESPONSIBILITIES CAN TAKE ON NEW RESPONSIBILITIES IN THE WORLD TODAY

I AM SPEAKING in the recognition that there is only one more basic definition of ourselves than as women, and that is as human beings; so I will pause briefly to consider our human role before considering our role as women. There are periods in history where human beings have been required to move ahead with great speed, carrying forward some new insight and journeying confidently to some distant continent. There have been other periods when each human group has seen as its main task the conservation of the values that have already been developed, within which men and women could lead good lives in the sight of God.

The times in which we live differ from all known periods in human history. For the first time within recorded history mankind has been one in fact, as well as in the dictates of the Christian faith. For the first time it is possible to feed the hungry — not only the hungry of the same city, or the same country, or of all the countries that adjoin each other on one continent — but all the hungry, everywhere on this planet. For the first time it is possible to heal the sick, to visit the fatherless, to carry consolation and hope everywhere in the world. And equally — and herein lies the terrible challenge of this period in history — for the first time it is possible for mankind to destroy itself completely, leaving no single human group upon the face of this earth. We face a period of urgency that is without precedent, a period in which we cannot let any lesser question than the survival of mankind itself take the center of the stage.

But the very conditions which make such destruction possible — that we all belong to one

great intercommunicating network that covers the globe — has also given to each deliberation like this Triennial Meeting a new significance. What we say here can be heard around the world; we — and every other group like us — speaks for and to the world.

It is within this context, with a recognition of the solemnity which surrounds the meeting of each responsible group of human beings, that I would speak to you of the role of women in the contemporary world.

I could begin by discussing the role of women within the Christian Church, stressing the vicissitudes of their participation — the role of widows in the early Church who, while they cared for the sick and poor with a compassion previously unknown within their world, proved too independent and intransigent for the men of their day; the early role of deaconesses, who in turn assumed too much independence; and the long period where women were granted a religious role, in return for the sacrifice of their role as individual wives and mothers — and even this was often accompanied by storms.

I could speak of the role of women within our own Church — a basically unstormy one, where the gentleness of the rules and precedents, of permission rather than coercion — has bred very little revolt of any sort. Where there is essential liberty for human beings, there is less agitation for special groups — as, for example, in Switzerland, where individuals have great freedom but

*Address before the Triennial Meeting of Episcopal
Churchwomen in Detroit, on September 25th*

there is no women's suffrage. But there are others better suited than I to deal with these particular problems. I will speak instead of the position of women in America today, within which each member of this audience has to take a special stand in terms of individual faith and commitment.

Single Blessedness

I BELIEVE THERE ARE two great questions confronting the American people, and American women in particular, in regard to women's role. The first is our present inability to conceive of a fully dignified and productive human life which does not include marriage and child bearing or, at least, child rearing. We have been slowly moving towards an attitude towards human life which fails to take into account the possibility of the individual dedicated life — so dedicated that there is no room for the particular engrossing loyalties of family life, so dedicated that complete fulfillment of the individual is not only as possible, but often more possible, than it would be if life were lived out in the family.

We have turned our backs on the possibilities of such dedication — not only to religion, but in the arts and sciences and in statesmanship also — and placed the narrowly conceived fulfillment of the individual within a biological framework, above the contributions that the individual can make, as a thinking spiritual being, to the culture within which his fellows and their descendants will live. We need a reinstatement of the possibilities of single blessedness, a climate of opinion where dedication to the single life — whether religious or secular — can be protected and given honor.

Here women can be of very great importance, for today it is women, more than men, who are pushing their daughters — and their sons — into premature marriage on the premise that to be married is the one most important condition of human dignity and happiness. It is women who are promoting the self-centeredness of the single over-equipped home, the home that uses enough power to feed and clothe a whole village in some other part of the world. It is women who must interrupt this vicious circle, where young people are all hurried into marriage for fear they will not marry, that there will be no one left to marry, and indeed, because they have all so hurried, there is no one left.

The support of the dedicated religious life can provide a needed counter-balance to the present-

day emphasis on individual biological or pseudo-biological fulfillment.

It is true that part of the present emphasis has come from a healthier recognition of the needs which human beings share with other creatures than that which was current in the Victorian era. But we have let it obscure our recognition that human beings also have exclusively human needs and potentialities, and that within the human species advances are made, not by breeding for some preferred mutation, but by the additions to our cultural inheritance which are made by poets and scientists and prophets who, because they have lived, transform the life that can be lived by those who come after them.

Specifically — and speaking within the context of this Convention — the constructive cultivation of roles for single women, within convents, within parishes, within the life of the Church, could make a great contribution to changing this present climate of opinion in America, which is endangering the scientific, artistic, political and spiritual development of our young people and our civilization.

This does not mean, necessarily, increasing by enormous numbers those who choose a cloistered life or a life of single dedicated parish service, but it means placing such a life in a context where each growing child may see it as one possibility, so that each child may choose a life in which the demands of spouse and own children dominate the scene or a life of greater concentration on some wider service to all mankind, to all God's children, everywhere.

The Older Women

THE SECOND GREAT QUESTION is the question of women whose children have grown, or who have passed the age of child-bearing, married but without children, or unmarried, and who now face some twenty-five years more of life. If we think again of ourselves as evolving human creatures, we can recognize that the freedom of women from child-bearing, not by old age and death but by a biological transformation of their roles, has been of enormous importance in the development of human culture. If we think of those precursors of the present human race who once lived out a precarious existence, poorly armed and poorly equipped for survival, we can see that the preservation of the lives of mature males depended upon inventions — better weapons, better tools, better boats.

