

The + WITNESS

APRIL 19, 1962

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CHRIST OUR PASSOVER

IS SACRIFICED FOR US, therefore let us **keep the feast**, not with old leaven, neither with the leaven of **malice and wickedness**, but with the unleavened bread of **sincerity and truth**

EASTER ON THE HOLY MOUNTAIN

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)
WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

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Rev. Terence J. Finlay, D.D.
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9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Sundays; Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
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12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
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and windows.

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Hugh McCandless, Lee Belford, David
Wayne, Philip Labraskie, clergy
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3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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For Christ and His Church

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SERVICES

In Leading Churches

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Minister to the Hard of Hearing
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Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
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Sunday: 8, 9:20 and 11.
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Wednesday and Holy Days 7 and
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SERVICES

In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

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The Rev. William B. Sperry, Rector
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Morning Service Holy Days, 6 p.m.
Holy Communion.

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The Rev. John T. Golding, Rector
The Rev. Walter Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

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HOLY TRINITY

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Boulevard Raspail
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The Rev. Donald W. Mayberry, Rector
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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.

Progress Reported as Churches Launch Unity Discussions

★ The first meetings of four Churches — Episcopal, Presbyterian, Methodist and United Church of Christ — as they explored avenues toward possible union “carried them much further than we dared to hope,” according to the churchman who had first proposed the discussions.

Eugene Carson Blake, stated clerk of the United Presbyterian Church, made that comment as the two-day session closed in Washington.

Asked if there seemed much chance that the uniting of the Churches could ever be effected, Bishop Robert F. Gibson of Virginia replied: “I can tell you this. I’m a lot more hopeful about the prospects than I was when I walked in here.”

David G. Colwell of the United Church of Christ remarked about the “excellent atmosphere” that had prevailed throughout the sessions. Two days of frank discussion, he said, had produced “no roadblocks . . . which will make difficulties in the future.”

Charles C. Parlin of New York, a co-president of the World Council of Churches who served here as a delegate of the Methodist Church, told newsmen that conferees had reached agreements on important procedural questions.

As the sessions adjourned, to be resumed on March 19, 1963, the four Churches established the consultation on Church union to carry on the work of the discussions, several subcommittees also were appointed to study those matters which separate the Churches.

In a major decision, the group invited three more Churches, with memberships totaling 2,832,448, to take part in the

discussions toward possible union.

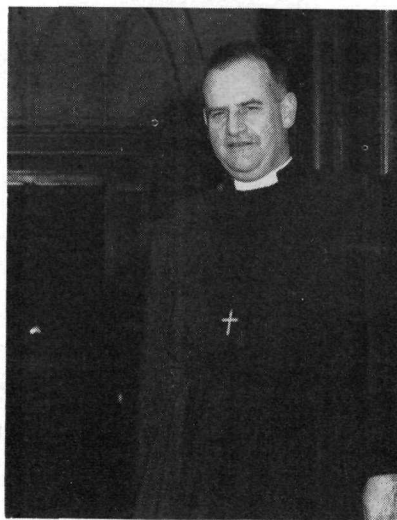
These were the Christian Churches (Disciples of Christ) which has 1,800 churches and 1,801,821 members; the Polish National Catholic Church, which has 162 churches and 282,411 members; and the Evangelical United Brethren Church, which has a membership of 748,216 and 4,298 churches.

If these Churches were to accept the offer to participate, it would mean that more than 22 million churchgoers would thus become involved in the discussions designed to explore methods of bringing a union of a large portion of American Protestantism.

Keys to Unity

Courage, faith, and patience will be required to bring ultimate unity to a divided Protestantism, Methodist Bishop Glenn R. Phillips of Denver, Colo., told delegates.

He spoke at service at the College of Preachers at Washington Cathedral attended by



CHARLES D. KEAN: — secretary of commission on approaches to unity of the Episcopal Church

the 40 clerical and lay delegates of the Protestant Episcopal, Methodist, United Presbyterian Churches and the United Church of Christ.

“It is easy to be pessimistic about such efforts as we are making here,” Bishop Phillips conceded.

“Doubt comes quickly, ridicule is common,” he warned.

He said, with a smile, that he has a friend who said he would be “an astronaut in a Piper Cub” before the Protestant denominations attain the unity which they are considering.

“If you could see his size, you would appreciate how wildly remote he considers such a possibility to be,” the bishop declared.

“Nevertheless, to shrink back because we are afraid someone will make fun of us, call us dreamers or fools, is to court destruction,” he told his fellow delegates.

“Following the line of least resistance will never be enough,” he declared. “Reconciliation is costly. He who loses his life finds it. This is the way of unity — the way of the cross.”

The paths of the four denominations frequently run parallel, Bishop Phillips said, but they never meet “except in union gatherings of one kind or another, such as polity committees and ministerial associations.”

“Progress is being made but not as definitely and rapidly as we would like to see,” he told the delegates.

The yearning for unity is not “the creation of starry-eyed dreamers,” he added. “It rises in power from the heart of God. This is no dull, dry man-made program that moves with dragging feet across the plains of time. It is a pilgrimage toward the Holy City.”

“When I look down,” he said, “I am afraid to say ‘yes,’ but when I look up I am afraid to say ‘no.’”

Story of the Week**Town Meeting for Democracy Held To Challenge Radical Right**

★ A Town Meeting for Democracy was held in the Shrine Auditorium of Los Angeles on April 12th with U.S. Senators Clifford Case, Republican of New Jersey, and Eugene McCarthy, Democrat of Minnesota, as the headliners. Also speaking were the Rev. John G. Simmons, Lutheran, and the Rev. Brooks Walker, Unitarian, whose homes were bombed some weeks ago while they were speaking at a rally on "The Radical Right — a Threat to Democracy." Also featured at the meeting was Marsha Hunt, movie and tv star.

This meeting was the first big mass meeting to answer the upsurge of meetings of the extreme right which have been held all over the country in recent months, and particularly on the west coast.

Chairman of the committee sponsoring this mass meeting was the Rev. John H. Burt, rector of All Saints, Pasadena, Calif., who acted in his capacity as president of the Southern California Council of Churches. The Council is composed of fifteen major denominations and ten local councils. Burt is also chairman of the ecumenical committee of the diocese of Los Angeles.

The Pasadena rector told reporters that the large number sponsoring the mass meeting

"feel that other gatherings in southern California that have expressed alarm and concern over the world situation have led to an attitude of hysteria and hate and to the erroneous general impression that this is the attitude of a great host of people, even of a majority."

The town meeting hopes to clearly counter-act this impression and to show that it is possible "to approach our problems without fear and hysteria and without the attitude that everything is a great conspiracy."

Aims Outlined

At the press conference Dr. Burt read an affirmation of the aims of the Town Meeting for Democracy.

"In these troubled times," it read in part, "we desire to speak a resounding word of faith in the democratic process. We speak for the great majority of Americans who look with concern on the sickness of anxiety, fear, and suspicion feeding upon frustration which grips many of our fellow citizens"

"We want desperately to see a solution to our problems and to live in peace. But apostles of discord among us take advantage of our yearning and frustration to attack the institutions and principles which have been the very bastion of our liberty. They use innuendo against

churchmen, educators, and leaders in government to serve their own political ends."

