

# The **WITNESS**

FEBRUARY 27, 1958

10¢



## REPORT ON SOUTH INDIA

**T**HEOLOGICAL COMMITTEE of the Commission on Ecumenical Relations, whose further report will be found on page three, are: Prof. Powel M. Dawley, Prof. Edward R. Hardy, Dean Lawrence Rose, Prof. William J. Wolf, Bishop Robert F. Gibson

---

---

## Doctrine of Man and Education

---

---

## SERVICES

### In Leading Churches

THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE  
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.

Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
*The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
NEW YORK CITY

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

GENERAL THEOLOGICAL  
SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Com-  
munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL

NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday); 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11:  
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS

5th Ave. & 53rd Street  
NEW YORK CITY

Rev. Frederick M. Morris, D.D.,  
Sunday HC 8, 9:30, 11 (1st Sun.)  
MP 11: Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD 12:10; Noonday  
ex. Sat. 12:10.

*Noted for boy choir; great reredos  
and windows.*

PRO-CATHEDRAL OF THE  
HOLY TRINITY

PARIS, FRANCE  
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail

Student and Artists Center

The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

### EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERCK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.



CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.



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



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

## SERVICES

### In Leading Churches

ST. STEPHEN'S CHURCH  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B  
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sundays: 8, 9:20 and 11.  
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL  
Grayson and Willow Sts.

SAN ANTONIO, TEXAS  
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

CHRIST CHURCH  
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a.m.  
Wednesday and Holy Days 12:10 p.m.

ST. JOHN'S CATHEDRAL  
DENVER, COLORADO

Very Rev. William Lea, Dean  
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.

Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS  
20th and St. Paul  
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service—  
Wednesday, 7:45 p.m.

TRINITY CHURCH  
MIAMI, FLA.

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

TRINITY CHURCH

Broad and Third Streets  
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. A. Freeman Traverser, Associate  
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

CHURCH OF THE INCARNATION  
3966 McKinley Avenue  
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahon, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. and 7:30  
p.m. Weekdays: Wednesday and  
Holy Days, 10:30 a.m.

CHURCH OF ST. MICHAEL  
AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. Alfred L. Mattes, Minister  
of Education

The Rev. David S. Gray, Asst., and  
College Chaplain

Sundays: 8, 9:30, 11 a.m., High  
School, 4 p.m.; Canterbury Club,  
7 p.m.

ST. JOHN'S CHURCH

Lafayette Square  
WASHINGTON, D. C.

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



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

---



---

*Story of the Week*

---



---

## Theological Committee Issues New Report on South India

★ The joint commission on ecumenical relations, meeting at the College of Preachers in Washington unanimously adopted a report of its theological sub-committee proposing certain modifications in the resolutions regarding the Church of South India to be presented to General Convention. These new resolutions will replace the ones in the published report of the delegation that visited South India in 1956, and will be incorporated in the commission's final report.

Preceding the resolutions, the sub-committee headed by Dean Rose of General Theological Seminary, submitted to the commission a thorough theological study of the Church of South India, with special reference to its episcopally ordained ministry and to the actions taken by other Churches of the Anglican communion. Reference was also made to the newly revised ordinal of the Church of South India, which clarifies the doctrine of that Church in regard to the nature of the ministry. The report of the sub-committee will shortly be published and circulated to bishops and deputies with the full endorsement of the commission.

In an introduction, the report notes that "the acknowledgment of the bishops, presbyters, and deacons of the Church of South India, consecrated or ordained at or after the inauguration of that Church, as 'bishops, priests, and

deacons in the Church of God,' is the basic recognition proposed by our visitors in their report. With that significant action we unanimously concur in this final report as in our preliminary comments, though we suggest several changes in the consequent resolutions designed to implement that action."

In the body of the report, it is noted that "the CSI should not be regarded as an experiment in Church unity. It is a Church, and a Church on the precarious missionary frontier of Christianity. It is a Church of Indians in India, a tiny Christian bastion surrounded by millions of non-Christian peoples, themselves today exposed to the forces which militate strongly against a Christianity still identified with the European and western powers. It is not at all unlikely that in the years ahead the natural way for us to share in the effort of Christian evangelization in southern India will be through the CSI. In the face of this urgency, where principle will permit it, it would seem that the missionary imperative of our faith dictates the maximum effort to establish relations as will permit the lending of such spiritual and physical resources as we have to the task of Christianity in this critical area."

The report adds, however: "The favorable action taken by several Anglican Churches and similarly proposed in this re-

port does not necessarily imply that the way taken to union by the CSI establishes a proper pattern for the union of episcopal and non-episcopal traditions. That is a wider question than the one we are considering, yet some of us wish to assert our strong agreement with the counsels offered by the Lambeth Conference of 1948 . . . that 'the unification of the ministry . . . is likely to be a prerequisite to success' in future union plans."

The report then carefully reviews the theological factors concerned, and also the actions taken by other Anglican Churches, which are set forth in detail in an appendix. Three matters that have caused wise discussion are made the subject of special comment:

### Holy Communion

Of the five Churches which have given permission to bishops and episcopally ordained presbyters to celebrate the Holy Communion in Anglican churches, four "have made this permission subject to the willingness of CSI clergy to celebrate in Anglican Churches only . . . The fifth—India—has expressed its restrictions differently. In the territory of the Church of India, Pakistan, Burma and Ceylon episcopally ordained clergy of the CSI are allowed to celebrate the Holy Communion only when (a) exceptional local conditions of pastoral urgency make it desirable (a circumstance quite clearly applicable to the local Indian situation only); and (b) on special occasions, one of which is

specified as an occasion of ecumenical significance."

Three of the five Churches have included permission for an Anglican bishop to authorize the use of a church within his jurisdiction for the celebration of the CSI liturgy by a bishop or episcopally ordained presbyter of that Church. "The only prolonged discussion on this point has centered around the possibility that such an occasion might be made a means to easy intercommunion, among Anglicans and different groups of non-Episcopalians, for according to the rule of the CSI, all would be welcome to receive at celebrations of its liturgy." The report observes: "in framing our resolution at this point we have sought to indicate the domestic character proper to these celebrations."

"In the matter of regulations that provide some measure of limited intercommunion on the level of lay members there are the widest variations in the resolutions of the several Anglican Churches." However, "it would seem clear that it is not the mind of the Anglican Churches to relax the Anglican rule and practice that the Holy Communion should normally be received only at the hands of episcopally ordained clergy."

### Resolutions

The recommended resolutions, which are designed to take into account these three important points, are as follows:

(I) Be it resolved that

Having considered the form and practice of consecration and ordination in use in the Church of South India and the intention explicitly asserted in its Constitution "that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister", we acknowledge the bishops, presbyters and deacons consecrated or ordained in the Church of South India at or after the in-

auguration of that Church as true bishops, priests and deacons in the Church of God.

(II) And be it further resolved that

(1) A bishop or episcopally ordained presbyter of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to celebrate the Holy Communion in churches of the diocese or district in accordance with the order for administration of the Holy Communion in the Prayer Book of this Church, with the permission of the bishop provided that he be willing while within that diocese or district to celebrate in Protestant Episcopal churches only except upon occasions recognized by the bishop as having major ecumenical significance.

(2) An episcopally ordained deacon of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to assist at services of the Holy Communion in churches of the diocese or district, with the permission of the bishop.

(3) Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Protestant Episcopal Church, with the permission of the bishop of the diocese or district.

(4) A bishop or episcopally ordained presbyter or deacon of the Church of South India may be granted license or permission for a stated period of time to act and officiate as a bishop, priest, or deacon of the Protestant Episcopal Church, and such bishops, presbyters and deacons shall be thereupon subject in all respects to the canons and other regulations that govern ministers of the Protestant Episcopal Church.

(5) The bishop of a diocese or district may upon special oc-

casion authorize the celebration of the South Indian Liturgy in a church within his jurisdiction for the congregation of that church by a bishop or episcopally ordained presbyter of the Church of South India.

(6) Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

(7) Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church may receive Holy Communion in Protestant Episcopal churches. Members of the Church of South India who desire to become habitual communicants or communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of the Protestant Episcopal Church.

(8) Members of the Protestant Episcopal Church who visit the Church of South India may accept the hospitality of that Church for receiving Holy Communion and other sacramental ministrations at the hands of its bishops and episcopally ordained presbyters.

