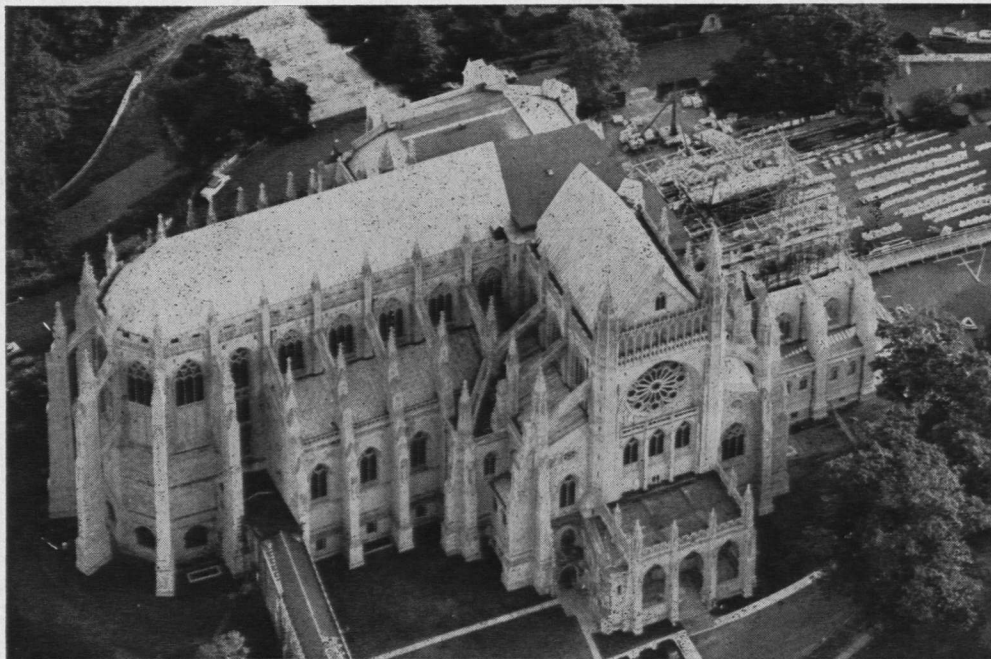


The **+** WITNESS

OCTOBER 26, 1961

10¢



WASHINGTON CATHEDRAL

A RARE EVENT took place here last Thursday when two Bishops were consecrated at the same service. Bishop Dillard H. Brown was consecrated Coadjutor of Liberia and Bishop Gonzalez was consecrated for Cuba. The Presiding Bishop was the consecrator and the Rev. John H. Johnson of St. Martin's, New York, the preacher. Others taking part in the service are found elsewhere in this issue

GENERAL CONVENTION ARTICLES

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 Abriskie, 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.

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For Christ and His Church

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



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

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.

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Bishops for Liberia and Cuba
Consecrated in Washington**

★ A rare double consecration service took place on October 19 for two missionary bishops in Washington Cathedral. New missionary bishops for Cuba and Liberia were consecrated by Presiding Bishop Arthur Lichtenberger, whose official seat is the Cathedral.

Members of the diplomatic corps of numerous African and Latin American countries attended the service.

Elected at the General Convention in Detroit, the two consecrated were Dean Romualdo Gonzalez-Agueros, to be bishop of Cuba; and the Rev. Dillard Houston Brown Jr., rector of St. Luke's, Washington, to be bishop coadjutor of Liberia.

Bishop Gonzalez will succeed Bishop Hugo Blankingship, retiring after 22 years as bishop of Cuba. Born in Spain 55 years ago and graduated from Philadelphia Divinity School, Dean Gonzalez has been an Episcopal priest for 27 years. He has been executive secretary for the Church in Cuba since 1951.

Bishop Brown, who will be the seventh Negro bishop in the history of the Episcopal Church, will go to Liberia as coadjutor for Bishop Bravid W. Harris, bishop there since 1945. A native of Marietta, Georgia, the 49-year-old priest has been rector of St. Luke's here since 1946. He is a theology gradu-

ate of the University of Southern California and studied further at General Theological Seminary, New York City.

Each bishop-elect is married and has two children.

Assisting the Presiding Bishop as co-consecrators for Bishop Gonzalez were Bishop Blankingship and Bishop John Boyd Bentley, director of the overseas department. Co-consecrators for Bishop Brown were Bishop Angus Dun and Bishop William F. Creighton, bishop and bishop coadjutor of Washington.

The Rev. J. H. Johnson of St. Martin's Church, New York

City, preached the consecration sermon.

Others participating were Bishops Harris; Allen W. Brown of Albany; Paul A. Kellogg of the Dominican Republic; Francis W. Lickfield of Quincy; J. Brooke Mosley, of Delaware; and C. Alfred Voegeli of Haiti.

Also, the Rev. Messrs. William V. Gray of St. Mark's, Harper, Liberia; Milton LeRoy of Greenwich, Connecticut, former dean of Holy Trinity Cathedral, Havana; Maximo Maximiliano Salvador of Ciego de Avila, Cuba; and William A. Van Croft, assistant at St. Luke's, in Washington.

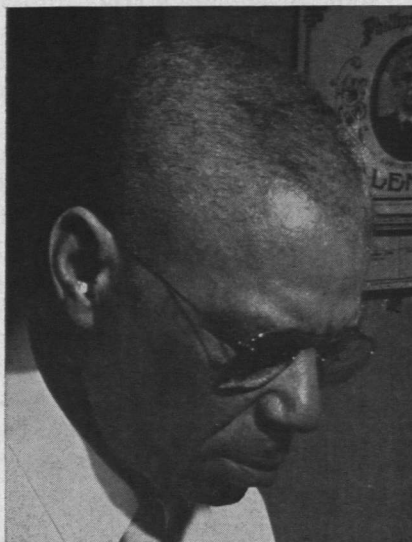
**PEACE PASTORAL
IN MINNESOTA**

★ A pastoral letter from Minnesota's two bishops asked the state's Episcopalians to offer silent prayers for peace "even in one's car, or at mealtime, or walking along the street or at work."

Bishop Hamilton H. Kellogg and Suffragan Bishop Philip F. McNairy also urged their people to gather in churches on weekdays as well as on Sundays "and be led in prayer by their minister, or by one of their own number."

"The next 60 to 90 days may well decide the destiny of this world in which we live," declared the letter read in all Episcopal churches of the state.

Noting that many individuals have a feeling of frustration of what they can do in the tense



BISHOP HARRIS: — presented Dillard Brown who will serve with him as coadjutor in Liberia.

world situation, the bishops made these additional suggestions in addition to the plea for prayers:

"That each of you join a group, or if there is none, that you form a group of persons in your church who will study, and rethink what it really means to be a Christian in this kind of world. That you be ready and willing, through evangelism and a true Christian stewardship of

self-dedication, money and time, to evidence your commitment to Christ our Lord.

"That . . . we . . . frequently enter into the Lord's house, moved both by hope and penitence, to pray that we shall not be found unfaithful sons and daughters, in a world which has grasped the mystery of the atom, but has rejected in so many ways the Sermon on the Mount! . . ."