Actress's Views

Actress Marsha Hunt, one of the leading organizers of the event, sat beside Dr. Burt at the press conference and told reporters she hopes that, for one thing, the rally will "offset the idea of Los Angeles as a mecca for extremist crackpots."

But more important, she said, is the hope that the rally will add some balance to the extremists' statements of recent months and that it will cause the vast community of "moderates" to "take heart."

"Every large gathering here so far has been to denounce and has been based on hate," contended Miss Hunt. "We hope to show that the extremist view does not reflect the majority opinion. We feel extremists have a right to be heard, but we also feel that others must speak out to give balance to the picture and to start things going again in a positive direction."

Adding glamour to the meeting were a number of stars from the entertainment world.

VOCATION CONFERENCE IN WEST TEXAS

★ Olive Mae Mulica, assistant secretary of the division of Christian ministries of the National Council, led a conference on vocations, April 6-8, at the diocesan camp of West Texas.

Progress Report

The conference issued a statement declaring that it had made progress during the two days.

"We have made no attempt to reach agreement in areas of difference," it said. "Rather we have sought to isolate issues which need further study and clarification."

Conference leaders said there are four major barriers in which differences exist among the four denominations. They identified these as:

- the historical basis for the Christian ministry that is found in the scriptures and in the early Church

- the origins, use and standing of creeds and confessional statements

- the restatement of theology of the liturgy

- the relation of word and sacraments.

"We are grateful to God for having led us into these conversations," they said, "and we believe on the basis of our preliminary discussions that the

Holy Spirit is leading us to further explorations of the unity that we have in Jesus Christ and to our mutual obligations to give visible witness to this unity."

"All the delegations had in mind that they represent Churches having deep roots in the Reformation," the statement declared.

"At the meeting," it continued, "they were reminded by theological spokesmen of the 'earnest concern of the Reformation for theological integrity and cultural relevance'; and that today these principles 'theological integrity and meaningful witness,' demand the union of the Churches.

"The delegates earnestly beseech the members of their Churches to be constant in prayer that the people of God may be open to his leading that these communions may receive from him new obedience and fresh courage and that God's will for his people may be made manifest before the world."

Judge Reverses Decision About Trial of Prayer Pilgrims

★ Reversing a previous decision, a county judge ruled in Jackson, Miss. that 15 Protestant Episcopal clergymen—12 white and 3 Negro — must stand trial on breach-of-peace charges stemming from their efforts last fall to integrate bus terminal facilities in Jackson.

Judge Russell Moore of Hinds County said there had been a misunderstanding about his previous ruling that the charges against the clergymen be dropped out of respect for their clerical occupation.

"It is with reluctance that orders of dismissal, which were to be entered, shall not be, for I deem it necessary to withhold same in order to uphold the in-

tegrity of this court," he said.

"Each of these cases shall come on for trial and be disposed of in the same manner as the others," the judge remarked in reference to the more than 300 freedom riders arrested and jailed here last year.

The ministerial group—members of a "Prayer Pilgrimage" that began in New Orleans and ended at the General Convention in Detroit — included the Rev. Robert L. Pierson of Evanston, Ill., a son-in-law of New York Gov. Nelson Rockefeller, and the Rev. John B. Norris, of Atlanta, Ga., executive director of the Society for Cultural and Racial Unity.

Each of the 15 clergymen

drew a \$200 fine and a four-month jail sentence in city court, but have been freed on \$500 bond pending appeal to the county court. They had not been required to be in Jackson when the appeal was heard.

When their cases came up for the first time in the county court, Jack A. Travis, Jr., Jackson city attorney, joined in a successful defense motion that the charges be dropped.

In his recommendation, Travis said: "We do so out of respect and admiration for the Episcopal Church and Mississippi Episcopal churchmen. This will permit these defendants to return to their priestly duties."

Following Judge Moore's reversal, Travis declined comment, saying only that he would prosecute as scheduled next month.

In handing down the new ruling, Judge Moore said: "Orders of dismissal were to be entered on the recommendation of the prosecuting attorney, as is the usual custom. However, due to political connotations which have arisen by these proposed orders of dismissal, I am of the opinion that it is necessary to refuse them."

The other 13 clergymen are: Gilbert S. Avery 3rd of Roseberry, Mass.; Myron S. Bloy Jr., of Cambridge, Mass.; John Crocker Jr., of Providence, R.I.; James W. Evans of St. Clair, Mo.; James G. Jones of Chicago; Geoffrey S. Simpson of Pewaukee, Wis.; Robert P. Taylor of Chicago; William A. Wedt of Washington, D.C.; Vernon O. Woodward of Cincinnati; Merrill O. Young of Boston; John M. Evans of Toledo; Quinland R. Gordon of Washington; and James P. Breeden of Boston.

ESCRU had \$18,570 on hand March 31st in a special fund to finance this case, with an estimated \$14,000 more needed to carry it to the Supreme Court if necessary.

Message of the Presiding Bishop Tells of the Hope of Easter

“Christ the Lord is risen today.”

This is the good news of Easter. At Christmas the encouraging word of the Gospel is that the Saviour has come into the world; the glorious news of Easter is that He is here to stay.

If that sounds strange to you, think a moment. Those who put Jesus to death thought they were getting rid of Him in this world. It did not matter to them if He lived on elsewhere; they wanted to put an end to His power and influence here.

But did the crucifixion do that? Our Lord was crucified and buried, yes; but on the third day He rose from the dead. He is not a dead prophet but the Living Lord. He is not a figure out of the past whose teachings still inspire us; He is the Risen Lord who enables us to overcome sin and death and to triumph with Him.

This is the source of our Easter joy. The word of Easter is this: —

There is a way to find meaning in the scattered details of our lives.

There is a way through fear to faith.

There is a way to use suffering and sorrow for good.

There is a way to learn that despite the appalling waste of human life, nothing born of love, nothing good, is ever wasted.

There is a way to die daily to sin.

There is a way to “so pass through things temporal, that we finally lose not the things eternal.”

That way is to believe in Jesus Christ, the Son of the living God, to worship Him, obey Him and serve Him as Lord and Saviour. When we choose that way and enter it, then are we risen with Christ.

Arthur Lichtenberger
Presiding Bishop

EASTER IS LATEST SINCE 1943

With a possible range of one month and three days, and with April 25 as the latest possible date, the Sunday upon which we observe Easter rarely falls so late in the year as in 1962.

April 22 this year marks the latest date for Easter since 1943, when it fell on April 25. Only once before, in 1859, did the date come on April 25. It will not reach that date again within the present table of holy days which have been determined to the year 2013.

In the year 2011 Easter will be observed on April 24, in the year 2000 on April 23, and on April 22 in 1973 and 1984.

The earliest date on which Easter may arrive is March 22. This occurred in 1786, and will not occur again until 2013. Four times, in 1788, 1845, 1856 and 1913, it was observed on March 23. This date does not again arrive until 2008.