### Comments

Commenting on these resolutions, the report observes: "What is established . . . is something short of full intercommunion—a relation best termed that of 'limited intercommunion.' Furthermore, the resolutions themselves are necessarily interim measures. Until further development has taken place within the life, worship, and Church order of the CSI, and its own acknowledged interim period has passed, the question of full intercommunion is not raised. Yet it is through a relation that has its beginning in limited intercommunion, establishing now the fullest pos-



sible fellowship with the CSI which is consistent with Anglican principles, that the Churches may gradually grow into that closer unity which, as the last Lambeth Conference put it, "there shall be full communion between the Church of South India and the Churches of the Anglican communion."

Members of the commission are: Bishop Dun, chairman, Bishops Baker, Bayne, Hallock, Higgins, Mosley, Scaife. Priests: J. B. Coburn, Gardiner M. Day,

Edward R. Hardy, James W. Kennedy, secretary, William H. Nes, Lawrence Rose, vice-chairman, Floyd W. Tomkins. Lay people: Mrs. David West, Mrs. Lawrence Doty, Paul B. Anderson, Harry Osborne, Clifford P. Morehouse, Albert A. Smoot, Raymond E. Baldwin.

Members of the theological committee are Dean Rose, chairman, Prof. Powel M. Dawley, secretary, Bishop R. F. Gibson, Prof. Edward R. Hardy, Prof. William J. Wolf.

and bring to the April meeting plans for housing the offices that General Convention can act upon.

The committee's report stated that "it appeared that to purchase a building site in mid-Manhattan and to erect on that site an office building to meet the needs of the Council seemed an appropriate solution of the problem."

The committee also agreed that "consideration should be given to the proposal that a site be found in a suburban area of New York where staff and transportation and living accommodations might be adequate and economical."

The committee turned thumbs down on an alternative proposal that the Council lease three floors of the Interchurch Center on Riverside Drive, New York. Though this proposal would bring all the departments and divisions of the Council together under one roof, the committee stated that "in ten years the rental charges at the Interchurch Center would approximate the total cost of a building project in mid-Manhattan."

"Even if the Council had to borrow funds to carry out such a building project, the added interest plus operating charges would not bring the total cost to a figure much greater than the rent that would have to be paid at the Center over a twelve or fifteen year period," it said.

A New York real estate firm, which was consulted by the committee, has stated that the cost of a twelve-story air-conditioned office building in mid-Manhattan, including land, basic building and interior improvements, "would be approximately \$3,400,000."

The firm estimates that the total charge of a project of this sort, "including interest and amortization at a constant payment sufficient to return the entire investment in 26 years,

## Largest Budget in History Is Adopted by Council

★ The National Council was told by Bishop Jones of West Texas, chairman of the promotion department, that "the exact organization" of the proposed magazine to take the place of Forth had "not been spelled out exactly." The proposal, as presented by William Leidt, editor of Forth, was reported here last week.

After some debate on the independence, organization and editorial content of the proposed magazine, the Council directed the promotion department to "get as much information as possible" on these questions and to report in detail at the April meeting.

### LARGEST BUDGET

Others topics under discussion included the 1958 budget, housing for the Council's business operations, a capital funds campaign and the Triennial budget.

With the exception of the 1958 operating budget, all were money matters for which the Council will prepare recommendations to be presented at the General Convention at Miami Beach in October.

The Council voted a record budget of \$7,050,041 for the current year, some \$400,000 in

excess of 1957 expenditures. The 1957 budget was \$6,874,098, largest in the Church's history at that time.

The increase was made possible in part by a \$150,000 appropriation from 1957 budget income. The 1958 budget allocates \$2,594,581 to the overseas department for missionary work and \$1,771,530 to the home department for home missions, town and country work, colleges and armed forces personnel.

The education department was allotted \$439,605 and the social relations department \$117,096. Promotion department budget was set at \$360,980 and the Presiding Bishop's fund for world relief will receive \$400,000.

The 1958 budget foresees a total of \$5,947,374 from dioceses and missionary districts and allocates \$425,667 from the 1955 United Thank Offering. 1958 income from trust funds is set at \$500,000.

### Housing

The committee on housing its business operations submitted a report, which was accepted by the Council, recommending that the committee be continued

would be approximately \$368,000 a year, equal to \$4.65 per sq. ft." The 77,515 sq. ft. available at the Interchurch Center would cost the Council \$4.365 per sq. ft. or \$338,353 a year.

### Capital Funds

Also reporting at the meeting was its capital needs committee. The report, which was approved by the Council, calls for a capital funds campaign for building and expansion at home and abroad, asserting its "firm conviction that continuing capital needs must be recognized alongside operational needs."

It stated that "for the next three years the minimum additional amount that should be provided by the national Church to meet its capital needs is \$9 million, of \$3 million a year. This should be the annual goal for many years to come."

"However," the committee said, "as a practical matter, in view of the many diocesan fund campaigns now under way and in view of the proposed launching of a new Church magazine, it is recommended that the capital needs budget be raised initially on a sliding scale as follows: 1959—\$1,000,000. 1960—\$2,000,000. 1961—\$3,000,000."

Urging that preference in the use of funds be given to loans rather than grants, "in order that the funds may revolve and serve a wider and longer purpose," the committee recommended that all loans or grants be approved "only on application from a diocese and after full information has been provided; and after available resources have been utilized."

In presenting the report, which will be brought to the General Convention in October, Bishop Jones of West Texas and chairman of the committee, said: "The Church is a family and we are concerned with the needs of all members of the family. There are some areas

with greater capital needs than others and with fewer resources to meet them. We propose the expanded national funds in the belief that capital money should be contributed according to ability and should be distributed according to need."

"We are working and growing separately in our dioceses, districts, parishes and missions, but there come times when it is our duty and privilege to work together," he said.

### Triennial Budget

The triennial budget for 1959-61, which will be presented to the program and budget committee of the General Convention by the Council's department heads, was discussed in detail at the meeting, but final accurate figures are not yet available, and will be released when prepared.

### DEAN CORWIN ROACH RESIGNS

★ Dean Corwin C. Roach has resigned as dean of Bexley Hall, effective at the end of the academic year. After a sabbatical year he will return to the school as professor of Old Testament.

## Hooker's Theology of Common Prayer

By John S. Marshall

*The University of the South*

PAPER EDITION \$2.50

CLOTHBOUND \$4.00

Postpaid

This can be a very useful book for variety of people, but chiefly, I think, for sincere inquirers who do not yet know adequate answers to such questions as "Why set forms of worship? Why Holy Communion? Why Deacons Priests and Bishops?"

Any literate person interested in just what the doctrine, discipline and worship of the Anglican Church is—and why—will find this a useful and satisfying work.

—THE WITNESS

THE UNIVERSITY PRESS

*The University of the South*  
SEWANEE, TENNESSEE



## Our Lord and Saviour

### His Life and Teachings

by PHILIP CARRINGTON,  
Archbishop of Quebec

A simple, moving, and yet profound account of the life of Christ is given to the average reader by one of the most talented New Testament scholars and historians of our time. \$1.75

## The King in His Beauty

by MILES LOWELL YATES,  
Late Chaplain of General  
Theological Seminary

Meditations on the meaning of the incarnate life and person of Jesus through which we see God's love for us. \$2.25

## By Means of Death

by HUGHELL E. W. FOSBROKE  
A deeply moving, brilliant interpretation of Christ's last words which re-creates for us today, the tragedy, drama, and final victory of Calvary. \$1.95

## Christ Speaks From the Cross

by GARDINER M. DAY

The popular author of *The Lord's Prayer: An Interpretation* discusses the meaning of the Passion and Crucifixion for today. A book for Holy Week and throughout the year. A beautiful selection of prayers follows each chapter. \$2.50

ON THE PROTESTANT  
LENTEN READING LIST

### Inherit The Promise

by Pierson Parker \$4.25

### Be Not Anxious

by Randolph Crump Miller \$3.50



At your bookstore

GREENWICH,  
CONNECTICUT



# Doctrine of Man and Education

By **Wilford O. Cross**  
*Professor at University of the South*

WHEN one builds a house one has a fair idea of what a house is for. We know that it is to keep out wind and rain and provide facilities for eating and sleeping. Thus a certain amount of functionalism dictates the shape and arrangement of a house. A house is organized one way or another around the various processes of human living.

