

The + WITNESS

DECEMBER 5, 1963

10¢

A SONG OFFERING

By

Rabindranath Tagore

I was not aware of the moment when I first
crossed the threshold of this life.

What was the power that made me open out
into this vast mystery like a bud in the forest
at midnight!

When in the morning I looked upon the light
I felt in a moment that I was no stranger in this
world, that the inscrutable without name and
form had taken me in its arms in the form of
my own mother.

Even so, in death the same unknown will ap-
pear as ever known to me. And because I love
this life, I know I shall love death as well.

The child cries out when from the right breast
the mother takes it away, in the very next
moment to find in the left one its consolation.

- CIVIL RIGHTS STRUGGLE IN 1830-1865 -

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



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

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THE WITNESS

Tunkhannock, Pa.

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Story of the Week

Slaying of Oswald Raises Many Questions Here and Abroad

★ The week that President Kennedy was murdered the Christian Century featured an article entitled "The Dallas Image Unveiled". It was written by the Rev. J. Claude Evans, chaplain at Southern Methodist University.

He begins with an account of the visit to Dallas of Adlai Stevenson to address a UN rally where he was booed, spat upon and hit on the head with a "Down with the UN" picket sign. Through out his speech, our ambassador was harassed by the head of an organization called the National Indignation Convention. There were shouts from the audience: "What about Cuber (sic)? How about Hungary? How about Kattanga?"

Evans further reports that "the noise of rhythmic coughing, intermittent laughter and a buzz of hostile conversation could be heard above the ambassador's voice, while a few hecklers walked up and down the aisles carrying American flags held upside down." Also a large banner reading "Welcome Adlai" had been hung high on the wall near the stage — while Stevenson was speaking it was flipped over by parties unknown so it read "U.N. Red Front".

Newspaper reporters ascertained that among the hecklers were members of the John

Birch Society, the National Indignation Convention, Young Americans for Freedom, and Young Americans.

The night before the UN rally, the same auditorium had been the scene of a "United States Day" rally at which Edwin Walker, former general, was greeted with waves of cheers as he denounced the UN and the Kennedy administration.

Chaplain Evans makes several observations in his article, thus:

Dallas can no longer balance off the "extreme conservative" against the "extreme liberal" as is so often tried in these parts. When Mme. Ngo Dinh Nhu, South Vietnam's former first lady of politics, stopped over in the city the day before the U.N. celebration, her visit gained a smile of approval from Edwin Walker and a bouquet of roses and a tiny American flag from a United States Day committee. The so-called "extreme left" was represented by three college students pickets carrying signs protesting religious persecution in South Vietnam; a local newspaper reported that Mme. Nhu faced "several boos and three pickets." If there is danger in extremism, there is mighty little evidence in Dallas that it is the "radical left" that constitutes a present threat. But there is overwhelming evidence that the "radical right" feels

itself strong enough to lash frenziedly at any and all institutions of democratic freedom. The Times Herald accurately called the attack on Stevenson "stormtrooper actions."

Oswald Slaying Condemned

The slaying of Lee H. Oswald, accused killer of President Kennedy, by the seedy proprietor of a third-rate nightclub, has stirred many of the nation's newspapers to condemn the lynch spirit involved as "a blot on justice."

Their comment came in the wake of such statements as "he had it coming" and "it will save the expense of sending him to the electric chair," heard frequently in Dallas, the scene of the President's murder and the slaying of Oswald by Jack Ruby.

Robert H. Prall, writing in the New York World-Telegram and Sun, described the shooting of Oswald by Ruby and then added: "What happened next was unbelievable. There were great cheers . . . loud 'yippees' . . . real Texan shouts."

The reports said the cheering for an act of murder was not unanimous. While many seemed satisfied with the death of Oswald, there were others who said that "due process of law" must be preserved. Typical of this stand was the despairing comment of a woman: "What is this country coming to?"

The New York Times editorial, "Spiral of Hate," said: "The shame of all America must bear for the spirit of madness

and hate that struck down President John F. Kennedy is multiplied by the monstrous murder of his accused assassin while being transferred from one jail in Dallas to another . . .

"Now there can never be a trial that will determine Oswald's guilt or innocence by the standards of impartial justice that are one of the proudest adornments of our democracy."

"Whatever judgment is made," the Times said, "will fall short of the tests John F. Kennedy himself would have demanded. 'Our nation,' he declared at the time he dispatched federal troops to the University of Mississippi to guard the legal rights of one Negro student a year ago, 'is founded on the principle that observance of the law is the eternal safeguard of liberty and defiance of the law is the surest road to tyranny.'"

"Hate and violence are the enemies of law," the Times emphasized, "and never more so than when any of us decides to become his own dispenser of retribution in defiance of law."

Most shocking was the reiteration on radio and television of so-called sidewalk interviews that contained such comments as "He (Ruby) ought to get the Congressional medal of honor for killing Oswald."

The World-Telegram and Sun condemned the act. "This is lynch law," it said, "which mocks civil rights and frustrates solution of the murder of a President."

"It is deeply disgraceful not only to Dallas but to the whole country."

The New York Herald Tribune said the murder of Oswald "served only to compound a heinous crime."

"All the evidence," it noted, "pointed to Lee Harvey Oswald as the assassin, but the evidence had to be sifted, and it had to be proved in a court of law. However horrendous the

crime of which he is accused, a suspect is innocent until he is proved guilty . . . The attack on Oswald was an attack on the law."

The editorial condemned the "applause" given Ruby, whose act of murder was witnessed by millions through television.

"Those who applaud the killer on the ground that he gave the suspected assassin his due must share in the disgrace," it held. "They do no honor to our late President, to the nation or to the institutions which President Kennedy fought to uphold."

European Reaction

The newspapers of England and Europe voiced many suspicions that the entire truth had not been told in the assassination of President Kennedy and the slaying of Lee H. Oswald.

There was widespread condemnation of the Dallas police department for allowing television coverage of Oswald and expressions of indignation at what the London Daily Telegraph called the "monumental absurdity" of Dallas Police Chief Jesse Curry's declaration that the Kennedy case was closed with Oswald's death.

The Hamburg Die Welt said the police handling of the Kennedy and Oswald cases left a "forest of question marks." The Lisbon Diario Popular spoke of "too many mysterious facets." The London Daily Mail told of "whispers" that Oswald was a tool who was liquidated.

Criticism was directed not only at the Dallas police and the city, but also at Texas itself. Manchester's Guardian said the image of "high-heeled boots and broad-brimmed hats" never again would seem funny. The Daily Sketch called Dallas a "city of oil, cattle and violent death." The Communist Daily Worker called it "the city of assassinations."

"The killing of Oswald closed nothing except the main door-

way till then still open, to the whole truth," said the London Daily Telegraph. "It opened the door to every sort of rumor and insinuation that evil man can invent to serve their own ends."

The Daily Mail said Soviet reaction helped dispel belief that the deed was communist inspired, but it said "facts can be produced" to fit the theory that a racial plot was involved — "the ease with which Oswald was picked up and the evidence against him made ready, his extraordinary end."

In The Hague, the Dutch newspaper Algemeen Dagblad said the "terrible carelessness" of the Dallas police cast another shadow across the whole affair and said by parading "America's most hated man" before television they opened the door to all sorts of suspicions.