In the 227-year period covered by the table for Holy Days, from the year 1786 until 2013, Easter occurs in March only 53

times. The dates of all movable feasts and Holy Days depend upon Easter, which is always the first Sunday after the full moon which happens upon or next after the 21st day of March, and if the full moon happens on a Sunday, Easter is the following Sunday. The full moon, for the purposes of the tables, is the 14th day of a lunar month, according to ecclesiastical computation, and not the real, or astronomical full moon.

BEXLEY VISITED BY 281 TEAM

★ The Presiding Bishop headed a group of National Council executives who visited Bexley Hall for three days last week to let the seminarians and their teachers know how things are done.

Two other bishops were in the group, Bishop Bentley, director of overseas work, and Bishop Corrigan, head of the home department. Also there were directors of all other 281 departments, including one woman — Frances M. Young, who heads the division of women's work.

The news bureau of Kenyon, which likes to refer to Bexley as “the divinity school of Kenyon College”, has some interesting “facts” in the release about the Presiding Bishop. “He received his Doctor of Divinity degree in 1925 and served as a missionary in China until the Communist uprising of 1927 forced him to leave.”

Conferences similar to this one at Bexley have been — or will be — held at all the theological seminaries of the Church.

EDITORIALS

Easter Fashions

THE WORLD loses its interest in Christ after Easter. Having commercialized the season of his birth and the season of his resurrection, it becomes singularly indifferent to his ascension.

The Christmas trade and the Easter parade are perfectly harmless if they are accompanied by our real devotion to the author of these seasons. It is proper that we should make gifts and clothe ourselves in bright raiment, if there is still room in our heart for him. But as a substitute for righteousness, clothes and social customs are poor stuff.

We can dress most carefully and correctly while we have a heart of a snob and the mind of a moron. Beneath social convention we may find little brains and less virtues; whereas the season of Easter reminds us that we must have a hunger for righteousness, and a capacity for friendship, and the love of worship.

The age is so concerned with the mechanics of existence that it has forgotten the joy of the sail. The age is more concerned as to the style in which a Christian is clothed, than it is with the quality of the soul which the clothes may cover. And the sad thing is that so many so-called Christians put the world's standard first and Christ's standard next, oblivious of the fact that whatever they may think, he will not have it that way, but will see that the last shall be first and the first, last.

There is far more danger today of worldly fashion submerging the spiritual ideals of Christian folk, than there is hope that the advocates of Christ's gospel will carry his message into the world. The man in the Church, who is honest, capable and obliging, is often passed by and preference given to some shallow self-seeker who employs a good tailor and cultivates the right kind of people. It would be humorous, if it were not tragic. It is so difficult to fancy that the Man of Nazareth, whom we call Master, is so interested in current styles as some of his prominent disciples would make us believe.

Not that one should willfully violate the rules of good society. Truly they have a tendency to cover up the beast within us, but, judging from court reports and press notices, a large percentage of well dressed people, who do the correct thing, are little better than beasts. So that in

such cases, whatever man there is has been tailor-made.

It isn't that one would suppress social custom; it is that one would hope that Christian men and women would have sufficient moral strength to keep social customs from submerging the moral sense and spiritual discernment of Christians. It is a sad commentary on the time that when fathers and mothers are called upon to choose between social demands and Christian ideals, that the ideals so often go, and the poor little fish who are caught in the net of popular demand, never do get a chance to grow any bigger.

It is just this point! When are we going to develop enough cultivated Christians who are civilized enough to realize that the service of Christ must come first in their lives, and that the world cannot command in the domain of Christian influence.

In other words, we have a right to expect that Christian men and women should be strong enough to put on the garb of social conventions, without losing the soul of a Christian.

Some of the most awful catastrophies in history have been caused by the shallow selfishness of social leaders, having a Christian veneer. This was the case in the court of Louis in France and of Nicholas in Russia, where the elegant manners of the elite were submerged by the brutal anger of the proletariat. Either God is not in heaven, or else he declines to be patronized by the smart set.

Unless the word "gentleman" can be made to represent something deeper than mere ritual, it gradually becomes a thing so hateful to God and man, that the former will not use his power to save it from the vengeance of the latter.

There is an ominous blot in American life today. It is a little cloud but one which may bring on the deluge. It is the present epidemic of silly Christians. Society has kept the ritual of the social era, but is contemptuous of the Christian order. Now this may seem a small thing but small things sometimes indicate vicious diseases.

Somebody has called attention to the passing of romanticism, which means nothing more or less than that men are losing the power of the imagination. It is evident all about us. The quality of poetry, popular music, art and architecture indicate an impoverished imagination, a de-

generate idealism. The American people need the church year, not because it needs to keep Sabbaths but because it needs to learn the value of proportion.

Christmas, Lent, Eastertide are not mere names. They symbolize spiritual values. We need the season in which we hear the carols telling us, of "peace on earth good will to men" and "glory to God in the highest."

We need the season of Lent, not as a fad which we patronize, but as a rule which we keep, to give us the perspective that comes from meditation and prayer.

We need the great forty days from Easter to Ascension, in order that we may visualize that if we be truly risen in Christ we must seek those things that are above.

We need the season of Whitsuntide to remind us that "as we are saved by grace and that not of ourselves, it is the gift of God." And we need the season of Advent, that we may "watch and pray lest we enter into temptation." When we have done all this, we have plenty of time left to take our place in the social order.

It is not that the age is wicked so much as that its leaders are hopelessly stupid — we seem to divide into groups who feed on the pious vituperation of frenzied evangelists without graciousness; and those who feed on the silly alterations of dress and the shallow sound of social gaiety. And all the time, Christ and the Church are asking us to keep the true proportions of life.

"If ye be risen with Christ, seek those things that are above."

Issues in Dispute

SHOULD CHRISTIANS TITHE?

A Standard to go By

By Thomas D. Bowers

Rector of St. Patrick's, Washington, D.C.

TOO OFTEN THE CHURCH is accused of asking for money all the time. But when Christians in any sense give realistically in grateful response to God's mighty act of redemption wrought out in the passion, crucifixion, resurrection and ascension of our Lord, the Church never has to ask for money. This response of gratitude for what Christ has done for us is the only basis for Christian giving.

It is only because of spiritual immaturity on the part of clergy and laity alike that the Church is ever placed in the role of asking for money. It is ridiculous to think that where there is true Christian commitment the Church should spend most of its time trying to convince its members that they have the obligation of mature Christian stewardship. The most perfect gauge and indication of the commitment of an individual or a parish or a diocese to its Lord is its outward and visible concern for the spread of the Kingdom of God.

Every communicant of the Episcopal Church has acknowledged the fact that, as the Prayer

Book puts it, it is his "bounden duty to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom."

These five aspects of our duty are certainly the necessary marks of a mature Christian, or a mature parish, diocesan, or national Church. They, together, constitute a very real, visible, and outward form of the invisible and spiritual grace which is within. For example, when Christians give but do not worship they are not participating in a very mature way in the life of the Church; when they work and worship but do not give, there is an implied perversion and self-centeredness in their worship and work. This must be ever so, and therefore Christian love drives us toward maturity in all these things.