An educational system should be built in the same way. The first question to be asked is, "What is man?" and it is out of the answer to that question that an educational philosophy should be forged. It is apparent, in the first place, that man can be considered under three universally accepted aspects of his nature. First, he is a biological creature, an animal in his dependence upon the earth, the air, and water.

Secondly he is a social creature, equally dependent upon society for his language, for roads, bridges, police protection, and the cooperative tasks that are far too heavy for any individual. The telephone connects him with his doctor, the police station, the grocery store, and a taxicab.

Thirdly man is a spiritual creature who is restless, unhappy and demoralized unless he has found some goal or end for the process of human living. Christianity has always regarded the first two, the biological and social aspects of life, as proximate ends that serve, facilitate and are instrumental to the last end, which is regarded as ultimate. Flesh and the social order are instruments in the life of the spirit.

Education must be aware of these ends in their proper hierarchy and order. It must teach man to know himself as an animal in all his involvement with his own somatic organism and with the order of nature about him. This involves scientific training and there is no reason why this training should not begin with general science, heavily loaded on the biological side, in the seventh grade or junior high school and lead on to chemistry and physics, augmented by mathematical training. Social sciences and the humanities should begin earlier also and replace present courses in civics or citizenship with solid training in sociology, anthropology, history and psychology.

We know enough to build a course in the "History of Man on this Planet," which would draw

fruitfully upon economics, history, political science, archeology, anthropology, psychology, and the history of religion, thus creating some understanding of man as a social and political animal. These studies could be begun early, and it is possible to train teachers in genuine studies in human relations and human institutions. From the seventh grade forward a scientific core of studies and a sociological core of studies could be set up. Also the languages could be begun in the seventh grade; this is done in Europe, and the only reason we cannot do it is that we lack teachers trained in language. In a planetary world this type of provincialism is not to be excused.

Up to the second year of high school there is no particular reason why those who are going to college and those who are not should not receive the same core or basic training. The automation of industry certainly would gain from workers who knew a smattering of science and mathematics and had, therefore, some understanding of the involved processes of industry. And English, that is the ability to speak, to write, to read, becomes a basic essential of living and contributing to the common good.

At some point those who are going on to higher studies in college should be determined, not by parent's bank accounts, but by ability. Scholarships should be provided, not in terms of the meager pittances now suggested, but in terms of the need for trained people in every profession. Entrance to college should not be on the basis of being able to pay tuition. There is no reason why the rich should not be allowed to send their children to "country-club colleges" providing the diplomas of these institutions were unacceptable for entrance to graduate schools.

These are but rough indications, restricted by the space of an article of this type, of the general shape of education based upon the production of human persons for the common good, the common good being defined in turn by the goal or "end" of man, since the common good is in itself the social matrix from which human personality emerges.

## Spiritual Focus of Education

IN THEIR abortively individualistic ways the doctrines of "phase" and the doctrine of "social adjustment" were approaches to an under-

standing of man as an animal in nature and as a humanoid in society. The limitation of these doctrines lay in their inability to set up social controls over the "phases" of the dynamic growth of human nature, on the one hand, and a lack of understanding of the goal of the social order to which people were to be "adjusted," on the other.

The answer to these problems of teleology—for they are at root problems of purpose—can only be discovered by realizing that both the biological and social sides of man are mere instrumentalities that serve the life of the spirit. The failure of secularism, which can only be defined as life lived without a spiritual goal, is indicated by the general discontent it breeds, a discontent registering itself in the frightful statistics of mental and psychological breakdown and the high rate of neuroticism. The resurgence of religion itself in these last two decades is a symptom that some fundamental need of man's nature is not being rightly served. Man needs a focus and purpose in his life, and the social order itself requires energizing with the vitality of a constructive goal.

No educational system can be even partially successful unless some crowning spiritual purpose gives it direction and energy. In Russia this is obviously provided by the indoctrinated loyalty to the revolutionary experiment of the Marxist society. One of the arresting symptoms of this fact is that disciplinary problems in Soviet schools are handled by the students themselves, it being considered by the youngsters that non-creative behaviour is a species of treachery against the social order. This may be contrasted with the anarchy, vandalism, and delinquency of our own socially unaware teenagers.

The historic purposes of our own individual lives and our societies lie within the Christian teaching. The aim of man's life is reconciliation and union with God, and the aim of society is to serve as God's agent in creating a world in which the life of the spirit may be lived. In our own country, where separation of Church and state is an historic principle, that Christian purpose may not legally be introduced as the goal of the educational enterprise. The responsibility for bringing together within Christian purpose the strands of teaching in the schools rests upon the home, the Church, and primarily and unfortunately upon Christian education, which is a frail binder for the sheaving of the educational bundle.

However, despite this impasse, despite the fact that secular and Christian culture must be segregated, there are certain areas of intellectual life where, up to a point, Christianity and Humanism

can walk together. Space makes the explication of this thesis most difficult, but Bishop Barry's book, "The Recovery of Man" may be invoked as an introduction. There can be general agreement, for this exists already, that our society must exist for the preservation, maintenance, and the production of human persons, and that being genuinely human demands a life and a purpose in living that goes further than mere animal preservation and reproduction, and passes beyond social power or wealth, to find an ultimate concern in those matters which are most essentially human, the things of the mind and of the spirit; and that society itself exists, not merely to produce a feeding-trough, but to make possible the good life of its constituent members.

Without the specific religious commitment which alone can make this humanistic philosophy genuinely real, our educational philosophy can, and I think must, be penetrated with that understanding. Only as its structure is squared with a goal beyond the secular, the economic and the political can the educational enterprise produce human beings, for it is of the essence of human beings that spiritual concerns are inseparable from man's existence. Man, to paraphrase Voltaire, is a two-legged animal without feathers but with a deep need for the life of the spirit. An educational system that does not take that primary fact of human nature into account, and that cannot instill purpose and direction into human life, will degenerate into the immaturities of acceptance-and-rejection formulae, which in essence put man back in the womb rather than guide his growth to the heroic stature of human achievement.

The "end" of education is to produce for the common good integrated biological, social and spiritual persons.

---

## Don Large

---

### Angry Young Men

---

WHATEVER else history may end up by calling it, this generation has already come to be known as the age of the Angry Young Men. Like the Lost Generation of World War I, these angry young men and women feel that their elders—and the institutions of their elders—have let them down badly. This theme is the one which runs hot and noisily through the current Broad-



way play, "Look Back In Anger."

But it is this very drama which unwittingly points up what is wrong with the indignation of these young people. It just stands around and talks—and it talks in a sulky, truculent, and screechy fashion, like spoiled brats who are bored because they hate themselves and don't quite know what to do about it.

And since the Church is one of the chief targets of their burning fulminations, I humbly offer these angry young men a simple suggestion. Instead of standing around outside the Church and pointing an indignant finger, come on in. The Church needs the cleansing fire of anger in action. The Christian enterprise is very big and very old. And sometimes sheer size makes for insensitivity; and sometimes old age makes for blind stiffness. We need you to help make us more sensitively aware of the needs of this generation, and more eagerly flexible in running to meet those needs.

For example, a management consultant recently reported to a group of our Church leaders that time had indeed upheld Episcopal principles "but has not sufficiently broadened either your practices or accomplishments. You have somewhere lost your catholic appeal while gaining your prestige." Therefore, he concluded, "You must disregard the old school tie that has been placed around your traditions."

We need you angry men, to help us loosen the tie which is choking too many of us. But you'll have to come inside to touch the tie that binds. Your words aren't enough. We want your deeds. As Simon Phipps, chaplain of Trinity College, Cambridge, puts it, "Fire purges. Our God is a

consuming fire. Whenever he has sent fire from Heaven into the hearts and on the lips and through the deeds of men, it has been at some crisis of inadequacy and failure in the Church, to make it hot for those that are at ease in Zion. I believe he is speaking now through the anger of young men and women, to whom we do well to attend."

But we can best attend to what the young men have to say, if the young men will attend the Church. It's easy enough to stand righteously outside and criticize. It's much harder—but much more salutary—to come humbly inside and start setting the better example. Then, and then only, can Christ gather up the fragments which remain, that nothing be lost.

Reviewing "Look Back In Anger" in a recent issue of the London Sunday Times, Dr. Phipps says, "To look back in anger at our failures is a valuable challenge, but it is negative. Jimmy Porter does not seem to believe that positive action is worth taking. He did, after all, have a university education, and could have become a teacher or gone into industry or politics. Instead he raves and keeps a sweet stall. 'There aren't any good brave causes left,' he says."