But the preservation of the lives of mature

women was made possible by freeing them, biologically, from the hazards of child-bearing, by putting an end to the ruthless biological law which, after a few births and as offspring mount in number, weakens the mother in her ability to survive the ordeal. So, in all human societies, it has been the few older women who survived who have carried very special responsibilities for the preservation of the group and its traditions. This role of older women is more striking among very simple people, where the lives of the group may depend upon knowledge of how starvation was prevented thirty years before, but it can also be seen today in all communities under stress.

It is this period in life, after the end of child-bearing which provides the model of dedication which may be chosen by the younger woman, or which she may have thrust on her by illness or by widowhood. For there is one very simple difference between the woman who has young children — and in this respect the woman who still expects to have children stands in the same position — that her children must come first. Their survival must be of over-riding importance to her if she is to give them life and that trust without which they cannot be full human beings. Just because this is so, the mother of young children must narrow her attention, eyes and ears focussed on the children. The needs of the wider world recede from her consciousness and she will defend her own, quite blindly.

It is often said that women are more peace-loving than men because they are mothers, but I do not think the facts will bear this out. As mothers, they may fight fiercely against a particular war — not for peace, but rather for their own children's safety. It is only when they are freed from the concentration on the growth and safety of their own young children that they are freed to work for the well-being of all children — of their community, their nation, and the world.

To the extent that a young woman elects to serve mankind in some wider capacity, she is modeling herself on older women, not on the younger woman who, if need be, becomes a tigress in defense of her young. Here, although of course many individual women transcend this fearful concentration, we find one of the ways in which human beings share the deeply instinctive behavior of other living creatures; it is the female creature with young that is dangerous to the hunter.

SO IT SEEMS NECESSARY to distinguish two roles for women, although either role can occupy

a lifetime. In the one role her attention is focused within the walls of a home, where as mother, grandmother, or daughter, as aunt or nurse, she devotes her life to the particular needs of particular human beings — the infants, the young, the sick, the aging; in the other her life is dedicated to some wider task — to teach or learn, to nurse or cure, to pray or to prophecy on behalf of all mankind.

As we can see by contemporary trends in American life, this is not only a choice presented to women. It is possible to structure life for young men so that they, too, choose between intensive devotion to the well-being and individual care of members of their families, or to some wider goal. Our failure to permit women true choice between a narrower and a wider focus has ended in denying this choice more and more to men. The young man who once was willing to live a life of austere self-sacrifice on behalf of his vocation cannot do this with good conscience if it means his children will suffer. The young man who cannot provide any help for his wife, burdened with four or five children, must skimp his work day to rush home to help with child care and housekeeping at night. This circumstance only highlights the extent to which the good life for one sex is dependent upon the good life for the other, also. In those cultures where the lives of women are most narrowly restricted, the lives of men are correspondingly restricted, also, as a large part of their time has to be devoted to maintaining the barriers within which they have confined their womenfolk.

So the position of the older woman, with her freedom to choose a life of greater dedication and greater usefulness than she has today, is dependent basically upon our attitudes towards marriage as a necessary condition for every human being. When we free some women — and some men — from intense concentration on their relationship to a few human beings, we enlarge our vision of what all women, after the period of concentration, can do.

Should Be Choice

I WOULD NOT HAVE YOU THINK that I am insisting that all women should take complete physical care of their young children and that women who have been trained for some profession should give it up on marriage. I would not insist on this any more than I would insist that it is inappropriate for some young fathers to prefer the duties of fatherhood to being physicians or scientists, lawyers or engineers, or poets. Here

again there should be choice. But the fact we cannot dodge, I believe, is that human infants need the continuous care of adults to whom their individual well-being is of paramount importance. Scientific studies have shown that infants robbed of such cherishing care die, even when all of their physical needs are left.

There are many instances when a woman, trained as a physician or a teacher, should leave her home to carry on her work, but whenever a mother of a young child, the wife of an invalid, the daughter of an aging and dependent parent, leaves a home, some other human being, a woman or a man, must enter that home to replace the woman who has gone out into the wider world. We know of no substitute for the particular kind of cherishing which comes from narrowed attention, the attention that is most easily provided within the framework of the family, but which can also be given by a devoted nurse or housekeeper. But the nurse or housekeeper is as surely withdrawn from the wider world and its needs as is the young wife or mother who devoted herself exclusively to her family.

Young Womanhood

WITH THIS PROVISIO it is useful, I think, to speak of the woman whose young womanhood is over, whether this was lived out within four walls where small hands plucked all day at her arms, or partly in an office or a factory, a hospital or a studio, or whether she has devoted her young womanhood to a listless subsistence, waiting for the marriage she did not find, and now reaches maturity and the possibility of retirement. Owing to the conditions of medical care and of our present-day handling of marriage, there are more and more women today who have no further responsibilities to a home, whether it is because they have never had a home, or because that home is a broken home, or because they are widowed. In this country there are a vast number of such women — educated, responsible, and without insistent human ties to demand their attention.