Breakdown of Church Barriers Needed to Prevent Disaster

★ Christians throughout the world were urged to break down the barriers which separate them so the united voice of Christianity can speak out effectively in an attempt to prevent a devastating nuclear war.

Speaking to the national assembly of United Church Women, meeting at Miami Beach, Henry P. Van Dusen, president of Union Theological Seminary in New York, said "today's world is simply too strong for a divided Church."

At the assembly's opening session some 2,000 delegates representing 12,000,000 Protestant and Orthodox Church women also heard a message from President Kennedy in which he called their "enlightened and constructive leadership" a "vital contribution to world peace and progress."

"The work of United Church Women on the new frontiers of human rights, economic growth and universal education, at home and in other parts of the world, has become increasingly important in these days of tension and crisis," the President's message said.

United Church Women is a general department of the National Council of Churches.

In his speech, Van Dusen said

Christianity proved impotent in preventing two world wars in this century and gives little promise of playing a more decisive role in heading off a third, and perhaps final, war. Individual congregations and individual denominations are ineffective in meeting either community-wide or world-wide problems, the educator said.

Despite an increasing number of efforts toward Christian unity, nothing like a united Church has been created yet, he declared.

Van Dusen said a truly united "World Church" is needed in today's world "which threatens to break to pieces under our very eyes."

In spite of its divisions and failures, Christianity has made notable progress, Van Dusen said. He called it "the first world faith our planet has ever known" with some 850,000,000 adherents, or about one-third of all humanity, found in almost every country.

In addition to numerical strength, the Christian Church has made progress in the direction of interdenominational cooperation through all kind of councils and "transdenominational" bodies, Van Dusen said.

He noted that there have been

some 100 organic unions between Church bodies in the last century in contrast to one such union in the preceding 18 centuries.

Van Dusen said, however, that the largest Christian communion, the Roman Catholic Church, takes no part in ecumenical Christianity.

"Despite encouraging beginnings of 'conversations' between Roman Catholic and Orthodox or Protestant churchmen, there is no realistic prospect of active participation by the Roman Church in Christian unity, either in local communities or at national or world levels, within the foreseeable future," he declared.

The unity movement, however, does embrace almost all major Protestant bodies, and an increasing number of Orthodox communions, Van Dusen pointed out.

He pointed to applications for membership in the World Council of Churches by the Russian Orthodox Church and said that if other Orthodox Churches in Eastern Europe would follow suit the World Council would "stand as the one strong bridge across the chasm between the people of East and West."

Besides external challenges such as communism, nationalism, and the "African revolution," Van Dusen said the World Christian movement is hampered by the fact that it does not yet really reach the man in the local pew. But the Christian Church is still the greatest corporate force for righting the wrongs and healing the maladies of mankind, he reminded the women.

"There is no other institution which holds together the shattered fragments of humanity . . .," Dr. Van Dusen said. "with all its remaining force for the uplifting of the life of humanity . . . and for the build-

ing of a fairer world than this planet has ever known."

Challenge of Communism

Anglican Bishop Chandu Ray of West Pakistan warned the women that many people are turning to communism rather than to the Church for a real sense of community.

"Many of God's children, hungry for true community and not finding it in the Church, will look for acceptance elsewhere, thereby becoming potential prey to the illusions of godless communism," he said.

The bishop saw this as the "challenge which faces Christians everywhere and which must bind us together in these perilous times."

"Witnessing for Christ must transcend not only denominational barriers but become ever more relevant to all of life," Bishop Ray said.

Also emphasizing the relevance of the Christian faith, Eugene A. Nida of New York told the women that people are too preoccupied with current problems to realize that the gospel has something to say in these situations.

Nida, secretary of translations for the American Bible Society, charged that it is "our very familiarity with the message of God which has bred a kind of contempt. The Gospel seems so much less important than polio vaccine, truce in Laos, or new intercontinental missiles. The fact that God loves men and women and offers them power to live as his children . . . seems strangely antiquated in a day of local revolution. But the revolutionary aspects of this message are discovered by those who are willing to take its message seriously."

Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., a former president of the United Church Women, told the delegates that the ecumenical or world-wide Church is not a new

idea of the 20th century but came straight from Christ.

"Any individual or Church that suggests it has an exclusive right or preference in the Kingdom is far from the mind of Christ," she said. "We find that his mind was always a universal mind, an inclusive mind, with no area of exclusiveness."

Need for Unity

A panel of women from six overseas countries also stressed the need for unity if Christian women are to make an impact on national and world affairs.

"Women around the world must learn to think together across the curtains erected by governments, across the walls that Christians themselves put up against each other, across discrimination of all kinds — religious, social, educational and racial," the panel concluded.

The women from Europe, Asia, Africa and Latin America described the various movements toward Christian unity that are taking place in their countries.

In an earlier interview one of the panelists, Mrs. Clytie M'Timkulu of Kitwe, Northern Rhodesia, said the "fate of Africa lies with the Church, and the Church is awakening to that realization."

"It is where the Church has been the strongest that the best attitudes on race and the most progress in education are found," she said.

Mrs. M'Timkulu, a high school teacher and daughter of an African chief, also claimed that racial strife is actually lessened when a country gains its independence. She said that "Africans and European settlers find themselves working together for independence."

Liberties Threatened

The United Church Women warned of the growing threat to civil liberties in this country caused by groups that use false

labels and accusations to oppose any change in the status quo.

Resolutions called on Church women to combat these attacks on civil liberties and to "secure and defend the basic freedoms and rights of all citizens and all groups."

"In many communities attempts to discredit individuals, churches, councils of churches, and councils of church women, when they speak out on social issues, are felt with growing force," the resolution said.

"The use of unjust labels, unproved accusations, social and economic reprisals is causing many Americans to be silent, afraid to share their convictions and act upon them," it continued.

Church women were urged to resist these attacks "with firmness and dignity" and to "develop within their local churches and councils a quality of Christian community in which persons of differing opinions can join in a common search for God's will for society and then attempt to fulfill His will."

In another resolution the assembly expressed its commitment to the "ecumenical ideal" and to "leveling the many walls of partition that separate us who call ourselves Christian."



JOSEPH MOORE: — first assignment as executive office of the newly appointed strategic advisory committee is to the Philippines where he will study the work of the Church in the Islands.

President Petitioned to Uphold Constitutional Freedoms

★ In a petition to President John F. Kennedy, three hundred twenty-two citizens called for executive action to halt further proceedings under the Internal Security Act and the membership provisions of the Smith Act, claiming that the decisions of the U.S. Supreme Court in June of this year pose grave dangers to the vital interests of the country.

The five to four decisions of the Supreme Court, the petitioners say, come at a time "when we had begun happily to emerge from an era of fear, conformity and suspicion". While the decisions are so far limited to the Communist Party, to the registration requirement and to membership in the Communist Party, they carry far broader implications, the statement to the President declares.

The decision upholding the Internal Security Act "in the guise of regulation, effectively prohibits freedom of association and speech specifically protected by the First Amendment of our Constitution", the petition contends. The same opinion is voiced concerning the decision in the Smith Act case which has already jailed Junius Scales, former Communist Party member, "solely because of his association in an organization which advocates revolutionary change", according to the petition.

"If these decisions are permitted to stand, they will stimulate ever greater repressions, ever bolder invasions of our protected freedoms, roundups of dissenters, book burnings and a permanent corps of informers", the petition concludes.