Nonsense, Jimmy Porter! The more we fail our God, the more insistent are the challenges, and the braver are the causes. And may it not be wiser to stop looking back in anger? The indignation which looks forward is the more creative indignation, and is therefore the one more likely to be shot through with Christian action. . . . And as you search through the Church, you'll find brave causes galore. Good hunting, Mr. Porter!

## Be Not Conformed To This World

By Frederick W. Blatz

*Rector of Trinity Church, Washington*

SPUTNIK certainly touched off a chain reaction of fear and anxiety for America. Confusion mounts day by day as the public press relays to us the doleful comments of many experts. The latest is the flat assertion that we have lost the arms race with the Russians. According to this pronouncement, there is little for us to do now but fold our hands and wait—and pray. There has been small encouragement to prayer thus far in public print, but it would surprise no one if the nation were summoned to a day of humiliation when we should all huddle together in

church and synagogue and be exhorted to bewail the inevitable.

This is greatly out of keeping with the proud courage of our nation and far removed from the perhaps too overconfident optimism we all felt until October 4, 1957. One cannot help wondering if our anxiety is not really the result of our hurt pride. When we heard the news that the Russians had put up their sputnik, our immediate reaction was dismay. We were entering upon the International Geophysical Year. Many of us, knowing little about it, thought of it as a

kind of extended Fourth of July celebration. Instead of the usual fireworks, we were going to launch an earth satellite. It was almost as though we were playing a game, and the Russians had deliberately played out of turn. How un-sportsmanlike of them, many of us thought.

Our dismay quickly turned to shock when we realized that tremendous power is necessary to launch a sputnik. This could only mean, of course, that the Russians had in their possession rockets powerful enough not merely to put up a sputnik, but even to deliver at will a ballistic missile anywhere on the earth's surface. Mr. Khrushchev had been boasting about this for some time, but many Americans think that Mr. Khrushchev drinks too much vodka and is not always responsible for what he says. It was too easy to dismiss the boastful dictator of the Russians, but this only made it harder to believe that we had been "sputnik-ed," after all.

### Hurt Pride

So one wonders how much of our confusion is actually our hurt pride, and also the unexpected revision we have had to make in our estimate of the technical capabilities of the Russian people. And is there not also something of a kind of de-mythologizing, too? We had built up in our minds the myth of our own superiority in every field of activity, and we believed that everything American was better than anything other people could do.

Our trouble now is that we may come about to the opposite extreme, and lose faith in ourselves altogether. This is precisely what the Russians would like us to do, and it may be that they know us well enough to have taken the measure of this weakness of ours. We Americans often tend to be volatile, optimistic one day and pessimistic the next. Our life is marked by extremes. Things are either **best** or **worst**. Only with great difficulty do we understand the aphorism of the French that "the better is the enemy of the good."

Up one day and down the next, it is no wonder we are dismayed about the world we live in, and are fearful and anxious for the future. We are hardly in a fit mood to listen to the Apostle Paul, who long ago warned his Christian friends in Rome that they "be not conformed to this world." Here the anxious American shakes his head in exasperation about the impractical other-worldliness of Christianity. If we do not watch ourselves in this world, he exclaims, it will do us little good to worry about the next. There is a certain truth in this. The Church admonishes

us continually that if we are not careful now, we shall regret it later.

### Ultimate Standards

But the Apostle reminds us that when we make the standards of this world the ultimate standards by which we live, we are bound to mess up our lives. Man's life is given to him by God, and he must sooner or later know that he lives best and most truly only by the standards of his Maker. Moreover, the Christian affirmation of this world and the next is not really the compartmentalized view of life that it may at first seem to be. St. John tells us of his profound conviction that we live the life of the next world here and now. Eternal Life is not a reward that some may receive when this life is over and done with like a Sunday School prize at the end of the term. "God so loved the world," he says, "that whosoever believeth in Him should not perish, but have everlasting life." He means we should have it in this world, because the life of God is lived among us (as it was in Christ Jesus) on earth just as much as it is in heaven.

If, then, we are "conformed to this world," we have abandoned all hope in God and every pretense at living as God intends us to live in His world. We have nothing left but to hope in ourselves, and in whatever we may for the moment consider is the good of life.

### Ultimate Goals

In the present state of things in our nation, we are in serious danger of falling prey to our own fears and anxieties. This is by all odds the very worst thing that can happen to us. What troubles many of us is that our feverish haste to catch up with the Russians may betray us into setting up idols which are false and easily destructible, because they represent only the worst that is in us, and not the best. We are likely, for instance, to turn our educational system into a program for the mass-production of scientists, forgetting that while science is good and essential to our need, it can by no means save us. Nor can it assure the fulfillment of life, and by itself define the ultimate goals of human living. Our first concern needs not to be that we make ourselves superior to the Russians in scientific achievement, nor to maintain the useless myth that everything American must forever be the best of its kind. We need, first of all, to preserve the values of dignity and intelligence and freedom which alone make human life worth living in this world.

Men are not made really free by people who compel them to freedom. The Russians want to force their way upon the rest of the world, and



no doubt they will use atomic weapons to do it, if necessary. But they will need no force at all if they can say, with evident truth, that America is likewise prepared to force her way on the world also. The unpleasant fact is that when our enemy makes us use his methods, he has already won a moral victory. He may need go no further, for this is the victory that in the long run determines who shall win the prize.

We need, of course, to be prepared against the possibility of war. But if we stop at this, we are surely lost. For when we stop here, we are merely being "conformed to this world." All that the world requires is that we take a defensive position, save what we have, be ready to strike a vicious blow at anyone who attacks us. In the end the world asks nothing more than that we be prepared to preserve ourselves.

What if we are not worth preserving? What if America is not worth defending, after all? Let us be clear about this: America is worth preserving and defending only if our nation maintains for itself a way of life that is good, not only for Americans, but for every man living on the face of the earth. Equality of opportunity, equal justice before the law, the freedom of every man to pursue the truth and devote himself to it in his own way—all these are good, but can easily be lost if we are not careful. They can be lost if we allow our fear and anxiety to betray us into building only more and more power, turning all our resources into the construction of a mighty war machine that can in the end destroy not only our enemies, but even ourselves.

Christians believe that Christ is the Saviour of the world. We who follow this Saviour cannot let our country, deeply loving it as we do, forget that the whole world is God's concern, and must be ours as well. The life we live as Americans must be the kind of life that is good for men everywhere, and we must preserve the values and ideals of that life at all costs. Jesus once asked, "What is a man profited, if he shall gain the whole world, and lose his own soul?" We might become, we may already be a nation so powerful that we could indeed gain the whole world. But to what purpose if in doing it we had lost our own soul? To what purpose if we had forgotten that human tyranny always carries the seed of its own destruction, while the way of God remains forever?

We do not presumptuously declare that our way is God's, or that America in all its parts and passions bears the stamp of Divine approval. But we do believe that God made all men for Himself, and requires them to live in justice and to

walk by faith and truth. Our concern is that these things be not forgotten in our anxiety to keep our place in the world, that we not become so involved in the demands of the hour that we neglect the will and purpose of God. After all, only His will in the end prevails, and only His purpose is fulfilled in this world. So that we are bound to be conformed, not to this world at all, but to the invincible will and purpose of Almighty God.

## Religion and The Mind

By Clinton Jeremiah Kew

### Do You Value Your Life?

ON A recent television program several people gathered together to honor a man who had, several years ago, saved their respective lives in a drowning accident. Here we saw a handful of ordinary men, who by the extraordinary effort of another ordinary man, had had their lives salvaged. At the moment of what had appeared to be immediate death, their lives had been saved. It was a very moving interview—so much so that for a few moments a number of the survivors could not speak.

What made it such a stirring scene was the fact that on the faces of those men was written the realization of the value of their individual lives. They knew what it meant to be alive! The intensity of the welcome with which they greeted their rescuer was inspiring and their gratitude was almost overwhelming.

