

The **+** WITNESS

OCTOBER 14, 1965

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NEW YORK CITY
THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE

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By Massey Shepherd

The Prayer Book

Its History and Purpose

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— 25¢ a copy —

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Story of the Week

Killer of Jonathan Daniels Is Acquitted in Alabama

★ Twelve white jurors returned a not guilty verdict in the trial of a man charged with manslaughter in the fatal shooting of Jonathan M. Daniels.

Accepting the defense claim that the shooting was in self-defense, the panel freed Thomas L. Coleman, 52, a member of a prominent area family and a part-time deputy sheriff.

The defense contended that the young seminarian was shot when he was "reaching for a knife."

Coleman also was indicted for assault in the wounding of Fr. Richard Morrisroe of Chicago. The defense claimed that the Catholic priest was "running toward" the defendant with "a shiny object that looked like a pistol" in his hand.

Fr. Morrisroe spent a month in a Montgomery hospital and still was hospitalized in Chicago when the trial took place.

The shooting occurred shortly after Daniels, Fr. Morrisroe and some companions had been released from jail in Hayneville, Ala., where they had been held in a voting rights picketing case.

The group went to a nearby grocery store to buy some food when Coleman confronted them.

Prosecution and defense testimony was sharply contradictory. According to the defense, the defendant and a friend were

playing dominoes in front of the store when the group appeared. The domino partner and another witness, a cousin of the defendant, testified that Daniels and Fr. Morrisroe held weapons.

Two young Negro women, Joyce Bailey and Ruby Sales, stated that neither man was armed. Similar statements were made by two young Negro men who said they witnessed the shooting.

The prosecution also introduced a statement made from his hospital bed by Fr. Morrisroe. He said Daniels held no knife and he had no gun. In his own hand, the priest said, was a dime with which he intended to buy a soft drink.

The priest also said that he started to run away when Coleman brandished the shotgun because he "did not want to play hero."

Miss Bailey testified that Daniels pushed Miss Sales to the ground just before the first shot was fired. She said Fr. Morrisroe grabbed her hand and they started to run, but he was hit after a few steps.

The defense did not produce the weapons it claimed the seminarian and priest held. It was stated that an unknown Negro grabbed the knife and gun and disappeared.

The trial was conducted over

the objections of Alabama Attorney General Benjamin Flowers, who protested the manslaughter indictment — maintaining first-degree murder should have been charged—and, taking charge of the prosecution, asked for a postponement until Morrisroe was well enough to testify.

Before the trial got underway, Assistant Attorney General Joe Breck Gantt charged that the case against Coleman, as prepared by Col. Al Lingo, Gov. George C. Wallace's public safety director, contained "perjured testimony." Coleman's son works for Col. Lingo as a state trooper.

The testimony branded as "perjured" was to the effect that Daniels held a knife and that Father Morrisroe brandished a pistol.

Circuit Judge T. Werth Thagard denied the postponement motion and turned prosecution of the case over to the area solicitors who prepared the case for the grand jury.

A key witness was Capt. E. J. Dixon, a plainclothesman with the Alabama department of public safety. He said Coleman confessed the slaying about an hour after the shooting but claimed he had fired when he thought Daniels was "reaching for a knife and Morrisroe was running toward him."

Spectators at the trial included Robert Shelton, Imperial Wizard of the United Ku Klux

Klans, and Klansmen Collie Leroy Wilkins, Eugene Thomas and William Orville Eaton.

Wilkins, Thomas and Eaton are charged in the slaying of Mrs. Viola Liuzzo, a white civil rights worker from Detroit, fol-

lowing the voting rights march from Selma to Montgomery, Ala. Judge Thagard said he has postponed the trial of Wilkins, the first scheduled, because of other judicial commitments.

the doom of ill-doers. Who was that man?"

The preacher said it was Amos.

"Ah! I suppose you were referring to the passage where he speaks of the wrath of God against the rich who sell the poor for a pair of shoes," the visitor ventured.

"No," the minister replied "I quoted the first chapter where the prophet forecasts destruction against nations who have committed aggression."

Sir Richard then asked the minister if he or the voluntary worker, who had joined the conversation, would like to ask any questions of him "as a visitor from outside."

"It was at this point that it crossed my mind to wonder whether the enthusiastic voluntary worker was a voluntary worker and nothing more," Sir Richard recalled. "Maybe I am too suspicious. But it was he, and not the preacher, who responded, and at some length. When my guide translated it was — with some abbreviation:

"We are told by Christ that blessed are the peace makers; therefore all Christian people should desire peace in all the world; now there is a most grievous war going on at this moment. Many thousands are being killed. They lose their homes and families; and so . . . (this with national passion overcoming Christian calm) . . . it is the duty of all Christian people to see the Americans kicked out of Vietnam."

Sir Richard called the episode "very shocking; until one recalls that from 1939 to 1945 many ordained British Christians gave people to understand that — at least — it was not wrong to try to kill Germans; while some ordained German Christians suggested it was all right to kill the British."

He reported that there were

Layman Tells of Experience Attending Church in New China

★ A visit to a church in Communist China provided a lay leader of the Church of England with both familiar experiences of worship and some political propaganda.

Sir Richard Acland, for nearly 20 years a member of Parliament, visited Canton following participation in an extended seminar for Anglican headmasters and teachers of religious education in Hong Kong.

Sir Richard noted that the guide assigned him in Canton "was not the least surprised or put out" by the inclusion of the Gow Ju Tong church among the list of places he wished to visit. "My guide, though willing enough, had a rather hazy notion about the time of service and the actual position of the church in a rather long street. But somehow or other, I was met on the threshold by a 'voluntary worker' as he turned out later to be — who assured me, in pretty dim English, that this was the right place."

The visitor found he had arrived just as the congregation was reciting the Apostles Creed.

"The Chinese and English languages, though so different in so many ways, both take roughly the same number of syllables to say the same things; so, if you start the creed when they do, you know where you are and end within a few seconds of the right time. And it is strangely moving to hear quite different words, but to

know from the very same rhythm and melody used in one's own parish church that they are in fact asking God to give peace in our time because there is no other that fighteth for us."

The guide who accompanied Sir Richard whispered a running translation of the sermon to him, but because the guide seemed unfamiliar with scriptural allusions, the meaning was occasionally lost. For that reason Sir Richard was especially eager to speak with the minister after the service.

"You have a shining metal cross on your altar," said Sir Richard to the minister, "with a rather charming pink light glowing behind it; and you have two of the Chinese national flags on either side. Clearly this is symbolic; how do you yourselves interpret this symbolism?"

"Well, we are commanded by God to support the right and resist the wrong. When we have a good government we support it; if we had a bad government we would resist it," the Chinese minister replied.

"I am glad," Sir Richard commented, "that we do not put the Union Jack on both sides of our altars; but I recall that in many American churches they carry in the Stars and Stripes at many services."

His next question to the preacher was: "My guide tells me you referred to a man in the Old Testament who forecast

about 140 persons at the worship service, divided almost equally among elderly, middle-aged and young. Of the young, he said "most seemed to be husband and wife—at any rate one of each sex sitting together in their twenties or early thirties. There were about ten children, some of whom seemed pretty free to walk about."

He described the church building as "clean, though there had been no recent decoration — but then the same is true, say of Chinese factory kindergartens. There were pleasant plants growing in pots around the chancel steps. The

organ seemed to be out of order —at any rate they played a piano." The hymns sung were "Holy, Holy, Holy" and "Oh, for a Closer Walk With Thee."