The woman whose children are grown, but who still has a house and a husband to care for, stands in between, her aspiration partly shaped by the habits of the past and partly by the knowledge that, while she herself may actually be stronger and more zestful than in the days of her young motherhood, she has proportionately far less of importance to do. For her, too, this is a moment of choice — whether she will live in

the hope of being a grandmother, to repeat the loved routine of baby care, of reading aloud, or prayers said at her knee, or whether she will treat her new state as one of freedom for some wider role.

So for her, also, it is vitally important that we, as a society, and we as a Church, have such roles, which can command the full devotion that as a younger woman she expended on the narrow circle of her own children. Otherwise, unless she is very fortunate, she may see nothing that challenges her imagination and her devotion, and so stay on, half employed within her home, preparing for a life which very often will end in many years of unemployed widowhood, with occasional bouts of acting as a sitter if her grandchildren live nearby. This is not good enough. We are wasting these precious years, years permitted to us after the years of child-bearing are past, years in which women freed of their special responsibilities can take on new responsibilities.

New Religious Order

IT MIGHT BE ENOUGH simply to comment on this situation, to direct your attention to the unfortunate consequences of over-valuing marriage for everyone, of under-valuing the help that women need if they are to do useful work outside the home, of undervaluing the contribution that can be made by those who are willing from the start to live in single blessedness, serving only wider ends, of leaving a vast body of women to sit, inert and bored, making no contribution to anyone, and robbed, by this very inertia, of the will to prepare for the end of life.

But I think I will go one step further and point out the great need we have for some sort of a new kind of religious order for women over fifty, an order which would use their experience and not need to provide them with the same kinds of protection that must be accorded young girls who wish to dedicate themselves to celibate religious lives. We need an order which will have several subdivisions, that would permit group living and the relinquishment of all material cares for those who wished to devote their entire energies to some form of service.

We need, also, a division for those who could devote part of a year to such service, or those who, while still living at home, still perhaps burdened with home responsibilities, could join with other women in a clear statement of dedication and willingness to work.

Where the young novice vows chastity, pover-

ty, and obedience, the woman past middle age can vow effort and a willingness to disentangle herself from the accumulated material pettiness which surrounds the residue of a home once made meaningful by growing children. But there must be work for her to do and ways in which

she can use her skills, however high they be, or learn new skills, however simple, to continue to be an active useful human being — her heart widened to a sky that arches over the entire world, over the children of friend and foe alike, all children of one Father.

WINNING PEACE IN OUR TIME

Is There a Christian Strategy?

By Howard Hewlett Clark

Archbishop of Edmonton and Primate of All Canada

THE MAN WHO IS MERELY AFRAID
FOR THE PRECIOUS PRIVILEGES OF
HIS CULTURE CAN TRUST NO ONE.
BUT THE MAN WHO KNOWS THE
GLORY OF THE COMING OF THE
LORD CAN BE MAGNANIMOUS

YOU ARE MEETING just across the river from Canada, and in many ways your Church and mine are as close as that. There is, of course, our fundamental unity in Christ and in our common Anglican heritage. But besides this, we have much in common.

The American Church can feel that it gave Canada its first bishop, for Bishop Inglis was once rector of Trinity Church, New York. And Canada has given you more than one of your bishops. When I was a student at Trinity College in Toronto, we could boast that five American bishops at that time were graduates of our college. One Canadian bishop had a son who became an American bishop. There is a story that one Independence Day the son wired his father, "We are celebrating the day we licked you." Whereupon the father wired back, "If I celebrated every day I licked you, I'd have time for nothing else."

At the Lambeth Conference in 1958, I noticed how often the Americans and Canadians shared a common outlook. There is a North American way of understanding and living the Christian faith, and to a great extent we share it.

Of course, we also have our different ways. The difference between my office and that of your Presiding Bishop is not just in name. I am also

a diocesan bishop, besides being Primate, and, as if that were not enough, I am also a Metropolitan, like the Archbishops of Canterbury and York. You also have provinces, and each one has a president, but you do not make it a life sentence like mine. And I have a real responsibility throughout the Province of Ruperts Land, which includes Manitoba, Saskatchewan, Alberta and the Northwest Territories stretching into the vast areas of the Arctic.

Yet you see, we can't escape each other. As I mention the Arctic, I remember that some of your outposts of national defense stretch along that Canadian Arctic coast. The missionaries there, in moving from one Eskimo settlement to another, often travel along the Dew Line, in an American plane, the guests of an American company.

It is in our fundamental unity that I bring you the greetings of the Anglican Church of Canada, praying that in this General Convention you may both perceive and know what things you ought to do, and also may have grace and power faithfully to fulfill the same.

Your Presiding Bishop was very gracious in suggesting that I might speak today on any sub-

—

Delivered at a noonday service at General Convention.

ject I might choose. Now I am growing wary of the polite generalizations that so easily come to the lips of anyone in an office like mine, and also a little doubtful about the wisdom of discussing, as often I find myself doing, the Christian strategy in an age like this.

I have recently been impressed by the comparative silence of the New Testament about Christian strategy. It seems more concerned to expound the life that a Christian should live than to give blue-prints for the Christian mission.

Lord is at Hand

IN A RECENT REVIEW OF MISSIONS, one writer, speaking of the first four Christian centuries, has this to say: "Being comes before action; and Christians did not speak so much by planned acts of public witness as by living in accordance with what they believed, and by being prepared to die for it."