Gang Plot Feared

In Germany, the Hamburger Echo said "Dallas police had an understandable interest in producing any suspect as quickly as possible, while the rest of the country doubts that Oswald was the only or even the real assassin." It said Oswald's murder raised suspicions that "would make Kennedy's assassination a gang plot."

The Frankfurt Abendpost said Chief Curry's declaration the case was closed was "pitiful" and asked, "What was closed? Nothing."

The West Berlin Berliner Morgenpost said the police were checking to see whether Oswald was killed to keep him from talking and said "it is possible that Ruby silenced Oswald to cover the men behind the plot." The reference was to Jack Ruby who was indicted in the killing of Oswald.

Whatever the facts, people of the U.S. not only are mourning the death of the President, but also the image of our country that the tragic events have caused.

Communications Decree Called Step Backward by U.S. Laymen

★ Vatican City (11/21): — Three prominent Catholic laymen expert in the mass media field described “as a step backward” the proposed decree on communications now before the Vatican Council.

In a statement distributed here, they held that the decree “on means of social communication” reflects a “hopelessly abstract view of the relationship of the church and modern culture.” They said it appears to “compromise the integrity of the Christian artist.”

Signers of the document are John Cogley, former editor of *Commonweal*, national Catholic weekly edited by laymen; Robert Kaiser, American journalist and author; and Michael Novak, novelist and teaching fellow at Harvard who holds a theology degree from the Pontifical Gregorian University in Rome.

American observers here stressed that the statement was not intended as the protest of a group of newsmen against a Council position. Rather, they said, it was the independent judgment of some American Catholic laymen whose vocation is in mass media who feel an obligation to give public witness to their conception of the role of religion in the communications field.

They made no effort to obtain other signatures or to imply the statement constituted a “professional manifesto.” However, 1,300 copies, it is understood, are currently being passed around in Council circles, with some interested bishops distributing the statement to all members of their national hierarchies.

What effect the statement will have on the final disposition of the decree on com-

munications “will be fascinating to watch,” one churchman said. He added that, in any case, the authors, “who never had any notion of lobbying,” are satisfied that they have made “the insights of their competence available to the church in dutifully declaring their practical vision” of the proper place mass media in the Christian conception of life.

Following are the comments of the three Americans in the statement on a proposed decree relating the church to the communications field, one which seemed to have won nearly unanimous approval of the Council Fathers.

“The proposed decree hardly fits in with the tenor of a Council called to make the church relevant to modern man. It is not an *aggiornamento*, but a step backward.

“Where the document is not vague and banal, it reflects a hopelessly abstract view of the relationship of the church and modern culture. It deals with a press that exists only in textbooks and is unrecognizable to us.”

● By its moralistic emphasis and simplistic treatment of the difficult problem of art and prudence it appears to deny the intrinsic value of a work of art and to compromise the integrity of the Christian artist.

● While the document speaks of the ‘primary’ moral obligation of those who communicate information, it never speaks of the obligations of those who should be the sources of information which society needs (though the right to it is acknowledged in the text). It thus fails to come to grips with the problems of all those who are victimized by authoritarian secrecy.

● The flat statement in number 14 seems to imply that the specifications of natural law and ‘Christian judgment’ are effortlessly provided in the Catholic press. This could be interpreted as endowing the Catholic press with a teaching authority and near-fallibility that is neither proper to journalism nor helpful to the formation of public opinion in the church.

● The document appears to be setting up an intermediate ecclesiastical authority between the individual communications worker and his employer. This is likely to be taken as a threat to the integrity of the media. It will seriously compromise the layman working in the general or secular press.

● In two important passages, it seems to give the state an authority over mass media which is dangerous to political liberty everywhere and which in some countries like the United States is proscribed by constitutional law.

“This document may seem to many a mere pastoral exhortation. But it is proposed as a solemn decree of an ecumenical council.

“No decree which the Second Vatican Council has yet discussed could touch the lives of contemporary men so directly. And yet this decree, as it now stands, may one day be cited as a classic example of how the Second Vatican Ecumenical Council failed to come to grips with the world around it.”

PRESIDING BISHOP REPRESENTED

★ Arthur Lichtenberger, Presiding Bishop, was invited by Robert Kennedy to take part in the funeral of the President. Unable to do so, he was represented by Bishop Creighton of Washington, who marched in the procession with a Roman Catholic bishop.

Episcopal Clergy on Many Jobs According to Extensive Survey

★ Nearly three-quarters of the Episcopal Church's 9,800 clergymen are engaged in actual parish work during 1963, according to results of a year-long survey.

Of the total clergy, 59.1 per cent were in charge of parishes and an additional 12.7 per cent served as parish assistants.

The remaining ministers were classified as follows: 10 per cent retired, 3 per cent school chaplains, 2.7 per cent on school staff, 2.1 per cent on National Council or diocesan staffs, 4 per cent chaplains, 0.5 per cent in monastic orders, 1.5 per cent in non-ministerial work, and 4.8 per cent had no working titles.

First of its kind, the survey was conducted by the general division of research and field study. Results were reported at a meeting of the denomination's division of Christian ministries, attended by clergy and lay leaders.

Although Episcopal theological education aims to train ministerial candidates for local parish roles, the survey indicated that a "great gap" exists between what Episcopal seminarians are trained to do and what they actually do following ordination.

Joseph G. Moore, executive officer of the Presiding Bishop's strategic advisory committee, called in an address for a clearer understanding of what the church is or should be, who are ministers, how many types of ministries should exist, and the role of the clergyman.

He also said there should be an understanding whether a priest can interchange his professional religious role with a secular one to have a better comprehension of society's com-

plex problems and issues.

Conference participants agreed there was an urgent need for theologically educated lay men and women to minister alongside the clergy. They endorsed the idea of a more specialized ordained ministry supported by a lay ministry that can effectively bridge the gap between the secular and the religious in present-day society.

The conference showed willingness to change existing parochial structures in the Episcopal Church and its seminaries. It said that if the Church's ministry and the priesthood is to be exercised outside the traditional parochial boundaries, theological seminaries must broaden their outlooks and encourage lay men and women to obtain better theological educations.

Also pointed out at the sessions was that better contact between seminarians and the laity in theological schools would strengthen and better prepare ministerial candidates for their roles as parish priests.

GOVERNOR PEABODY CORRECTS STATEMENT

★ Gov. Endicott Peabody of Mass. denied that he once said he would never allow capital punishment to be carried out during his term of office.

Referring back to a press conference last January after he had assumed office, Gov. Peabody said: "The statement ascribed to me in the press that 'no murderer will go to the chair while I am governor' is false."

"These words never were uttered by me," he declared at his weekly meeting with reporters.

However, Gov. Peabody did not explain why he had not previously corrected this statement which was attributed to him by reporters of various communications media and published throughout the U.S.

The governor went on to say that any person convicted of first degree murder and sentenced to the electric chair "has no assurance that the commutation of his sentence will either be recommended by me or consented to by the executive council."

Mr. Peabody then read a statement explaining what he meant last January and when he addressed the Massachusetts Council of Churches recently. Press reports on both occasions, he said, had distorted his views.