Sir Richard said he "gathered that all the non-Roman churches had been amalgamated, at any rate in Canton and district." The minister had written his name in Sir Richard's book, but none of the Chinese Christians whom the Englishman talked to later in Hong Kong could identify him. The name of a younger minister from the Canton church was identified, however, and described as a "good" man by a seminary classmate.

thought. The clergy are beginning to look outside the church. And, while the Berton book on the whole is a little old-fashioned, it brings out a thing that the convinced churchman finds difficult to understand. It is that, to a great many people, the church seems outrageously sure of herself. In this way, the book has a favorable effect. Now, ordinary church people are dismayed by things like the Berton book."

Another controversial volume, he continued, is "Let God go Free" by Ernest Harrison of the church's general board of religious education. This, too, has raised protests.

"But the method of excommunication doesn't work," the archbishop emphasized in reference to individuals who have challenged the religious establishment through the ages.

"We find it easier to live with a heretic," he said. "Every time you exclude a heretic, you shut your eyes to some truth that he is reaching for. The church should be more concerned with the one lost sheep than with the ninety and nine in the fold, even if it is a turbulent and mistaken one. Yes, we love our faithful church people, but we must not neglect the lost ones."

Archbishop Clark called on clergy and laymen to "find out why" people think of the church as "unloving, arrogant and self-righteous and generally ineffective. There can also be no doubt that many people, when they hear the gospel in traditional language, simply do not understand. We need to express the gospel in the thought forms of today.

"But, as the church attempts this we find that, while some only seek to change the language, others are convinced we must change the content of the gospel . . . The gospel is not going to be overwhelmed in the

Cracks at the Church by Berton Called Healthy by Primate

★ Controversy over a Toronto author's book which sharply criticizes the Anglican Church of Canada is having a "healthy effect," according to Anglican Archbishop Howard H. Clark, primate of all Canada.

In an interview he said he hoped the church "will not try to shut off the debate . . . as the Roman Catholic did with the modernist movement" at the start of this century.

The controversial book is *The Comfortable Pew* by Pierre Berton, who was commissioned by the church to produce a volume for Lenten study this year. Invited to criticize the church, he accepted the invitation — and the resultant storm has made the book one of the most talked-about in Canada.

Berton described his "slow drift" away from the Anglican church of his youth in Victoria, B.C., which he said was speeded by several months as "church editor" on a newspaper. There he found how "hopelessly fragmented" Christianity was, he wrote, adding: ". . . I had rarely seen such a display of mass

arrogance on the part of men who proclaimed, always in general terms, their own humility."

Among his general criticisms, he accused mainline Protestantism of abdicating leadership in regard to business ethics, race relations and world peace. Of the "tyranny of religious establishment," he said: "The worship of conformity and respectability, which distinguishes the religious establishment, turns religion and Christianity into two separate entities. Religion, the cult of the establishment, with its denial of Christian radicalism, its alliance with the status quo and its awesome social power, is, indeed, often the antithesis of Christianity."

Archbishop Clark depicted *The Comfortable Pew* as part of a worldwide ferment in theology, characterized by self-criticism of church life and the traditional expression of ancient Christian beliefs.

The Canadian church, Archbishop Clark said, "on the whole has been conservative theologically, and has not been so affected by liberal currents of

twentieth century. God reigns. And there are signs that he is at work in this disturbing ferment."

Shortly after *The Comfortable Pew* was published the diocese of Toronto "protested emphatically." So did the executive committee of the diocese of Calgary, Alberta. The commissioning of the book was debated by the provincial synod of Rupert's Land, covering the prairie provinces, and the diocese of Ottawa. In both sessions, motions of censure were defeated.

URGE FEDERAL ACTION IN SLAYINGS

★ A vote to press for congressional action "to make murder and other acts of violence in connection with civil rights activities a federal offense" was taken by the commission on the Delta Ministry of the National Council of Churches.

The commission took the action on the day after Thomas Coleman was declared innocent in the shotgun slaying of Jonathan Daniels.

The NCC commission expressed alarm at the increasing violence and murder of persons engaged in civil rights activities and the "blatant denial of due process and equal protection of the law to United States citizens."

It particularly cited the "failure of state governments to enforce the law and prosecute perpetrators of violence and murder and reluctance of federal agencies to fulfill the mandate of the federal constitution."

BISHOP MOORE AT BERKELEY

★ Bishop Paul Moore, suffragan of Washington, delivered the Kingsbury Lecture on "Secularization — Savior or Destroyer of the Church" at Berkeley Divinity School September 30, 1965. He first spoke

informally with the trustees, alumni, faculty, and students on the parish ministry and the life of prayer. Evening prayer and an alumni dinner preceded the lecture.

With wit and candor the bishop spoke of the depth of the liturgical and theological revolution within the church today and of the forces in society and in the church, civil rights, the ecumenical movement, and the ministry of the laity, that require the clergy to look into themselves and their personal faith for understanding to make the adjustment to this new environment.

CLERGY OPPOSE HUAC PROBES

★ Officials of the national committee to abolish the House Un-American Activities Committee announced that prominent religious leaders have endorsed a Southern Christian Leadership Conference (SCLC) resolution calling for a presidential commission to investigate "the crisis in law enforcement and the nation's patterns of violence."

The resolution, passed at the annual board meeting of the SCLC, which is headed by Dr. Martin Luther King, Jr., opposes the house committee's investigation of the Ku Klux Klan. Civil rights groups have expressed fear that the house probe would provide a wedge for an attack on them.

The special investigating unit "comparable to the Warren Commission," the resolution says, "should be assisted by a select committee of the Congress.

"In urging this course, we wish to make it absolutely clear that such investigation should be concerned only with overt acts and not thought processes.

"We further urge the department of justice to prosecute

those guilty of acts of violence, terror and intimidation. We call upon all sections of the civil rights movement as well as civic, fraternal and religious organizations to join with us in recommending the course of action to the president and the Congress."

Episcopalians endorsing the statement were John M. Krumm, rector of the Ascension, New York, and chairman of the Witness editorial board, Bishop Pike of Calif., Bishop Peabody, retired of Central New York, Dean Charles U. Harris of Seabury-Western Seminary, Joseph Fletcher, professor at Episcopal Theological School.

DR. MENNINGER CITES ROLE OF RELIGION

★ Dr. William C. Menninger, head of the Menninger Foundation of Topeka, Kans., told a medical convocation that religion is an important tool for a physician.

"Religion can be a great boon to the doctor," Dr. Menninger told the opening session of the Michigan medical society's six-day centennial convention. "If the patient has a feeling that religion helps, it is often of tremendous help in a critical illness."

The psychiatrist described prayer as "a kind of relief and security for many," and added: "Prayer can be tremendously helpful if the person accepts it."

Dr. Menninger observed that for years "we have seen the clergy and the doctor running up and down the halls rarely consulting one another. But we are now seeing tremendous advances in the relationship between the two."

He stressed that in treating a patient the intellect and emotions must be taken into con-

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EDITORIAL

Lesson from Alabama

THE CAVALIER ACQUITTAL of Tom Coleman of manslaughter for his killing of Jonathan Daniels in cold blood comes as a shock, though not as a surprise.

On the word of the assistant attorney general of Alabama, who was excluded from the prosecution of Coleman by the trial court, the defense was permitted to use the testimony of perjurers who swore that Daniels threatened Coleman with a weapon, thus giving the acquittal a tone of legality on the ground of self-defense. Thus the court, prosecution, and defense entered into collusion to punish Daniels, post-mortem, for invading the state for the purpose of promoting the registration of Negro voters.