The President's action is called for, petitioners say, "to

safeguard our freedom and to maintain the integrity of our democratic traditions". Specifically, Mr. Kennedy is asked to recommend to the Department of Justice that it withdraw its petition to the Subversive Activities Control Board against the Communist Party and ask for dismissal of the order to register. The President is also asked to request the Congress either to repeal the Internal Security Act or suspend further operations under it. He is urged, at least, to arrest proceedings against organizations other than the Communist Party until the validity of the registration provisions can be tested legally. And finally the President is asked to grant pardon to Junius Scales and permit no further proceedings under the membership clause of the Smith Act.

The total list of 322 signers includes some ninety ministers and rabbis, more than seventy professors and educators; thirty lawyers; twenty authors, journalists and editors; seventeen physicians and nine artists.

The petition was initiated by twenty-five persons, including six Episcopalians; Bishop Walter Mitchell, retired of Arizona; the Rev. Lee A. Belford of New York; Prof. W. Russell Bowie of Virginia Seminary; Prof. Joseph F. Fletcher of Episcopal Theological School; the Rev. Kenneth R. Forbes of Philadelphia, and the Rev. W. B. Spofford of Tunkhannock, Pa.

Two bishops of the Methodist Church were among the initiators, Bishop Love of Baltimore and Bishop Wicke of New York; also two Nobel prize winners, Prof. Harold C. Urey of the University of California and

Prof. Linus Pauling of California Tech.

Among endorsers of the petition, in addition to the twenty-five initiators, are William Ernest Hocking, Harvard professor-emeritus; the Rev. John Haynes Holmes, minister-emeritus of The Community Church, New York; Freda Kirchwey, former publisher of *The Nation*; C. S. Wells, president of the Cleveland division of the Brotherhood of Sleeping Car Porters; Arthur L. Swift Jr., former dean and vice president of the New School for Social Research, New York, the Rev. Professors Paul Lehmann of Harvard Divinity School, John Oliver Nelson of Yale Divinity School and Harvey K. McArthur of Hartford Seminary Foundation.

Also Los Angeles Attorneys A. L. Wirin and Robert W. Kenny, former California attorney-general; Dean W. A. Brownell, school of education, University of California; Miss Lucy P. Carner, Vice President of the Women's International League for Peace and Freedom.

Many Episcopalians

Among the 322 petitioners were also the following Episcopalians: Bishop G. Ashton Oldham, retired of Albany; Bishop Malcolm Peabody, retired of Central New York; Bishop Arthur Moulton, retired of Utah; Paul Roberts, retired dean of Denver; the Rev. Ashton Jones of San Gabriel, Cal.; Mrs. Dorothy Haven of Falls Village, Conn.; Mary van Kleeck of Woodstock, N. Y.; the Rev. Theodore R. Gibson of Miami, Fla.; the Rev. Warren H. McKenna of Holbrook, Mass.; the Rev. Eliot White of Arlington, Mass.; the Rev. J. Howard Melish of Brooklyn, N. Y.; the Rev. Clarence Parker of Chapel Hill, N. C.; the Rev. John L. Langhorne of Marietta, Ohio; Elizabeth Frazier of Philadelphia.

A YEAR OF ECUMENICAL DECISION

By James W. Kennedy

*Rector of the Church of the Ascension,
New York City, and Secretary of the
Joint Commission on Ecumenical Relations*

BY ITS TEMPER, ITS MOOD, ITS WORDS, ITS ACTIONS, THE 60th GENERAL CON- VENTION WAS DISTINCTLY ECUMENI- CAL AND ON THE SIDE OF UNITY

IN SPITE OF RUMORS and rumblings before, during and after the 60th General Convention from those who were opposed to or afraid of actions in the field of ecumenicity and unity, what happened at Detroit was overwhelmingly ecumenical in decisively confirming our concern for the unity of the Church.

Two separate joint commissions handle the work of General Convention in these two related fields. The Joint Commission on Approaches to Unity is concerned with the serious approaches of the Protestant Episcopal Church to possible organic union with other religious bodies. The Joint Commission on Ecumenical Relations takes care of our responsible cooperative relationships with other Church groups nationally and internationally. It is never possible to keep the two in totally separate and unrelated compartments, for "unity" very often comes out of the conversing, working, studying, and worshiping together "ecumenically." But for this report I will confine myself as strictly as possible to ecumenical relations.

The responsibilities of the Joint Commission on Ecumenical Relations at General Convention included the ecumenical dinner, the ecumenical mass meeting, and the ecumenical booth, and its officers, members and informed representatives were available throughout the Convention to answer questions from official committees, such as Program and Budget and the Ecumenical Relations Committee of the House of Deputies, and from informal groups and concerned individuals. Informative material was made available to those desiring the full truth about the many matters

before the Convention in this field, especially certain highly charged issues connected with the National Council of Churches—its right to speak on social and political matters, whether it should speak to or for the member churches, its alleged leftist tendencies, the method of selecting those who represent us, and whether our financial support is warranted or wasted.

Well before General Convention, the Joint Commission on Ecumenical Relations and the National Department of Christian Social Relations attempted to straighten out grievous and often deliberate misunderstandings of certain individuals and pressure groups and to furnish accurate information to all who wrote letters genuinely wanting to know, and even to those who wrote damning out of hand the National Council of Churches and asking only one thing: that we withdraw our support and our membership. Literature was prepared and assembled for all to read, and at least one session was arranged for questions and answers with the President of the National Council of Churches after he spoke at the ecumenical dinner, so that facts could be heard above the emotional clamor.

Several addresses, already reported in *The Witness*, attempted to present positively the ecumenical picture and underscore its importance, and the significance of our Church's participation in it, ranging from an address on "Ecumenical Feet" in the Triennial meeting, to three formal addresses by such distinguished leaders as the Honorable Charles Malik of Lebanon, Greek Orthodox layman and statesman, Mr. J. Irwin Miller, layman and industrialist who is president

of the National Council of Churches, and the Rt. Rev. Lakdasa de Mel of the Anglican Diocese of Kurunagala, Ceylon. I believe the weight and sense of these addresses, added to the unequivocal words of the Presiding Bishop in his opening address, underscored by leaders of the highest standing who spoke affirmatively on the floor of both houses and at the open hearing of the Committee on Ecumenical Relations, made it possible for the 1961 General Convention to be truly one of ecumenical decision.

Ecumenical Action

IN THE ARTICLE written before the Convention by Clifford P. Morehouse, who was elected the new President of the House of Deputies, he called 1961 "The Year of Ecumenical Decision for the Protestant Episcopal Church." But he included both unity and ecumenical matters, covering the work of the two joint commissions. He was prophetic in his description, for the actions of General Convention included voting for full communion with the Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Church of Portugal; its actions included the acceptance of the invitation of the United Presbyterian Church to enter into conversations with it and jointly to invite the Methodist Church, the United Church of Christ (the recent merger of the Congregational Church with the Evangelical and Reformed Church), and the Polish National Catholic Church, to explore together the possibility of reunion.