The Massachusetts governor has come under fire from the state police chiefs association which issued a statement saying Mr. Peabody's reported position favoring abolition of capital punishment was endangering the lives of policemen.

Some time ago, the governor commented, he thought he had reached a "very good understanding" with the police chiefs on his position. This understanding "would seem to be at odds with the statements" issued by their association, he said.

Capital punishment has not been carried out in Massachusetts for several years. Mr. Peabody is an Episcopalian and the son of Bishop Malcolm Peabody, retired diocesan of Central New York.

BEXLEY DEAN AT CAMBRIDGE

★ Dean Almus Thorp of Bexley led a quiet day recently at Episcopal Theological School, Cambridge. He also preached at a service when 63 new students were matriculated.

EDITORIALS

We All Share the Guilt

EULOGIES ABOUT PRESIDENT KENNEDY have filled the newspapers and the air and have been delivered from thousands of pulpits. Since there is hardly anything we can add to what has already been said we devote this space to remarks by Arthur Lichtenberger, Presiding Bishop, and Ralph McGill, Episcopalian and editor of Atlanta, Georgia.

The day after the assassination of the President, Bishop Lichtenberger issued this statement:

Within a very short time after the news of the assassination of President Kennedy, I released a statement on this shocking and incredible event. I said what everyone was saying — that I was shocked and saddened, that we expressed our sympathy to the family of President Kennedy and assured them of our prayers, and that we thanked God for the life of this courageous man.

Now, a day later, I believe I can express what was yesterday only a vague and fleeting thought. It is this:

Whoever fired the shots that killed John Kennedy, we as citizens of this country are involved in this terrible act insofar as we have shrugged off the frequent expressions of bitterness and hate made by people on the extreme left or the extreme right as of no threat to our country; when we have said of acts of violence perpetrated as protests against the decisions and acts of our federal or state government — “they do not express the real feelings of the people of our land” — we by our indifference and our apathy have weakened the power of love and justice.

So to our prayers for John Kennedy, his family and for the man who has now taken up the heavy burden of the chief executive of our country, let us pray for ourselves and all the people of this land, that we may be makers of peace, standing firm against all who would sow discord and violence and that we may by God’s grace be enabled to make it evident in our time that love which is of God can overcome hatred and evil.

Mr. McGill, in a syndicated newspaper article, warned that hate can destroy not merely the Chief of State but the state itself. He dismisses the murderer with a sentence about a mad man. He then concerns himself with “other evidences of hate, bitter, deep and irrational, from other extremes. When news of the shooting came, and later that of the death of the President, some southern newspapers received anonymous, jeering calls, saying, ‘So they shot the nigger-lover. Good for whoever did it.’ There were others of like nature.”

Mr. McGill spells out in detail what has happened in Little Rock, Oxford, Birmingham and elsewhere. He has words too for those who, in the name of religion, have encouraged violence and defiance of federal authority.

He then concludes:

“Those persons who at luncheons and cocktail parties have indulged in vulgar jokes and expressions of hate against the President, his wife, and their government, as was done against Franklin and Eleanor Roosevelt, must also feel a small share of guilt. So at this hour, before we begin to mourn, we would do well to understand that hate can kill a President, and, if unchecked in behalf of morality, decency and human dignity, it can also kill a nation or so weaken it that it will die.”

JACQUELINE KENNEDY

MAJESTIC, steel-willed, sorrowful dignity, profile in courage, were words used to describe Jacqueline Kennedy. To see her standing in the plane while her husband’s successor took the oath of office, or standing holding the hands of the two children in the capitol rotunda, are unforgettable scenes that will long remain, not only with Americans but with people throughout the world.

So too with the whole Kennedy family and in particular to the thirty-seven year old Bobby, always beside his brother’s widow and doing whatever had to be done.

Guts — not an eloquent word — but meaningful.

CIVIL RIGHTS STRUGGLE BETWEEN 1830-1865

Gardiner M. Day

Rector of Christ Church, Cambridge

PROGRESS THEN AS NOW WAS FRUSTRATINGLY SLOW AND ONLY GAINED BY VIRTUE OF THE BRAVERY AND PERSISTENCE OF A MINORITY OF BOTH RACES

THE AMERICAN REVOLUTION freed the thirteen colonies from the tyranny of the English king and created a government whose authority was derived from the people and whose laws were made by its citizens, so that it was popularly acclaimed as a government "of the people, by the people and for the people."

But in reality, it was not a government of all the people, but it was rather a government of white people. In the original thirteen colonies Negroes could vote in all states excepting South Carolina and Georgia. After the Revolution as the Negro population continued to increase, as did also the prejudice against them and the fear of them, the thirteen colonies revised their constitutions so that Negroes were disenfranchised in all states except Vermont and Maine. In New Jersey in colonial days even the women voted, but they too were disenfranchised along with the Negroes between the end of the Revolution and 1820. By 1820 the Negroes could not vote in any state except Vermont and Maine, which states, taken together, had less than two thousand Negroes.

In 1857, only three years before the outbreak of the Civil War, Chief Justice Taney of the United States Supreme Court unquestionably voiced the opinion of the vast majority of his fellow citizens when, in denying Negro citizenship, he supported his opinion in the Dred Scott decision by pointing out that for more than a century prior to the Constitutional Convention of 1787, Negroes had, "been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect."

That this was the widely held opinion concerning the Negro is substantiated by the action of the Episcopal Diocese of New York. The con-

vention of that diocese in 1854 faced the question of an application by Negro ministers for seats in the convention. A committee was appointed to study the matter. It reported a year later recommending that the applications be denied, stating that the question was one exclusively relating to the temporal government of the diocese and was wholly unconnected with the religious rights or duties of the applicants and also noted that, "females, however worthy, are by our canons excluded from being representatives in our conventions."

The committee said: "Society is unfortunately divided into classes—the intelligent, refined and elevated, in tone and character, and the ignorant, coarse and debased. Since, however unjustly, prejudices exist between these two groups that prevent social intercourse on equal terms, it would seem inexpedient to encounter such prejudices, unnecessarily, and to endeavor to compel the one class to associate on equal terms in the consultations on the affairs of the diocese, with those whom they would not admit to their tables, or into their family circles — any, whom they would not admit into their pews, during public worship."

The committee further stated that, "Negroes were socially degraded and not regarded as proper associates for the class of persons who attend the convention. It would be impossible, in the nature of things, that such opposites should mingle with any pleasure or satisfaction to either. The colored people have themselves shown the conviction of this truth, by separating themselves from the whites, and forming distinct congregations where they are not continually humbled by being treated as inferiors. Why should not the principle on which they have separated themselves be carried out in the other branches of our church organization?"

A Minority Report

IT IS HARD to imagine a more hypocritical and pharisaical attitude. It is only fair to say, however, that a minority report objected on the grounds that the refusal would result in a separate racial church.

Unquestionably the majority report reflected the prevailing contemporary view of the Negro. In all aspects of life the Negroes was separated from whites. They were either excluded or assigned to "Jim Crow" sections in all forms of travel. They could not enter most hotels or restaurants except as servants of white persons. They were either completely excluded or assigned to balconies or rear pews in theatres, lecture halls and churches.