Biblical Standard

TITHING FURNISHES THE CHRISTIAN with a very real biblical standard of giving. I say standard rather than law because the Christian is, of course, free of the law and all its legalistic concepts, for he lives by grace; that is, the Christian does not gain his salvation by giving ten percent, fifty percent, or even on hundred percent of what he has; nor, on the other hand, does he lose salvation if he gives only one percent or even nothing of what he has, for man cannot merit,

earn, or buy his salvation since salvation comes only by the divine action of God which we call grace and which we appropriate by faith.

However, because we do live in this world and we are still subject to sin and temptation, each of us needs a very practical standard, especially in this area of giving where we are so sensitive and selfish, by which we might examine our own gifts to Christ and his Church. The biblical standard of giving is ten percent, and though I know that some Christians will give more than this and some will give less, and though I know that no two Christians give the same, there is yet a very great need for a standard toward which we might grow or beyond which we might move as we seek through prayer and by God's grace to return to God at least a significant token of our love for him.

Secondly, when tithing is the Christian standard of giving, it explicitly means that the Christian has placed or is trying to place Christ and his Church first in his life because tithing is always the "first-fruits" of what one has garnered for himself.

In other words, the Christian does not take just any ten percent of what he has earned and return it to God, but he consciously, reverently and purposefully takes the first ten percent as his offering. This is most important, for it says that God must take the first place in our hearts and lives though by nature we usually tend to leave for him what is last — the refuse or nothing.

Life of Response

IN A CHURCH WHERE adult Christians have learned, and taught to their children, this Christian standard of giving, there is no need for an every member canvass — at least not to obtain pledges of offerings. This may seem idealistic to many, but it is certainly a very real possibility. Where men, women, and children in a parish tithe, their aim and purpose is not to meet a particular parish budget, or to fulfill certain necessary needs, but rather, to give the greatest possible material gifts to Christ and his Church for the spread of his kingdom.

It is this which creates the change in the giver's heart, for he begins to learn something of what it means to give sacrificially until it hurts him and costs him something so that if it be God's will, he might even suffer for Christ. This begins for many Christians, for the first time, a life of response to the saving act of Christ. Therefore, the giving of a tithing parish usually

far surpasses the giving of those parishes where gifts are based on a budget drawn up by men.

One of the great difficulties with the Church's operation today, it seems to me, is that such a great part of the Church's time, energy, and even money is used simply to obtain the pledges of the parishioners. The work itself might be good for the parish in many indirect ways (as indeed it is), but it does seem to me that it is rather tragic that the Church has to canvass its members each year to get pledges of offerings when, as a matter of fact, Christians should already see themselves as pledged through baptism and confirmation to give as much as they possibly can for the spread of Christ's kingdom — Sunday after Sunday and year after year.

Not the Best Answer

By Ralph A. Weatherly

Rector Emeritus of Grace Church, Kingston, Pa.

THOSE WHO BELIEVE in tithing are encouraged by George Romney and may vote Republican-American. Tithing conscientiously requires accurate accounting and a plan of life, especially of expenditure, and some self-discipline.

But there are disadvantages. Tithing is mechanical; it is required by groups accustomed to unified action — Mormons, Adventists, Jehovah's Witnesses. There is often a smug self-satisfaction about those who announce themselves as tithers, as was pointed out in the example of the Pharisee in the parable of our Lord: he enjoyed bragging to God.

One tenth is not enough for the wealthy to give to God. One tenth may incur hardship that is desperate for the poverty-struck giver. Also there is reticence in many persons in announcing what they give, based perhaps on not telling the left hand what the right hand distributes. This is probably called false modesty by tithers in easy circumstances and by fund-raisers.

I knew forty years ago a lady who gave seventy-five percent of her yearly income, which was large, for those in need; she lived comfortably but very simply, being an aristocrat. And a distinguished farmer and his brilliant wife who lived in a cottage with a few comforts, a fireplace and many books, while their tenants had successions of automobiles and new gadgets.

Today the wealthy have their finances regu-

lated by income tax officials while socialism in the United States approaches that in Britain. The British are more comfortable, with various perquisites, than they have ever been.

Tithing was used from Babylon to Biscay, by Arabs, Greeks, Romans sacrificing to their divinities. Abraham and Jacob tithed, Jacob typically bargaining with Jahweh for success in a new venture, as Constantine did with conversion. The priest-class, the Levites, levied a first tithe for themselves, a second for feasts and sacrifices, and sometimes they tried a third for the poor. Since the government laid a tax tithe the going must have been rough for the people, and it is no wonder that they rebelled. Levites seemed to have cheated, for Malachi said God complained about being short changed. The wise King Solomon destroyed his kingdom by over-taxing. Laying on many tithes brought priestcraft into disrepute. The rebuilt temple became a market place and den of thieves, and St. John says that one of Christ's first acts was to cleanse it. On the other hand, the glory of Judea was its prophets. Amos and John the Baptist were not encumbered by property.

Decide Yourself

THERE IS NO NEW TESTAMENT command to tithe. The Christian decided according to his judgment and means. There is uncertainty in the New Testament but no set rules appear. There are evidences of creed and liturgy beginning. One is not to blow a trumpet before him when he gives alms. A collection was made for the Jerusalem poor and Paul was much concerned in it. All things come from God: everybody knew this, and the Christian commonwealth lived accordingly.

Socrates shown the glories of Athens' art said there were many things he could do without. Emerson, Thoreau repeated this; so do Schweitzer and Casals today.

The ordinary professional man lives close to what Woodrow Wilson dubbed the poverty line. The social worker Devine said in *Misery and Its Causes* that he was in debt most of his life, but not miserably so. The head of a family has to care for his family's food, clothes, warmth, health and education; and often for relatives on both sides, and possibly for friends. The degree of this concern is known only to him and to God. The going is rough for the real Christian. He has to economize, to discipline himself. He knows

well that it is better to give than to receive. He can appreciate at times the widow's mite.

So he is disturbed sometimes when after he has given to God to find the Church administrators careless. It is so easy to spend other people's money. It is easily forgotten that much of the Church's funds come from sacrificial giving. Officials follow fashionable trends or emotions that seem attractive and excellent, when they are fatuous and unsound. There should be no waste in our economy: God does not squander.

His economy does not begin or end in tithing. To give proportionately is better. And the most excellent way is that which Christ Jesus followed and commended—to give in confidence and joyful abandon and love.

Don Large

Not Death But Life

ANY ATTEMPT TO EXPRESS the breathless reality of Easter is as doomed to failure as would be the effort to encompass the infinite heavens with a child's telescope. But there are some provocative signposts along the way. And elementary though our poor human words may be, they at least can be said and they certainly need to be said.

For example, no man can apprehend the Resurrection who has never allowed his body to become the temple of his spirit. No man can enter into the full joy of Easter who has never encouraged his natural talents to mature into spiritual gifts. And no man is ready to share an immortal life with his Risen Lord, until he has begun to see that there is more to this earthly life than meets the five senses.