In addition to these actions in the field of unity, General Convention voted to anticipate being in full communion with the Church in Ceylon when it is established on the basis of the present Scheme. The Convention also defeated the attempt to withdraw our membership and support from two ecumenical bodies, the National Council of Churches and the World Council of Churches, with an overwhelming vote of full commitment to both.

I believe that one of the most significant results of General Convention in the field of ecumenical relations was this resistance to the considerable right wing pressures from those who were angry or frightened or confused or misinformed over the purpose and actions of the National Council of Churches especially, and our relationships, influence and responsibilities as a member Church. In spite of telegrams and letters flooding both Houses (including many from persons unknown to the bishops and deputies re-

ceiving them) no action was stampeded, but in every case thorough and careful attention was given to the facts and the merits of the issue, with wise judgments made in every instance. No legitimate protest was ignored and every variation of discontent was seriously considered and, in the final resolution, was clearly protected.

The next triennium will be given to much investigation and discussion concerning our relationships with the National Council of Churches in particular, and with the addition of an Ecumenical Officer, attached to the Presiding Bishop's office it is thoroughly possible to accomplish what was laid upon the Joint Commission on Ecumenical Relations, which at present meets only once a year and operates on volunteer help. It was good to have such an open and honest discussion and all sides benefitted from this public airing of differences and their resolution in a good compromise. By its temper, its mood, its words and its actions, the 60th General Convention was distinctly ecumenical and on the side of Christian unity.

Now that the decisions are made there are certain important obligations laid upon the Joint Commission on Ecumenical Relations by the important omnibus resolution which finally passed both houses unanimously. While the composition of the new commission has not yet been announced it will have before its first meeting in January the question of how to implement the various points in the resolution. In spite of the fact that the Convention voted to employ an ecumenical officer to assist the Presiding Bishop, it may take a few months to find the right man and get him settled in his job. In the meantime the following matters must be dealt with and procedures developed to carry out the instructions of General Convention, namely that it make a study of the structure, program, and finance of the National Council of Churches with special reference to four points:

- The content, adoption, procedure, and publication of pronouncements, statements, educational literature, reading lists, and the like
- The method of appointment or election of our representatives
- Increasing the proportion of lay participation
- Increasing the quorum of the General Board; and to report the results of such study

with its recommendations to the next General Convention.

In addition, "the Joint Commission on Ecumenical Relations, together with the Ecumenical Assistant to the Presiding Bishop, if there be one, is to achieve more effective participation and leadership in the work of the departments, divisions, or boards, and to make more generally available to dioceses and parishes information concerning the activities of the National Council of Churches."

As the new and old members of the Commission begin their assigned task for the coming triennium they will, we trust, do so "in penitence, in humility, and in obedience," for their encouragement are these words from the Bishops' fine Pastoral Letter.

"Our Episcopal Church . . . has been a responsible member of the World Council of Churches since its formation, joining with over one hundred and seventy non-Roman Churches, and likewise of the National Council of Churches of Christ in the United States, which brings us in consultation and many sided cooperation with thirty-two other major Churches, Protestant and Orthodox.

"In both of these Councils we are represented by a fair proportion of carefully chosen bishops, presbyters and lay people. Each of the major Councils explicitly disclaims any pretensions of being a Church or of possessing the power to speak for the member Churches save as they officially concur. If any among us are troubled by statements issuing from assemblies or governing bodies of these Councils, or by meetings held under their auspices, our proper recourse is to request our own representatives in these bodies to guard more carefully what they take to be our rightful interests and convictions.

"We rejoice in the level of cooperation and mutual trust in which we have been privileged to share in these two Councils although they do not embody the fullness of the unity to which God calls us."

Deepening Understanding

1961 WAS DEFINITELY A YEAR of both ecumenical uncertainty and decision. 1962 promises to be a year of deepening ecumenical understanding and a more widespread participation at all levels, especially where at last it must all take place, locally, where the Churches must confront each other in small communities and large,

remembering these words from the Bishops' Pastoral:

"It is good to gain a vision of the wholeness of our common life and of our shared mission. It is very good to recover our all-one-body-we feeling transcending our interesting and sometimes aggravating differences . . . We urge patience . . . We urge restraint . . . We urge humble sacrifice . . . Above all, we urge deep awareness that we are committed to the one great Church and that we are called to be faithful to it."

So at some point the word "ecumenicity" becomes "unity," and even though we separate the two we recognize that the one is but a road leading to the other in God's good time, as he wills the form and being of the Coming Great Church.

- POINTERS For PARSONS -

By Robert Miller

"A one-planet deity," said Dr. Harlow Shapley recently, "has little appeal for me."

Perhaps the creed anticipates the scientists for it says "I believe in one God the Father Almighty, maker of heaven and earth, And of all things visible and invisible."

Where the Psalmist says "the heavens declare the glory of God and the firmament showeth his handiwork" we might write galaxies for heavens and universe for firmament.

We do not necessarily perceive God more clearly.

Theologians today would not find it difficult "to take seriously our insistence that the god of humanity is equally the god of gravitation and the god of bacteria and of spiral galaxies." That is not going beyond the creed. Nor would it be hard to admit the "reasonableness of extending to all the higher sentient beings that have evolved elsewhere among the myriads of galaxies the same spiritual rating that is given to us." Indeed, if there are such beings, it is to be hoped that their "spiritual rating" is higher than man's and their beneficence much greater.

Our thoughts of God are naturally anthropocentric. When we say God is Spirit or God is Love it is very hard to tell anyone exactly what we mean. When we say that God is without body, parts or passions, we say something that is beyond the thought and imagination of most of

us. If we were asked to tell what God is like, we would have to say "He is like Jesus." or "He is what Jesus said he was."

Of course we have ever to rethink our faith in the light of new knowledge, and we may have to

learn to present it in new terms, but we are sure that the God of gravitation and bacteria is the same God of Abraham, Isaac and Jacob, that he is "not the god of the dead but of the living," and that the paramount issue for us is to seek to know his will and to do it.

CONVENTION AND MINORITY GROUPS

By John M. Burgess

The Archdeacon of Boston

**THE POSITION OF MINORITIES WAS
LIFTED BY THE CONVENTION INTO ITS
PROPER PERSPECTIVE AND IS SEEN
IN ITS RELATIONSHIP TO THE TOTAL
ESTIMATE THAT WE PLACE UPON
MEN AS CHILDREN OF GOD**

THE 1961 CONVENTION is being called the "Unity Convention" because of several major steps toward closer fellowship with several Churches and a declaration of confidence in Councils of Churches. This description is a good one, and points to the fact that made an otherwise routine Convention one that hereafter will be noteworthy. Far beyond the expectations of enthusiasts who think unity is simply "a good thing", the note of unity struck a depth of understanding and comprehension that will certainly make its mark on the Church's life. The Convention declared, by sermon and resolution, that unity is not something that is pursued because it is economically feasible or an antidote to Communism. Unity springs with force and validity from the Gospel itself and it involves, not merely organizational structure, but the unity in Christ of all men.

In the light of the spirit of this Convention the position of "minorities" has been lifted into its proper perspective, and is seen in its relationship to the total estimate that we place upon men as children of God. The opponents of unity were perhaps more aware of the true significance of this tendency than were the advocates. During the weeks preceeding Detroit, deputies were smothered by an avalanche of vicious propaganda demanding that the Episcopal Church withdraw

its membership from the National Council and The World Council of Churches.