When a service was holy communion, the Negroes had to wait until the whites had received before they could receive. As a rule they were educated in segregated schools, nursed in segregated hospitals, punished in segregated prisons, buried in segregated cemeteries, and their names excluded from the obituary columns of most newspapers. Society in the north as well as the south, agreed with Chief Justice Taney that Negroes were beings of an inferior order who had thus been condemned by God to perpetual subordination.

While we commemorate annually on the Fourth of July the beginning of the American Revolution, which was to achieve freedom for the white American, we are now in the midst of a revolution to achieve the rights and privileges of citizenship for the Negro in the United States.

I think it will help us to place contemporary events in perspective when we realize that the same struggle, which is being fought so fiercely in the south today, whose symbols are Montgomery, Little Rock, Jackson, and Birmingham, was fought out in New England between one hundred to one hundred and thirty years ago — between 1830 and 1865. It is a fascinating and very little-known story.

The Abolitionists

THE STRUGGLE BEGAN in 1831 when William Lloyd Garrison, the famous abolitionist, then a young man of twenty-eight years, began the publication in Boston of the famous paper, *The Liberator*. Be it said to the credit of Massachusetts that the advance of the Negro toward civil rights was more rapid there than in any other state in the United States. This was of course due to the vision of such people as William Lloyd

Garrison, Wendell Phillips, Theodore Parker, Ralph Waldo Emerson, John Greenleaf Whittier, Frederick Douglass, Charles Sumner, and a host of other abolitionists.

The progress was frustratingly slow and only gained by virtue of the bravery and persistence of a minority of both races, who had great sympathy for and faith in the Negro and were willing to suffer all manner of persecution and indignity in order to help secure the rights which they believed belonged to their dark-skinned fellow citizens.

Struggle for Negro Education

IN 1831 Simeon S. Jocelyn, a white minister of a Negro congregation in New Haven, Connecticut, suggested at a national anti-slavery meeting the founding of a Negro college in that city. His proposal was seconded by Garrison and by Arthur Tappan, a New York abolitionist and philanthropist, who volunteered to help in underwriting the college financially. The people of New Haven felt differently, however. A town meeting was called. The only person who spoke in favor of the college was Mr. Jocelyn, and the proposal was rejected by a vote of seven hundred to four.

The same year a brave, persistent, and convinced Quaker named Prudence Crandall started a girls' school in Canterbury, Connecticut. The following year she admitted a Negro girl. This caused consternation in this small community. White parents began withdrawing their children. Undaunted, Miss Crandall decided to make the school exclusively one for "colored ladies and misses." The residents of Canterbury did everything that they could think of to try to get Prudence Crandall to give up her venture. They tried to buy the school. When that proved unsuccessful, the storekeepers refused to sell to her, and the townspeople filled the school well with manure so that she had to transport water from her father's farm two miles away. Finally the legislature put an end to the school by passing a law prohibiting a school for colored persons who were not residents of the state.

The Ray Case

ABOUT THE SAME TIME, in 1832 to be exact, an incident occurred which reminds us of the recent experience of James Meredith at the University of Mississippi. Charles R. Ray, who was later to become a distinguished abolitionist, entered Wesleyan College in Middletown, Connecticut. This threw the students into an uproar.

They called a meeting in the chapel and passed a resolution requesting the trustees to expel Ray and also raised a fund to reimburse him for any expenses incurred in coming to the university. The President of the university guaranteed him protection but managed to persuade him to withdraw voluntarily on the grounds that the college was so young that it had to depend on both southern and northern support. Be it said to their credit that both Bowdoin and Dartmouth already had admitted Negroes apparently without any overt difficulties.

The abolitionists persisted, however, and in 1835 opened a secondary school in Canaan, New Hampshire, a place which seemed safe from prejudice since there were only about eight hundred Negroes in the state. They opened the school with twenty-eight white children and fourteen colored children in March of 1835. Nevertheless, prejudices and fears proved to be so great in the area that in July a mob of people descended on the school with one hundred yoke of oxen and completely wrecked the school building.

Public School Desegregation

IN NONE of the large cities of the north were there integrated schools. The abolitionists succeeded in having the schools desegregated in four of the smaller cities in Massachusetts; namely, Salem, New Bedford, Worcester, and Lowell, but they found themselves up against a stone wall when they confronted the powerful Boston school committee. Finally after years of unsuccessful effort on the part of the Negro community and the abolitionists, in 1849 Benjamin Roberts decided to try to achieve desegregation through the courts. He sued the school committee on the grounds that they had no right to exclude his five-year-old daughter from five, all white schools, which were nearer his home than the segregated school designated for her.

He lost his suit because it was decided by the court on the legal grounds that the school committee had the power to make a child attend whatever school the committee designated. Most significant, however, was the fact that Roberts secured as his lawyer a then relatively unknown young man named Charles Sumner. Sumner made a skillful and eloquent presentation to the court of the arguments for integration, undoubtedly giving the substances of the speeches for which he was later to achieve such distinction in the United States Senate, where he was

to become one of the great leaders of the abolition movement in Congress and indeed the nation.

The fight to desegregate Boston's public schools continued for six years until finally the pressure of public opinion became so serious that in March, 1855, the legislature of Massachusetts passed a law prohibiting racial or religious discrimination in the admission of children to any public school. Thus Boston won the distinction of being the first large city in the United States to desegregate its schools. Worthy of note also is the fact that Sumner's assistant in the case was a man named Robert Morris, who was to become the first distinguished Negro lawyer in this country.

Negro in Theological Education

BAD AS WAS the Negro's situation in secular education, one might hope that he would fare better in the church and in theological schools. Such, however, was not the case. When a Negro attended church anywhere in the north, he was automatically referred to the balcony, or if the church did not have a balcony, to the rear pews. In 1836 Isiah DeGrasse, a Negro, was admitted to the General Theological Seminary in New York and was given a room in the dormitory. Consternation broke out. It appears that the seminary authorities did not know he was a Negro when they approved his application for admission. In any case, on arrival at the seminary he met with great hostility and wrote to a friend, "There were fears that my presence there as a regular inmate, and especially my eating in common with the pious students, would give rise to much dissatisfaction and bad feeling among them."

The trustees were at once horrified and bewildered. They were afraid DeGrasse's presence would cut off support of the seminary on the part of the church in the south. The bishop of the diocese endeavored to reconcile the situation by proposing that if Mr. DeGrasse would move out of the seminary dormitory, would not eat in the refectory, and would not consider himself a regular student, he could attend classes. Unwilling to accept so degrading a compromise, DeGrasse resigned.

A year or two later a young man, Alexander Crummell, who had been one of the pupils in the abortive Academy in Canaan, New Hampshire, and was later to become a well-known Negro abolitionist, applied for admission to the General Seminary but was refused admission by the

trustees. He then went to Massachusetts, where he studied privately, and was ordained by the bishop of Massachusetts.

Invited to become the minister of a newly formed Negro congregation in Philadelphia, he immediately consulted with the bishop of Pennsylvania. The bishop, being unable under the church's canons to refuse to receive him into the diocese because of color, informed him that he would admit him as a clergyman of the diocese only if he would pledge himself never to apply for a seat in the diocesan convention, which meant renouncing a normal right and privilege of an Episcopal clergyman. Whether or not Alexander Crummell accepted this condition, I do not know. In any case, these episodes are evidence of the fact that the discrimination within the church was just as bad, and frequently worse, than outside the church.