Few of us have had the actual experience of being retrieved from imminent death, and as a result have not experienced the ensuing relief and personal reevaluation. We are more accustomed, it seems, to understand only the narrowest aspects of our lives, uncertain of our purpose in life, and frequently fearful of death. Most of us do not accredit too much worthwhileness to our own existences, and our actions reflect our opinions of ourselves: we drift through our lives, often aimlessly and passively, burdened with guilt and resentment, unable to do the loving acts we know we should, denying our creative instincts because we feel unloved. Occasionally, we are stirred from our emotional lethargy by just such stories as the one which has been described. It would seem that far too many of us can only vaguely value life, and then, solely when it is either fictionalized or depicted in the most dramatic fashion possible as was the case of the men who were

rescued from the sea. Actually our lives have been given such an infinite value that our minds are incapable of grasping the full worth.

If someone were to come up to you after you had read about or seen such an interview as took place the other evening and said to you, "Well, you know, the same thing happened to you: You were saved from death. And what's more a man gave his life so that you might live."

Were such a statement made, most of us would be too stunned to speak. And, yet, that is precisely what has happened to all of us, though few of us really realize it. We can be deeply affected when we see an ordinary man save another—or give his life for his fellow human being. But are we as deeply affected by the knowledge that the one perfect life was sacrificed for each one of us? Can we really grasp the meaning of the fact that for our own individual sake, a man lived, labored, suffered, and finally died an agonizing, desolate, and degrading death so that we might live in freedom?

The Bible informs us that Christ's blood was shed for us, that he died for us. We are told that "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life."

Think of what that really means. Can you imagine any of us loving our neighbors and friends so totally that we could send our only son to live with them, succor them, suffer with them, be betrayed by them, and finally tortured to death in order to save their lives? It is a fact, however, that God did that for us. He loved us that much! And, after all of that, he does not require any repayment for his love. He does not ask us to give away our sons for his sake. He asks only that we realize, by his action, the full measure of his feeling for us, so that we in turn may love one another.

If you do not value your life, think about the fact that a man laid down his life for you. Be grateful in your heart for his incredible act of infinite love. Perhaps by so doing we can begin to value our lives as he did and learn to love and thereby live worthily through the sacrifice made in our name.

---

## AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

10c a copy

— \$4 a hundred

THE WITNESS

Tunkhannock, Pa.

---

---

# Pointers for Parsons

By Robert Miller

---

I BELONG, through the indulgent favor of some friends, to the Angelica Club which is mostly composed of outstanding clergymen with a few instanding ones and a sprinkling of nobodies like myself. It meets to enjoy the conviviality of an excellent dinner and an erudite paper. At the last meeting the paper was read by Harold Farquhar who has studied in Germany, and it dealt with the nature of things. In the nature of things it was difficult to follow, especially where it tried to relate the life everlasting and the bodily resurrection to the famous Einstein equation which makes energy equal mass multiplied by the square of the speed of light. I reflected that there must be a lot of energy in my body which, fortunately, was not used. It sort of lay dormant, if one could imagine energy lying dormant. My thoughts wandered, but they were recalled by the chairman's call for questions and comments.

"Gibbons?" he asked.

Gibbons thanked Farquhar for one of the most stimulating papers the Club had ever considered. "Although," he added, "it was sometimes beyond me. I did not exactly understand what was Farquhar's conclusion about the bodily resurrection. I take it," he went on, looking around him, "that we all, as priests of the Church, believe in it."

"It is an article of the faith," said the gentle Father Timmons, "and I am sure that Fr. Farquhar did not mean to doubt it."

"I do not believe in the resurrection of the flesh," Farquhar declared. "After all, St. Paul rejects that when he affirms that it is raised immortal, incorruptible, a spiritual body. We know now that our flesh and blood is continually being renewed but we think of ourselves as having the same body. I think that in the life beyond we shall still feel that we have the same body although it will be more a body of life and energy than of flesh and blood."

The talk turned on the body of the Risen Lord which seemed to have powers that were not mortal, and Fr. Timmons recalled St. John's words that we should be like him.

"But shall we have to eat and drink?" asked Alfred Gore. "We know that there is neither marrying nor giving in marriage, but what is there? Just spiritual communion? Then would we need cells and organs?"



"Cells and organs?" queried Father Timmons. He was not biological and probably thought of monastic cells and church organs.

"Yes. Would we need anything but minds and spirits?"

The members seemed to think that though this might be all we needed, we would certainly have bodies too, spiritual, no doubt, but real. For it was clear that the Church had never sanctioned belief in a disembodied soul or in a spirit absorbed into its Creator. The thing that the Church affirmed in its Creed meant the survival of the whole, unique personality. So the body could not be sloughed off as something no longer needed.

Donald Himmlek had been staying with me, and I had been allowed to bring him as a guest. He was not a priest although his father was. Donald was a nuclear physicist, and he did not believe in the life beyond. He remarked that it seemed to him that clergymen were somewhat more ready than scientists to dispense with proofs, and their belief in the resurrection of the body offered a good example. To him, this belief was merely the result of wishful thinking, and its origin must be sought in the instinct for life with its resultant abhorrence of death.

The Club was rather taken aback, and I blushed for Donald's frankness which seemed almost indelicate in such a group. But the president merely smiled.

"We could hardly accept that, Donald," he said. "I think your father would tell you that as we get older we generally fear death less. We may dread dying, but not death."

"Then why is everybody so anxious about putting it off?" asked Donald.

"I don't think everyone is," the president told him. "I think the true Christian welcomes death as the beginning of a larger life."

"Yes, yes. The Church Triumphant!" broke in Fr. Timmons. "How I long to be part of it. To hear the choir of Heaven that is so muted in our daily life!"

"Quite right," declared the bishop, who had been able to be with us, not in spirit, but in his own person. "We long for the Church Triumphant, for the Presence, for the joy that shall be."

We were all surprised at the bishop for we generally thought of him as a good administrator who had no use for anything that was not practical. Donald was amazed. He looked at him as if he were "Pancks the gypsy, fortune telling." The bishop had baptised and confirmed him; he was a family friend, but Donald had never

suspected the Christian faith meant so much to him.

Luckily, he had the grace to remain quiet. Knowing how he liked to tie the clergy up in knots, I was afraid he would challenge even the bishop. But there is something about a bishop. Don might tell me that I had the gift of believing what I knew to be untrue but I was used to that. I could retort that his scepticism was a kind of inverted faith, a compensation for a strict religious upbringing. He would say that the ethics of Jesus were enough for anybody, and I would ask what were the ethics without the person.

The discussion went on its way, and like many another discussion got nowhere in particular but was very satisfying. Fr. Timmons held firmly for an ethereal body radiant with light and Alfred Gore was insistent about there being no organs. We all agreed that there was no good believing in the resurrection of the body unless it meant that we truly believed in the life everlasting and that we could not go beyond scripture in saying what it would be like.

On the way home Don admitted that the mysticism of the Christian faith fascinated him but only, he hastened to add, "only as an intellectual exercise."

Which I did not believe.

## Dealing with Delinquency

By B. Fain Tucker

*Taken from an address given by the Hon. B. Fain Tucker, judge of the Circuit Court of Cook County, at an annual meeting of Randall House, Social Settlement House of the diocese of Chicago. Judge Tucker is a member of the Randall House board.*

**E**ACH year in the United States some million children get into trouble with the law. About three-fourths of this number come before our courts. In Chicago, approximately 40,000 of these children come before the family court. Twenty per cent of these youngsters are under the age of six; thirty-two per cent are under the age of ten. Most of these, of course, are dependent or delinquent children.

We are all concerned over the growing menace of juvenile delinquency. Various agencies are working zealously not only to rehabilitate the children who already have become delinquent, but also to prevent delinquency in others. There apparently are as many causes for delinquency as there are juvenile delinquents. There are also many theories about its cause and cure.

Randall House combats what seem to me to be the two prime factors leading to delinquency. These are loneliness and the lack of supervised play.

### A Growing Menace

THE sense of loneliness may stem from many causes—broken homes, homes in which disharmony exists between the parents, or which are over-crowded, neglected and inadequately furnished. It may be caused by economic conditions which force both parents to work during the child's infancy, or from rejection of the child by one or both parents. The Chicago Sun-Times said in a recent article that the delinquent child who turns to crime usually was deprived of a mother's love and care during his first year. The article states "Such children seem to be highly vulnerable to the pressures they later encounter. They often become delinquent."

It is axiomatic that satisfactory personal relationships between the child and his parents are much more important than material circumstances to the child. Poverty per se does not breed delinquency. The type of affection which exists in the family circle, the behavior and character of the parents are persuasive factors in the child's development. Delinquency frequently can be traced to a feeling of not being wanted and a desire to escape from the frustration resulting therefrom.