In the paper called "The Augusta Courier", carrying a Confederate flag in its masthead, the foes of the National Council are quite clear that they condemn this organization for its attitude toward the Negro. Several groups criticized the National Council especially for publishing a pamphlet in 1957 titled, "The Negro-American — a Reading List". They concluded that there was a "strange affinity found between the Communist Conspiracy and some of the authors whose work is cited". One would propose that if we, as Christians really want to read of what is happening to the Negro-American we must go beyond the thinking of Joel Chandler Harris and Roark Bradford. It is necessary to face the fact that our prejudices and discriminations have driven a segment of a once-believing people to blaspheme the Christianity that has condoned and even fostered its dehumanization. The blacklisting of books, the singing of Spirituals and the strumming of minstrel banjos may tempt a few persons to believe that all is well except for the complaints of a few agitators, but sooner than they think they, too, will have to face the facts of life in these days. They will then understand the extent of the bitterness in the soul of black Christians forsaken by the Christian Churches.

Though their oratory in behalf of the wounds in the body of Christ could be easily reduced to the old formula of peace at any price, one suspects that even they have begun to understand the kind of medicine required for a complete cure.

Involvement in the World

NEVER ONCE MENTIONING the racial angle that colored most of the propaganda sheets of their group, the proponents of a Church that would be sectarian by race and class struggled feebly to gain adherents to their forlorn cause. The Convention, to its great credit, drubbed them to a quick defeat. The Presiding Bishop himself set the note for this action in his keynote address. He declared the Church must be "concerned with all that affects man's life in this world, with economic and political and public morality . . . The complexities of the problem must not deter us from seeking the right solution . . . The Church cannot be a place of refuge from the disturbing and threatening events of our time . . . Others may reject what we say and what we offer, but it is only this position of involvement in the world's striving that the Church can be the Church and carry out God's ministry of reconciliation."

The challenge of this opening statement was accepted in the Convention's action urging that the Church, from National Council down to the local parish, reflect the unity of God's people in employment, housing, in public accomodation and in education. It adopted both a budget and the basis of a program to involve the Church more closely in urban industrial life where so many of the class and racial conflicts come to a raw and tragic edge.

Short Shift for Women

IF THERE WAS ONE GROUP within the Church's life that got short shrift, it was the women. In spite of the high calibre of their leadership and the generosity of their giving, the proposal that they be included in the term "laymen" as deputies to the Convention was laughed down. The women replied by rightly asking, if the deputies were serious in their resolution to their parishes and dioceses to study the extent of discrimination in the Church, that they be included as objects of the study!

I cannot conclude a review of this aspect of the Detroit meeting without mention of the extracurricular event that, for many of us, was the high point of the session. The arrival of the fifteen priests lately released from the Jackson, Missis-

sippi, jail, brought to focus the tragedy of the problem that divides nations, men and Churches in these days. The simplicity of their apology, the humbleness of their witness, the strength of their faith brought into the stark light of reality the price that can be expected of those who take the sermons and resolutions of the Convention seriously. The dinner of welcome sponsored by the Episcopal Society for Cultural and Racial Unity was evidence of the respect and admiration held by throngs of delegates and visitors for these Prayer Pilgrims.

Archbishop Joost de Blank, the speaker, asked directly, "Is it enough to sit down and pass pious resolutions and then talk warily about precipitate action, no doubt mouthing sententious phrases such as 'God's good time'?"

The answer that arose spontaneously in the hearts of hundreds who listened in humility and penitence is echoed in the closing phrases of the Bishop's Pastoral:

"Our calling is to set forward and make manifest our human oneness in him. Pray with us that our own beloved Church may be granted such wisdom and courage and such brotherly love for one another and for all our fellow Christians as may enable us to have a worthy part in healing the divisions among Christ's people in all the world."

THE MARK

By Malcolm Boyd

Chaplain at Wayne University

THE MARK is a painful motion picture portraying levels of human pain seldom seen on the screen. It possesses a valid religious dimension although religion explicitly plays no part in it. The film is for adults only. Many adults should go to see it.

In a documentary, understated, thoroughly honest way The Mark tells the story of a man trying to discover his identity as a human being. His psychological problems are complex ones. As a small boy he had related disastrously to both his father and mother. As a man — emotionally sick and tortured — he had one day picked up a little girl at a school playground and taken her for a long ride out into the country. He had not molested or threatened the child, though his own motivations were very confused.

He had appeared to society to be a sex offender. Not defending himself against charges in court of intent to molest the child, he had been sentenced. During his internment he was healed.

Largely by means of film flashbacks we perceive the process of that healing under the supervision of a psychiatrist — memorably portrayed by Rod Steiger. The psychiatrist — he could easily be a committed parish priest — alternately soothes and needles this human being he is trying to restore to mental and emotional health. He listens, he listens a great deal to the agonized confession of the man as he dredges up into his consciousness details of his painful past years.

The psychiatrist goes the limit, and beyond, in friendship and, indeed, in loving Christianly. It is a tenuous relationship between the two men, interlaced with fury, forgiveness, scalding hurt and easy openness and understanding. The psychiatrist is utterly lacking in sentimentalism; he will be satisfied with nothing less than the recovery and healthy well-being of the whole personality of the man whom he is treating.

Stuart Whitman — already honored by a cover on *The Saturday Review* for this role — is unbelievably good in his characterization of a man who learns to live with suffering and tension and, therefore, contributes immeasurably to his own healing.

The past is the past; he has been discharged as healed; he goes to work in a large corporation where his ability grants him immediate advancement. He meets a young widow (Maria Schell) and they fall in love. She has a young daughter to whom he relates maturely, and the girl loves him.

Police Step In

ALL GOES WELL until he is called in by the police as a suspect in the brutal murder of a young child. He is exonerated completely of all suspicion but is recognized by a newspaper reporter who had covered his trial several years before. The reporter assumes that his interest is not in the woman he wishes to marry but in her young daughter; he creates a newspaper sensation bringing the man's past to light in a lurid way.

Now the whole structure collapses. The man's relationship with the woman he loves seems to be destroyed (but, in fact, it is not); he must leave the corporation; he is ordered out of the rooming house where he has been staying.

The light is burning in the psychiatrist's office

at 2 a.m. He is asleep at his desk after waiting for hours for the man to show up. His patient returns. But, even now, there is not sympathy. Yes, he can be returned to some mental institution but, — but the psychiatrist tells him — he will only deteriorate there because he is not sick. He is well. Accordingly, the only creative or honest thing to do is to go on, accepting the injustice which has happened and trying all over again to make a start.

The portrayal of the psychiatrist has much to tell all of us about compassionate involvement in the most acute and painful needs of persons we may only know in a surface sense, who, at deeper levels of their lives, bear terrible burdens which they wish to share — or must share if they are to go on.

The newspaper reporter's actions raise questions about Christian ethics. Yet it is not only the reporter or the sensational front-page story he wrote which confronts us; it is also the reactions of other persons in the film to the newspaper story. How quickly, after a mass media scandal or sensational story, are other persons — ourselves — to stand in judgment, to react immediately and perhaps violently?