When William Lloyd Garrison wanted to hold meetings in Boston in the interest of the abolition of slavery, he could not find a single church that would let him use its parish hall, so that he had to hire what was then called an "infidel" hall which today we would call a secular hall.

Struggle in Other Areas

DURING THIS SAME PERIOD a fierce battle was going on to secure civil rights for Negro citizens in other areas. Massachusetts led the other New England states in treating Negroes like citizens, giving them their suffrage as early as 1821, and after considerable agitation on the part of the abolitionists in the thirties, the law against inter-racial marriage was repealed in 1843.

Nevertheless, segregation remained in force in public accommodations such as hotels, restaurants, stage coaches, steamships, and on the railroads which came into Massachusetts in the thirties. As railroads provided means for getting to and from employment, Negroes and abolitionists joined in a drive to accomplish the elimination of the "Jim Crow" cars. The method was the same then as now; namely, to test the law, rule, or custom by breaking it.

A Negro would deliberately sit in a white car instead of the "Jim Crow" car on the railroad train. The train would stop at the next station and on call of the conductor railroad employees would forceably carry the Negro back to the "Jim Crow" car or throw him off the train, often causing him bodily injury. If a white person wanted, as frequently happened, to go back

and talk with a Negro in the "Jim Crow" car, he would not be allowed to do so and would be similarly treated. Such incidents reported in the newspapers gained growing sympathy for the Negro on the part of the public. As a result, the pressure became so great that the railroads gave way in 1842 and desegregated.

If anyone thinks that "demonstrations" are a modern non-violent weapon, he is mistaken, for during this period from 1830-1860, there were demonstrations in many towns and cities in the north. These were not, however, demonstrations to secure rights for Negroes, but were demonstrations on the part of the white people to scare the Negroes away from settling in their community. If there were no Negroes in a community, the white people initiated a demonstration which usually took the form of a parade or mass meeting to let the Negroes know that they were not wanted, or if there were Negroes in the community, these unfriendly demonstrations aimed to persuade them to leave. Following such a demonstration in Cincinnati, Ohio, one thousand Negroes migrated to Canada.

Despite the gains which were made in the desegregation of the railroads, schools, etc., prejudice and public opinion even in Massachusetts which, as we have noted, was far ahead of the other northern states, kept the Negroes' situation unspeakably bad. A Boston Negro leader, writing as late as the year 1860, declared, "Some persons think that because we have the right to vote, and enjoy the privilege of being squeezed up in an omnibus, and stared out of a seat in a horse-car, that there is less prejudice here than there is farther south . . . It is five times as hard to get a house in a good location in Boston as it is in Philadelphia."

The Significant New Fact

AS ONE CONTEMPLATES this picture of a hundred and twenty-five years ago, one is impressed or depressed by the relatively little progress which has been made in the intervening years. Nevertheless, there is one factor, although often overlooked, which makes a great difference between the situation of one hundred and twenty-five years ago and the situation today; namely, that in our time the Christian view of man has been given the support of science.

One hundred years ago, when a William Lloyd Garrison or a Wendell Phillips declared with the backing of scriptures that God "hath made of one blood all nations of men for to dwell on all

the face of the earth," it could be denied by those who did not accept the Bible or who found other Biblical texts which they interpreted to affirm Negroes were inherently an inferior race.

In our day, however, science and medical knowledge reject this view and give support to the Christian point of view. Every blood transfusion reminds us of the truth — that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

Consequently, we now find ourselves engaged in a struggle not to secure better conditions for an inferior race, but equal rights and privileges for all our citizens irrespective of any external differences. Hence the editor of the New York Times in the lead editorial on June 6, 1963, rightly said, "The battle that is just beginning in Congress over President Kennedy's civil rights program is not the Negroes' battle; it is the battle of all Americans who believe that racial distinctions have no place in American life and law. The central issue is justice, and there can be no justice for any of us while one-tenth of our people are kept in a state of second-class citizenship."

The challenge which today's events brings to the conscience of every Christian and every citizen is: Will we do all that we can to see that justice is accorded to the Negro by Congress this year? This is not simply a political matter and heaven help us if it becomes one, but a moral and religious concern of the highest priority; and so should weigh upon our consciences.

God "hath made of one blood all nations of men"; our task is to accept all men in one spirit of brotherhood.

John Cassavetes

By Malcolm Boyd

Chaplain at Wayne University

IN HIS recent book *Against the American Grain*, Dwight Macdonald was talking about what might be called an off-Hollywood cinema — low-budget serious films made and financed outside the industry, such as *Shadows*, *Pull My Daisy*, *Jazz on a Summer's Day*, *The Savage Eye*, and the film version of *The Connection*.

Recently I drove out Sunset Boulevard to meet the 33-year-old director of *Shadows*, John Cassavetes, one of the very few authentic creative talents to be found in the American cinema since

the Orson Welles who made *Citizen Kane*.

Mr. Cassavetes was not at the moment employed. He had just completed a directing assignment on an important Hollywood film which he had not been permitted to edit, and in regard to which he had been engaged recently in a dispute with the producer. He would continue to try working within the Hollywood production context "for a year," he told me. After that, if things did not make sense, he did not know precisely what he would do.

"I try to allow the experience of the individual to come through on film instead of my own view as a craftsman," he said. "Sometimes it is disastrous but it's lots more fun."

He was speaking about *Shadows*. "It was a real unit effort, not one man's invention. The hardest thing is to re-create life in a film drama. It is difficult to keep a story fluid and honest at the same time, and to have it say something."

Shadows, which has been internationally acclaimed as one of the most interesting recent American films, concerns three persons with love between them. The elder brother, the head of the family, is a total failure as a nightclub entertainer; yet this activity represents his desire and love for outside work. In the family itself he is a solid, substantial citizen, a good man. The girl, a romantic, has certain responsibilities, clearly demarcated, to carry within the family. The younger brother doesn't have responsibilities in the family so he seeks them elsewhere; this leads him to certain complications.

"I never doubted for a moment that these three persons loved each other," Cassavetes said. "Whether they were bad or not, they loved and accepted each other within the family. The elder brother chose not to believe he was a failure. So he went on with his entertaining. His own image of himself made him a noble man, even an epic man. These were strong characters — free, independent people — because each had his own image of himself, not dependent on other people's images."

Following *Shadows*, Cassavetes made an off-beat Hollywood picture called *Too Late Blues* which is quite popular in France but got lost in the U. S. distribution set-up. He was co-author of the scenario as well as the director. He explains that he wanted to make a film in Hollywood, for a Hollywood studio, yet in his own way. He admits the film was a failure. "You shouldn't ever make a film unless you have to, unless no power on earth can keep you from making the

film. I compromised, I compromised badly in the making of this film.”

Cassavetes has learned some hard lessons. “All the artist wants is an area of expression, his own. The businessman wants to make money. But he should not exploit the artist. These lines must be kept clear.”

Cassavetes’ most recent film was *A Child Is Waiting*, which he directed for producer Stanley Kramer. The film, an “important” motion picture in the Hollywood scheme of things, stars Judy Garland and Burt Lancaster. It is about retarded children.