Another source of loneliness is discrimination directed toward the child because of his race, religion or national origin.

I would like to stress the fact that young people are wholly free from prejudice. Discrimination of this type is not instinctive. Prejudice is acquired only through association with misguided adults. Nothing is more difficult for a child to understand than the fact that he has been rejected by his playmates because of factors entirely beyond his control.

Our country was established on the proposition that all men are created free and equal. We cannot convince other countries that we truly believe in democracy when prejudice exists within the borders of our own country. If we sincerely wish to convince other countries that the American way of life is better than communism, then we must practice at home what we preach abroad—we must be in a position to prove that democracy exists in the United States for all its citizens, not merely for those of a certain color, faith or national origin. No one can say with any exactitude just how

many cases of juvenile delinquency are traceable to discrimination because of race, color or religious belief.

### Combatting Bigotry

THE fact that Randall House is interracial makes it an important factor in combating bigotry. Boys of different circumstances and different races who live and eat and play together find that prejudices cannot take root. It is out of such contacts that some of the most lasting friendships of life are formed, in which economic condition or racial distinction have no part. Emerging from such a program of training will be a democratic, thoroughly American group of young men.

Loneliness also stems from lack of religious faith. One who does not believe in God is truly alone. Yet can we expect children to believe in the fatherhood of God if they do not know the brotherhood of man?

Lack of companions, the absence of organized recreation alone can turn a child from the path of worthwhile citizenship to a life of delinquency and crime. The normal child usually spends his leisure in a satisfactory way. The delinquent child, driven into the street and nurtured in its undisciplined atmosphere, may feel unduly constrained even by the free discipline of a boy's club. Supervised play not only teaches the child discipline but also affords a natural outlet for his energy. The normal boy satisfies his competitive instincts in team play. The delinquent child, on the other hand, satisfies this instinct by competing against the police.

Since so much work is presently being done in this field, and so many theories are being evolved, we should constantly be on guard lest we lose wisdom in too much knowledge and knowledge in too much information.

## CHRIST BE WITH ME

Walter Russell Bowie

31 daily meditations and personal prayers by a well-known Episcopal writer. The theme is the recollection of Jesus—and what he said, what he was, and what his living spirit gives today.

"One of the most helpful and rewarding volumes for Lenten reading." — Daniel A. Poling in *Christian Herald* \$1.75

Order from your bookstore today



abingdon press



## DISCUSS FREEDOM AT ST. GEORGE'S

★ A panel discussion on freedom was held at St. George's, New York, with several overseas students taking part.

The Rev. Edmund Ilogu from Nigeria College said that it meant freedom from moral determinism; from avoidable want (the mosquito, the sun's heat, bitter labor); from superstitious fear of the unknown; and from political tyranny.

A Hungarian speaker, graduate of Budapest University, spoke of freedom some of his countrymen so fervently desired in the political field.

The daughter of an Anglican clergyman near Rangoon, Burma, declared that freedom for her was possible only after she got rid of "prejudices and ignorances" in her personal life.

The supper meeting, which included an Indonesian candle dancer and African drummers, was staged by the world Christian relations committee of the parish council of the Church.

Parishioners were asked to signify their interest in a visit to the UN headquarters, the entertainment of foreign students and other educational projects connected with the hope of better international understanding.

## CHURCHES DIVIDE ON EXTENDING BILL

★ A bill to extend the Massachusetts commission on communism for another year was endorsed by Roman Catholics and opposed by Protestant and Jewish spokesmen at a public hearing before the legislative joint rules committee.

Proponents included representatives of the Boston archdiocesan councils of Catholic Daughters of America and several veterans' organizations.

Opposing the measure were spokesmen for the New England Methodist Conference and some Episcopal, Universalist and Unitarian Church committees, as well as the Civil Liberties Union, Boston Bar Association, the Women's International League and Democracy Unlimited.

## GOVERNMENT WORKERS GET ATTENTION

★ A new program of ministry to government workers has been started at the Epiphany, Washington. The Rev. Charles D. Kean, rector, said that the program will be designed to meet the special problems of workers who come to Washington to find employment in government offices. He said it would try to help them overcome the loneliness and frustration which they feel in the midst of a large metropolis.

The Rev. Richard H. Schoolmaster, presently rector of St. Luke's, Ypsilanti, Mich., will come to Epiphany as associate rector to direct the new program.

Kean said that "serious rethinking" is needed of some of the unique problems that confront government workers. One, he pointed out, is that community life does not revolve around the neighborhood any more. Social relations now center around job acquaintances, he pointed out.

The Epiphany will enliven the social life of government workers by planning informal dinners and recreational programs. Special counseling will be offered on personal problems and Communion services will be scheduled at times convenient to government office hours.

### ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.  
METHOD: Workbook, 33 lessons, handwork.  
Nine courses.  
OBJECTIVE: To teach understanding and practice of the Episcopal faith.  
PRICES: Pupils' work books, each .90  
Teachers' manuals I, II, III, each .50  
Teachers' manuals IV to IX, each .75  
No samples or books on approval.  
Payment with orders.

### ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

### ALTAR GUILDS

LINENS BY THE YARD  
Fine Irish Linens, Dacron and cotton  
for vestments, threads, transfers and  
supplies. Ask for price lists.  
FREE SAMPLES

Mary Fawcett Company

Box 325 W, Marblehead, Mass.

## The Promises Of God

By Carroll E. Simcox

Dr. Simcox's new book consist of eighty short meditations on parallel passages from the Old and New Testaments. *Man's Eloquence*,—*God's Eloquences*, *Light from God—Light of the World*, *God in Church—God Everywhere*, *Reconciling God to Man—Reconciling Man to God* are among the contrasting titles in this book.

\$3.50

MOREHOUSE-GORHAM CO.

Chicago NEW YORK San Francisco

EVERY DAY IS DOLLAR DAY

With CARDINAL'S New

Tall-Occasion GREETING CARDS

\$1 Sellers Make Extra Money Easily

Show friends dozens of brand new greeting card assortments and gift items that sell fast at the magic low price of only \$1. New TALL Cards at 21 for \$1, Religious Assortments, Ensembles, Comics, Salt & Pepper Sets—over 100 fast-sellers pay up to 60c profit per box plus CASH BONUS.

SEE SAMPLES AT NO COST!

No experience needed. Just mail coupon. We'll send sample outfit on approval and EXCLUSIVE Stationery FREE. Charming \$1 "Lil' Washer" Salt & Pepper Set offered FREE for prompt action. Act NOW!

CARDINAL CRAFTSMEN, Dept. 153-J

1400 State Ave., Cincinnati 14, Ohio

Please send samples on approval. Include \$1 Gift.

Name \_\_\_\_\_

Address \_\_\_\_\_

City & State \_\_\_\_\_

BIG VARIETY of \$1 SELLERS!

21-Card \$1 Assortments

\$1 GIFTS

\$1 STATIONERY

GIFT FOR YOU!

MAIL COUPON!



## URGES GROUP INSURANCE FOR CONGREGATIONS

★ Kentucky Senators are considering a bill which would permit church congregations to take out group life insurance.

Under the bill, introduced by Sen. Scott Miller of Louisville, premiums could be paid by individual members insured or the church, and the church would be both policyholder and beneficiary.

The bill was written by Henry T. Merritt, an attorney and senior warden of the Church of the Advent, Louisville, and it was endorsed by the diocese of Kentucky.

Mr. Merritt saw the church group insurance as a way of increasing congregational endowments. His move to obtain a permitting state law resulted from explorations of Calvary church, Louisville, toward obtaining such insurance only to discover that under the state insurance code churches are not eligible for such coverage.

He said Bishop C. Gresham Marmion and his diocese had endorsed the bill "for the benefit of all churches, regardless of denomination."

Under the church group insurance plan, congregation members would pay premiums to the church. When a member dies, the benefit under his share in the policy would go to the church.

Low term rates would apply to such group insurance provided 75 per cent of the members of a congregation participate in the plan.

The state Senate banking and insurance committee is studying the bill.

## Clergy Changes:

THOMAS D. HUGHES, senior at Bexley Hall, and JEFFERSON C. STEPHENS Jr., senior at Church Divinity School of the Pacific, have been appointed missionaries to Honolulu.