The object lesson contained in the trial in Lowndes County is not that of a miscarriage of justice. This it was; but as such it was nothing unusual. What needs to be seen is that where entrenched power is threatened — in this case the white, but ruling, minority in Lowndes County — it will not yield that power even to a majority, regardless of prior legal commitments. The court, prosecution, and defense, themselves vassals of local white power, had no compunction about compromising their honor and commitment to abstract principles of law when not doing so would have led, in their view, to a worse result, the loss of the measure of control required for their own interests and existence as they, rightly or wrongly, conceived them. In the end they chose to use force to maintain their will, while, without too much fussiness, giving it a cloak of legality. Yet the same people will pretend shock and horror when others deliberately refuse to obey laws which unconstitutionally or immorally deprive other human beings of their admittedly established rights.

To suppose that all this results from the peculiarity of the perversity of Southern whites and their methods of maintaining their established power is to miss the point. The Christian doctrine of man, with its note of universal equality, runs in all directions. It says that all are prone to sin — one does not need to enumerate who

“all” are — regardless of their political, economic, nationalistic, philosophical, ethnic, racial, or geographical condition. It says that where certain conditions obtain human reactions to them can be predicted.

The action of the white community in using force to maintain power — regardless of legal niceties — is a small version of what can be seen on a much larger scale.

It was a generation ago that Reinhold Niebuhr pointed out that the immorality which shocks people on a personal scale is taken to be moral when done by society as a body.

What is shocking when seen in Lowndes County is seen in a different light and produces a different reaction — usually one of self-righteousness — when it appears, for example in the Dominican Republic. There the American government can mount a forcible invasion — again with pretensions to legality — because it supposes its power to be threatened. Whether the threat is imagined or real, as in Lowndes County, is of little matter. When power is involved the shibboleth of counting heads, or votes, is easily laid aside.

When the power of the Soviet Union within the structure of the Hungarian government, which was inside its sphere of influence, appeared to be threatened, ample legal bases were found to justify the despatch of armored forces to maintain it.

After the Emperor Bao Dai was installed in South Vietnam the state department, whose puppet he was, would not allow his position, and that of his successor vassals down to the present, to be jeopardized by free elections, even though this was legally required by the 1954 Geneva agreements. The fact that it now requires 135,000 American troops to sustain this vicarious power is given a coloration of legality with at least as much agility as that shown by the white establishment of Lowndes County in its repulsion of the invaders from the north. An object lesson can be costly, and Jonathan Daniels paid the price, in death, and after death.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

SOURCES OF PROTESTANT-CATHOLIC UNDERSTANDING

By Lee A. Belford

*Chairman of the Department of Religious Education,
New York University*

ADDRESSES GIVEN AT ST. PAUL'S CHAPEL,

TRINITY PARISH, N. Y., IN TWO PARTS

WE ARE LIVING in parlous days, days fraught with danger. We live in an age of anxiety when aspirin is not quite enough. Milltown and thora-zine hardly suffice. It is not surprising that many of us should be nostalgic; should have a wistful yearning for the past. But let us not be too wistful. We, as Protestants, have an opportunity that our forefathers never knew. Let us appreciate it and make the most of it. And what is the opportunity? It is the opportunity to converse with our Christian brothers who are Roman Catholics, to study with them, to understand with them, to see how much we have in common with them in the worship of God, and to work with them for the implementation of our beliefs in social action. We can thank God for this great privilege.

Of course, there are still barriers that separate us. Perhaps there will never be a single organic earthly church. For a long time there will still be Roman Catholics and Protestants. But we can at least acknowledge together our unhappiness at the many divisions that rend the church, the body of Christ. We can talk to each other with greater freedom. We can dispell some of our fear and the resulting defensiveness. We can respect the integrity of each other and can share our common concerns. And that is indeed a great accomplishment!

Bigotry does not die easily. Protestants collectively remember the St. Bartholomew's Day Massacre of the Huguenots and their plight as they fled France, their native land, for refuge in lands far away. Collectively we remember Bloody Mary and her attempts to restore England to the papacy. We remember the Thirty Years War of the seventeenth century when our forefathers fought for the right to be Protestants, when half of Europe was decimated, and blood colored the land and the streams. It is not surprising that the incredible sufferings of the peasants, their

land destroyed, should be remembered for centuries.

But some of the peasants were Catholics. The Europe that was decimated was partially Catholic. And the Catholics remember The Thirty Years War too. Catholics remember persecution in England. They remember it in Ireland where an alien, a Protestant Church, was imposed upon the people. In remembrance they sing a hymn, written by a convert to Catholicism, that speaks of the faith of old that survived in spite of dungeon, fire, and sword.

Distorted Pictures

BIGOTRY is a fearsome thing, for it distorts the vision and obscures the truth. The Protestant picture of the Roman Catholic and his church and its beliefs was a caricature, and the Roman Catholic picture of Protestantism was a ludicrous distortion. And thus it was. We gossiped about each other and even rejoiced in each other's failures. Missing was charity; missing was the love that could have made us one in the body of Christ. There did not seem to be much inclination to change, and then something remarkable happened. A little old man of humble background was elected Pope. Of course, he had come a long way — he was a bishop and a cardinal and a prince of the church. But he had not lost his simpleness, his forthrightness, and his love. He opened the windows of the Roman Catholic Church to let in some fresh air. He opened the way to Catholic-Protestant conversation.

How pleasing it is for us as Protestants to be referred to as "separated brethren," and not as if we were completely beyond the pale! How happy it is for us to be able to converse!

Bigotry can die. We can observe its death in the attitude of Protestants toward each other. The Dutch in New England forbade Lutheran and Anglican services; the Massachusetts colony

expelled Roger Williams, a founder of the Baptist, because of his strange beliefs; the Anglicans in Virginia had no use for non-conformists, and the Quakers were given short shrift indeed. Now Protestants cooperate with each other in various areas of mutual concern. Look at the National Council of Churches and you can see for yourself. Tolerance of Protestants and Catholics for each other is on the increase, as witness the recent election of a Catholic to the presidency. The next step in Catholic-Protestant relations is cooperation, and already steps are being taken in that direction.

Many Protestants are not yet prepared for the opportunity that now exists for healing the sores of bigotry and some Catholics are not yet prepared, but we can change, if we have the will. The Roman Catholic Church has opened her windows which means that Catholics can not only let in some fresh air but can look out of them, for the closed windows had become mighty clouded. They can look into Protestantism if we open our windows a little wider. And with open windows on both sides we can see each other and converse much more freely.

Comparing Notes

WHAT POPE JOHN did was highly symbolic. Like the battle of Waterloo, it marked a turning point. But Wellington would not have had his victory had there not been a period of preparation. And Pope John would not have become a symbolic figure had there not already been some conversation.

Catholic and Protestant scholars, especially since world war two, have been comparing notes on their Bible study and the latest and voluminous archaeological findings. Catholic and Protestant philosophers have been comparing notes, for philosophy has gone through some radical changes for which Christians were not prepared. The present century has seen a revival of interest in liturgy and both Catholics and Protestants have been examining the ancient norms of Christian worship, going back to traditions long before the Reformation, and in doing so, have found common roots. And Catholics and Protestants are finding that their common commitment to Christianity, and the implementation of their beliefs, require common action.

I would like to call attention to the cooperative action that is now in process. I hope that it will bring us cheer. But more than that, I hope we shall see what is going on as a challenge de-

manding greater commitment on our part. Let us resolve to do all in our power, to make our conversation with Catholics a conversation characterized by sincerity and truth, and thus make our own personal contributions in healing the wounds in the body of Christ, the church, caused by our own prejudice and ignorance.