We need not waste our pity then on the man who whines about the smallness of his talents. Our sorrow should rather be reserved for him who failed to develop those talents, large or small. No one need weep for him who shattered his sword in honest combat with Satan. Rather, let your tears be shed for him who heard the summons of God's trumpet, but would not leave his tent to answer! When such a man dies, no flag flies at halfmast for him, for he never followed any flag.

Judas may have meant well, but the Judases

of this world will never save it. And though you might call your dog Pontius Pilate, you'd certainly never give that name to your son. The blessings which illuminate this murky world have always come from those who—taking the leap into the dark—have found the darkness filled with ultimate light.

Just before he died, Dr. Cosby Bell, professor at the Virginia Seminary, whispered these stirring words: "Tell the boys I've become surer of Christ every year of my life, and that I was never surer of him than I am right now. It's all so! It's a fact! A living certainty! And I'm glad to find no need for shirking here at the end. I've been preaching and teaching these things all my life, and it's good to know they're true . . . Tell the boys I say goodbye. They've been a joy to me. I've had more than any man who ever lived. Life owes me nothing. I've had work I loved, and I've lived among congenial souls. I've had love in its highest form. And I've got it forever! Death is a mere incident, a passing through a door. God is THERE — and all that really counts in life goes on."

Mundane examples can often best illustrate this kind of triumph over the outworn flesh. Do you recall those ringing words spoken by a gallant British naval officer of a former day? Admiral Duncan, hearing that his foe's entire fleet was attempting to put out to sea, ordered the Venerable and her two companion vessels to anchor in the channel. "I have taken the depth of the water," he said, "and when the Venerable goes down, the English flag will still fly at her masthead above the waves!"

So it was, you remember, with 80-year-old John Quincy Adams when a friend once asked him how he felt. His answer is a classic. Eyes twinkling, he thoughtfully replied, "John Quincy Adams himself is doing quite nicely, thank you. But the house he's living in is quite rickety and outworn. I think it's about time to consider moving into a more fitting habitation. Meanwhile, however, John Quincy Adams himself is doing quite nicely!"

May the deepest joy of your Easter be found in the fact that the last word to be uttered is not Death, but Life!

THE HOLY MOUNTAIN AND GREEK EASTER

By Malcolm Boyd

Chaplain at Wayne University

IN THE COOL MORNING AIR our open boat sailed out into the bay from the Greek fishing village of Ierissos. It was six o'clock and just barely light. It was the Thursday following Easter and I was on my way to Mont Athos, the holy mountain of Greece.

At a small foodstand on the beach my fellow passengers, three Mont Athos monks, and I had each had a small glass of ouzo and a double cup of Turkish coffee. Sheep, their feet tied together, were carried aboard the boat and placed in the hold. Then a donkey was forcibly carried aboard. He stood alongside us for the journey, which took considerably longer than planned because the motor died four times in transit. Lastly, we passengers walked up the thin, shaky wooden plank—and the trip was a reality.

I was carrying, along with my knapsack, a quite old issue of *The Saturday Evening Post* which I had discovered at a kiosk in Salonica. The magazine featured various Norman Rockwell cover illustrations which had previously appeared

on the magazine. I loaned the *Post* to two of the monks who thumbed through the Norman Rockwell illustrations, pointing them out and chuckling, as we progressed over the choppy sea. The donkey became interested in the long white beard of one of the monks, who finally had to drive the animal away with a stick.

We put in at Vatopedi, the aristocrat of Mont Athos, surely the richest of the twenty monasteries on the island. Vatopedi gives the impression of being a medieval walled-town. The ancient stone walls are gaunt and grey. High up, where wooden balconies and window frames have been built, one sees striking bright reds, pinks and blues painted.

Atop the battlements flies a Greek flag. Cobblestones cover the entire ground area of the interior courtyard and also the pathways leading into it. Some forty-five monks now reside at Vatopedi and approximately forty laborers live and work there. For more than a thousand years

no woman has been permitted to set foot on Mont Athos, though there have been several celebrated attempts to circumvent this rule.

The sea sweeps right up to the very gates of Vatopedi. I wandered along the beach, with its millions of sea-washed and sun-bleached stones. I came to a hill which gave me sharply different views in all directions. In one direction were stone ruins, in another hills rising ever higher and higher. In another direction I could see the walled monastery where chimes were now pealing out. And, too, I could look out upon the open sea. I stood here in that rare moment following sunset just when darkness is about to fall.

I will not attempt to catalogue the treasures of chapel and library which are found in each of the Mont Athos monasteries. Such data is well-documented elsewhere. I realized how quickly these treasures—icons, mosaics, frescoes, parchment manuscripts, oils — could go up in flame if a match were carelessly struck or a cigarette left burning by a monk or by a visitor. There have been disastrous fires at Mont Athos and there is no fire department on the wild island to rush to the rescue.

Night in Coutloumous

THE HOLY MOUNTAIN, looming up and dominating the island from almost any point, resembles Mt. Everest. A monk I met pointed up to Mont Athos and said, "le petit Everest." One must go to the town of Karyes where credentials are presented to the island authorities and one is given, in return, testimonials entitling one to monastic hospitality anywhere on Mont Athos. At Karyes I stood on the balcony of a monk's dwelling and looked out at the place where I knew the Holy Mountain should be. It was enveloped in swirling mist. This mist gradually lifted, revealing first the surrounding hills, then the blue sea in the distance, and finally the peak of Mont Athos rising above the clouds. The colors of the island are remarkable: the grey coastal line, the olive-green trees and bright flowers, the flashing silvery streams of water, the pastels augmenting the otherwise solemn stone monastery walls, the bright golden domes of Panteleimon, the white-caps and surf of the surrounding sea, the monks' black habits and tall, rounded black hats sitting atop long, unbarbered hair.

I spent a night in Coutloumous, the monastery which is only about a five-minute walk from Karyes. The guest book, signed by all visitors, was next to my bed. I thumbed through it, read-

ing the same cliches, the same monotonous expressions of greeting and appreciation — and adding my own, equally a cliché and monotonous. Then I came across a message written by a Los Angeles physician.

"We are gratified with the gentility and hospitality extended by the monks in this out-of-the-way hostel. Because of the teachings of Koch and Lister which have become an inseparable fundament of our cultural training, we feel we must hastily retreat from this haven of refuge provided by the good fathers. The various bacilli and parasites at whose disposal we have placed ourselves must sadly wait for the next visitors to this little haven out of the way from life's stresses. Adieu, you cockroaches and rodents, products of the kindly hand of God, adieu, you lice and flies, little insects blessed by the saints and Holy Mary. We leave you with the good monks in the decadent faecal-smelling confines of this place of prayer and meditation."

Underneath, a guest from Cincinnati had written: "Why do these men write of food and beds? Have they not found the art and civilization of Athos awesome?"

But this is a dispute which is well-nigh everlasting. And Mont Athos is neither stirred by it nor involved in it. The round of prayer continues, the ebb of life continues, the hospitality continues; and, for all I know, no monk at Coutloumous reads English; so that the irate protest from the direction of Los Angeles may be known only to the cockroaches and rodents, the visitors who read English (and who bother to read old guest books) and to God.