LEONARD J. ADAMS, formerly rector of St. Matthew's, Minneapolis, is now rector of St. Andrew's, Seward, Nebr., and Holy Trinity, York.

ST. JULIAN A. SIMPKINS, formerly rector of Emmanuel, Memphis, is now rector of St. Andrew's Cincinnati.

KENNETH D. HIGGINBOTHAM, formerly vicar of the Church of Our Saviour, Providence, R. I., is now rector of St. Philip's, Columbus, Ohio.

O'KELLEY WHITAKER, formerly rector of St. Andrew's, Charlotte, N. C., is now rector of St. Luke's, Salisbury, N. C.

ROBERT A. GEORGE, formerly rector of St. Peter's, Ashtabula, Ohio, is now canon at Washington Cathedral.

JOHN P. TALMAGE, formerly curate at Gethsemane, Minneapolis, is now rector of Holy Innocents, Nashotah, Wis.

MATTHEWS A. JONES, formerly in charge of St. Cyprian's, Pensacola, Fla., has begun a new mission in Knoxville, Tenn.

PAUL R. PALMER, formerly rector of Grace Church, Muskogee, Okla., is now rector of All Saints, Duncan, Okla.

MILTON M. McWILLIAMS, formerly vicar of St. James, Oklahoma City, is now associate rector of St. Francis, Houston, Texas.

WAYNE METZ, formerly rector of St. Matthew's, Ontario, Ore., is now rector of St. Andrew's, Stillwater, Okla.

RAY A. GUMM, perpetual deacon, has been

placed in charge of a new mission in Oklahoma City.

GEORGE P. DONNELLY, formerly rector of St. Barnabas, Springfield, Mass., is now on the staff of St. Bartholomew's, Baltimore, Md.

DONALD F. ETHERTON, formerly vicar of the Ascension and Prince of Peace, Baltimore, is now vicar of the Ascension, Middle River, Baltimore.

WILLIAM D. FAUGHNAN, formerly vicar of the Ascension, Middle River, Baltimore, is now chaplain at the Illinois Institute of Technology.

## Ordinations:

FREDERICK D. FREY was ordained perpetual deacon on Jan. 25 by Bishop Louttit at the cathedral in Orlando. He is ass't at the Church of Christ the King, Orlando.

## The Parish of Trinity Church New York

REV. JOHN HEUSS, U.D., RECTOR

### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, Vicar  
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP, 1:30; 4D, HC, 12; C Fri. 4:20 and by app.

### ST. PAUL'S CHAPEL

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears Jr., Vicar  
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)  
Rev. C. Kilmer Myers, Vicar  
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish). EP 5, Thurs., Sat. HC, 9:30; EP, 5.

### ST CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. William Wendt, Vicar  
Sun. 8, 10, 8:30; Weekdays 8, 5:30

Write us for

## Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## CASSOCKS

EUCCHARISTIC VESTMENTS  
SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.  
TEL. CH 4-3306

## ASHBY CHURCH CALENDARS

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

Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

## Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.B.T.

This paper is recommended by many Bishops and Clergy.

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



## COUNCIL LEADERS TO MEET SOVIETS

★ An initial step toward the establishment of relations between the World Council of Churches and the Russian Orthodox Church was taken by the World Council's executive committee at its semi-annual meeting in London.

The committee agreed to accept a suggestion by Metropolitan Nikolai for a meeting in August between officials of the World Council and representatives of the Moscow Patriarchate. Metropolitan Nikolai is the second ranking leader of the Russian Church and its foreign affairs secretary.

No arrangements were announced as to where the meeting would take place.

Franklin Clark Fry of New York, chairman of the executive committee, said "it is assumed that the meeting will be of the nature of a first exploratory consultation to exchange information and get acquainted."

"In the spirit of the ecumenical movement," he explained, "we have looked forward for two years to this new opportunity to discover ways in which fellowship in Christ may be shared by those who profess him, albeit in the midst of drastically differing historical situations.

"We do not expect rapid progress. Conversations will be cumbersome because they will

have to be conducted entirely through interpreters. Moreover, the Russian Orthodox Church has not previously had association with the ecumenical movement."

Fry said that formal negotiations for the establishment of relations between the World Council and the Russian Church are not expected at the August meeting.

"The broad lines of conversation," he said, "will be concerned with the ways in which the Churches, by their faith in Christ, can cooperate and help one another more effectively to witness to him and to serve freedom, justice and peace in the world."

## CHINESE CATHOLICS ELECT BISHOP

★ Adherents of the Patriotic Association of Chinese Catholics have defied the Vatican by electing their own bishop for the Diocese of Chengtu in Szechuen, according to a copy of the Szechuen Daily News received in Hong Kong. They also elected two auxiliary bishops.

The paper said the elections took place Dec. 16 at a conference attended by representa-

tives of the association, which is pledged to support the movement for setting up a so-called Independent Catholic Church free of Vatican control.

The paper said the election was followed by Mass and Benediction at which the new bishop officiated, presumably in Chengtu Cathedral.

"I personally feel I am incapable of shouldering such heavy responsibilities," it reported him as telling the congregation. "But the call of the masses is the voice of God. Therefore I have stepped forward to take up the post."

## ELECTED BISHOP TWICE ON SAME DAY

★ On the same day, two dioceses several hundred miles apart elected the same St. Paul rector as bishop.

The Rev. Daniel Corrigan of St. Paul's, St. Paul, Minnesota, said he was "overwhelmed" by the action of the two diocesan conventions.

He said he hopes to make a decision soon on whether to accept election as bishop of the diocese of Quincy, Ill., or as suffragan bishop of the diocese of Colorado.

Manufacturers of:

# GOWNS

• Pulpit and Choir •  
RELIGIOUS SUPPLIES

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

**National** CHURCH GOODS  
SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

**COLORFUL EFFECTS** for Cantatas, Tableaux, Christmas, Lenten and Easter Programs are possible with

## Strong FOLLOW SPOTLIGHTS

Provide dramatic flood lighting or sharp, brilliant spots of any color and size that can be made to follow the action taking place on the platform or stage. They add immeasurably to the inspiration of any service. Easy to operate. Portable. Send for literature and prices. Free demonstration on request.



**THE STRONG ELECTRIC CORPORATION**  
76 City Park Avenue • Toledo 1, Ohio

## Everything for the CHURCH

- Altars  Pews  Organs
- Flags  Lighting Fixtures
- Visual Aids  Bibles
- Folding Chairs and Tables
- Sterling and Brass Ware
- Stained Glass Windows
- Books of Remembrance
- Bells, Van Bergen bells from Holland

Check above items in which you are interested and write for FREE catalog.

**WHITTEMORE ASSOCIATES, INC.**  
ECCLESIOLOGISTS  
16 ASHBURTON PLACE, BOSTON 8, MASS.  
Tel. Capital 7-2150

# BOOKS . . .

**Kenneth Ripley Forbes**  
*Book Editor*

*Satellites And Space Flight* by Eric Burgess. Macmillan. \$3.95

This is a very timely book and will be of absorbing interest to those who have sufficient knowledge of modern astro-physics to follow intelligently the detailed descriptions of rocket construction and practical use which this competent author sets forth. The book is generously illustrated and even the average person, ignorant of scientific principles on which it is based, will profit by reading it. It was written before the successful launching of the two Russian Sputniks, but the author couldn't have been at all surprised at that event.

Perhaps the most valuable and wholesome feature of the book for the lay reader is the author's considered opinion that expeditions to the moon will not be feasible before the end of this century and that inter-planetary flight is a long way in the future. Popular excitement over the successful launching of satellites has inspired too many citizens to feel that space travel is just around the corner.

Another significant aspect of the book is its complete lack of any thought that the development of space flight will have any legitimate military value, any relationship to the cold war or any function of leading the harrassed world into a hot war.

*The Spirit of American Christianity* by Ronald E. Osborn. Harpers. \$3.75

This is an attractive and interesting description of what the author conceives to be the basic spirit of American Protestantism through the years since the settlement of the United States. He stresses the religious background of various religious groups that emigrated here from Europe and describes how they gave expression to their faith in the strenuous labors of the pioneer days and the development and implement-

ing of this faith in worship, preaching and personal service through the years up to the present era. The title of the book is misleading, as the author has little to say about the distinctive faith of Roman Catholics or of that of Episcopalians and Lutherans.