The Bible

ONE OF THE THINGS that has divided Roman Catholics and Protestants ever since the Reformation has been the Bible. Isn't that ironic — that the word of God, our common heritage, should be a divisive force rather than a uniting one?

At one time there seemed to be a fundamental difference in the role ascribed to the Bible by the respective groups. Roman Catholics were inclined to subordinate the Bible to the authority of the church. Protestants, determined to cut away the ecclesiastic accretions of many centuries, made the Bible the sole rule of faith. Now the lines are not so clearly drawn. Most Protestants are willing enough to affirm that the church came first, that there was a living community of the faithful that preserved records that were meaningful to them, including the stories about Jesus and his teachings.

St. Paul always made a clear differentiation between those instances when he was giving interpretations as an individual and when he was speaking out of the tradition of the church. And, of course, his letters were ultimately included as a part of holy writ. In other words, the Bible emerged over a period of two generations as a product of the early church.

On the other hand, Roman Catholics are willing to admit that many superstitions and legends emerged in the long history of the church that simply stretch credulity, although believed by the faithful for generations. In clarifying what is essential in tradition, the Bible and its teachings are used increasingly as a frame of reference. The differences between the Catholic and Protestant approaches to the Bible, once so great, are being steadily reduced, and for that we can thank God.

Admittedly for many centuries the Catholic Church was opposed to the laity reading the Bible. Heretical groups like the Lollards of 15th century England used Biblical texts as justification for their beliefs. Later Luther and the other reformers were to use the Bible both as a justification for their claims and as an authority to be accepted in lieu of the authority of the church.

It is not surprising that the Roman Catholic Church should have responded by withholding the Bible from the laity.

The translation of the psalms in our Book of Common Prayer is from the Great Bible, authorized in 1539 and based on earlier translations. The King James version with its beautiful Elizabethan English was published in 1611, five years before the death of Shakespeare. In between these two dates the Roman Catholics published an English translation known as the Douai-Rheims version. It was revised by Bishop Challoner in 1750 and up to the 20th century was the official version of the Bible in English and the only one that a Roman Catholic was permitted to read.

The Differences

WHAT IS the difference between the Catholic and Protestant versions of the Bible? The Challoner version and all subsequent versions which have the imprimatur possess footnotes to interpret verses that might seem to contradict the teachings of the church. For example, there are verses that imply that Mary had other children which goes contrary to the teaching of the church that Mary is virgin-ever-virgin. Footnotes explain that the other children were probably Joseph's children by a former marriage or first cousins.

There are verses in Matthew's Gospel which imply that a man divorcing his wife because of adultery is free to remarry. In this case divorce is interpreted to mean legal separation without the right of remarriage. This type of footnote is generally missing from a Protestant Bible. The original Douai-Rheims version and also some of the early Protestant versions of the Bible had extensive footnotes of a polemical nature which were more concerned with damning the opposition than with clarification of the text.

Up until lately there have been some textual differences. For example, the Lord's Prayer in the King James version concludes with the doxology, "For thine is the Kingdom, the power and the glory, for ever and ever, Amen." The doxology is missing from the Roman Catholic version. Now we all admit that the doxology was not in the earliest manuscripts. It was added only in late manuscripts as a token of praise. If you look at one of the new translations like the Revised Version you will find the doxology missing.

Things That Confuse

PROTESTANT BIBLES are divided into three parts, the Old Testament, the Apocrypha, and the New Testament. The Apocryphal books were a part of the Septuagint, the Greek version of the Old Testament published in Egypt before 100 B.C. Because they were not a part of the Jewish canon of Scripture, St. Jerome — as we read in article VI of the Articles of Religion found in the Prayer Book — placed the Apocryphal books in a separate category. Of course, most Protestant Bibles published in the last 150 years have deleted the Apocrypha altogether.

In contrast, the Roman Catholic Old Testament, which is based on the Septuagint, includes the Apocrypha, and therefore, is much larger than the Protestant Old Testament. Ask a Roman Catholic where the book of Judith is found and he will tell you that it is in the Old Testament. Ask a Protestant, and he will tell you that it is not in the Old Testament. If he is really knowing he might add that it is found in the Apocrypha.

To make matters even worse, the Protestant Old Testament follows the Jewish order of books and the titles are translations or trans-literations of the Hebrew titles. In contrast, the Roman Catholic Old Testament follows the order of books found in the Septuagint and the titles are a trans-literation of the Greek. For example, the book called I Chronicles in a Protestant Bible is called I Paralipomenon in a Catholic Bible; Ezra is called Esdras; and Nehemiah is called II Esdras.

Everyone is agreed that there are Ten Commandments but how they should be numbered is a matter for discussion. For example, in the Episcopal Church, the seventh commandment pertains to adultery, but the seventh commandment in the Roman Catholic Church refers to theft. Needless to say, it can be embarrassing to refer to a commandment by number when speaking to a mixed congregation of Catholics and Protestants.

Things are Changing

LET US LOOK at the winds of change that are blowing in a new day. The Roman Catholic Church of Great Britain has recently asked permission to use the Revised Standard Version of the Bible which is a product of American Protestantism. It has also asked permission to do some minor editing so that the version will conform to the traditional Catholic format and some other minor concessions have been requested.

But basically the same text is to be used. That is significant progress in Catholic-Protestant relations.

One of the great events of our day has been the discovery of the Dead Sea Scrolls, other ancient manuscripts, and amazing archaeological artifacts. Here, Catholics and Protestants, along with Jews, have worked together. There isn't any feeling of distrust and no more rivalry than you would find among any group of scholars. They are more concerned with learning from each other.

For so long there was virtually a dearth of Biblical scholarship among Roman Catholics. Now Catholics attend the meetings of the various professional organizations concerned with Biblical research, contribute to the professional journals, and quite openly discuss matters of Biblical criticism with their Protestant brothers.

Pope Leo XIII issued an encyclical letter in 1898 exhorting all Catholics to read the Holy Bible. In fact, he announced a grant of 300 days' indulgence to all who devoutly read the Gospels for at least fifteen minutes, and a plenary indulgence for doing so every day for a month. In 1920, Pope Benedict XV, in his encyclical *Spiritus Paraclitus*, declared, "Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

Protestants, we must admit, do not read the Bible nearly as much as they talk about it. Catholics are beginning to read it. In many parishes, there are Bible-study groups and discussion is far more prevalent than it used to be. Let us pray that the Catholic interest may enhance our interest, and that Catholics and Protestants, reading the Scripture, may grow in the knowledge and love of God and in their care and concern for one another.

Philosophy

FOR MANY CENTURIES theology was considered the queen of the sciences. Of course, theology is no longer classified as a science, but there is this point of similarity. Science is a power-laden word as we use it. It has an almost magical connotation. The scientist is a man of prestige and can make almost any preposterous claim in the name of science, regardless of whether he has any factual foundation for what he says, and have it believed. And when theology was called a science and a theologian a scientist, almost any preposterous claim could be

made in the name of God, and it was believed. Thus we have a long array of duly recorded miracles which stretch credulity today, but which at the time were accepted on faith and with little questioning.

Theology for many centuries was divided into two parts, mundane theology and revealed theology. Mundane theology or natural theology was concerned with what any right-thinking person can know about God and his creation. Thus Thomas Aquinas, the great thirteenth-century philosophic theologian, thought that he could prove conclusively that God exists. He admitted that it was only through revealed theology that one could know of the Holy Trinity. But he believed quite firmly that natural theology provided the foundation for revealed theology and declared unequivocally that faith cannot go contrary to reason or what is arrived at through natural theology, or what we would call philosophy. He called philosophy, in this sense, a hand-maid to theology.