This morning, in the Canadian Church, which has a different Lectionary from yours, we read the fourth chapter of St. Paul's Epistle to the Philippians. It includes that passage which, in both our Churches, is read as the Epistle for the Fourth Sunday in Advent. Let that passage be a word from God to you today, through the lips of a Canadian!

"Rejoice in the Lord alway, and again I say rejoice. Let your moderation be known unto all men. The Lord is a hand. In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Lord is at hand. That is the key sentence. St. Paul and his companions were confident that God's loving purposes would soon be fulfilled. Therefore they rejoiced. Therefore they were moderate, magnanimous in spirit. Therefore they never yielded to anxiety. And therefore they were at peace.

The Lord is at hand. But can we make sense of such a statement? We read it through the long perspectives of history. We think differently about time, not because of our faith in the eternal God, but because we know how long man has been on the earth, and because we can speak in terms of light-years. Therefore, after twenty centuries of the Christian story, Elton Trueblood can say that we are the early Christians.

But we cannot have the fulness of the Christian faith unless we come to terms with this

statement, the Lord is a hand. If, because it did not happen quite as St. Paul expected it, we think that it did not happen and will not happen, we miss the truth.

When St. Paul said these words, a part of his meaning was that the future was in God's hands, and that all events were serving his purpose of summing all things up in Christ. The end was certain — a new heaven and a new earth — and that end seemed near because nothing could stop it. Christ must reign till he had put all enemies under his feet.

In saying this I have by no means exhausted the meaning of the early Christian hope, but this is the element that, in my judgment, we need to find in our faith, as we face the dangerous tomorrows of this last half of the twentieth century. We live under the shadow of the bomb. We can almost see the lines being etched on the young face of your President as he faces the possibility of leading his nation into atomic war.

I am no expert in international affairs. I have no clue to give the nations as they seek the solution of their tensions. I feel like the little man, helplessly watching while the Nikita Khrushchevs and the John Kennedys make the decisions that might soon fry him to a crisp.

St. Paul and the early Christians were also little men, as far as world politics was concerned. The Roman Empire was not listening to them. For at least a hundred years, they barely got into the history books of the time. But they knew how to live in a dying empire, and when the end came, they were the chief survival. They knew that the Lord was at hand, and that the future would see the consummation of God's loving salvation.

Therefore, they rejoiced. "Rejoice in the Lord alway, and again I say, rejoice." That note of joy rings through the New Testament. It sounds through the Christian story at least for three centuries. But how about us? Do we rejoice?

Rejoice in the Lord

OF RECENT YEARS we have had to hear, on a few occasions, of the suicides of earnest Christians, whose service had been outstanding in its witness to Christian love. Two of these suicides moved a writer in the English magazine *Frontier* to write an article on "The Twentieth Century Sickness." And he asked, "Why is it that the churches in Britain are both enormously active and enormously depressed?"

This is no time for the Pollyanna spirit. There should be agony in our souls as we contemplate

the possibility of 50,000,000 Americans being killed in the first wave of an atomic attack, as we watch the rapid decline in moral standards and see our children grow violent in lawlessness.

But, if the Lord reigns, can agony and foreboding be our whole mood? It may be right in the twentieth century to be existentialist, but never can it be right for a Christian to give way to existentialist despair. Get back to your thanksgivings, my friends. Turn from these events to God, or you shall never know the truth of these events. Let not our epitaph be, "They forgot God." Rather let us rejoice in the Lord.

The next consequence of the new salvation for St. Paul was a magnanimous spirit. And that is what happened. A new dimension of charity came into the world with Christianity. But do we really believe in charity? Do we seek to be moderate and forbearing?

In the opposition to Communism there is sometimes a note of hysteria, and a suspicion and bitter hatred which are more communistic than Christian. Are we to answer a bully by bullying everyone we think may help him? Shall the Communists win the ultimate victory of making us like them?

Now I know that here I am on dangerous ground. There is a debate in the United States, as there is in Canada, about those who seem soft towards Communism. But the only workable principle in international affairs is neither softness nor toughness; it is justice. It was natural to be friendly to the Russians when together we fought Germany, just as it is easy to be unfriendly now. But it was hard to be just then, and it is hard to be just now.

But a man can serve justice with magnanimity when he believes in the almighty power of God. It does not mean a wishy-washy and anemic spirit; it may mean an austere insistence on the right. But how foolish it is to be angry and contentious when I know that God is working out his will. The Christian may not be able to change the nation's decisions, but he can change the atmosphere when he speaks the truth, yet speaks it in love. The man who is merely afraid for the precious privileges of his culture can trust no one. But the man who knows the glory of the coming of the Lord can be magnanimous.

In our passage the further advice comes, "Be anxious for nothing." Did not Archbishop Fisher, during one of those war scares that we know so well, give just that advice? Did he not say, "Don't panic; keep calm." It is good advice.

It is not, mark you, advice to shrug your shoulders, and dully acquiesce in whatever comes because you can do nothing. You can do something. "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God," Are you worried about the world? How many times, last month, did you and I pray earnestly for peace? And when we prayed, was it a thankful prayer? For that is what the prayer of peace becomes.

What to Seek

THREE THINGS TO SEEK: a joyful heart towards God, a magnanimous spirit towards others, and a trusting, prayerful approach to the future. The result is peace, a peace which passes understanding. It can be in you and me, even in a world like ours, as it was in our Lord when they spat upon him and crowned him with thorns.