I travelled by mule from Karyes to the monastery of Iviron and caught the tiny open boat for the monastery of Great Lavra. The oldest and grandest of the monasteries of Mont Athos, Lavra sits high upon a hill overlooking the sea. One has to walk some twenty minutes after disembarking to reach it. I was alone as I made my way from monastery to monastery. At Lavra in the refectory are frescoes of the saints. Here in a chapel I saw an ancient picture of St. Stephen and one of the monks with me pointed to the picture, then to my clerical collar, and said: "Deacon. Like you."

Fr. Diomedes has been a monk at Lavra for fifty years. His card bears his name in Greek. Then, in the left-hand corner, are these words: "Speaking little English. Holy Mountain, Greece."

Cordial and Luckies

FR. DIOMEDES served me a cordial he had made himself from grapes he had grown. He presented me with a letter-opener and I gave him my English-Greek dictionary. Nifon, a hermit, was visiting Lavra. We went for a walk together up in the hills behind the monastery to an ancient chapel. On the way we met a teenage Greek lad who produced a child's pistol marvelously bearing the name Roy Rogers. Another monk appeared who handed me a package of Lucky Strike cigarettes (very stale, and opened in my honor) and asked me to explain the meaning of LS/MFT.

Up by the ancient chapel, built by monks centuries ago, we looked out upon the hills, the gardens and the trees, and down to the blue sea. Nifon then said to me: "Here is very true peace . . . and free . . . understand?"

In the open boat I travelled from Lavra around the island past the monasteries of St. Paul and Dionysiou to the monastery of Gregoriou. Gregoriou stands high above the rocks at the very edge of the sea. At night I stood on one of the wooden, seemingly precarious balconies, looking straight down hundreds of feet at the angry waves hurling themselves in intense and unabated fury against the rocks and stone base of the monastery. I was awakened at 5 a.m. by a young deacon who stood at the foot of my bed shouting: "Deacon! To church!" He gestured that I was to follow him. I stumbled out of my warm bed and into my clothes and we joined the others in the chapel for worship.

In the open boat and pouring rain I passed by fantastic Simonopetra, which seems almost to be suspended high in mid-air. My destination was the port of Daphni, my final stop on the island. Here I sat in the country store which has all the intrigue of a diplomatic center and I talked with Fr. Nikone, a Russian priest and former aristocrat, now a hermit at Mont Athos. His English is impeccable, his charm very grand, his education polished. Fr. Nikone has seen much tragedy within the span of his life; and now he too wonders what lies ahead for the island of the Holy Mountain, which has faced so many crises in its hundreds of years of civilization.

At 1 p.m. I caught the boat to Tripiti, and we passed by the decaying splendor of the Holy Russian monastery of Panteleimon, now housing a dwindling and pathetically small number of monks in its thousands of rooms. At 5:30 I travelled by mule from Tripiti to the fishing village of Ierissos, where I again put up for the

night at the inn. The next morning I commenced the all-day bus trip back to Salonica. And my visit to the Holy Mountain had ended.

Technological Age

THE TECHNOLOGICAL WONDER of the day following my return to Salonica is indicative of our age. I boarded a morning plane for Athens where I changed planes and, within one hour, was on my way to London. We flew over the Acropolis, over Naples, Rome, Paris and past the Matterhorn and then the white cliffs of Dover—to London airport. Then, a train ride took me to Oxford, where I was to continue my work as a student.

Holy Week and Easter (according to the western calendar) I had spent in Athens, where I was a guest at Apostoliki Diakonia, the Greek Orthodox evangelism center and student hostel. I was privileged to share the life of the two hundred theological students living there who attend classes at the nearby University of Athens. My best friends were Cypriots, Cretans and Ethiopians. The eastern and western calendars differing by a week, on the day of the western observance of Easter I had made my communion at the Anglican Church in Athens and then attended a three-hour service, the Divine Liturgy of St. John Chrysostom, with my good friend Fr. Johanus Ramphos at an Orthodox church on the occasion of the eastern observance of Palm Sunday.

Zoe Movement

WHILE IN ATHENS I had private conversations with several leaders of the famed Zoe Movement. Zoe is a monastic community of some one hundred priests and laymen, the latter being mostly theologians. From this central movement have stemmed numerous loosely-affiliated groups, including one for nurses, one for doctors, one for university students, one for working men, one for intellectuals, one for parents, to cite a few. Zoe stresses the Christian life in terms of Church renewal more than it makes use of evangelistic techniques, although it has publications and sponsors well-attended meetings. The core of its effort always is confrontation and study of the sacramental life. The often-used recreational devices for drawing crowds are spurned. In this ferment within the Church more lay activity is sought.

Eastern Holy Week

FLYING TO ISTANBUL (Constantinople) after the western observance of Easter, I was entering immediately into the eastern Holy Week.

Bishop James of Philadelphia, a member of the holy synod of Constantinople, had asked me to be the guest of the Orthodox church at Halki, one and a half hours by boat from the city. His Holiness, the Patriarch of Constantinople, received me for a private conversation and then invited me to join his table for lunch at the patriarchate. Following this, I travelled to Halki where I would remain for the whole of eastern Holy Week.

Halki, the Church's most important theological training school, looks down upon the village of Heybeliada. Much of the island is uninhabited and covered by trees and wild growth. There were a hundred and one students at Halki. Life was rigorous, the discipline extreme. Halki's chapel is small and very beautiful. The iconostasis, bishop's throne and pulpit all convey the effect of rich gold, especially when the chapel is lighted with many candles. There are twenty-five small icons along the top of the iconostasis, representing the Church's twelve major feasts and other feast days. The two icons directly to the right and left of the holy door (depicting, as always in Orthodox churches, our Lord and the Virgin Mary, respectively) are collectors' items dating from the sixteenth century. Another large icon depicts the Holy Trinity by showing the visit of the three angels to Abraham. A lectern stands on both left and right for the cantors in the antiphonal singing.

From Monday on there was a full schedule of daily chapel services. On great Holy Friday evening there occurred the burial service. An icon of the entombed Christ was sprinkled with rose petals, and revered and placed within a tomb of fresh flowers. I was quite impressed by this expression, even at the heart of the Passion, of the always recurring Orthodox emphasis upon the joy of the resurrection. Then we processed, chanting, around the seminary grounds, bearing the icon and the empty cross. The flickering lights of our candles and the sparkling lights from surrounding islands shone out in the darkness of the hill-top.

On Saturday night villagers of the island crowded into the chapel (lighted by many candles) for the Easter service. When the service ended at 3:30 a.m., we went into the dining room to break our long, hard fast with the paschal feast.

Easter day dawned splendidly. A sudden storm had hit the small island during a Saturday service, shattering glass window panes and whistling like the furies themselves. But now it was warm,

as we commenced the Easter vespers (also known as the second resurrection, service of love, or service of the multi-lingual gospels) by marching in a litany procession around the seminary. I was dressed in the vestments of an Orthodox deacon, and was asked to read the gospel according to St. John 20: 19-25, in English while other deacons and priests preceded or followed me by reading it in eight other languages (including the Ethiopian liturgical language of Geez).