“These people, these retarded children, have dignity and don’t need anybody to feel sorry for them,” said Cassavetes.

Cassavetes was an actor turned director when he made *Shadows*. He spent four years on this single film. It was an improvisation, shot without a script, representing a series of episodes. “I saw life as consisting essentially of one problem following another, each taking the place of the former, crowding it out.” The film was shot in New York, in an experimental studio with non-professional persons interested in learning how to act.

“Anybody can listen to anything if it’s put factually, without stressing my point of view and neglecting yours,” Cassavetes told me as we talked in the livingroom of his home.

The Only Man

AS A BOY Cassavetes was raised in the Greek Orthodox faith. “Christ is the only man who ever acted for humanity totally without selfish or expedient motives,” he said. “‘Forget about my accomplishments, prerogatives or rewards in any way,’ he seemed to say. ‘I’m doing something for you.’”

The Christian obligation is to forgive and to love, he believes. “Yet early Christians forget to forgive the first offense, that of Judas.”

“Nobody has the right to kill another human being. It is murder. I’d like to do a film about capital punishment — not about right or wrong, but only about the executioners themselves, the actual men who pull a switch and kill another human being, without any possible motive. I don’t know how those people can live.

“Moralizing is stupid because people agree with you immediately and then go right on doing what they’re doing.”

As an actor, John Cassavetes had appeared

several years ago in a film about juvenile delinquency entitled *Crime in the Streets*.

“Morality is something people just don’t understand,” he told me. “It is the last chance for us — ten years will be too late, even if we don’t get blown up. People just don’t understand. We live in a patriarchal system but there aren’t any patriarchs. You can’t teach by criticizing and negativism, but only by example. This example is lacking. A society that breeds contempt for anything that has love involved in it is going to breed introverted, non-expressive people.”

Cassavetes spoke again about being an artist. “As an artist, you have to forget the philosophical terms and take ordinary people and give them epic qualities. People who don’t crumble and who understand those daily horrible psychological rejections.”

However, in *Too Late Blues*, “a film of minor social points,” he was trying to say that a man doesn’t have to be heroic in every area of his life to be a man. He can have weaknesses and still be a man.

According to John Cassavetes, “people are too terribly committed in their tastes. They follow fashion. But pictures are the common man’s art medium. If a picture is good, everybody should have a capacity for understanding it.

“Malraux takes and explains things without snobbery. I could shoot a picture that has no concept at all and if six or seven people who are ‘in’ would say it’s great, it would be considered great. The art house crowd destroys any opportunity a film might have when they make it their own. A good film is its own champion and doesn’t need a champion. The art house ghetto can give a good film a stigma for the common man and drive him away.”

Cassavetes is intense but controlled, open, friendly, anxious to relate. He is keenly aware of dehumanization and fights it in all the creative work he has accomplished. He is an individual, with a commitment to humanness in life and art.

Stop --- Look --- Listen

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati

IN THE DAYS before expressways and free-ways, railroad crossings were common along the highways. Invariably, wherever they occurred, there was a sign in the form of St. Andrew’s

cross and on it was printed this simple warning: Stop, look, listen.

No doubt the feverish activity along the tracks near where I live has called these words to mind. Be this as it may, I find them to be a ready and apt form for thinking about the Advent theme. In scripture, in liturgy, in hymns and in sermons the church throughout this season says over and over again in first one way and then another — stop, look and listen.

Stop, but stop what? — buying and selling, loving and playing, cleaning and cooking, sinking and swimming, coming and going, living and dying? No, of course, we can't really stop any of these things, but can we even stop long enough to consider, to reflect, to question what its all about, where we are going and whether its worth while? Suppose you were suddenly given a whole day with nothing to do but think — no projects, no errands, no calls to make, no people to see!

Such a day wouldn't be easy for most of us. The chances are we would become fidgety, feel at loose ends and start counting the hours. There is an old story which several generations of preachers have been fond of telling about an African safari. After trudging for many long hours over difficult terrain, the company came to a clearing. Without warning and without orders the African burden bearers suddenly squated down in the grass. Surprised and annoyed, white men asked the leader what this meant. The simple reply was: "we need time to let our souls catch up with our bodies."

Time to Catch Up

WE ARE ENTERING one of the busiest seasons of the year. At the office and in the home and in the church and at the club the pace is stepped-up. It is useless to complain about it. This is the way it is, and some of it, at least, is not without purpose and value. Surely, though, there is no one who would deny our need to stop now and then and like the African burden bearers let our souls catch up a little on our bodies.

Don't squat, kneel! At this time of year the grass isn't very inviting anyway, but the doors of many churches are open. John the Baptizer, the forerunner of our Lord said: Repent, there is one coming who is mightier than I. But how can we repent—change our direction—unless we stop long enough to see where we are going, and if we are always on the move how can we "lift up our eyes unto the hills from whence cometh our help"?

First stop, then look. Where do we look, though, and to whom should we look? To quote John the Baptizer once again, he said: "—among you stands one whom you do not know, even he who comes after me, the thong of whose sandal I am not worthy to untie." We look to him — the one we call Jesus who was the Christ, the anointed one!

The scriptures tell us that his first coming was in the fullness of time. This means that it was a day when men were lifting up their eyes unto the hills. They were restless, fearful, oppressed, discontented and desirous of change. No one knew what was coming next, but they lived in the hope of a deliverer — a savior. They were not so naive either as to think that man himself could be the means of his own salvation. They looked unto the hills, they looked to God and they lived expectantly! This is why it could be said "He came in the fullness of time."

Yes, of course, men then, like men now, wanted deliverance on their own terms, but they, at least, believed in God's power and desired his intervention. It is quite different today. The world is divided into two camps—those who look to capitalism and those who look to communism. And liberally scattered among both groups but with the heaviest concentration on the capitalist side are those who just want to be left alone — the on-lookers. These are the people who have it pretty good themselves, and they don't see any reason to complain about the world or to be dissatisfied with their own lot. Live in the light and forget the shadows is their philosophy.

As Christians, though, we can not put our ultimate trust in any economic or political system nor can we live in peace with evil. The words of Isaiah spoken in the 8th century B. C. are as true now as they were then:

" . . . All flesh is grass,
and all its beauty is like the flower
of the field.

The grass withers, the flower fades,
when the breath of the Lord
blows upon it;
surely the people is grass.

The grass withers, the flower fades;
but the word of our God
will stand for ever."

Advent heralds the truth that the word of God became incarnate and dwelt among us. Thus in looking to Christ we do not put our hope in the pale Galilean, the gentle Jesus, the great teacher, the social reformer, the miracle worker

or even the personal Savior but in God's word which was in the beginning and in whom is the life and the light of men.

The Light Eternal

WHERE THEN, do we look for him? The answer is very simple. Perhaps too simple for some to understand. He can be found wherever men look to him in faith. Like the saints of God you can meet him in school, or in lanes or at sea, in church or in trains or in shops or at tea. Yet how often does one hear it said: religion doesn't mean anything to me. Clearly such a person has never looked to Christ, for those who seek do find. They find him more beautiful than any work of art, more majestic than a symphony, more truthful than all the books ever written, more noble than any ethic and more captivating than fame or fortune.