Christianity was an heir of the Greek philosophic tradition and finally captured the philosophers. At first, western theology had a Platonic foundation; later on an Aristotelian foundation. But then philosophy began to fall apart. Aristotelianism did not stand up under close scrutiny, although some philosophers remained Platonists. Other philosophers became naturalists, pragmatists, or instrumentalists. It was assumed that a good philosophy department in a university would have representatives of a variety of schools and thus a pluralism began to develop. You could have schools of philosophy because no school was satisfactory to everyone. The dream that a good philosophy was something that all right-thinking people could arrive at was shattered.

Modern Philosophy

IT WAS on these ruins that modern philosophy developed. It was fathered by men who had no use for religion. They seemed to delight in pulling the rug from every religious assumption. They ridiculed religious tenet after religious tenet. In fact, one of the characteristics of modern philosophers is their lack of good manners in dealing with their opponents.

Of course, those with a religious commitment were often naive philosophically. They often used words thoughtlessly and without regard to their full implications. They often made claims as if they were empirically verifiable when they

could actually be verified only by faith and in the context of a believing community. Certainly, it was high time for linguistic analysis and for a reexamination of the nature of religious language.

The number of believing Christians who teach philosophy at our leading universities today is small. Of this number, the proportion of Roman Catholics is insignificant. The reason there are so few Roman Catholics is that Catholic philosophers for so long were preoccupied with Thomas Aquinas. Far be it from anyone to minimize his greatness, but his logic and thought patterns are simply not adequate for the twentieth century. Catholics often failed to realize this, for they had formed their own philosophic associations and, in intellectual comfort and security, talked to each other and not to the outside world.

This withdrawal of Catholic philosophers from the general world of philosophy created a void and reduced the number of teachers of philosophy in secular universities who were inclined to say a kind word about God, or who would express any appreciation for those with religious concerns. It is not surprising that the illusion should be created that modern philosophy, which is primarily linguistic analysis, and religious commitment should be contradictory.

What is the point of this brief history? It is to highlight a very important change that is taking place. Roman Catholic philosophers are giving up their isolation, they are speaking to the concerns of other philosophers, and the result is salutary although the full effects may not be experienced on the instructional level in colleges and universities for a generation.

As an example of what is occurring, teachers of philosophy at Fordham University and at the University of Louvain in Belgium joined forces to found the highly respectable "International Philosophical Quarterly." In the several years of its publication it has achieved eminence in the philosophic field. It is not a journal of apologetics concerned primarily with defending the Christian faith at any cost. It is concerned with the problems of how we know the truth and how we express it. It is different from most other journals of philosophy only in the sense that many of the contributors, not all, have a religious commitment and therefore are concerned with seeing how religious beliefs fit into the philosophic scheme.

Timid Protestants

IT MAY SEEM as if I have placed the entire onus upon Roman Catholics for their withdrawal for too many years from the field of public philosophy. Actually, Protestant philosophers often proved quite timid. They often retreated from the battle and found security in conservative institutions where they were more at home. Now there is rejuvenation. Catholics and Protestants are joining each other, giving each other moral reinforcement and encouragement.

Although the most significant changes have occurred only within the last few years, the preceding period of dormancy was not one of complete inactivity. If it had been, there would not be the blossoming characteristic of our day. Individuals with a religious orientation worked and wrestled with significant philosophic-theological problems. They were ready when the time came. That explains the bursting forth which is now so apparent.

There can never be a return to the schools of philosophy we once knew. We know that God's existence cannot be proved. We know that we cannot prove publicly that miracles ever occurred. We know that when we speak of God as creator, our statement has no empirical referent. And the same can be said of our beliefs in the hereafter, for no one has returned from the grave to say what goes on after death. Linguistic analysis has forced us to explain much more carefully than ever before what we mean when we talk about God and what he has done.

Analysis is important. It is necessary at times for us to examine minutely every little item of belief. But as human beings we are integrators. As men, we are committed to the idea of a universe — not a multiverse. We are concerned with viewing everything in terms of the whole, in terms of the relationship of various phenomena to each other. And from a religious standpoint, the unity comes through the knowledge of God for he is one, the creator and sustainer of all that is.

Let us be thankful that today Catholic and Protestant philosophers recognize that they have a common cause. Strengthened and stimulated by each other, let us pray that our Christian philosophers may be successful in showing that any view of the universe without God is a very poor view indeed.

(A second article by Dr. Belford will deal with
Liturgy and Social Action)

THE LETTER KILLETH, THE SPIRIT ---

By George W. Wickersham II
*Minister Tamworth Associated Churches,
New Hampshire*

WE HAVE ONE COMMANDMENT TO GUIDE US IN OUR RELATIONS WITH THE REST OF THE WORLD AND THAT IS TO LOVE ONE ANOTHER

IN THE DIARIES and journals of my school-days I find these words inscribed on almost every fly-leaf: ". . . for the letter killeth, but the spirit giveth life." Just why these particular words of scripture had such a consistent appeal to me, I am not sure. I suspect that it had something to do with my concern for the judgment which these rather personal writings might receive from those who read them. It was, perhaps, a way of saying, "Do not measure these words by any one thing which they express or by any one event which they record. Judge them, rather, by the attitude which lies behind all of them. It is not the individual parts which should receive attention, but the spirit which is infused into the whole."

I still believe this to be a valid use of St. Paul's words, but I must admit that it is not exactly what he had in mind when he wrote them to his proteges and parishioners in Corinth. By "the letter" he was referring to the Old Testament Law; by "the spirit" he was referring to the Holy Spirit of God. His point was that the Law touches our consciences and reveals our shortcomings, but gives us no power to measure up. Indeed, its glory, when compared to our lack of glory, only casts us down. The Spirit of God, on the other hand, lifts us up, transforms us and imparts a glory far beyond that of the Law. The Revised Standard Version of the Bible gives us a more accurate translation of the text: "for the written code kills, but the Spirit gives life."

Having said all this, however, and said it without reservation, I must make a somewhat uncomfortable confession. Dedicated as I am to sound biblical scholarship and to the most accurate possible translation, I still cannot deny that I feel that something important has been lost in, "the written code kills . . ." For me the text remains as in King James, "the letter killeth . . ."

The Wider Message

THE GREATNESS of most scriptural writings, indeed the greatness of all fine literary works lies, I believe, in the larger messages which they convey beyond their immediate intent. "Render unto Caesar . . ." has much more to say to us than how to handle the Hebrew tax problem of 30 A.D. "He that is without sin among you, let him first cast a stone at her," has a wider message than its original application to the woman. Similarly, "the letter killeth," for me, at least, goes far beyond the matter of the guilt-giving aspect of the Hebrew Law.

What about those who strive to please, who know no malice, who bear affection towards a neighbor? All is well until the day of one false move, one chance word or one forgotten agreement, and then all is lost. The neighbor is mortally offended. There is no forgiveness.

No man is perfect, something is bound to go amiss. Here is precisely where we must remember, "The letter killeth, but the spirit giveth life." This was the implication of the text on the fly-leaves of my diaries.

Moreover: if the spirit is right in any man, the ultimate credit must always go to the Spirit of God. This is basic Christian doctrine.

Associated Churches

Let us pursue the matter further. In the Tamworth Associated Churches, Baptists are called upon to worship with Congregationalists, and Congregationalists with Episcopalians. People have to stand up when they are used to sitting down, sit down when they are used to standing up, sing hymns to different tunes, make responses to which they are unaccustomed, get along without the Book of Common Prayer, or, worse than that, get along with it.