There is no peace for Christians who forget that God is in history; there is only the atheist's unyielding despair. There is no peace for those who have no use for gentleness; life is a jungle for them, and every human encounter a battle. There is no peace for those who worry; there is only the relentless tread-mill of their thoughts.

The Lord is at hand. All's wrong with the world, but God's in his heaven — yes, and God is at work among the nations. We feel like little men before the issues of the world, but the unnoticed Christian may have the decision in his hands. The Communist believes that history is on his side. We have to out-believe him. We do not say that God is on our side. Rather, as Lincoln put it, do we seek to be on God's side, and in Christ we can. So we become joyful and magnanimous, living trustful, prayer-based lives; and around us there spreads the atmosphere of peace.

I did not start out to preach about the world situation; I started with a passage of Scripture. But the word of God was there, and the world of men was there; and they met. The Lord is at hand. And more — he is here; for in this General Convention you meet in his name.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

DO WOMEN HAVE A VOICE IN THE CHURCH

By Helen Dexter Loring

Churchwoman of Massachusetts

JUST BEFORE OUR DELEGATION left for Detroit, a gathering of deputies and delegates to the Triennial Meeting of the women was being briefed on the issues to come before General Convention. At one point a deputy turned to the women and said "What do you think about this?" The reply was: "What difference does it make? We don't have a vote."

One of the more outspoken of clerical deputies replied: "All you girls have to do is to withhold the United Thank Offering, or even be uncertain about its allocation and you'd get the vote in a hurry."

In all honesty, no such action is contemplated by the women, but the question of taxation without representation in the Church is pin-pointed in the allocation of the United Thank Offering, a generous portion of which goes into the budget.

Though the eligibility of women for election to the House of Deputies was voted down more decisively than ever before, this action does not mean that women have no voice in the government of the Church. At the parish level the trend toward electing women to serve on vestries is growing steadily. In most dioceses women have voice and vote in departments, and are making notable contributions in Christian education, Christian social relations, and missionary planning. The president of the Episcopal Churchwomen in most dioceses is on the top governing board by whatever name called, sometimes by appointment of the bishop, but increasingly by election. Oftentimes several women are members of this board. Women are eligible to serve as delegates in most diocesan conventions.

At the national level, four women nominated by the Triennial Meeting and elected by the General Convention, are members of the National Council. In addition, not more than two members of the General Division of Women's Work are appointed by the Presiding Bishop to serve on each department of the National Council except the department of finance. They have voice and vote in the overseas, home, promotion, Christian education, and Christian social relations departments. Women serve also on many advisory committees of the divisions of the Council and on

joint commissions of the General Convention. IN DETROIT there were several small straws in the wind which were encouraging. At the opening service the lay deputies and the delegates to the Triennial Meeting marched together by dioceses except in one or two rock-ribbed cases. For the first time, the presiding officer of the Triennial Meeting was invited to address the House of Deputies, and Clifford Morehouse, president of the House of Deputies came in person to present greetings to the women.

The Triennial Meeting passed a resolution asking that the term layperson be substituted for layman in Article I, section 4 of the Constitution. This action lays to rest the statement often made that women do not want to be in the House of Deputies. This resolution was finally referred by the House to the committee to study the structure of General Convention. So, presumably, the matter will come before the Convention three years hence.

One other resolution passed by the Triennial Meeting, I quote in full, because the punch line in the last paragraph is startling.

Whereas, the Church has taken action in its House of Deputies favoring a program of study of problems of integration; and

Whereas, the women of the Church are keenly aware of the breadth and scope of the program in that "God in his providence is leading his Church in this country towards a desegregated society," and

Whereas, the women of the Church are anxious that the best talent be used wherever and whenever it is available;

Now, therefore be it resolved, that we respectfully request that any study committees or programs which may be established to implement this resolution of the House of Deputies shall consider the possibility of full integration into the life of this Church of women on every level of lay participation.

In the words of St. Paul: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Conversations on Church Unity Get Underway Next Month

★ Eugene Carson Blake whose proposal for a four-way Protestant merger was one of the big issues to come before the General Convention has said that he is both pleased and disappointed with the actions.

He was gratified that the Episcopalians overwhelmingly accepted the Presbyterian invitation to join in talks. But the former president of the National Council of Churches expressed concern over the resolutions on the Council.

Delegates to the General Convention supported the right of the Council to speak out on social and political issues but they stressed that the Council did not speak for them.

The Convention also launched a study of the "structure, program, and finances" of the Council with special attention to the content of its pronouncements, educational literature, and reading lists. Its joint commission on ecumenical relations was instructed to review the method of choosing Episcopal representatives on the general board and the possibility of increasing lay participation on the Board.

Blake said he interpreted these actions to be the General Convention's way of making sure that "no foolish action or any possible vote of censure could come up." He said he felt the compromise to appease a minority of the delegates was unnecessary.

"I am impatient with some of the same thinking at our own (United Presbyterian) General Assembly," Blake added. "Some of these people arrive at their decisions not on Christian principles but on their own prejudices."

"This is the reason we get

into trouble — not because of what the Council says or does," he declared.

Discussing the Episcopal action on his merger proposal, Blake said this "gives hope and promise that many and fruitful results will come if the conversations are initiated."