We look to him because he alone, what he is and what he represents, is eternal. But most of all we look to him because where else is there to look? During his earthly ministry the time came when Jesus began to prepare his followers for the crucifixion. At this point many deserted him and turning to the twelve he said: "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom should we go? Thou hast the words of eternal life"

It is not simply the transitory and corrupt nature of all earthly systems which drives us to him but the depth and desperateness of our own inner need. Like St. Paul, St. Augustine and Luther, all those who have striven earnestly after goodness know the impotence of the flesh and the will.

Over and over again our best intentions and our noblest efforts to discipline and improve ourselves end in failure and frustration. Courage is crippled by cowardice, love is marred by lust, purity is impaired by the involuntary imaginings of our hearts, truth gives way to lying expediency and emotional serenity turns suddenly into an outburst of envy, jealousy, bitterness and hate. There is no tranquilizer which has the power to transform us and no narcotic which can nullify our need. To find forgiveness in the face of repeated failure and to receive acceptance even when we cannot accept ourselves is to know Christ and to know him is to know the love of God.

The Lord of Love

ALONG WITH ALL the scepticism and scoffing of today there is also an increasing interest in

the things of the spirit. One indication of this is the growing recognition of the centrality of love in human affairs. Dr. Erich Fromm has written a book called *The Art of Loving*. Another book by a well known author is entitled *Love or Perish*. Dr. Karl Mennenger, head of the famous Mennenger clinic once said: "If we can love; this is the touchstone. This is the key to all therapeutic programs of the modern psychiatric hospital." In all this one might conclude there is every reason for rejoicing, as indeed to a certain extent there is. Yet there is also cause for caution, for love by itself has no power to save us. What we need is the love of God which became incarnate in Christ and which is channeled to us through the Holy Spirit. Look not to love but to the Lord of love.

And we cannot stop with looking. We must also listen. Dr. Reuel Howe, director of the Institute for Advanced Pastoral Studies, links love with listening. The combined experience of attending his Institute and participating in a group life laboratory has made me more sensitive to how very little we listen to one another. Most conversations run in parallel lines. Jesus said: "If you do not love your brother whom you have seen, how can you love God whom you have not seen." More and more I am convinced that whenever two or more people come together in his name and really give of themselves to the point where they hear each other there you will find him at work among them.

Advent is a time for listening. Listen to the message of the prophets of old, to the prayers and hymns which praise his holy name, to his words which have been preserved for us in the New Testament, and to the familiar voices of those around you. It is amazing how he reveals himself through the most unlikely channels.

Stop! Look! and Listen!

To Those Who Have Ordered The Pamphlet MARRIAGE TODAY

By

Dr. Albert Reissner

Psychiatrist of Brooklyn, N. Y.

There has been an unavoidable delay in going to press but orders will be filled within two weeks. Meanwhile if others wish copies they may be had at 25¢ a copy and at 20¢ for ten or more.

THE WITNESS

TUNKHANNOCK, PA.

Episcopal Bishops Give Views On Unity at Catholic School

★ There are fewer barriers between Roman Catholics and Anglicans than previously suspected, an Episcopal bishop said in an address to Catholic seminarians and faculty members at St. John's diocesan seminary in Little Rock.

Bishop James A. Pike of California and Bishop Edward R. Welles of West Missouri, discussed efforts toward greater Christian unity. They received a standing welcome and enthusiastic applause.

Bishop Pike stressed the mutual concerns in Catholicism and Anglicanism over liturgical reform and emphasis on Biblical scholarship as a development "which is contributing much to

our being drawn closer together."

He cited efforts to "repackage" theology, not as a way toward creation of a new religion but aimed at modernization of the "vessel" of faith.

"We must not confuse vessel with treasure," he said. "The treasure remains unchanged, but the vessel is being modernized . . ."

The bishop said Episcopalians are inspired by renewal efforts underway at the Vatican Council. Hailing the widening ecumenical encounter, he said: "These things are happening, and the more the better. We all want to be careful not to violate canon law but there is

much more that we can be doing that is within the law."

Among differences between Catholics and Anglicans, Bishop Pike referred to the status accorded Mary and the doctrine of papal infallibility. The mother of Jesus, he noted, has "a higher place in the Episcopal Church than many realize, but not as high as some of those touched with 'extreme piety' have placed her."

The bishop said he could see no end to the impasse on infallibility, adding, "If I did, I'd send off a wire to the Vatican Council and tell them, 'Eureka! I've got it!'" The remark drew long laughter.

More seriously, the bishop urged prayer that the Holy Spirit might provide answers to seemingly insoluble problems. He commented that if the many complications of corporate unity could be surmounted, the primacy of the Bishop of Rome would present no obstacle.

He pointed out that the Archbishop of Canterbury is "the highest authority of the Anglican communion" but does not "actually rule over the Episcopal Church in the United States."

Bishop Welles told the group that the "love that overflows the hearts of both of us" should be balanced "right down the line by truth, for without truth it is not the religion of Jesus Christ."

The two bodies, Bishop Welles said, can get truth in two ways — theologically and through the events of history.

"God speaks to mankind both ways," he said. "I pray we will grow. It will take time, but in God all things are possible!"

A question period brought an inquiry to Bishop Pike about the status of Episcopal unity talks with other denominations. "In these, as in any union with Catholics, there looms the major question of apostolic succession," he said.

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Moral Issues in Nuclear War Discussed by Theologians

★ Mankind's best hope for a permanent world peace lies in creation of an international authority, with legislative, executive and judicial branches, and a military force to enforce its decisions.

This was the general consensus of speakers and commentators participating in a nuclear war institute at West Baden College, Loyola University's Jesuit seminary in southern Indiana.

The institute, which probed moral and theological issues in nuclear warfare, was attended by theologians, social scientists, philosophers and government leaders, as well as educators and students.

Other views advanced at the institute included a defense of past and present U.S. and Russian foreign policies, and a re-evaluation of the traditional Christian concept of a "just war" in the light of thermonuclear warfare.

Among the speakers were Victor P. Karpov, first secretary of the Soviet embassy in Washington, and Alain C. Enthoven, U.S. deputy assistant secretary of defense.

A Protestant authority on Christian social ethics, R. Paul Ramsey of Princeton University, stated that it is "not the omniscience of negotiation nor man's will to have peace, but world public authority, that can supplant war."

"We ought to conclude," he told the institute, "that the nation-state is moribund and must rapidly be replaced by a more inclusive public authority capable of exercising force in a just and effective manner."

He said the question: "Is a just war possible today?"

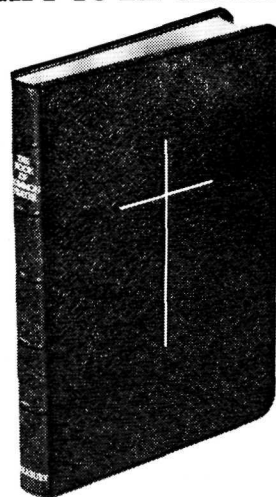
means, "Can we learn to subordinate violent means again to political ends, while still maintaining the nation-state system? If this cannot be done, then a world public authority is the only alternative.