There is not a 'happy ending' to the movie but there is a hopeful one. The man, pilloried and subjected to mean hostility and most unloving and brutal human reactions, is persevering in his determination to live his life creatively and honestly. One feels that he has learned a good deal about his own identity as a human being.

Yes, *The Mark* — based on the book by Charles E. Israel and directed by Guy Green, is decidedly for adults only. You may find it instructive, as an adult Christian moviegoer, to see this film.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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

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The Witness — Tunkhannock, Pa.

Don Large

Free Men Under God

KEEPING UP WITH THE JONESES used to be a well-nigh universal pastime. Well, we're still trying to keep abreast in the social whirl, but now we're emulating a new family. Mr. and Mrs. Jones are no longer the chic arbiters they once were. It seems the ones to keep up with now are the Kennedys.

The signs of this shift are visible on every side. Ever since the president expressed his preference for it, the rocking chair has become the nation's favorite seat. Furniture manufacturers, though working feverishly through the night, still can't bring the supply up to meet the demand. Whether we're rocking the boat or just rocking the baby, we're now doing it to the rhythms of a lullaby.

As for the President's wife, she can no longer sport a hair-do uniquely her own. Hair stylists from Anchorage to Key West are being besieged with requests for the White House coiffeur. Which is too bad, by the way, for Jackie is one of the relatively few females on whom that particular style looks becoming.

And although few men seem either able or willing to ape the president's own haircut, the bare-headed fad is now in full swing, to the understandable distress of America's headgear manufacturers, who have been reduced to suggesting that it's hard to get ahead without a hat.

True, no dress designers ever tried to imitate the wearing apparel of Mesdame Hoover, Roosevelt, Truman, or Eisenhower. But Jacqueline will have to exercise extreme care in her choice of wardrobe. If, for instance, she were to sally forth in a Mother Hubbard dress for Easter, we might end up with a nation of women looking like a 19th-century conclave of natives from Pago Pago.

None of this is especially worrisome, except for its regrettable lack of personal imagination. But I hope we don't try to keep up with the Kennedys blindly. For example, I pray that the newspaper publishers of America will firmly reject the president's plea that the press limit itself to the printing of nothing except those "facts the public deserves to know." Well, let Mr. Kennedy never forget that free men deserve to know all the facts, pleasant or otherwise!

As the Christian Century put it, the president's appeal "demonstrated too little faith on his own part in the strength of truth, and too great confidence in the capacity of the foes of democracy to win by use of the big lie . . . The paternalism of the phrase 'facts the public deserves to know' is shocking. Does not the public deserve to know everything that bears on its freedom and responsibility, on its civic duties, and on its obligations to country and world?"

It's only the Communists who need to tremble in the face of truth. They can't abide the power of the promise caught up in our Lord's words, "Ye shall know the truth, and the truth shall make you free!" No, the inheritors of the Judeo-Christian tradition have never been fearful of facts. Nor will they ever need to be.

Meanwhile, here I sit, considering this whole situation from the vantage point of my rocking chair. And I find myself wondering what ever happened to our pioneering individualism as free men under God . . .

EXODUS OR EISODUS?

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

THE NEWSPAPERS HEADLINED a recent story "Exodus Arrives in California". It featured the trans-continental hegira of some twelve families from Smithtown, New York, to Chico, California. They had made the trek cross-country in the attempt to seek refuge from the threat of a nuclear attack. Twice the word exodus was used so that it was only natural to compare their journey to that of the Hebrews from the land of Egypt so many centuries before.

We can certainly share the desire of this group to avoid the menace of atomic warfare. Yet one wonders whether that threat would be postponed or brought even nearer if many others in New York and New Jersey would come up with the same idea and move west. The very safety of Chico — if in reality Chico is any safer than Smithtown — depends upon Smithtown, and all the Smithtowns scattered up and down the United States, continuing to function as before.

At any rate, that first Exodus was led by a man who did not seek safety first or any form of selfishness first. Hebrews 11:24 puts it "By faith Moses when he was grown up refused to be called the son of Pharaoh's daughter; choosing

rather to share ill treatment with the people of God —". The Hebrews' Exodus was not so much a retreat from Egypt as it was an advance to Sinai there to meet with the covenant God who would confront the Hebrew people with his law and his will for them. As a matter of fact, there is a much closer parallel between this modern flight and that of the Hebrew entry into Egypt with Jacob rather than their exit from Egypt under Moses. They left Palestine to escape famine. They ran into servitude and bondage as a result.

We are all concerned to escape nuclear warfare. The success of our effort will depend upon the means we use. Just running away hardly seems a constructive approach to the problem. I

would say that reporter used the wrong word when he called it an Exodus. It was really an Eisodus. As with the Hebrews going down into Egypt this modern flight may result in more trouble than the trouble it is trying to escape. No individual or nation that is concerned only with its own material comfort and well-being can go very far. That is the lesson we learn from the story of Moses and the Hebrew Exodus.

It is the lesson we learn as Christians from that supreme exodus of Jesus. St. Luke, 9:31, uses the very word to describe his redemptive work. However let us not put too much blame on these modern runaways. What do we make of our lives, a lasting Exodus or a mere stop-gap Eisodus?

THE NEW BOOKS

Let The Psalms Speak by Charles L. Taylor. Seabury Press. \$3.00

This is a useful commentary and interpretation of the Psalter by the one-time dean of the Episcopal Theological School in Cambridge. It is unique because it appeals both to the scholars and the run-of-the-mine Christians and probably also to a good many non-Christians.

For parish clergy there is a wealth of comment and instruction bearing on the best use of the Psalter in pastoral work, especially the visitation of the sick and the ministry to prisoners.

The Theology of Paul Tillich Edited by Charles W. Kegley and Robert W. Bretall. Macmillan. \$1.95

This is the first volume of a planned "Library of Living Theology" in paperback format. Dr. Tillich contributes a brief autobiographical sketch. This is followed by fourteen essays of interpretation and criticism by competent and well-known scholars and is replied to very briefly by Dr. Tillich. A valuable and inclusive bibliography is appended.

The Visitor From The Planet Veta by Reinhold W. Goll. Westminster Press. \$2.95

This is a delightful yarn for 10 year old youngsters and their parents are quite likely to read it through with pleasure if they dip into it to check up on their kids reading matter! This publisher has made a specialty of juvenile fiction and nearly all of their product, shows keen understanding of youngsters' minds and hearts. The present

Kenneth R. Forbes

Book Editor

book is one of the best although it is the author's first venture into the field of fiction for children.

Good And Evil: — Two Interpretations by Martin Buber. Charles Scribner's Sons. \$1.25

This is one of three important philosophical paperback reprints recently released by the publisher. Martin Buber's familiar religious classic, "I and Thou", is dealt with in this treatise originally published nine years ago.

"The Christian Scholar in the Age of the Reformation", by Professor Harbison of Princeton University consists of studies of Erasmus, Luther, Calvin, Pico and John Colet — first published in 1956.

"The Range of Reason", by Jacques Maritain, is a miscellaneous collection of seventeen chapters from some of his older books, all of them alike dealing with major speculative and practical problems of philosophy in the brilliant fashion one expects from this veteran French scholar.