Admittedly, this is a tall order. Still, is sitting, standing, kneeling and responding all that there is to our services? Are the hymn settings and the page numbers the vital things? Is the

divine Spirit of Almighty God totally obscured by the trappings?

If there is a text more appropriate for this situation, I would like to know what it is. "The letter killeth, but the spirit giveth life."

Civil Rights

MANY earnest Christians are profoundly disturbed by the civil rights movement. Untutored and handicapped masses are being given "big ideas." Senseless and costly uprisings have taken place. Life and limb are no longer safe in various areas. We are tempted to dismiss the entire matter as the result of dangerous demagoguery.

But what about the almost incredible restraint of the great majority of our Negro people? What about the wide-spread dedication to non-violence? What about the patently lofty aims of the movement: proper education, equal opportunity, voting rights, personal dignity?

Are we to write off the honor of the whole because of the dishonor of some of its parts? "The letter killeth, but the spirit giveth life."

The truth of the matter remains that ours is not a religion of law, but a religion of grace. We gather not around the scrolls of the Ten Commandments, but around the table of the Lord. We refresh ourselves not with reminders of regulations and codes, valuable as these may be, but with reminders of one who died for all.

All codes and all laws have been written simply as a result of our willful and perverse natures. We have courts of law and agencies for law enforcement largely because we recognize the untrustworthiness of people and the necessity for a sort of armed truce. The written code indeed kills all illusions about human nature. But the point here is that wherever we apply absolute standards, we find that people always fall short. There was only one perfect man.

When we receive the holy communion, it is not bread and wine that we are after. "Take and eat this and feed on him in thy heart" It

is the sublime Spirit that we desire. But his Spirit must always wrestle with our spirit. At times he triumphs and at other times we triumph. Paradoxically, when he triumphs, we live; when we triumph, we die. His Spirit alone gives life.

Take, then, this marvelous word from St. Paul. Let it open your eyes to what is going on about you. Whenever you see a spark of the heavenly light, endeavor to encourage it: to fan it into flame.

Commandment to Love

IT IS NOT what we see in others which is alone important. It is also what others see in us. If people avoid us and stay away from our churches, it is as much because we make them feel guilty as it is because of anything else. We are proper and forbidding, we are literal-minded and we seek to impose apparently impossible commandments. We slay people.

As Christians, we have but one commandment to guide us in our relations with the rest of the world, and that is the commandment to love one another, yes, to love one another as Christ loved us. We believe that the ability to do this is the gift of God. This is the divine Spirit.

Our experience has been that, human sin notwithstanding, love passes readily from person to person. There is more power in a smile than in a thousand laws.

Do you wish to fill the church? Forget then, that people have done wrong; forget that they look wrong; forget that they speak wrong; forget even that they believe wrong. Before you do anything else about them, love them. They will not always respond, that is, they will not always respond affirmatively, but it is our only hope, "for the letter killeth, but the spirit giveth life."

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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ROLE OF RELIGION

(Continued from Page Six)

sideration as well as the body and the mind.

John J. Weaver, formerly dean of St. Paul's Cathedral in Detroit, another participant in the program, stressed that doctors and clergy "must share our beliefs. Patients and parishioners are not animals.

"If persons are animals then priests become zoo-keepers and doctors become veterinarians. Animals make no quest for meaning or purpose, nor have they a sense of destiny."

"I am fully cognizant of the great value of tranquilizers and how the patient load has dropped in mental hospitals as a result of their miraculous workings," he continued, "but we must be careful not to anesthetize away sensitivity merely because it is the easiest way, or analyze away the patient's quest for meaning, or as a priest jam souls through some antique liturgical work."

News Notes

Pope Paul's visit, according to newspapers, cost tv and radio networks between five and six million—loss of commercials, plus expenses. How much it cost otherwise is anybody's guess. "No More War, War Never Again!" was the Pontiff's message. For him to say that, whatever the world does, makes the cost immaterial. Any who watched the mass in Yankee stadium may recall that the background explanation by Bishop Sheen followed the recent *Mysterium Fidei* encyclical. Canon Joseph Wittkofski, in his article in the *Witness* for Oct. 7, declared that the Pope's emphasis upon transubstantiation is neither scriptural nor

catholic. That too may be unimportant at this stage of the game.

W. A. Visser 't Hooft, head man of WCC, is hopeful but by no means certain about Vatican Council's "key affirmations" on religious liberty. "The vote taken is only indicative," he said, "and we do not know the context of the final text. There has been substantial discussion and rather strong attacks have been made. The statement must now be re-worked in the light of the reactions of the Council fathers, and this must take their intervention into account. All that can be said now is that we hope that the key affirmations contained in the present declaration will not be weakened."

Olympia has a MRI committee, appointed by Bishop Ivol Curtis in January, 1965. They have spent most of their time since trying to discover what they are supposed to do. As of now the committee is a clearing house for individuals, groups and congregations who have begun to reach into areas beyond themselves; to get out resource and educational material; to encourage renewal and deepening of commitment; to discover resources and needs in the diocese so as to help others and be helped by others.

Opinion Exchanges between Catholics, non-Catholics, atheists and communists are being carried on in a big way throughout Italy. It was started by

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Ernesto Balducci, RC priest, who canvassed the Florence area to find out how people liked the idea. It got such a response from people with all sorts of convictions — particularly from young people — that it has now spread to every major city. Fr. Balducci was in the headlines a few years ago for defending a CO, a fellow RC, in a newspaper article. He was given an 8-month suspended sentence for inciting the "crime of military desertion and disobedience." He appealed to a higher court and lost. Testimonials, the name of his new enterprise, has an office in Florence with a staff of 50 and is about to set-up regional offices.

William Davidson, elected bishop of Western Kansas at the recent meeting of the House of Bishops, has accepted. He is now rector of Grace Church, Jamestown, N. D.

Bishops will be needed in a united church, Eugene Carson Blake told fellow Presbyterians in Minn. Apathy, he said, is the major problem in the unity movement. Charles C. Parlin, New York lawyer and a president of the WCC, told fellow Methodists in Washington that

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"except for a few fanatical ecumenists, there is no widespread interest" in the plan to unite six US churches. Most Methodists, he said in effect, couldn't care less.

St. Stephen's, Peoria, Ill. is reversing a trend. Instead of a flight to the suburbs it has bought a Lutheran church in the inner-city which is predominately Negro. Rector George Stacey reports that about a third of the congregation have left but "it only made the other two-thirds stronger." Nathaniel Porter, Negro priest from S. C., is the new assistant.

Minnesota went after \$1,400,000 in June for an advance fund. Pledges reached about \$200,000 more than originally sought at the last report. Seabury-Western has already received \$25,000 and the church center in New York \$55,961.

Draft information is available in a pamphlet, "Choosing your Draft Classification — the facts — Options for Conscientious Objectors". Young men should ask for it first at the parish level. If not available write to Executive Council, 815 Second Ave., N. Y. C. 10017, the publisher.

Liturgical Conference for the Pacific northwest was held at Mercer Island, Wash., October 5-7. Headliners were Bishop Putnam, suffragan of Okla., Massey Shepherd, prof. at Church Divinity School of the Pacific, Chaplain L. H. Rouillard of Claremont College, Rector John Bill of St. John's, Corona, Cal. There were lectures, discussions, demonstrations. People were there from throughout the area, including Canada.

Angus Dun, former diocesan of Washington, is now teaching at St. Augustine's College, Canterbury, England, through March of next year. He and Mrs. Dun

spent ten days in Ireland on the way to the new job. In the fall term he will hold seminars on the ecumenical movement and problems of faith and order; in the spring seminars on worship.