"If, on the other hand, world public authority cannot now be achieved, and until it is established and the nation-state curbed, the responsibilities of statesmen in our structurally defective international order must still include possible resort to arms."

Ramsey noted that the late Pope John in *Pacem in Terris* urged formation of an international public authority working for peace. Others at the institute making the same observa-

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tion included Father Clifford G. Kossel, S. J., dean of the college of philosophy at Mount St. Michael's, a division of Gonzaga University, Spokane, Wash., and Father John R. Connery, S. J., superior of the Jesuit Chicago province.

Father Connery said that any world organization "should ultimately be in a position to settle disputes between nations."

"Once an effective international authority is established," the priest said, "it will be just as immoral for a nation to take justice into its own hands as it is for an individual today to take justice into his hands and resort to lynching."

A nuclear pacifist, author and former member of the British Parliament, Christopher Hollis, said all people must support movements for international freedom of trade and migration.

"But beyond that, it is clear that there is little hope of preserving permanent peace if the doctrine of absolute national sovereignty is maintained," he stated.

"The only solution lies not in attempts to preserve a precarious balance of power or of terror, but in the establishment of a recognized international authority, which will be in the possession of the only serious military force in the

world and which will impose peace, where necessary, on the nations."

TRIBUTES TO PRESIDENT ALMOST ENDLESS

★ Tributes to President Kennedy received from various sources by the Witness would more than fill all our space. We limit ourselves therefore to the statement by the National Council of Churches, which echoes the pronouncement by Bishop Lichtenberger found on page seven:

"His martyrdom," it declared, "resulted not alone from the dreadful act of one person, but equally from the accumulated acts of all of us, who have hated when we should have loved, who have condemned others only because they failed to agree with us, who have forgotten that we are forever called to lose our lives for those things which are right and good for all men, and not alone for ourselves."

CATHOLIC OBSERVERS AT WCC MEETING

★ Two Roman Catholic priest observers have been named by the Vatican to attend a Mexico City meeting Dec. 8-20 of the World Council of Churches commission on world mission and

evangelism, it was announced at WCC headquarters.

The observers are U.S.-born Father Thomas F. Stransky, a mission specialist and permanent staff member of the secretariat; and Father Jorge Mejia, a Biblical professor at the Argentine Pontifical University and editor of the Catholic magazine, *Criterio*.

Father Mejia is now serving as head of the information office in Rome of the Latin American bishops attending the Vatican Council. The Council is slated to adjourn shortly before the Mexico City meeting.

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- NEW BOOKS -

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Father Bob and His Boys by Emily Gardiner Neal. Bobbs Merrill. \$4.00

The title of this interesting book gives the reader a tip as to the hero's character. "Father Bob" is Robert H. Mize, Jr. and he was fortunate enough to have a bishop for his father, who supported everything substantial which his son pioneered in. The longing of young Bob's heart and mind as he came to man's estate was the establishing of St. Francis' Homes in the towns of Western Kansas, where underprivileged boys of every sort could find a home and the right kind of supervision by Father Bob himself.

The name and mission of this organization — St. Francis' Homes — reveals who was Bob's favorite saint and how thoroughly his own life and work was modeled on St. Francis of Assisi. But now "Father Bob" is far from Western Kansas and his St. Francis' Boys Homes; having been appointed bishop of Damaraland, which is located in the south of Africa, where he will find superlative opportunities and challenges in showing underprivileged boys and grown-ups alike the power of Christian love.

Rascal by Sterling North. E. P. Dutton. \$3.95

This is a prize-winning and delightful book where the characters described are wild beasts of almost every sort. Many of them are readily tamed and become friends with the author of this book — for this is no novel nor fancy tale, but simply a small glimpse into the everyday lives of a boy and his beastly friends!

There have been other geniuses who have loved the animal world and celebrated its relations and adventures with men. One thinks of Ernest Thompson Seton who was famous in the nineteen-twenties and incurred the wrath of Theodore Roosevelt who claimed that the Seton books were little more than the author's clamor for publicity and cash!

The general public today has become more enlightened as books appear — like Joy Adamson's story of the famous lioness — and our zoos are giving a greater sweep of the living animal world, all of which is as it ought to be.

But Sterling North's *Rascal* in this book gives us a fascinating story of a baby raccoon raised from infancy by the 11 year old boy and his family and finally grew to a husky adolescence and heard the mysterious summons of a female raccoon. But he may return one day, bringing his family with him, much as Joy and George Adamson lived a considerable time with all the half-grown family of the great lioness.

Publishers today are encouraging the lovers of nature and the animal world — which is all to the good. The E. P. Dutton Co.'s Animal Book Award gives *Rascal* the prize this year and Houghton Mifflin's North Star Books are much the same sort of fruitful and exciting cooperation with folks like Sterling North and his family who can probably see them some day in their country home in the outskirts of Morristown, New Jersey, where animal life is varied and numerous.

St. Anselm and His Biographer by R. W. Southern. Cambridge. \$9.50

This book is a thorough and fruitful study of Anglo-Norman monastic life and thought during the 11th Century. Probably few theological scholars today could tell you much of anything about who "his biographer" was. An intimate friend and an able scholar, this book tells us. The combination of the voluminous writings of Anselm himself, which the author describes as "high speculative genius", and that of the more commonplace but observant Eadmer (the "biographer").

The author of this book says: "Taken together, the writings of the two men embrace almost every side of contemporary monastic experience: theological, devotional, personal, historical, political and (in some small measure) economic."

Part one of this book gives us in some detail Anselm's early years, then his years of silence as the monk of Bec, followed by a recording of his major theological writings and an argument and analysis of his most popular work in theology, *cur deus homo*, which today—after nine centuries — is studied seriously by all scholars of the western Church — and even by seminarians.

"Anselm As Archbishop" is recorded in some interesting detail and the short section of *Anselm's Companions And Conversation* winds up part one and the remainder of the book is devoted to Eadmer and his intimate relation with Anselm.

A book of live interest for modern students of history and theology of the Middle Ages.

Religion and Birth Control. Editor: John C. Monsma. Doubleday. \$3.95

This is a suprising book — on two scores — first, that 21 specialist physicians have co-operated in the undertaking, of opening this whole subject to frank debating by competent authorities; and secondly, that each of the 21 physicians has analyzed the special subject assigned to him in such a way that the reader must be convinced that the analysis is based definitely upon spiritual and religious principles.

The editor has also said explicitly that each essayist is himself a member of some religious body — "Protestant, Jew, Roman Catholic, Baptist, Evangelical Christian or Episcopal".

If the expectant reader is curious as to just what aspects of *Religion and Birth Control* deals with, it will be found necessary only to look at each of the titles of the 21 essays. Here they are: In part one is *Control of Conception*; part 2; *Therapeutic Abortion*; part 3; *Sterilization*; part 4; *Natural Childbirth* and part 5; *Artificial Insemination*.

The editor describes accurately in this one sentence the purpose and content of the book. "A symposium of Protestant, Jewish and Catholic physicians considers some of today's most controversial and misunderstood issues".

The first three essays in part one are likely to prove most controversial because they all deal in some detail with birth control and the use of contraceptives — activities which are still banned in the state laws of Massachusetts and Connecticut — and one should not be surprised to find it difficult to buy this able and valuable book in some quarters today.

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