The first meeting between Episcopalian and Presbyterian negotiators has been set for November, Blake said. This was to give the International Convention of Christian Churches (Disciples of Christ) which met in Kansas City, Mo., (Sept. 25 - Oct. 4) a chance to ask to be included in the talks.

Although the Disciples are now involved in merger conversations with the United Church of Christ, Blake said they could both continue these talks and also be included in his merger proposal conversations if they desired.

Dr. Blake said all member Churches of the NCC and the Presbyterian World Alliance would also be included in the invitation to explore merger possibilities.

The Presbyterian official predicted that the merger he proposed might be achieved in a minimum of eight to 10 years or longer "if you run into snags, which is most likely, since the division of the Churches has been growing for 400 years."

"But I believe that a plan will be worked out if the representatives of the Churches hold conversations not on the defensive, but seeking the Church of Jesus Christ together," he said.

Grass Roots Action

★ The United Presbyterian synod of New Jersey has voted to invite the Episcopal dioceses of New Jersey and Newark to join "in a program of coopera-

tion, education and exchange in as many areas of the Church's life as are possible."

At its annual meeting the synod adopted a resolution instructing its new moderator, the Rev. Nicholas J. Burggraaff of East Orange, to invite the bishops of the two dioceses to local ecumenical discussions.

The invitations have been sent to Bishop Banyard of New Jersey and Bishop Leland Stark of Newark.

In its resolution the synod noted that it was taking this action because it believed that the "discussions soon to be begun by committees of our national bodies can best be carried on when our full constituencies are thoroughly informed."

(The Rev. James W. Kennedy, secretary of the Commission on Ecumenical Relations, writes on the significance of Convention action in this area next week.)

SAN JOAQUIN ADMITTED AS A DIOCESE

★ San Joaquin was admitted by the Convention as a diocese. It prompted Bishop Pike to remark that the three California dioceses should now be called Cal, No Cal, and Metrecal. Which reminds us of the remark made by Bishop Johnson of Colorado when bishops were discussing possible names if Panama was made into two districts. Tiring of the discussion he said; "Simple enough — call one Colon and the other Semi-Colon."

URGE UNIFORM DIVORCE LAW

★ House of Bishop passed a resolution calling upon President Kennedy to draw up a uniform marriage and divorce law. Introduced by Bishop Clarence Cole of Upper South Carolina, it is believed to be the first request of this nature from any Church.

Speech of President to Assembly Gives Hope for World Peace

★ Protestant leaders throughout the United States this week are studying a digest of President John F. Kennedy's maiden speech on Sept. 25 to the United Nations General Assembly.

Prepared by its department of international affairs for the National Council of Churches, it has been distributed to denominational headquarters of the Council's 33 Protestant and Orthodox constituent bodies; to 1,000 state and local councils of churches; and to the 2,200 councils of United Church Women.

The digest covers six major statements on U.S. policy made by the President and urges member Churches "to give it (the policy) all appropriate support."

"The constructive initiatives in this address are parallel to major official positions of the National Council of Churches," says the introduction to the digest. It deals with the President's statements

- on strengthening the United Nations
- disarmament
- the peaceful use of space
- colonialism
- the Berlin and Laos crises.

Under each descriptive heading, direct quotations from the President's speech are cited in the order they were given, and without comment.

"For the many thousand Church people across the nation who did not have access to the full text of the President's speech," Kenneth L. Maxwell explained, "we believe this digest will be useful in apprising them of the President's position on today's vital issues."

He pointed out that the

memorandum recognizes that there are varying viewpoints about U.S. policy among Church members and urges all to express their own views directly to the President.

By action of the department's executive committee, Maxwell, executive director of the Department of International Affairs, and the Hon. Ernest A. Gross, department chairman, also forwarded a telegram to President Kennedy apprising him of the digest distribution.

"Your challenging, carefully balanced address to the United Nations General Assembly gave important leads for broad, non-partisan backing by informed citizens and groups for support of a stronger United Nations and the (other) constructive initiatives you proposed," said their message.

Commending the President for his challenge to a "peace race," the message added: "We rejoice that you have committed our nation to the achievement of general and complete disarmament within the framework of the United Nations." The President's "firmness" concerning freedom of access to West Berlin was also commended.

The message concluded: "Your address has given heart to all who hope for a peaceful solution of current crises and who look forward, beyond present anxieties, in the hope for a community of nations, freed from the fear of total war and able to use its resources to meet the needs of all mankind."

In many Protestant Churches, study groups on international affairs are a regular part of the annual observance of world order Sunday, sponsored by the

department. The day falls this year on October 22, and it is anticipated, said Maxwell, that the digest of the President's address will be an important segment in these discussion groups. He also noted the observance in an increasing number of churches of United Nations Day, October 24.

"In particular," he said, "we commend the President's stand on 'extending the rule of international law' as a means of achieving world peace."

This year's theme of the world order Sunday message of the National Council of Churches, he pointed out, is "Christian responsibility and a world of law." The message will be read from many pulpits across the country, he said.

The department of international affairs is a unit of the National Council's division of Christian life and work, through which the delegates elected by member Protestant and Orthodox denominations cooperate in services to the Churches.