Gary A. Verrell, rector of St. Thomas, Reidsville, N. C., sent a letter to his parishioners cracking down on the Ku Klux Klan as a hate organization and told them to steer clear of it. His letter tied in with condemnation of the KKK by the ministerial association, city council, merchants association and chamber of commerce.

Eleanor Freeman Shirley is the new worker with students at Mount Holyoke. Her husband, the Rev. Edward Shirley, is a teaching fellow at the University of Mass. where he is studying for a doctorate in philosophy. He was formerly on the faculty of Ohio's Hiram College.

Bexley opened with 54 students, 16 of them are first year men, representing nine dioceses.

Southwest seminary, opened its 15th year with 40 students, compared with 26 last year. It was announced that John Knox, presently at Union, New York, will join the faculty in Sept. '66.

Thomas C. Schmidt has a year's leave from St. Andrew's, Longmeadow, Mass., to take an assignment at Gingindhlovu, diocese of Zululand - Swaziland. Wife and children ages 9, 7 and 5 are with him. They go as a part of the MRI program of the diocese of W. Mass.

Emmanuel, Webster Groves, Mo. and St. James, Greytown, Natal, South Africa, have put MRI into operation with a swap. Rev. Richard Cadigan, assistant at Emmanuel, goes to Africa with wife and two; Rev. Peter Hide, rector of St. James, comes to the Mo. parish, also with wife and two. It's a complete ex-

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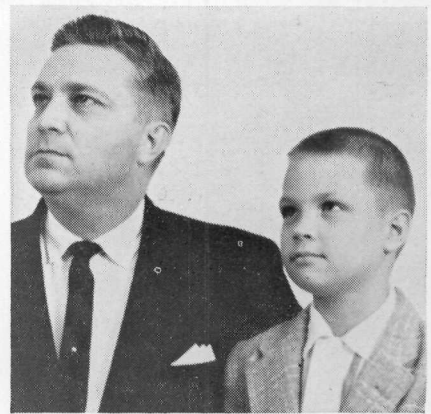
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change with each man accepting the other's duties, salaries and homes.

Sharp Criticism of the RC Church for reaffirming dogmatic positions which bar union or full communion with Anglicans was made by Archbishop Edwin Morris of Wales. Examining the decrees passed by the Vatican Council before its present session, he declared that nothing had been done to weaken Rome's doctrine of papal infallibility and, since this is unacceptable to Anglicans, the Council had not brought the prospect of union any nearer. Archbishop Morris said the decree on ecumenism which admitted Catholic partial responsibility for Christian disunity was to be welcomed, together with the granting of permission to Catholics to join other Christians in prayer in special circumstances, especially at meetings designed to promote unity. "It is clear, however," he added, "that what the decree means by Christian unity is the gathering of all Christians into the Roman Church." He argued that by denying, in its decree on ecumenism, the full validity of the sacrament of holy communion in the Anglican Churches especially, in the Catholic view, because they lacked the sacrament of orders, Rome had committed itself at the highest level and, for the first time, to a denial of the validity of Anglican orders. "We need not worry about this," he added. "We have lived for over 400 years under the Roman taunt that Anglican orders are invalid, and we can go on doing so quite happily for as long as may be necessary. The pity is that, in spite of its friendly gestures towards us, Rome has reaffirmed dogmatic positions that exclude any possibility of union or full communion between us."

Washington, D. C. won't get home rule during this session of Congress it seem certain. The administration's version, which passed the Senate, was not even voted on in the House. Instead they passed a substitute measure by a vote of 283 to 117, which provides for a city-wide vote to elect 15 residents to draft the kind of city government the people want. The Johnson bill had provided for an elected mayor, city council and a non-voting representative in Congress. Many churchmen and church agencies have worked for home rule for the 850,000 who live in the nation's capital. Among many religious leaders who expressed disappointment, Dean Francis Sayre of the Episcopal Cathedral said home rule is needed because the city is now ruled by an oligarchy of leading businessmen working with a power structure on capitol hill. "I've always been interested in why the board of trade has been opposed to home rule," he said. "And my theory is that today Washington is ruled by a coterie of business interests cooperating with committee chairmen who have their own way and like having it that way." Dean Sayre said the businessmen prefer to work with those few who have power at the capitol to "taking their chances with the electorate."

Church of Wales is a wise investor. The balance sheet presented to the governing body showed that the total annual income on its general fund was \$3,586,843, of which about two-thirds went to meet stipends. From its investments on the stock exchange it received dividends totalling \$1,492,492. It controls valuable properties and has extensive holdings in American and Canadian stock.



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JESUS: THEN AND NOW, by William Lillie. Westminster. \$1.25

A liberal, scholarly, and wonderfully lucid interpretation of Jesus reaching a conservative and thoroughly orthodox conclusion. A good book to put in the hands of graduate students on our campuses, and of educated laymen disturbed by the writings of Bultmann and Bishops Robinson and Pike. A special value of the book is its emphasis on the earthly life and teachings of Christ along with the cruciality of his death and resurrection. A fine example of Scottish theological writing, scholarly and crystal clear.

— OSCAR F. GREEN

The reviewer is rector Emeritus of All Saints', Palo Alto, Cal.

GOD WILLS US: The Ordeal of a Southern Minister, by Robert McNeill. Hill and Wang. \$5

A native son, sharing all its sentiments on the race issue, Robert McNeill grew and grew in his sense of justice and compassion, but never in self-righteousness. He was not a rabble-rouser, but the racists and the fearful ones in his congregation wanted him out of the way — and they succeeded. A very well written account of what was indeed one man's ordeal and his family's, too. A timely, probing book in what it says about a clergyman's lonely decision between church and gospel.

— BENJAMIN MINIFIE

The reviewer is rector of Grace Church, New York

SCHLEIERMACHER ON CHRIST AND RELIGION, by Richard R. Niebuhr. Scribner's. \$5.95

Those who have engaged in theological study during the past several decades have been exposed in most instances to an intellectual portrait of Friedrich Schleiermacher drawn by Karl Barth and Emil Brunner, and the many disciples of so-called neo-orthodoxy. Richard R. Niebuhr of Harvard University in this penetrating study sets for himself the task of liberating the his-

tory of modern theology from a Barthian captivity. This book should aid immeasurably in reconstructing a more accurate picture of the place Schleiermacher deserves in Christian history — it might even be said that the Schleiermacher of history has broken out of the prison in which he has been incarcerated by the distortions of crisis theology.

One of the teachings of Schleiermacher that has been distorted greatly is his view concerning the feeling of absolute dependence of the human person on God. This has been conceived as an exaggerated subjectivism, and even one of his own contemporaries for reasons other than Barth—Hegel if I am not mistaken—said that his description of religion was accurate for domesticated animals but not for human beings. Niebuhr, however, interprets this central point in a completely different way. The German theologian was aware that membership in corporate community is the function solely of a person, but community life also is enriched by the individuality of each person, so that "a person is that kind of being that transcends every community and recognizes that all other members do the same, so that from each member-person the community receives new content and modifications of its organization and is thus maintained as an open society."

This irreducible individuality or the self in its totality enters into consciousness as feeling. "Feeling is the vehicle of this special quality of existence, of this given, irreducible individuality, this inner unity of the self that underlies all temporal moments of the self's existence

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but that never issues into a direct and complete outward manifestation in any one of them." When Schleiermacher uses the term "feeling", he means the self in its totality, its identity; feeling does not stand for the irrational in the self. It is a part of the rational consciousness that has for its content the innermost and underivable individuality of the self. The feeling of absolute dependence represents the unity and identity of the self as it is centered in the "having-been-posit-ed-in-a-particular-way" by God.