Afterwards, walking in the grounds of the seminary of Halki, I could see across the clear blue sea to the towering minarets of Istanbul on the distant horizon.

Many currents of contemporary ecumenical Christian life are felt at Halki: I was accepted as a brother in Christ and was absorbed into the community and the flow of its life. Recalling my trip, I feel at Easter each year a close kinship with the Orthodox Christians.

I recall (and commend to you) the prayer from the Orthodox divine liturgy of St. John Chrysostom: "Let us who have entreated for the unity of the faith and for the fellowship of the Holy Ghost, commend ourselves and one another and our whole life to Christ our God."

Alleluia

By Corwin C. Roach

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

ALLELUIA IS A MYSTERIOUS WORD. According to Church tradition we do not use it in our worship from the last Sunday in Epiphany until Easter day itself. This is the point of Hymn 54. Alleluia is itself a Latinised form of the Hebrew word Hallelujah which we find sprinkled across the pages of the Old Testament particularly in the Book of Psalms.

But the word has even a more ancient origin than the worship of the children of Israel. Among the primitive Semites of the wilderness steppes "hilal" was the festive shout with which they greeted the appearance of their diety, the moon god, in the first faint glow of its monthly rising in the desert sky. So today on Easter Sunday as the white-robed choirs of our cathedrals, churches and chapels sing the Alleluia anthem, they will be carrying on a tradition of worship almost as old as man himself.

Alleluia, Hallelujah, Hilal mean praise. On Easter Sunday more than on any day in the year

we offer our praises to Almighty God. If you should be curious enough to look up that word praise in your dictionary you would see that it is connected with the word "price". Praise then is the price man gives to God, the payment he renders to his maker and protector.

Primitive Semite, ancient Hebrew, man through the ages, each has offered his varying sacrifices to God as the price he felt that God demanded. An animal, the fruits of the field, sometimes even a fellow human being was offered up in those days. The hilal was meant to attract the attention of an absentee deity, the while it drowned out the dying cries of the sacrifice.

There was something magnificent and terrible about those ancient rites. But Easter commemorates a far different kind of sacrifice. It celebrates the price which God in the person of his Son, Jesus Christ, has paid for man.

During the Lenten season the Alleluia has been stilled as we have searched our hearts and attempted to understand something of the meaning of the world, both magnificent and terrible, in

which we live. With Easter that ancient shout bursts forth again with new meaning. The Easter Alleluia is the triumphant answer to all the doubts and questioning that have gone before. God has paid the ransom price by which man has been redeemed from the sin and evil which has held him thrall. The debt has been paid and man, if he will, is free. He can start life afresh. The springtime resurgence of the world of nature is a symbol of the rebirth and resurrection in the human soul at Easter time.

Our Easter praise is our appreciation of the price of God in Jesus Christ. It is our "worship" of God from which all true worship springs. The only gift we can bring in turn, the only price we can pay is "our sacrifice of praise and thanksgiving", our worship first offered at the Easter altar and then carried forth into every act of our daily lives.

This is God's eternal Alleluia granted and guaranteed to the sons of men by the resurrection of Jesus Christ.

THE NEW BOOKS

Happy Issue; My Handicap and the Church by G. Janet Tulloch. Seabury Press. \$3.00

So far as this reviewer knows, we have here the first instance of a book written by a young woman victim of cerebral palsy, in co-operation with a friend who helped to put the material in book form. It proves to be an inspiring story and a humiliating one, for some of us readers should have been doing the same sort of Christian service with the 650,000 sufferers from the same handicap.

The young woman whose story this book records is a member of St. Alban's Church in Washington, D. C. and her friendly collaborator is Cynthia C. Wedel, also a St. Alban's woman and a busy, widely known one, a former national chairman of United Church Women.

In the first words of the first chapter Janet Tulloch pictures vividly some of the symptoms of the cerebral palsy. She writes: "Offer me your hand in greeting, and my hand becomes a misguided missile as it yaws its way into yours. Speak to me and my reply may jet forth as a garbled spew. Cerebral palsy not only cripples, it contorts. I, as one of its 650,000 victims in the United States, twist, writhe and weave as my uncoordinated muscles reach out to perform even a simple act."

By **Kenneth R. Forbes**
Book Editor

This is a picture we all can recognize; we have seen it in real life and wondered if it represented an insane or idiot person. Probably not, this book assures us, as the victims who are thus abnormal are cared for in institutions. We have probably seen a normal person, longing for community life and contact in it.

This book is full of simple illumination which can guide any of us to a recognition that the handicapped are persons seeking fellowship.

Understanding the Bible by Ignatius Hunt. Sheed & Ward. \$3.95

This is a capital popular book about the Bible, its original texts, its numerous translations into the vernacular of all nations and important parts of it even into the language of uncivilized tribes, the nature of what Christians mean by its divine "inspiration", the different types of literature included in the Bible; e.g., history, philosophy, poetry, religious codes, etc.

The author's careful interpretation of the many seemingly dubious stories in the Old Testament; the Garden of Eden, Noah and the Ark, Jonah and the whale, Samuel and

King Agag, many of the patriarch, Jacob's doings, Elijah and Elisha's exciting times, etc. are undertaken to convince readers that fiction is a legitimate part of any library, divine or otherwise, and the purpose of it by the Bible's authors should be clear enough by the light of Biblical scholars' interpretation. Especially valuable reading is the chapter on the Qumran Scrolls about which there have been such varied and, in many quarters, absurd theories promulgated in superficial stories. It is admirable because strictly based on provable facts — this account of our author.

The whole book is good indeed for all of us; especially for the many who have long been puzzled about much that they have seen in Holy Scripture. One misses, however, any adequate treatment of the four gospels and St. Paul. Perhaps the present author is preparing a new book dealing with this important part of the New Testament.

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DELEGATE OBSERVERS TO BE THE TITLE

★ Representatives of non-Catholic Churches attending the Vatican Council, which opens in Rome on October 11, will be called "delegate observers."

The announcement said the word "delegate" has been added to the designation to indicate that the non-Catholic observers would be present not as private individuals, but as official representatives of their various denominations. They would have no right to intervene in the discussions or to vote.

So far the number and type of non-Catholic denominations which will be invited to send representatives to the Ecumenical Council is not known.

Meanwhile plans for inviting observers were discussed at a meeting in Geneva attended by Msgr. Jan Willebrands, secretary of the Vatican secretariat for promoting Christian unity, and representatives of various Protestant, Old Catholic and Eastern Orthodox bodies.

The monsignor said he had already been in touch with the World Council of Churches and non-Catholic world confessional organizations to obtain their views on procedures for the issuance of invitations.

He stressed that Pope John wished to have non-Catholic observers at the Council so that their impressions might be based on first-hand observance and so that what they saw and

heard might be helpful to them in their efforts toward Christian unity.

The Church of England declined to send a representative. However, the fact that representatives have already been registered with the Vatican secretariat by the Archbishop of Canterbury and by the German Evangelical Churches indicates that these bodies will probably send observers to the Council.