PRESIDING BISHOP URGES PRAYERS FOR PEACE

★ Observation of Sunday, November 12, as a day of prayer for the peace of the world is requested of Episcopalians everywhere by Presiding Bishop Arthur Lichtenberger. He has issued the following message:

"I know there is no need to call upon our people to pray for world peace and fellowship among the nations; we offer such intercessions to God each day. But we will all be strengthened and upheld in our daily prayers if we have a particular day when we pray together that peace may be established on the foundation of justice and truth. Therefore I ask that Sunday, November twelve, be observed throughout our Church as a day of prayer for the peace of the world."

--- People ---

CLERGY CHANGES:

CUTHBERT PRATT, formerly rector of Holy Trinity, New York, is now rector of Holy Trinity, Philadelphia.

PETER C. MOORE, formerly vicar of St. Timothys, Indianapolis, is now director of community services of the diocese of Indianapolis.

EDWARD T. H. WILLIAMS, formerly associated with the Adirondack missions, diocese of Albany, now heads a chaplaincy service for graduate schools in the city of Albany.

JOHN W. B. THOMPSON Jr., formerly ass't at Christ Church, Cambridge, Mass., is now rector of the Good Shepherd, Mobile, Ala.

JOHN U. HARRIS, formerly rector of St. Andrews, Framingham, Mass., is now assistant for development at Episcopal Theological School.

McRAE WERTH, formerly ass't at St. Andrews, Wilmington, Del., is now in charge of All Saints, West Newbury, and ass't at St. Pauls, Newburyport, Mass.

ROBERT E. MEGEE, formerly of the diocese of West Texas, is now archdeacon of the diocese of Southern Va.

ALFRED VAIL, formerly rector of St. James, Downingtown, Pa., is now administrative ass't to the bishops of the diocese of Pa.

ORDINATIONS:

JAMES C. BEAN Jr. was ordained deacon by Bishop Noland on Oct. 5 at Holy Cross, Shreveport, La.

JOHN T. BROWN Jr., was ordained priest by Bishop Marmion, Sept. 22, at All Saints, Norton, Va. where he is vicar. He is also vicar of St. Stephens, Nora.

THEODORE R. KOSCO was ordained deacon by Bishop Craine on Sept. 30 at Christ Church Cathedral, Indianapolis. He is now curate at St. Michael and All Angels, Cincinnati.

LAY WORKERS:

BARBARA ARNOLD, formerly college worker at San Jose College, is now associate in college work at the University of California, Berkeley.

FRANK P. FOSTER, business executive, has been appointed to the new position of director of stewardship for the diocese of Mass.

New Books from MOREHOUSE-BARLOW for your reading pleasure

Announcing a New Devotional Manual

THE CHRISTIAN WAY

*Prepared by the Very Rev. Frank D. Gifford
Dean Emeritus, Philadelphia Divinity School*

This book of instructions for members of the Episcopal Church is divided into three parts: I, The Holy Communion (including a commentary on the entire service); II, Faith and Practice; and III, Worship of the Church, including sections on the Book of Common Prayer, Daily Prayers, Offices and Devotions, and Christian Symbolism.

Size, 4 x 6"

Paper, \$1.50

Cloth, \$2.50

A HANDBOOK FOR EPISCOPALIANS

by the Rev. William B. Williamson

Rector, the Church of the Atonement, Philadelphia, Pa.

For Confirmation classes and discussion groups, this book presents the essential information about the Church in compact, easy-to-read form; for every Church member, new and old, it shows how to live the Faith in daily life. Especially valuable are the searching discussion questions at the end of every chapter and the Glossary of Key Words for Episcopalians.

224 pages

Price \$3.75

1662 --- AND ALL THAT

*Commemorating the Third Centenary of the
Book of Common Prayer*

by the Rev. Dewi Morgan

Editorial Secretary of the S.P.G.

The object of the book is simple — to refresh your memory and warm your heart.

Contents: Today is a New Day; Worship Embraces Everything; Words in the Right Order; The Man in the Pew: A. D. 1500; Worship is Alive and Grows; Men's Minds Awaken; The Valley of Decision; A Century of Storms; The Seventeenth-Century Sixties; 1662-1900: No Smooth Passage; Battles Within Battles; The Book Parliament Rejected; Prayer Books and the Anglican Communion; The Liturgical Movement; Revise: But How?

Price, \$1.70

Postage paid on cash orders



Since 1884

MOREHOUSE-BARLOW Co.

14 EAST 41st STREET, NEW YORK 17, N. Y.

29 East Madison St., Chicago 2, Ill. • 261 Golden Gate Ave., San Francisco 2, Calif.

4400 Melrose Avenue, Los Angeles 29, Calif.

- NEW BOOKS -

Kenneth R. Forbes

Book Editor

The New Face of Africa by John Hughes. Longmans, Green. \$5.00

This is a remarkable book — on several counts. It is comprehensive, as it deals with all the nations of Africa that are south of the Sahara; it is objective although deeply concerned with politics and economic problems; it is highly dramatic because its author uses the English language in masterly fashion, but handles statistics with careful precision. Perhaps not the least of the remarkable facts about the book is the youth of its author. He mentions casually in one chapter that he was still a school-boy "in the early 1940's", but in 1946 began his travel and reporting in Africa.