The most valuable part of the book for the general reader is probably his excellent analysis of present day theological tendencies expressed in Fundamentalism, Liberalism and Neo-Orthodoxy. For a treatise dealing at length with the effectiveness of Christian faith, it is unfortunate that he fails to stress the prophetic function of the Church and to point out how lamentably Christian leaders have failed to exercise this function by challenging the immoralities of much government action and policy in these days of atomic warfare. That the author realizes this to some extent is indicated in the rather pathetic chapter, *The Haunting Question*.

*Preface To Pastoral Theology*, by Seward Hiltner. Abingdon, \$4.00

It is hard to write more than a preface to a subject whose terms keep changing, but Dr. Hiltner has really almost achieved a *Summa Theologica* in his subject. That new insights and definitions keep pouring in is evidenced by the copious notes, but the author has kept his work from being so up to date that it will go out of style tomorrow, by the expedient of using cases from the notebook of a pastoral genius of the last century. The result is a work well worth reading slowly, and keeping as a reference.

—H. McCandless

*Race Prejudice as Self Rejection* by Lauren Van Der Post. Workshop For Cultural Democracy. \$1.50

The publisher of this pamphlet is a non-profit agency for service and leadership in the field of human relations which has published a number of valuable books. The author's thesis is that unless we come to terms with the rejected aspects of our personal lives, we will continue to blame other races, persons, societies, nations for that in ourselves which we fear.

# J. B. PHILLIPS'

## translation of THE NEW TESTAMENT

### THE GOSPELS

"... a superbly readable version of the Gospels... for study and devotion to find new spiritual meanings in words, the familiarity of which has often dulled their full significance."

W.E.L., Forth \$2.75

### THE YOUNG CHURCH IN ACTION

"Thanks to him, we are better able to understand how and why the good news of the Christian faith had such power in the first century era."

S.L., *Church Management* \$2.50

### LETTERS TO YOUNG CHURCHES

"This admittedly free translation of the Pauline epistles... is in many ways an answered prayer. The famous epistles now read like actual letters and contain a fascination seldom associated with Scripture."

R. J. Fairbanks, *Journal of Pastoral Care* \$2.75

### THE BOOK OF REVELATION

"... penetrating and profoundly moving, setting old things in a new light and disclosing hidden meanings at many points."

James S. Stewart, *New College* \$2.00

*The Macmillan Company*  
60 FIFTH AVENUE, NEW YORK 11, N. Y.



---

---

# BACKFIRE

---

---

**C. C. Burlingham**

*Layman of New York City*

Ever since the Soviets launched their sputniks people have been saying what a pity that our Government did not see fit to congratulate them on their remarkable achievement. How much better that would have been than merely to boast that we would overtake them!

Now, after our success with the Explorer, the president of the Soviet Academy of Sciences has dispatched immediate congratulations to our National Academy of Sciences. The Soviet Government did not join in these congratulations, perhaps because we ourselves have on several occasions failed to maintain the traditional levels of diplomatic courtesy.

If the proposed forthcoming inter-governmental discussions were carried out on the lower levels it may well be that we could make real progress toward peace and save billions.

**Charles W. Cobb Jr.**

*Layman of Alexandria, Va.*

In reading *Pointers For Parsons* (2/13) I was very glad to find Gilbert Simeon saying; "As for our bodies being lifted out of the grave, I don't think they are. What we call our physical body decays and crumbles to dust."

Intelligent people recite the Creed without believing what they are mouthing, but the trouble is that unintelligent people who say, "I believe in—the resurrection of the body," take it literally and therefore are reluctant to give their eyes to the Eye

Bank or have their bodies cremated at death.

There never will be a Revised Standard Version of the Prayer Book, following the Revised Standard Version of the Bible, because it will be impossible to get agreement on how much of the trash should be thrown out.

**John H. Woodhull**

*Layman of Buffalo, N. Y.*

Dr. Pittenger's articles on theological schools are very interesting. May I shift the emphasis a little? The graduate from a Theological School who is under the necessity of making a living at once needs certain skills. These include reading aloud difficult material intelligibly; organizing services efficiently; organizing the Church School effectively; social skill in handling people; a gift for disposing of numerous details promptly and acceptably.

All these things should be disposed of quickly enough so that the clergyman has leisure.

What is "leisure?" By definition, it is leisure that makes a scholar. Only a scholar can preach well. Only leisure enables a man to do liberal work. Liberal work is the work of a free man.

The work of a Priest should be the work of a free man, a scholar, a man of leisure. The level of creative preaching and other priestly work might be higher if the clergy spent less time in "busy work"

Perhaps we should expect that normally scholars and preachers should earn the S.T.M. in course.

May I not hope that Dr. Pittenger would feel he could agree with me in substance.

**Archibald Craig**  
*Layman of Oxford, Pa.*

General Omar N. Bradley, writing of the desperate situation of the world today (1/30) says, "I believe that we can somehow, somewhere, and perhaps through some as yet undiscovered world thinker and leader find a workable solution."

There was such a world thinker, and it is time that we began to pay some attention to what he said. "No man can serve two masters. You cannot serve God and riches. It is easier for a camel (or a rope) to go through the eye of a needle than for a rich man to enter the kingdom of God. Blessed are ye poor, for the kingdom of God belongs to you."

God is love, the power within us that makes for race survival. The kingdom of God is evidently a condition in which love is the law of human relations. Riches does not belong in it because riches is the denial of brotherly love. The object of riches is to get service without giving it.

The object of conquest is to control labor, to get its benefits without having to work. Riches is the capitalization of conquest, so war and riches are two sides of the same coin. That is why our leaders depend on war to head off the Communists who have undertaken to destroy riches.

We should either oppose riches and the laws that perpetuate it, or quit thinking of Jesus as our leader.

---

---

## SHALL I BE A CLERGYMAN?

By **Gordon T. Charlton Jr.**

*Assistant Secretary of the Overseas  
Department of the National Council*

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy \$2 for ten

THE WITNESS

TUNKHANNOCK PENNSYLVANIA

---

---

## The Family Service

By **Massey H. Shepherd Jr.**

*Church Divinity School of the Pacific*

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy \$2 for ten

THE WITNESS

TUNKHANNOCK PENNSYLVANIA

---

---

## SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

Country Boarding School for Boys  
Grades 1 - 8

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes—Individual Attention—Home Atmosphere—Thorough preparation for leading secondary schools—Athletics including Riflery and Riding.

Summer School-Camp Combination

June 22 - August 1

MARVIN W. HORSTMAN, Headmaster

---

---

# Schools of the Church

## Virginia Episcopal School LYNCHBURG, VIRGINIA

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

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

## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

Mrs. THOMAS JEFFERSON RANDOLPH V  
A.B. Bryn Mawr, M.A. University of Virginia  
ST. ANNE'S SCHOOL,  
CHARLOTTESVILLE 2, VA.

## St. John's Military Academy

A preparatory school with a "Way of Life" — to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions, St. John's Military Academy, Box W, Delafield, Wisconsin

## HOLDERNESS

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

DONALD C. HAGERMAN, Headmaster  
Plymouth, New Hampshire

## CARLETON COLLEGE

LAURENCE M. GOULD, President  
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions  
CARLETON COLLEGE  
NORTHFIELD MINNESOTA

## ST. MARY'S SCHOOL

SEWANEE, TENN.

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

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



FOUNDED 1835

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

Write

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster  
757 Shumway Hall  
SHATTUCK SCHOOL FARIBAULT, MINN.

## LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

## DEVEAUX SCHOOL

NIAGARA FALLS, NEW YORK  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster  
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,  
Pres. Board of Trustees.

## STUART HALL

VIRGINIA'S OLDEST PREPARATORY  
SCHOOL FOR GIRLS

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

MARTHA DABNEY JONES, Headmistress  
Box W Staunton, Virginia

## THE SEWANEE MILITARY ACADEMY

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

## THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY  
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.  
Headmaster  
Post Office: Box 662, PAOLI, PA.

## ST. AGNES SCHOOL

An Episcopal Country Day and Boarding  
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal  
ALBANY NEW YORK

## CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.  
For further information contact  
DIRECTOR OF NURSES

## MARGARET HALL SCHOOL

Under Sisters of St. Helena  
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:  
SISTER RACHEL, Prin., O.S.H.  
Box W, Versailles, Ky.

## The Bishop's School

LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS  
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY  
President of Board of Trustees  
ROSAMOND E. LARMOUR, M.A.,  
Headmistress