The Layman And His Conscience by Ronald Knox. Sheed & Ward. \$3.50

This is a record of a notable retreat for laymen, conducted by Ronald Knox — probably one of the last public appearances before his death. Monsignor Knox was famous for the depth of his scholarship and the simple and pugent quality of its ex-

pression. He himself defined this retreat as a "not very thorough spring cleaning, a sort of flick round with the duster" — and his publisher adds these words: "The chances are that the reader will feel rather as if he had been dusted with a two-edged sword!"

The first ten meditations of the retreat are about the Incarnate God and our personal relation to him and the concluding nine are about ourselves when our contacts and fellowship with God become rusted or broken by our sins and habits of mind which lead us into sin. In the two-edged sword as a duster of the minds and souls, one may find a true metaphor if he follows the substance of this retreat, even from the printed page.

Worship Services Using The Arts by Louise H. Curry & Chester M. Wetzel. Westminster Press. \$4.50

This lively volume should be of practical value to local churches in the celebration of the great religious occasions like Christmas and Easter. It contains the text of three such worship services, with detailed instructions for its production and direction. The result is a species of drama not unlike the ancient "miracle plays".

In addition to Christmas, Good Friday and Easter, there are two worship services based on some of the basic realities of the Christian faith. At the end of each chapter the authors give us useful bibliographies of suitable books and pamphlets with information bearing on the production of worship services.

Anglicans Failure to Recognize Methodists Orders Criticized

★ Methodist Bishop Gabriel Sundaram of Lucknow, India, suggested that his denomination reject the plan to form a United Church of North India and Pakistan on the ground that the Anglican Church, one of the merging bodies, does not recognize Methodist bishops.

He made his proposal after Anglican bishops declined to attend a conference of Protestant bishops at Madras to which Methodist bishops had been invited.

The conference had been convened by the Church of South India to promote fellowship among Protestants and to hear reports on the status of Protestantism in India. Among those attending the conference were representatives of the Church of South India, the ancient Mar Thoma Syrian Church, the Lutheran Church, and the Methodist Church.

Bishop Sundaram contended that Anglican bishops did not attend the conference "because Methodist bishops who, according to them (Anglicans), were not in historical succession, were invited to it . . . Methodist bishops are deeply grieved at this incident. Their representatives have been in negotiation with the Anglican Church for Church union for over 40 years. And yet the Anglican bishops did not find it possible to meet Methodist bishops in a conference."

The Methodist bishop explained that his denomination was "led to believe" that it was uniting with the Anglicans "in terms of equality."

"The constitution of the proposed Church laid down that both these Churches were linked with the Church of apostolic

times," he said. "However, the plan of Church union for North India and Pakistan is capable of double meaning. It means one thing to the Methodists and an entirely different thing to the Anglicans.

"It is now clear that in the minds of the Anglicans, Methodist bishops are not really bishops. It is equally clear that the services proposed for use at the inauguration of the new Church are really services of supplemental ordination which will regularize the ordination of Methodist bishops and ministers."

Bishop Sundaram concluded that the "decision of the Anglican bishops not to recognize the ministry of the Methodist

Church leaves it no other option than to reject the plan."

He said that when the Methodist Southern Asia Central Conference meets in 1964 and names a new commission on Church union "it should be instructed to oppose supplemental ordination, or the false belief that one ministry is superior to another."

Besides the Anglicans and Methodists, other bodies involved in the merger to form the United Church of North India and Pakistan are the United Church of Northern India, Church of the Brethren, Disciples of Christ, and congregations associated with Baptist missionary societies grouped under the Council of Baptist Churches.

The union has been given "general approval" by the governing bodies of all denominations concerned.

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Mexican Farm Labor Program Disappoints Church Groups

★ Congress has approved a two-year extension of the Mexican farm labor program but turned down a series of amendments which had strong support from religious groups, both Catholic and Protestant, that have been working with migrant laborers and the Mexican "braceros."

The bill sent to President Kennedy for his somewhat reluctant signature carried only two amendments. One prohibits the use of imported laborers to operate self-propelled farm machinery. A second tightens the requirement that employers first offer farm work to American workers at comparable wages and working conditions before bringing in Mexican laborers.

A House-Senate conference committee rejected a Senate-approved amendment that would have given a more specific minimum wage guarantee to the Mexican field hands. Earlier, the Senate itself rejected a series of other amendments that would have improved the wages and working conditions of the Mexican workers.

The legislation in its final form angered Congressional liberals who supported Sen. Eugene J. McCarthy (D.-Minn.) in his long battle to reform the Mexican farm labor program. Mr. McCarthy succeeded in getting the Senate, by a 42 to 40 vote, to require that the Mexican laborers be offered a minimum wage equal to at least the prevailing statewide average for farm work of comparable types performed by native-born American workers.

This amendment, however, was rejected by the House in the conference committee.

Church groups working

among the braceros have expressed concern not only at the exploitation of the Mexican laborers but at the fact that their presence undermines the already low standard of living of American migrant farm laborers and creates unemployment among them. The National Catholic Rural Life Conference, the National Council of Catholic Men, and spokesmen for Protestant groups, including the National Council of Churches, all asked Congress to tighten up standards of the Mexican program.

The farm bloc in Congress strongly opposed any changes in the labor program, contending that the Mexican workers are needed for the "stoop labor" of hand cultivation and harvest of certain crops, such as sugar beets, lettuce, and truck crops that American workers will not perform. They argued that the Mexicans are paid more money than they can earn at home and are anxious to take the American farm jobs. Members of the Texas delegation contended that the Mexicans have fared so well in Texas that many saved enough money to buy little farms of their own at home, something they had been unable to do on Mexican agricultural wages.

Attention of those who feel the program should be reformed will now turn to the state department and the departments of agriculture and labor which will negotiate an extension of the treaty agreement with the Mexican government next year. Some reforms may be incorporated in the agreement.

The amendment barring use of Mexican workers on farm machinery is designed to pro-

tect the jobs of American skilled workers, some of whom have been displaced by Mexicans at lower wages. Critics of the program still insist, however, that use of the Mexican workers or threat of their use is a weapon in the hands of employers to keep wages and working conditions of nearly 1,000,000 American migrant workers at a depressed level.

The Church groups do not deny that the Mexican workers are necessary in some areas to meet seasonal farm labor needs, but they want them offered wages comparable to those of Americans and under conditions that do not depress the already low standard of American farm workers.

NASHOTAH HAS LARGE ENROLLMENT

★ Nashotah House opened this fall with an enrollment of 88 students, with an additional 25 graduate students. They come from all parts of the country. There will be an open house next Sunday afternoon, with a musical program, conducted tours and refreshments, and Evensong when Dean Walter Klein will preach.



Pocket Prayers GIFT BOX

Four books by Bishop Ralph S. Cushman — A Pocket Prayer Book, The Pocket Book of Faith, A Pocket Book of Power, and The Pocket Book of Hope. Imitation leather binding, gold stamped, packaged in white gift box. \$2.85, postpaid. Three boxes, \$7.50.