Similar participation is expected on behalf of the Eastern Orthodox Churches and "certain Episcopal, Presbyterian and Congregationalist communities," according to Vatican sources.

OVERSEAS LAYMEN AN IMPROVEMENT

★ Episcopal lay readers abroad see the Church as a living body more clearly than do many Episcopalians back home, discovered the Rev. John H. Gray, associate director of the Church's general division of laymen's work, at a conference held March 19-23, in West Germany. He says that in comparison people in the states often tend to see the Church as a building or a parish.

Organized for Episcopal and Anglican clergy, military chaplains and lay readers in Europe by Bishop Bayne, the conference brought nearly 100 men together at Berchtesgaden.

Conference leader was Bishop Emrich of Michigan. Bishop Bayne conducted a daily session for the clergy, and Gray led a training school for lay readers.

Gray stressed to the lay readers the importance of training other laymen everywhere to take more responsibility and to evangelize, because of the many scattered areas where clergy are not available.

Bishop Emrich in his series of talks compared clubs and churches, discussed Commu-

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nism, and spoke of the Holy Spirit.

"The Christian Church is never ignored when it has a sense of mission," he said, in comparing the comfortable club and the challenging church. "It may be disliked, but it is never ignored."

Clubs, he pointed out, are formed by men for their own purposes and pleasures. They are exclusive, spiritually comfortable, sociologically explainable — in every way the opposite of true churches.

The danger of Communism, he declared, is not that the Communist is a non-believer, but that he is a believer, in the cause to which he is dedicated.

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TAFT URGES SUPPORT OF TARIFF PLAN

★ In view of the development of the European common market, Christians should unite to support granting of powers to President Kennedy to enable him to negotiate U.S. tariff reductions.

This is the opinion of Charles P. Taft, Episcopalian and chairman of the National Council of

Churches' department of Church and economic life.

Americans, he said, should not attempt to join the European common market but should look toward negotiations which would batter down tariff walls.

"We cannot simply push exports to other nations and forget their needs," he told a seminar, which was sponsored by the Michigan Council of Churches at East Lansing.

Taft declared that the new generation will be more liberal about such things as tariff reductions, scorning the idea that Americans will become more conservative and look within rather than without.

"There will be changes — and changes tie in with the Christian ideal," he said.

LOOK TO YOURSELF SAYS AFRICAN

★ A South African Bishop called upon Americans to study this country's own racial problems before condemning South Africans "out of hand."

"You should make a study of the problem if you would help us at all," declared Bishop Roy W. F. Cowdry, assistant of Capetown, in a sermon delivered at St. Ann's, Brooklyn.

Discussing the racial situation in South Africa, Bishop Cowdry termed his country a "police state" where, with the group areas development act, people can be "moved about anytime." The act provides separate resi-

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dential areas for different racial groups.

Freedom to worship, he declared, is something "we must fight for and work for." In the U.S., he noted, legislative measures are working toward better race relations, but the opposite is true in South Africa.

Bishop Cowdry has been a prison chaplain in South Africa and is active in a number of social service groups. He arrived in the U.S. in early March for a two-months visit.

PAUL TILLICH GOES TO CHICAGO

★ Prof. Paul Tillich of Harvard Divinity School is leaving there to join the faculty of the divinity school of the University of Chicago.

He was professor at Union Seminary in New York until he reached the mandatory retirement age of 68 in 1955.

PRAYER IN RHODE ISLAND OPPOSED BY ACLU

★ Opposition to the use of the prayer of St. Francis in the schools of Rhode Island has been expressed by the state's American Civil Liberties Union (Witness 4/12).

The statement was drafted by a committee headed by John Crocker Jr., chaplain to Episcopal students at Brown University.

However acceptable St. Francis' prayer may be to "large segments of the population," the statement said, "its affirmation of an after life, for example, conflicts with the beliefs of some religious faiths and of many non-believers."

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"Moreover," it added, "because activities . . . may develop in pupils' religious beliefs contrary to those of their parents, the right of the latter to control the religious education of their children is gravely violated."

BROOKLYN PARISH INSTALLS RECTOR

★ The Rev. Marion L. Matics, formerly rector at Levittown, Long Island, was instituted rector of Christ Church, Brooklyn, on April 10 by Bishop MacLean.

FRANCES YOUNG LEADS TEXAS MEETING

★ Frances Young, executive director of the general division of women's work of the National Council, led a conference of Texas board members. It was an interdiocesan affair for the dioceses in the state and was

held this year at Amarillo with the northwest diocese as host.

SECESSION MOVEMENT IN MICHIGAN

★ There is a movement in the upper peninsula area of Michigan to secede from the state and support the new state by legalized gambling.

The ministerial association of Manistique has said no on both counts.

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- BACKFIRE -

H. R. Kunkle

*Rector of St. Andrew's
Fort Scott, Kansas*

Likely this letter is a waste of time and a good piece of paper, and shouldn't be done. But it is little in comparison with the waste of still better paper and valuable church-communications space that are evidenced in the April 5th issue of the normally rational Witness. I refer to the two perfectly dreadful articles entitled "Reverend is OK" and "Froggie Reports to Parishioners on his Health and Fallouts." I could use the word "tripe", but the kids would use a less genteel but more vigorous word for it. Come now!

And incidentally, why the long silence on what is happening in and to the Episcopal Church in Cuba since the consecration of its new bishop in Washington?

Miss C. L. Clarkson

Churchwoman of New York City

According to Bartlett's your verse on page 13 of March 29 Witness should read:

Is it so, O Christ in heaven
That the highest suffer most?
That the strongest wander far-
est

And most hopelessly are lost?
That the mark of rank in nature
Is capacity for pain
And the anguish of the singer
Makes the sweetness of the
strain?

Sarah Williams (1841-68)

John H. Woodhull

Layman of Buffalo, New York

The recent numbers are really wonderfully well done. They have a commendable diversification of subject and approach. May I point out to those who read the Rev. Gibson Winter that the suburban churches

usually build their plants without much diocesan assistance; and by the time they are paid for, these churches are no longer growing. The downtown churches often have a ready made plant — old, but available.

I would like to add that it is important for the Church to reach as many men and women with high IQ's as possible. They are the only ones who can possibly find solutions to the Churches' ecumenical and other problems.

You must know that it worries many laymen that so few men with top-flight intellects choose to study theology. But it has always been so — or has it?

Well — be not weary in well doing.

Ralph A. Bell

Layman of Hartford, Conn.

It is amazing as we look out upon life to see how little influence Christianity seems to have upon it. In the business world the spirit of greed seems to predominate and the most selfish to win out, provided they keep within the law.

In the field of international relations a life and death struggle is going on between two economic systems. There seems to

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be no recognition of the fact that a nation has the right to choose its own political and economic system. This lack of concern for the rights of others has led the nations to prepare for a nuclear war which can only lead to mutual destruction.

It would seem as though it were most necessary for all nations to live at peace with each other and discontinue threats and brandishing atomic weapons. This applies to all nations including our own. "Love thy neighbor", is an injunction more necessary than ever before and should be followed in the spirit of our Master, Jesus Christ.

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