The author has divided his story into four sections — West, Central, South and East Africa. Central and the South Africa are the great problem areas today, one with the Congo and the other with South Africa and its apartheid abominations. He has drawn a vivid picture of the Congo and has made it clear that the roots of the present wretched situation there were in the machinations of "the rapacious, ambitious King Leopold II," with the famous explorer, Henry M. Stanley, as his agent. International sentiment became so strong against the outrages of this quarter of a century that Leopold handed his African domain over to the Belgian government which proceeded to rule it as a colony from 1908 on. For the next

half-century that government failed to prepare the Congo natives in any adequate way for the tasks of administration so that when independence came the Congo was ill-prepared to function and the present civil war over the enormous riches of one province was inevitable.

The author begins his fascinating narrative with the story of Ghana — which is, incidentally, a great contrast to the Congo's relation with Belgium. For years Great Britain has consciously and proudly prepared the Ghanians for independence. They are fortunate in their leader, Dr. Nkrumah, who is an able economist and political administrator. Guinea and Nigeria are two more of the former colonies which achieved independence without violence and with considerable preparation for their new estate.

The colonies in East Africa present a quite different story, varied and fascinating — Tanganyika, Uganda,

Kenya and Ethiopia — which the author has sketched with dramatic effect but even-handed fairness — a difficult job in the "Mau Mau" era in Kenya.

The young author of this book has done an amazing job of reporting with accuracy these varied scenes and with the liveliest imagination controlled by his disciplined use of the English language and lighted up by a delightful sense of humor.

He should try his hand one day on a serious novel.

From Yalta To Disarmament by J. P. Morray. Monthly Review Press. \$8.50

Here is a book unlike any publication that has yet been written and published in America, so far as this reviewer knows. And it is a God-

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 23rd Street, New York 10, N.Y.



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

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork.
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.

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.

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; Week-
days: 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, (Priest-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; Week-
days: 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.

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.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

send for any scholar concerned with the details of foreign policy during the past 16 years. It is, therefore, as its sub-title says, a "Cold War Debate", which began shortly after the death of Roosevelt. The author tells his story frankly and in great detail, but the basic strength of the book is its full and careful documentation.

The book is divided into three parts — a short Part I, *The Origins Of The Cold War*, in which the author deals chiefly with "The Spirit Of Yalta" and "The Battle Of Fulton, Missouri" — the militant speech of Winston Churchill formally declaring the Cold War.

Part II is a careful study of "The International Control of Atomic Energy" based on the "Baruch Plan", the Soviet criticism of it and the Soviet's own carefully worked out plan.

Part III on "Disarmament" is much the longest part of the book and contains most of the relevant documents on which the author depends for the effective backing up of the major arguments of his own text.

This is a book which will be found difficult for the ordinary citizen to read and thoroughly appreciate, so constant and eloquent has been the one-sided presentation of the subject in nearly all of the commercial channels of communication. But for the scholar, schooled in the pursuit of facts on both sides of any debate, the book should be keenly appreciated.

Offbeat Spirituality by Pamela Carwell. Sheed & Ward. \$3.95

Offbeat Spirituality is a perfect revealing title for the contents of this fascinating, but — for some of us — embarrassing treatise. It is, first of all, a protest against the sort of spiritual writing which still dominates that literary market — technical beyond the ordinary man's comprehension and with a vocabulary that has no merit but its age. The publisher expresses all this with simple eloquence: "Turgid rhetoric, pious platitude, complicated technicality and a tendency to address a kind of audience utterly unrecognizable in men as we know them — this kind of thing has sent all too many an ordinary Christian floundering furiously back to his detective story".

The author has successfully avoided

all this. She is competent to deal with any of the aspects of Christian faith and action and to defend her position philosophically and in terms of today's psychology. Her basic aim, of course, is to make clear the simple realities of a spiritual life; the love of God and one's neighbor and her method is to introduce us to different types of would-be saints and to analyze their various difficulties, which she does so clearly that the reader recognizes himself in some of them!

Some of her best work is in the chapters "Reality Known and Reality Felt", "Does The Church Want Us Holy?", "The Uncommitted Idealist", "The Tormented Perfectionist" and "Light from the New Psychologies".

Divorce, The Church, And Remarriage by James G. Emerson Jr. Westminster Press. \$3.95

This book by a Presbyterian minister, issued by a Presbyterian publisher, is worth careful reading and study by the clergy and concerned lay people of all Christian Churches. It is a careful study of the situation in the Protestant Churches of America about divorce and more definitely about remarriage after divorce. The author has done a remarkable job which deserves wide-spread attention by the leaders of Christian Churches. His own belief, which the book dramatizes very impressively, is that remarriage should be approved — *faute de mieux* — by the Church in many cases after careful study. The logic of his position is basically that "A marriage can die", "remarriage is legitimate after the death of a spouse". "Therefore, remarriage should be allowed after a divorce."

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. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

Considerable stress is laid on the fact of Calvin and his Geneva community's belief in the rightness of such remarriage.

There is a careful chapter describing in detail the present marriage laws of the Episcopal, the Presbyterian and the Congregational bodies. The final chapter of the book is the author's contribution of what he believes to be the type of law which should be sought after and embodied in legislation which can meet better, and more in the spirit of Christ, the conditions which we are struggling with today.

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

* ADDRESS CHANGE *

Please send your old as well
as the new address

THE WITNESS

TUNKHANNOCK — PA.

----- 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

HOLDERNESSE

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

FAIRBAULT, 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 Rifle 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