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GENERAL DEDICATES NEW BUILDING

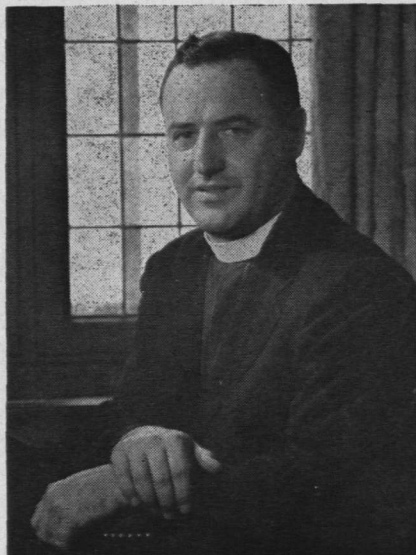
★ Ceremonies were held at the General Theological Seminary on October 16th, dedicating the new multi-purpose building. The building was built to house the seminary's 130,000 volume library and administrative offices, and to provide additional residences for faculty members and dormitory space for graduate students. The building cost \$2,000,000. An important feature of the new structure is the area provided for the housing and display of the seminary's outstanding collection of rare books.

Participating in the service of dedication were Presiding Bishop Arthur Lichtenberger, Bishop Benjamin M. Washburn, chairman of the seminary's board of trustees; Dean Lawrence Rose, and the Rev. F. Noel Davey, Director of the Society for Promoting Christian Knowledge, London, England.

In addition, the Rev. Herbert S. Brown, secretary for the board of trustees and Dean Robert F. McGregor, president of the alumni association, took part in the service.

Included in the more than 400 guests and alumni who attended were representatives of the city, state and federal governments as well as representatives of other educational institutions. The building was open for inspection following service.

Various areas in the building have been especially dedicated to the memories of: Rena Cheesman Burrows, Eliza Jane Watson, Willis Booth, Charles Scribner and Paul Moore. The graduate student dormitory is named for Bishop Henry Knox Sherrill, Presiding Bishop (1947-1958), and Barbara Harris Sherrill, his wife.



C. KILMER MYERS: — failure of Church leaders to speak out about political corruption in New York City was hit in a biting sermon by the vicar of the Chapel of the Intercession, Trinity Parish. He was warmly supported by several Episcopal rectors and others.

DELINQUENCY CUT IN MINNEAPOLIS

★ A new recreation center sponsored by five Protestant churches has been credited with reducing juvenile delinquency in an area near the Minneapolis loop.

Robert G. Christman, principal of Emerson School, which is in the neighborhood, said that none of the school's students was brought in for delinquency during the past summer. "This was unheard of a few years ago," he said, adding that the new Loring-Nicollet Center was the biggest single advance in helping the children.

"We have more than our share of problems with children from broken homes, working

mothers and welfare cases," Christman reported.

"What these children will get through having their own organized recreation center is a good adult image, for one thing," he said. "They don't see many adults who are that."

"Some of these youngsters would definitely move into a criminal type of living if not exposed to a better experience. With the churches all getting together, we have a tremendous background to draw from."

Plymouth Congregational church contributed the run-down brown frame house that serves as the center. Other churches assisting in the project are Hennepin Avenue Methodist, Westminster Presbyterian, the Episcopal Cathedral of St. Mark and Wesley Methodist.

NEW CANAAN CHURCH DEDICATED

★ St. Mark's, New Canaan, Conn., was dedicated October 8 by Bishop Gray with 1,200 persons attending the service. The \$1,500,000 church got under way in 1957. Commenting on its completion, the Rev. Grant A. Morrill, rector, said, "The building of the new St. Mark's has been an exciting and de-

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manding experience. I know we have all been strengthened by our efforts. As we dedicate our house of worship, let us strive to make it a center for greater service to the community and in the work of the Church."

SPECIAL UPPER ROOM FOR ASSEMBLY

★ A special four - language edition of The Upper Room, world-wide interdenominational daily devotional guide, has been published in connection with the third assembly of the World Council of Churches, New Delhi, India, Nov. 18-Dec. 6.

The issue has meditations in French, German and English, the assembly's three official languages, and in Hindu, an Indian tongue added because the council is meeting in that country.

Daily prayers, Bible references, and thoughts-for-the-day, as well as the devotional messages, for the 19 days of the assembly were taken from the publication's regular issue. The unique edition will be distributed to all church bodies at the assembly and to churches regularly using the Upper Room.

The issue's front cover depicts a colored painting, Madonna of the Mountain, by Lalit

Mashi, an Indian artist and a professor at Lucknow Christian College. Featured in the issue's center spread are native Indian scenes, also in color.

Edited by Dr. J. Manning Potts, the Upper Room is now published in 40 editions and 34 languages here and in various parts of the world. It has a circulation of more than 3,000,000 in 100 countries and an estimated 10,000,000 readers.

SECOND SUFFRAGAN FOR LONG ISLAND

★ The diocese of Long Island is to elect a second suffragan bishop at a special convention on November 4th.

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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.

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SEABURY-WESTERN OPENS NEW YEAR

★ Seabury - Western opened with 74 students in residence and 18 in the graduate department, including three women who are enrolled in the new master of arts program, with a concentration in the field of education.

Dean Charles U. Harris said that the enrollment represents the largest incoming class in the history of the seminary.

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- BACKFIRE -

Henry T. Greer

Layman of New York City

I was most grateful for the article by Helen Dexter Loring on do women have a voice in the Church (10/19). It was both provocative and amusing — particularly that punch line in the resolution she underscored.

The fact is however that the women were treated worse at this Convention than ever before. For the proposal to have the question of whether or not women may serve as Deputies did not even go to the committee on structure and organization, as her article states. That resolution lost also, with practically no debate, with the clergy voting nearly 2 to 1 and the laity about 4 to 1.

At a Convention where there was so much action that was progressive it is hard to understand this vote. I hope the women keep on demanding "full integration into the life of this Church of women on every level of lay participation."

I hope further that men of our Church increasingly support them in this demand.

Editor's Note: — It was the mistake of the managing editor, not Mrs. Loring, in stating that the matter had been referred to the committee. We do believe however that this question will come before the next Convention. To see that it does we suggest that diocesan conventions and provincial synods pass resolutions to that end.

Alice S. Woodhull

Churchwoman of Williamsville, N. Y.

Reports of General Convention and the Pastoral Letter show deep concern for the healing of the divisions in the Church; and a readiness to go at least as far as Khrushchev

and hold "conversations" exploring the possibilities. Doubts of our willingness — or at least readiness — to do anything different than absorb the others into our obedience may well be seen in other actions of the same Convention.

For instance, the definitions of a "Church member in good standing" can look to other Communion like one more move toward that clericalism for which, principally, they are separated, and which they rightly view as the great evil. These definitions provide a means of throwing out the votes of those whose standing can be questioned, and in effect nullifying the rights of the laity. Who but the local rector decides whether a member absents himself from church "for good cause"? And who takes attendance and keeps records?

Finally, the women—who are the more faithful Church-goers and often prod the men into both attendance and giving — have been brushed off once more like troublesome insects. Thus they are not yet full members in good standing; and the reason reported was, as usual, insulting. It reflected on the quality of their minds, long coupled with that of children be-

cause of their function of rearing children; and suggested that they might be "confused" in the House of Deputies.

I recall the reply of one bishop, when warned that admitting women would cause the business of that house to be run like that of the Women's Division: "Wouldn't that be wonderful?"

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