Another point that has been attacked by contemporary theologians is Schleiermacher's affirmation of religion in a way that would negate the neo-orthodox insistence upon an absolute qualitative difference between man and God, and therefore modern theologians' antipathy towards religion. Such antipathy is best expressed in the current religionless Christianity phase of theology. Calvin's "seed of religion" in each man as delineated in the *Institutes* affirmed a religious tendency on the part of all men. This is rejected by crisis theology. In Schleiermacher's *The Christian Faith*, however, "religion stands for the whole man as a mirror of the bearing of the creator upon creation. Religion does not stand for the ready access that man has to God, nor for the means whereby the rational creature may reverse the order of being and advance toward God on terms not first provided by the creator. Religion is coterminous with the life-unity of the self, with its identity as given in the 'whence' that it cannot reduce to any finite term. Only if the individual could dispose at will of his own existence and identity, could he have at his disposal his relation to God. But this is precisely the point that Schleiermacher's analysis controverts. Religion is a feeling of absolute dependence." Schleiermacher in his religion-affirming stance is thus entrenched firmly in the tradition of Augustine and Calvin, and he certainly does not affirm that "the seed of religion in every man" makes it possible for man to determine his relationship to God. The "seed of religion" is the point of the relation between God and man as creator and created.

The most dangerous element in crisis theology is the possible dichotomy between the doctrines of creation and redemption. Their affirmation of the "infinite qualitative difference between man and God" can thrust them in the direction of a peculiar sort of neo-gnosticism. Christ becomes the strange visitor from without breaking into this world of sin and corruption. Any

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concern for God the Creator must be reduced to the exaggerated Christ-event; excessive Christo-centricity tends to eliminate from practical consideration the doctrine of the creation. Niebuhr in contrast depicts Schleiermacher's Christology as being Christo-morphic rather than Christo-centric. It is Christo-morphic in two senses: "first, Jesus of Nazareth objectively exhibits what human nature ideally is, and second, the redeemer (Jesus) is the historical person whose presence mediated through Scriptures, preaching and the Holy Spirit becomes the abiding occasion for the reorganization and clarifying of the Christian's consciousness of his absolute dependence, of his identity in the world, and of his appropriate actions toward and responses to others." (pp. 212-213) In this respect Christ is presented not as a celestial intruder but as the historical person who fulfills the task outlined above.

Niebuhr has done a great service for Christian thought in presenting this revitalized picture of the "founder of modern theology." It seems to me that the major task of theology during the remainder of this century is to awake from a season of neo-gnostic slumber, and reaffirm the absolute importance of the doctrine of God for a Christian theology and the focus which Jesus Christ gives to such a doctrine. The "rehabilitated" Schleiermacher, standing in the classic tradition of Augustine, Calvin and Jonathan Edwards, should help to serve as an antidote to "religionless" Christianity, "godless" theology, and the other aberrations which dot the current theological scene.

— JOHN E. SKINNER

Dr. Skinner is professor of philosophical theology, the Divinity School of the P. E. Church in Philadelphia.

A CHURCH FOR THESE TIMES,
by Ronald E. Osborn, Abingdon.
\$1.95

The trouble with so many books is that they are just plain boring. This is particularly true of books and articles about the ecumenical movement. Even those of us who believe in it most ardently have our doubts about its feasibility; and those who write about it seldom say anything to relieve our fears. Most books on the subject are too abstract, overly idealistic, unrealistic, or too long-winded.

Dr. Osborn has in large measure escaped these pitfalls. He is a member of the Church of the Disciples and represents his church in the Consultation on Church Union composed of delegates from six major

denominations, including our own Church. He was also a delegate to the Third and Fourth World Conferences on Faith and Order. As a professor of Church History and as a devout and active churchman and Christian, he can speak with authority about the Church. However, his approach is not dogmatic.

His book is an explication of "A Proposal toward a Reunion of Christ's Church" given in a sermon at Grace Cathedral in San Francisco, December 4, 1960, by Dr. Eugene Carson Blake. In this sermon Dr. Blake said that "the coming great church" must be truly evangelical, truly reformed, and truly catholic. About these themes Dr. Osborn writes his book.

Anyone who wants to understand the ecumenical movement ought to read it: likewise anyone whose faith in the movement is wavering. The book is filled with knowledge and the spirit of Christ. Dr. Osborn has seen the vision and he helps the rest of us to see it. This is the way he puts it in one place: (p. 145)

"To join with the whole company of the redeemed on earth and in heaven, in gratitude for the gospel, in grateful response to the promptings of the Holy Spirit, in manifesting to all mankind the miracle of reconciliation wrought by our Lord Jesus Christ — this is to know the reality of the new people of God gathered by his grace in the truly evangelical, truly reformed, truly catholic church of Christ on earth."

— OSCAR F. GREEN

The reviewer is rector emeritus, All Saints' parish, Palo Alto, and chairman, division of ecumenical relations, diocese of California.

THE COMPASSIONATE CHRIST,
by Walter Russell Bowie. Abingdon. \$5.50

As Dr. Bowie writes in the preface to this, his newest book, it is patterned after William Temple's famous and popular work of the 1940s, *Readings in St. John's Gospel*. The sub-title of *The Compassionate Christ* is *Reflections on the Gospel of Luke*, and this is exactly what it is. It is not a critical commentary or exposition; it is rather a devout thinking aloud of a great mind and soul whose long life has been devoted in the utmost sense to the Lord Christ.

Dr. Bowie confesses that Luke's gospel is his favorite, and I too have always felt the same way about it. Hence I rejoiced to follow him chapter by chapter through the familiar and immortal story. And time and again I was rewarded by fresh insights and a renewed sense of the beauty and truth of Christ. The author's well-known poetic qualities are everywhere in evidence as he

expresses himself in his usual felicitous style.

The Compassionate Christ, as Dr. Bowie states, is not meant for "specialists" or for clergymen alone. The latter will find it full of light and the contagion of the Gospel, but lay persons will also greatly enjoy and profit from its reading.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church in New York, an office held by Dr. Bowie from 1923 to 1939.

GETTING READY FOR COLLEGE, by E. Fay Campbell.
Westminster. \$1.85

Since most students are ill prepared for what they will actually find when they get to college, and since not all can get into those in the ivy league, and since, hopefully, they will spend four years in college for no other reason than that college is the least innocuous place for maturation, it is well for high school students to give some thought to the college complex.

This book discusses the kind of college to look for, what it is like when you finally arrive, the meaning of education, personal ethics, the church, the faculty, etc. The author finds no excuse for men's colleges although strangely enough he justifies the existence of women's colleges. He is inclined to be moralistic and occasionally wrong in statement, but nevertheless the pastor can find much that is helpful as a point of departure in developing a program in interest for high school students.

— LEE A. BELFORD

Dr. Belford is chairman of the department of religious education of New York University.

THE TROUBLE WITH THE CHURCH by Helmut Thielicke; Harper and Row, N. Y. 1965.
\$3.50

Dr. Thielicke's works are coming to this country with increasing frequency and, this time, he is discussing the failure of preaching in the Christian Church. He accuses preachers of expounding the Word, not from experience of Christian commitment and involvement, but as a lifeless but expected, exercise.

His points are hit hard and each of us, as preachers and auditors, are the targets. We are accused of setting forth and receiving "the conventional and the familiar, unchanged and undigested", and honest meditation on our sermonic practices indicates that he is right. This is a book which churchmen can read to their benefit.

WM. B. SPOFFORD JR.

The reviewer is dean, St. Michael's Cathedral, Boise, Idaho

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